

The Inconsistent Techniques Adopted in Rendering into English the Arabic Definite Article “al ال” in Hilali & Khan's Thematic Translation of the Holy Quran (Sample translations of Islam-Specific Nouns, modified by “al ال”, in selected Surahs/verses)

Fatima Elimam^{1*}

¹Assistant Professor, Department of Languages and Translation College of Humanities and Social Sciences Northern Border University, KSA

DOI: [10.36348/sijll.2023.v06i12.001](https://doi.org/10.36348/sijll.2023.v06i12.001)

| Received: 29.10.2023 | Accepted: 03.12.2023 | Published: 07.12.2023

*Corresponding author: Fatima Elimam

The Department of Foreign Studies, North China Electric Power University, Baoding, Hebei, China

Abstract

The thematic translation of the Holy Quran has been attempted long ago by various translators. And due to the fact that the requirements of the translator of Islamic texts are a bit more complicated, the translation of some Arabic grammatical and rhetorical forms might pose a real challenge for non-native speakers of Arabic. Mastering the Arabic language, being it the Source Language of Islamic texts to be translated into any Target Language, is inevitable for any translator of such text types. The thematic translation of the Holy Quran by some translators having neither the SL nor the TL as their L1, makes their attempt even more challenging. Indeed, Arabic language is the mother tongue of Hilali; yet, not of Khan. This study highlights their rendering into English the definite article “al ال” modifying the Islam-Specific Nouns in selected Surahs: Al-Baqara (2:2), (2:3), (2: 43-45), (2:57), (2:198), al-Imran (3:3), Al-Maida (5: 2), At-Tauba (9:60), and Al-Furqan (25 :38).

Key Words: The Holy Quran/ translators / Techniques / Equivalence.

Copyright © 2023 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

INTRODUCTION: (Thematic) Translation of the Holy Quran: Early attempts

The significance of translating the meanings of the Holy Quran goes beyond the linguistics of the Holy Quran, to the message of Allah the Almighty to the humankind. It goes beyond the geography and history of human communities to the values that makes one's inner personality and intact norms. The difficulty of translating the meanings of the Holy Quran and the rest of the Islamic texts (The Prophetic Hadiths and Quran interpretation) emerges from its sacredness and translator's fear of violating any of its semantic and/or liturgical value. The Holy Quran is the word of Allah (SWT), therefore, it is revealed to the Humankind despite their linguistic differences.

The early Holy Quran translations have been made for different purposes, and by wide spectrum of non-Muslim translators. The problem is, such void translations have made the base of subsequent versions of the meanings of the Holy Quran in various languages,

particularly Latin, English, French and other Germanic and West Germanic languages.

According to Siddeik, A. Gumaa (2018:47), the past English translations of the Holy Quran had been misused, because those old translations, from the beginning of the first translation in the seventeenth century, to the end of the nineteenth century, were prepared by a handful of English priests and Orientalists including Wherry, George Sale, Rodwell, and Palmer. Siddeik further asserts that the majority of those translations were made by antagonists who espoused hostility to Islam. He adds that, the aim of their translations was originally to attack Islam by claiming contradiction and ambiguity in the verses of the Quran, as well as questioning the Quran as being the word of [Allah].

Background:**About Hilali (Dr. Muhammad Taqi-ud-Din Al-Hilali):**

According to Dar-us-Salam Publications webpage, Dr. Hilali was born in the year 1311 (A.H.) in a village called Al-Fidah (Morocco). His grandfather migrated to this place from Al-Qairawan (Tunis), a long time ago. He was a person endowed with religious knowledge and so was his father and so was his family. He memorized the Qur'an while a boy of 12 years. Then he studied Arabic grammar and Tajwid and other Arabic knowledge of Ahadith of the Prophet (S). He worked as a professor in the Islamic University, Al-Madinah (Saudi Arabia). He died in the year 1408 Hijrah. May Allah shower His Blessings on him.

About Khan (Dr. Muhammad Muhsin Khan):

According to Dar-us-Salam Publications webpage, Dr. Dr. Khan was born in the year 1345A.H. in Qasur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan. The residence place of his tribe was the valley of Afghanistan south east of the city of Kandhar (Afghanistan) where he received most of his education till he gained a Degree in Medicine and Surgery from the University of Punjab, Lahore. He traveled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia for 15 years, most of that period was in At-Ta'if, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to AlMadinah, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Clinic, Al-Madinah.

