

The Incomprehensibility in the Qur'aan Translated Text: A Semantic Comparative analysis of Four Translations with Reference to Surat Yusuf

By

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Abstract

Qur'aan translation is one of the most intellectual critical issues that must be treated with caution because divergence of thought resulting from the translation may lead to problems in the doctrine of the essence of religion itself. Arabic being the language of the Holy Qur'aan, is characterized by its simplicity, its eloquence, and its music. The present study aims to scrutinize, analyze and compare the translation of Surat Yusuf in the Glorious Qur'aan as rendered in the English translations of four well known translators namely, Sahih international, Abdullah Yusuf Ali, Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan and John Arthur Arberry. It tries to examine the extent to which each of these translations has succeeded in capturing the meaning in the selected surah in the light of the exegeses of Alsheikh Alsharawy posted on the YouTube and hard copy of it. Furthermore, it examines the accuracy of their translations which should be similar as much as possible to their interpretation in the exegeses. Results indicates that some translation strategies adopted by the translators are not representing the appropriate meaning of the original text, consequently, committed many semantic and syntactic errors as represented in the analysis of data.

Key words: contrastive analysis, translation of Qur'aan, Surat Yusuf, semantic problems

Introduction

It is very important to be aware of the fact that any translation, no matter how accurate, cannot replace the original Arabic Qur'aanic text. Translation has been widely practiced over centuries in European and Arab societies. Translation of literary work is open to the imagination of the reader but in translating the Qur'aanic text one should be committed to the right meaning or there will be violation of believers' doctrine. Thus, choosing the right word in translating a text is one of the most difficult

tasks that a translator encounters during the translation process for it is not controlled by lexical meaning but also controlled by other factors like culture or like in our case the exegesis of the intended meaning of Qur'aanic text.

History is to write about man and events in his life or life with persons included in its events. The Qur'aanic text has the richest narrative Arabic effects in the narratives. It has the elements of the unique narration of the miracle, as the Qur'aanic stories occupied the largest area of the book of God, because the story came to decide many goals. Since the Qur'aanic discourse aims at defining the religion of God and determining its truths and laws, the narrative discourse should record its presence in this Qur'aanic space in a frequent and well-established manner. Yusuf's story takes the form of the closed story, as it is not repeated in any other Qur'aanic place. It became independent and distinguished from other stories. The story of Yusuf is well known that it is the best of them all for including all events and a lot of characters and at the same time wisdom for all stages of life. Each Quraanic Surah is subject to a plot of its own, and the first one is connected to the other. The parts of each Surah share a large structure that combines them. As the Qur'aanic story is mixed with the themes of Surah, in which an intermingling of the Surah is combined to separate them from other Surah topics, all the components of the story. This inevitably necessitates the harmony of the smaller structures and their union into one mold, the whole construction of the story.

This particular Surah is the only complete story of all Qur'aanic stories. It has complete actions and complete events associated with characters. The main character in the story is Yusuf. It has actions containing advice for all stages of life. Recently, many opinions have emerged that shed light on Islam, directly or indirectly. This coincides with the occurrence of many undesirable events of violence and behavior other than the change in social life and its relation to Islam. Therefore it seems of great importance to correct the path and modify the incorrect beliefs of individuals. The Qur'aan is the primary source of the legislation of Islam with its teachings, rules and concepts. There were previously many attempts to translate the Qur'aan into foreign languages and of course it is impossible to translate the Qur'aanic text into other languages. In some of these translations there is some dispute over some texts that would create misunderstanding or a difference in the meaning of the non-Arab reader. Therefore, this study is one of the attempts to find out the possible mistakes that were revealed recently in the translation of the Qur'aan.

Surah Yusuf is chosen for the present study because of its importance and specificity in the Qur'aanic text. It is the only Surah in which the narration of the dialogue is completed with a marvelous narrative style and includes many lessons for the daily life of man in various stages of his life. The translation, however, did not follow closely the features of the original and may not give the right meaning.

Contrastive analysis deals with the linguistic description of structure of two or more different languages. It serves to show how languages differ in their systems, grammatical structure and vocabulary formation. This type of analysis can be used to point out the areas of similarities and differences of the two languages. Yule (2006) in *The Study of Language* defines semantics as "the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than on what an individual speaker might want them to mean on a particular occasion" (p.100).