Hilali & Khan shared the thematic translation of the Holy Qur'an, Sahih Al-Bukhari and the book titled "Al-Lulu-wal Marjan" into the English language.

LITERATURE REVIEW

It is a very difficult, if not impossible, task to attain a translation that is [truly] equivalent to the original, as observed by Hawamdeh, M. Amin & Kadhim, K. Amer (2015:161). Ali, Abobaker *et al.*, (2012:588) assert that, translating the Holy Quran from Arabic into other languages is accompanied by many linguistic problems, as no two languages are identical [neither] in the meaning given to the corresponding symbols [nor] in the ways in which such symbols are arranged in phrases and sentences.

The translation of the Holy Quran is a very interesting subject to scholars and laymen alike, observes Jassem, Z. Ali (2014: 237), stating that, "apart from being an academic subject, it also shows how far Islam has spread in the world, whether people from different languages are keen to know about it, and how well they receive it."

The use of translation strategies in translating religious texts is necessary to overcome the cultural and linguistic gaps and hence, make the meaning comprehensible to the target reader, according to Khan, T. Raza (2020:2). Larson (1998), cf (Khan, T. Raza, 2020:1), has acknowledged that dealing with religious cultural items is the most difficult, both in finding equivalence and analyzing the source vocabulary. Khan, T. Raza (2020:1), indicates that, among the many challenges that exist for the translator is to bring the concept of the SL to a deeper meaning in the TL, the main problem is how to give CSIs, the significance of which is firmly connected to the particular cultural context.

As shown in this study, some Islam-Specific concepts are dealt with as a coherent whole that stands as an entity deprivable not even of its modifying article. Such Islamic terms, poses difficulty in terms of how to deal with the definite article associated with them.

Referring to the translation of Islam-Specifics, Newmark (1988:81), cf(Khan, T. Raza, 2020:2), opines that, "seventeen procedures may be needed by a translator in the process of translation. Khan identifies a few translation procedures that are relevant to the translation of cultural and religious items; namely transference, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through translation, modulation and notes."

Research Questions

This study aims to answer the following questions:

1. What are the most common techniques adopted to render the Arabic definite article "al ل" into English?
2. What makes the techniques adopted by the translators 'inconsistent'?
3. Should translators *render* the Arabic definite article 'al ل' into English as 'the', *transliterate* it, or simply *discard* it?

RESEARCH METHODOLOGY

The study follows a corpus-based approach, taking the data directly from the thematic translations of selected Surahs, comparing and contrasting Hilali & Khan's attempts, with those made by two other selected translators; namely, A. Yusuf Ali & M. Pichtall.

This study highlights their rendering into English the definite article "al ل" modifying a number of Islam-Specific Nouns in selected Surahs, i.e. Al-Baqara (2:2), (2:3), (2: 43-45), (2:57), (2:198), al-Imran (3:3), Al-Maida (5: 2), At-Tauba (9:60), and Al-Furqan (25 :38), to measure the level of inconsistency in techniques adopted by the translators.

"Thematic Translation" of the Holy Quran":

The thematic translation of the Holy Quran is the translation of the meanings of the Holy Quran,

without any claim to attempt imitating the original, nor claiming to reproduce an equivalent text that can replace the original at any level. Therefore, the reproduced Target Text (TT) of any of those thematic translations of the Holy Quran can never be considered as the Holy Quran in that particular Target Language (TL).

Wang, Fang (2014:778) states that, "Equivalence has been a kernel concept in translation theory, but it is also a controversial one". She further highlights the concept of equivalence as has been discussed in various dichotomous ways such as "formal vs. dynamic equivalence" (Nida), "semantic vs. communicative translation" (Newmark), "semantic vs. functional equivalence" (Bell), and so on.

Arabic: the SL of the Holy Quran:

Ibn Khaldoun (2010: 375), cf(Khrisat and Mohamad, 2014: 134), concludes that, "whoever knows Arabic and is acquainted with lexicography, grammar, rhetoric, Arabic poetry and prose recognizes ipso facto supremacy of the Qur'an. He additionally stresses the

fact that, the Qur'an has helped to expand the scope of Arabic as it was known in the early seventeenth century, and that both Islam and Qur'an have helped to open new horizons and fields of study including philosophy and linguistic forms."

Lexical Difficulty in Arabic-English Translation:

Khan, T. Raza (2020:2) states that sometimes believers of Islam (whether they are native or not native speakers of the language) face a tremendous difficulty when they want to understand the meaning of a certain lexical unit, lexis that can be identified as [Quran-Specific] words/phrases.

Being the Source Language of Islamic texts, Arabic language is assumed to be mastered by any translator attempting to translate any of the major Islamic texts, namely, the Holy Quran and the Prophetic Hadiths. Therefore, in case of Arabic-English translation of the Holy Quran (or the Prophetic Hadiths, or even the Holy Quran interpretation), a translator of such texts may fit one of the following categorizations:

Table 1: The assumed status of the Arabic language with reference to the translators of Islamic texts

Religious orientation	L1	L2	L3	Translation or mistranslation?!	Special aims?!
Muslim	Arabic	English		It depends	It depends
Muslim	English	Arabic		It depends	It depends
Muslim		English	Arabic	It depends	It depends
Muslim		Arabic	English	It depends	It depends
Christian	Arabic	English		It depends	It depends
Christian	English	Arabic		It depends	It depends
Christian		English	Arabic	It depends	It depends
Christian		Arabic	English	It depends	It depends
Other	Arabic	English		It depends	It depends
Other	English	Arabic		It depends	It depends
Other		English	Arabic	It depends	It depends
Other		Arabic	English	It depends	It depends

An Arabic native-speaker rendering Islamic texts to a second or a third language, might be a Muslim, or even a non-Muslim Arabic speaking translator. On the other hand, Muslim and non-Muslim translators, having Arabic as their second or third language, have also attempted a number of thematic translations of the Holy Quran. History recorded a number of translations of the Holy Quran by non-Muslims, particularly non-Arabic native speakers, a matter that poses numerous doubts and issues regarding the quality, as well as the aim of such translations.

Problem and Purpose:

This study attempts to highlight the different techniques adopted by Hilali & Khan, compared to other two selected translators, in rendering the Arabic definite article "al ل" into English. The study focuses on samples of definite article occurrence in selected Surahs: Al-Baqara (2:2), (2:3), (2: 43-45), (2:57), (2:198), Al-Maida, al-Imran (3:3), (5: 2), At-Tauba (9:60), Al-Furqan (25 :38).

Method:

The study identifies the various techniques adopted in rendering of the Arabic definite article "al ل" into English in Hilali & Khan's thematic translation of selected verses, with reference to their 1417AH edition, published by King Fahd Complex for the Printing of the Holy Quran, located in Madinah. The study seeks to highlight the different techniques adopted by the two translators, versus the times of the overall occurrence of the Arabic definite article "al ل" in the selected Quranic STs.

Data:

Surahs Al-Baqara (2:2), (2:3), (2: 43-45), (2:57), (2:198), al-Imran (3:3), Al-Maida (5: 2), At-Tauba (9:60), and Al-Furqan (25 :38)

Al-Baqara (2:2)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى
لِّلْمُتَّقِيْنَ

(Hilali & Khan):

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islāmic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

(A. Yusuf Ali):

2. This is the Book; In it is guidance sure, without doubt, to those who fear Allah;

(M. Pichtall):

2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

Al-Baqara (2:3)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

(Hilali & Khan):

3. Who believe in the Ghaib and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*),

(A. Yusuf Ali):

3. Who believe in the Unseen, are steadfast in prayer, And spend out of what we Have provided for them;

(M. Pichtall):

3. Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them;

Al-Baqara (2: 43)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

(Hilali & Khan):

43. And perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'un*(2).

(A. Yusuf Ali):

43. And be steadfast in prayer: Give Zakat, and bow down your heads With those who bow down (in worship).

(M. Pichtall):

43. Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

Al-Baqara (2: 44)

* أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا
تَعْقِلُونَ ﴿٤٤﴾

(Hilali & Khan):

44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allāh) on the people and you forget (to practice it) yourselves, (1) while you recite the Scripture [the *Taurāt* (Torah)]! Have you then no sense?