Abdul-Raof (2005) assures that the translation of the Quran is a very difficult task since the Quran is no ordinary text; it is loaded with "pragma-linguistic and cross-cultural limitations" (p.116). These stand as obstacles in the way of the translator, making his/her task a difficult one. However, the problem of accepting the translation of the Quran or not from a religious point of view, which stimulated a debate amongst the religious people and Muslim scholars, is not the focus of the present study. Rather, for there are actually so many translations of the Quran, the interest is in the linguistic, rhetorical and pragmatic limitations which make translating the Quran quite problematic. The focus of every study related to translations or comparing them is on points of weakness in these translations that result in some changes in meaning and intention that may be brought into the original text or cause misunderstanding of verses exegeses.

Theoretical background

Societies, whether they are developed, developing or even under-developing countries, are represented by their languages. The two considered major languages in the world are English and Arabic. Arabic, is the language of Islam that the large number is of its speakers. English, also is the international language of technology and of academic and higher education even in some Arab Countries. Generally, one hundred million speak Arabic and used as a native language in different places in the Middle East. Besides, it is used all over the world as either a second or foreign language in different places. Still, Arab countries teach and produce sources for

Arabic language for all non-Arabians. Arabic as a language is divided into three types: Classical Arabic the language used before Islam and used for poetry and literature. More importantly, what has been called as Classical Arabic is being only used for the Holy Quran and ancient Arabic books. The second type is Standard Arabic which is used for official states, academic writings, school materials, news and broadcasting and Spoken Arabic.

Many scholars argue that equivalence is unachievable in translation since meaning lies above the level of actual use of words and sentences. Catford defines equivalence in translation as the state or condition of being equal. This definition leads us to a highly disputable issue in translation in general, and in the Quran in particular. Hatim and Mason,(1997, p. 11) clarify that "In their role as mediators, translators deal with elements of meaning that can and often will lie above the level of propositional content and beyond the level of the sentence". They consider equivalence as the "closest possible approximation to ST meaning" (p. 8). For that purpose, Baker (2018) discusses the issue of equivalence from different points of views, equivalence at and above the word level, grammatical equivalence, textual equivalence and pragmatic equivalence; adding that equivalence is a thorny issue to deal with in any translation. She suggests a number of strategies to handle the nonequivalence cases in whatever context; however loss is inevitable. She believes that change in the source text may results in the loss of meaning. Paraphrase and omission are suggested strategies when it is impossible to have equivalence at the word level, however she state previously that paraphrase "does not have the status of a lexical item and therefore cannot convey expressive, evocative or any kind of associative meaning" (2009, p. 40). Thus, in translating the holly Qur'aan it is impossible to give the right meaning or exactly equivalent words. And consequently translators resort to giving the closest meaning to each verse from their cultural point of view to fit their national audience and this has made a little difference among them.

English is a universal language to be used in the technical, legal and scientific communities but not for religious ones. Most English translations of Qur'aan or religious books are evidence for its inadequacy in faithfully conveying the subtleties and beauty of Qur'aanic 'Arabic language. These subtleties and the depth of the text of 'Arabic are lost in trying to translate the meaning of Qur'aan. This fact placed the Arabic language at the top for Imam as-Sadiq (AS) said: "Learn 'Arabic for it is the language of Allah (through) which He speaks to his creation." The Arabic language of

the Holy Qur'an is highly complex and untranslatable. The language of the Qur'an speaks powerfully about the reality and attributes of God, the spiritual world, man's relationship and responsibility to God, the Day of Judgment, and the life hereafter. The language of Qur'aan also contains rules for living that Muslims consider to be binding in all conditions, stories of earlier prophets' lives and their context. In its original Arabic, the Qur'an speaks directly to the heart, offering teachings and activities for appropriate life especially in Surat Yusuf. It also speaks to the mind and adopts reasoning and logic in humans' life." Thus, an inevitable loss of meaning occurs during translation. The question of translating the meanings of the Holy Quran is controlled by many factors. It depends on the understanding of the meaning contained in the Qur'aanic text, and on the validity of this translation in conveying this meaning. It also depends on the regulations contained in the verses and mainly depends on the language used to express this meaning. Many interpreters of different nationalities and cultures have tried to translate them into their own language; however, there is imbalance in their translations, such as ignoring multiple meanings of vocabulary and neglect the linguistic and pragmatic meaning and the lack of attention to the rhetorical aspect of music made it difficult to appropriately translate the Qur'aan. Thus, the study is a trial to identify the problematic areas in the translated Qur'aānic texts on the syntactic and semantic levels. To sum up if translation is important for humans to communicate, it is more important to form people's doctrines and thoughts and correct appropriate approaches in life. In the other hand, translation into English also is more important than the other languages for being the first international language that form a reference for all other readers and allow correct Islamic concepts to be more widely circulated.