(A. Yusuf Ali):

44. Do ye enJoin right conduct on the people, and forget (To practise it) yourselves, And yet ye study the Scripture? Will ye not understand'!

(M. Pichtall):

44. Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

Al-Baqara (2: 45)

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

(Hilali & Khan):

45. And seek help in patience and *Aṣ-Ṣalāt* (the prayers) and truly it is extremely heavy and hard except for *Al-Khāshī'un* [i.e. the true believers in Allāh — those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

(A. Yusuf Ali):

45. Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except To those who are humble.

(M. Pichtall):

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded,

Al-Baqara (2:57)

وَوَلَلْنَا عَلَيْهِمُ الْعَمَامَ وَأَنْزَلْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوى كُلَّوْا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

(Hilali & Khan):

57. And We shaded you with clouds and sent down on you Al-Manna (1) and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us, but they wronged themselves.

(A. Yusuf Ali):

57. And We gave you the shade of Clouds And sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); To Us they did no harm, but they harmed their own selves

(M. Pichtall):

57. And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you We wronged them not, but they did wrong themselves.

Al-Baqara (2:198)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا
مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ
فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

(Hilali & Khan):

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt (1), remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at *Al-Mash'ar-il-Harām*(2). And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray.

(A. Yusuf Ali):

198. It is no crime in you If ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) 'Arafat, Celebrate the praises of Allah at the Sacred Monument, and celebrate His praises As He has directed you, Even though, before this, Ye went astray.

(M. Pichtall):

198. It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

Surah āl Imrān (3: 3):

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾

(Hilali & Khan):

3. It is He Who has sent down the Book (the Qur'ān) to you (Muḥammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injeel (Gospel),

(A. Yusuf Ali):

3. It is He Who sent down to thee (step by step), In truth, the Book, Confirming what went before it; And He sent down the Torah (Of Moses) and the Gospel (Of Jesus).

(M. Pichtall):

3. He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel

Al-Maida (5: 2)

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ
وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ
يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ
شَتَاؤُنَ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢﴾

(Hilali & Khan):

2. O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or *'Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Harām* (in Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

(A. Yusuf Ali):

2. O ye who believe! Violate not the sanctity of the rites of Allah, Nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands That mark out such animals, Nor the people resorting To the Sacred House, Seeking of the bounty and good pleasure of their Lord. But when ye are clear Of the Sacred Precincts And of the state of pilgrimage, Ye may hunt and let not the hatred of some people in (once) shutting you out Of the Sacred Mosque lead you to transgression (And hostility on your part). Help ye one another In righteousness and piety, but help ye not one another In sin and rancour: Fear Allah: for Allah Is strict in punishment.

(M. Pichtall):

2. O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

Surah At-Tauba (9:60)

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ فُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

(Hilali & Khan):

60. *Aṣ-Ṣadaqāt* (here it means *Zakāt*) are only for the *Fuqarā'* (the poor), and *Al-Masākīn* (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for *Mujahidūn* — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is knower, Wise.

Al-Furqan (25 :38)

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا
بَيْنَ ذَلِكَ كَثِيرًا

(A. Yusuf Ali):

60. Alms are for the poor and the needy. and those Employed to administer the (funds): For those whose hearts Have been (recently) reconciled (To Truth); for those in bondage and in debt; in the cause Of Allah; and for the wayfarer: (Thus is it) ordained by Allah. And Allah is full of knowledge and wisdom.

(Hilali & Khan)

38. And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.

(A. Yusuf Ali)

38. As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.

(M. Pichtall)

38. And (the tribes of) Aad and Thamud, and the dwellers in Ar-Rass, and many generations in between.

Data Analysis:**(M. Pichtall):**

60. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and

Table 2: Thematic translation of the Arabic definite article “al ال” by Hilali & Khan

Surah	STs	TTs	“al ال” Translated	“al ال” Transliterated	“al ال” Discarded
(2:2)	الكتب	The Book (the Qur’ān)	1		
(2:3)	الغيب	The Ghaib	1		
	الصلاة	Aṣ-Ṣalāt		1	
(2:43)	الصلاة	Aṣ-Ṣalāt		1	
	الزكاة	Zakāt			1
	الراكعين	Ar-Rāki‘ūn		1	
(2:44)	البر	Al-Birr		1	
	الكتاب	the Scripture [the Taurāt (Torah)]	1		
(2:45)	الصبر	Patience			1
	الصلاة	Aṣ-Ṣalāt		1	
	الخالشعين	<i>Al-Khāshī ‘ūn</i>		1	
(2:57)	المن	<i>Al-Manna</i>		1	
	السلوى	The quails	1		
(2:198)	المشعر الحرام	<i>Al-Mash ‘ar-il-Ḥarām</i>		1	
(3:3)	الكتاب	the Book (the Qur’ān)	1		
	التوراة	the Taurāt (Torah)	1		
	الإنجيل	the Injeel (Gospel)	1		
(5:2)	الشهر الحرام	the Sacred Month	1		
	المهدي	the animals brought for sacrifice	1		
	القلائد	the garlanded people or animals	1		
	البيت الحرام	the Sacred House (Makkah)	1		
	المسجد الحرام	<i>Al-Masjid-Al-Ḥarām</i> (in Makkah)		1	
	البر	<i>Al-Birr</i>		1	
	التقوى	<i>At-Taqwā</i>		1	
(9:60)	الصدقات	<i>Aṣ-Ṣadaqāt</i> (here it means <i>Zakāt</i>)		1	
	الفقراء	the <i>Fuqarā’</i> (the poor)	1		
	المساكين	<i>Al-Masākīn</i> (the needy)		1	
(25:38)	أصحاب الرس	(the Dwellers of) Ar-Rass		1	
Sub-Total			12 (42.8%)	14 (50%)	2 (7.1%)
Total			28		

Table 3: Thematic translation of the Arabic definite article “al ال” by A. Yusuf Ali

Surah	STs	TTs	“al ال” Translated	“al ال” Transliterated	“al ال” Discarded
(2:2)	الكتب	the Book	1		
(2:3)	الغيب	the Unseen	1		
	الصلاة	prayer			1
(2:43)	الصلاة	prayer			1
	الزكاة	Zakat			1
	الراكعين	those who bow down (in worship)			1
(2:44)	البر	right conduct			1
	الكتاب	the Scripture	1		
(2:45)	الصبر	patient perseverance			1

Surah	STs	TTs	“al ال” Translated	“al ال” Transliterated	“al ال” Discarded
	الصلاة	prayer			1
	الخاشعين	those who are humble			1
(2:57)	المن	Manna			1
	السلوى	quails			1
(2:198)	المشعر الحرام	the Sacred Monument	1		
(3:3)	الكتاب	the Book	1		
	التوراة	the Torah (Of Moses)	1		
	الإنجيل	the Gospel (Of Jesus)	1		
(5:2)	الشهر الحرام	the Sacred Month	1		
	الهدي	the animals brought For sacrifice	1		
	القلائد	the garlands	1		
	البيت الحرام	the Sacred House	1		
	المسجد الحرام	the Sacred Mosque	1		
	البر	Righteousness			1
	التقوى	piety			1
(9:60)	الصدقات	Alms			1
	الفقراء	the poor	1		
	المساكين	The needy	1		
(25:38)	أصحاب الرس	(the companions of) the Rass	1		
Sub-Total			15 (53.5%)	0 (0%)	13 (46.4%)
Total			28		

Table 4: Thematic translation of the Arabic definite article “al ال” by M. M. Pichtall

Surah	STs	TTs	“al ال” Translated	“al ال” Transliterated	“al ال” Discarded
(2:2)	الكتب	The scripture	1		
(2:3)	الغيب	The unseen	1		
	الصلاة	worship			1
(2:43)	الصلاة	worship			1
	الزكاة	Poor-due			1
	الراكعين	Those who bow	1		
(2:44)	البر	Righteousness			1
	الكتاب	The scripture	1		
(2:45)	الصبر	Patience			1
	الصلاة	prayer			1
	الخاشعين	The humble minded	1		
(2:57)	المن	The manna	1		
	السلوى	The quails	1		
(2:198)	المشعر الحرام	The sacred monument	1		
(3:3)	الكتاب	The scripture	1		
	التوراة	The Torah	1		
	الإنجيل	The Gospel	1		
(5:2)	الشهر الحرام	The Sacred Month	1		

Surah	STs	TTs	“ال” Translated	“ال” Transliterated	“ال” Discarded
	الهدى	The offerings	1		
	القلائد	The garlands	1		
	البيت الحرام	The Sacred House	1		
	المسجد الحرام	The Inviolable Place of Worship	1		
	البر	Righteousness			1
	التقوى	Pious duty			1
(9:60)	الصدقات	The alms	1		
	الفقراء	The poor	1		
	المساكين	The needy	1		
(25:38)	أصحاب الرس	(the dwellers in) Ar-Rass		1	
Sub-Total			19 (67.8%)	1 (3.5%)	8 (28.5%)
Total			28		

Table 5: Analysis of the frequency of shift between techniques adopted by the selected translators in rendering the Arabic definite article “ال” associated with the selected Islam-specific nouns

Translator/s	“ال” Translated	“ال” Transliterated	“ال” Discarded	Conclusion
Hilali & Khan	12 (42.8%)	14 (50%)	2 (7.1%)	Transliterating the definite article “ال”
A. Yusuf Ali	15 (53.5%)	0 (0%)	13 (46.4%)	
M. M. Pichtall	19 (67.8%)	1 (3.5%)	8 (28.5%)	

CONCLUSION

Ali, Abobaker *et al.*, (2012:588), stress that, the major problem encountered by the translator of the [Holy] Quran is the difficulty in rendering some lexical items. One of lexical problems in translating the Holy Quran is the lack of equivalence or the absence of the equivalent of some Islamic terms. The definite article “ال” has a strong association with a number of Islamic terms, a matter that urges and tempts translators to merely transliterate it, rather than translating or discarding it. That is probably the case with Hilali & Khan thematic translation of the Holy Quran, based on the attempts highlighted in this study.

REFERENCES

- Ali, A., Brakhw, M. A., Nordin, M. Z. F. B., & ShaikIsmail, S. F. (2012). Some linguistic difficulties in translating the Holy Quran from Arabic into English. *International Journal of Social Science and Humanity*, 2(6), 588.
- Hawamdeh, M. A., & Kadhim, K. A. (2015). Parenthetical Cohesive Explicitness: A Linguistic Approach for a Modified Translation of the Quranic Text. *International Journal of Applied Linguistics and English Literature*, 4(5), 161-169.
- Jassem, Z. A. (2014). The noble Quran: A critical evaluation of Al-Hilali and Khan's translation. *International Journal of English and Education*, 3(2), 237-273.
- Khan, T. Raza. (2020). A Study of Translation Strategies In The English, Translation Of The Holy

Quran, A Term Paper submitted in partial fulfillment of the requirements for the Degree of BS English, Session 2016-2020, AWKUM-16013754, Department of English, Faculty of Arts and Humanities, Abdul Wali Khan University Mardan.

- Khrisat, A. A., & Mohamad, M. S. (2014). Language's borrowings: The role of the borrowed and Arabized words in enriching Arabic language. *American Journal of Humanities and Social Sciences*, 2(2), 133-142.
- Siddiek, A. G. (2018). A Critical Reading of AJ Arberry's Translation of the Meanings of the Holy Quran (Koran Translated). *International Journal on Studies in English Language and Literature (IJSELL)*, 6(5).
- Wang, F. (2014). The Application of Thematic Theory in Translation. *Theory & Practice in Language Studies*, 4(4).

Other Sources:

- Dar-us-Salam Publications, 1111 Conrad Sauer Dr. Suite A, Houston, Texas 77043
 - Tel: (713) 722-0419 / Email us, <https://dusp.org/authors/taqi-ud-din-hilali.htm>
- Dar-us-Salam Publications, 1111 Conrad Sauer Dr. Suite A, Houston, Texas 77043
 - Tel: (713) 722-0419 / Email us, <https://dusp.org/authors/muhsin-khan.htm>