A lot of studies related to the difficulty of translations of the meanings of the Holy Quran have been conducted. Abu Mahfouz (2006) makes a distinction between different types of deictics; social deixis, time deixis, place deixis, person deixis, demonstratives and the definite article as language bound concepts in translating Qur'aan causing loss of meaning. In addition, Sadiq (2010) has found that the problems directly related to Qur'aān translation are polysemy, semantic change, proper names, tenses _ especially the use of the past tense in Arabic _ word order, syntactic ambiguity, ellipsis, redundancy, extra position and culture-bound words. In another study, Alamiri & Mickan (2013) describe the phenomenon of ellipsis in the story of Joseph, by analyzing the original Arabic text, at the structural level from a

textual viewpoint. They limit their study to an examination of the role of the ellipsis as a grammatical cohesive element.

For the same reason of having the best translation of Qur'aan, Mahmoud (2008) has conducted a comparative study of four translations of surat "An-Nas". He makes it clear that it is of great importance to take both target culture and source culture into account when translating any of Qur'aanic verse. He also assures the fact of embedded meaning that should be transferred from implicit in the ST to an explicit meaning in the TT in the process of translation. In another comparative study by Al-Salem (2008), she assures that the higher the text's quality is, the more difficult it is to be translated. She says "The translator not only has to render the meaning of text, but also has to maintain its style and spirit" (2008, p. 2). Abu-Mahfouz (2011) also studies the semantic problems with Yusuf Ali and Arbrrey translation of Qur'aan. Same results of the present study goes with Ashaer (2013) who examines the areas in which the translators are unable to capture the intended meaning of the Qur'aanic verse due to semantic and pragmatic reasons. His study finds out that the translators misunderstanding of the semantic meanings of the words led to deficient translation. It suggests that translators should be aware of such devices as word order, foregrounding and backgrounder, gender, etc, in order to capture the cases which cause a word to carry different shades of meaning. All results of previous studies dealing with translation of Qur'aan show the concern about the real meaning of Qur'aan in order to keep understanding of Islamic culture and appropriate understanding of real Islam.

Methodology

The Holly Qur'an is not a literary or ordinary text but a text that have the right understanding of each word. The main purpose of the present study is to examine, by comparison and analysis, the difference in translation among four translators of the holly Qur'aan and how each of them is able to keep the coherence and cohesion of the story of Yusuf and the appropriate word choice in each of them. The study is a mix of views of Qur'aanic exegeses (tafsīr) and applied linguistics. The researcher consults different books on translation theories and Qur'aanic exegeses (tafsīr) during the process of analyzing Sūrat Yusuf. During translating from Arabic and English, translators have to compare and contrast both language linguistic systems to find the equivalents in each that give the same meaning. Consequently, the structural differences and problems- grammatical differences, lexical ambiguity and meaning

ambiguity - emerge. The study is limited to Surat Yusuf that contains (111) verses and tell the suffering of prophet Yusuf from the beginning to the end starting from verse four ending with verse (101). The study focuses on the strategies and techniques used to give the best meaning of the story and grant the target to the reader. It is hoped that the study of this topic comparing translation of the four famous ones will significantly contribute to the enhancement of the quality and accuracy of the translations of the meanings of the Holy Quran. In addition, the study of translation assessment in this Surah in different versions of translation is important for the role it plays in facilitating intercultural communication and international dialogue.

There are more than forty Qur'aân translations into English. The differences among the translations are due to the differences in the translators' mother tongues, beliefs, backgrounds, attitudes toward the Qur'aân and motivations behind the process of translation. However, comparison and analysis of data were based on the following four translations of the Holy Quran:

- 1- Hard copy of the meanings of the Holy Quran, by Yusuf Ali;
- 2- Hard copy of Interpretation of the Meanings of the Noble Qur'an by Al-Hilali and Khan;
- 3- Sahih International From the website <https://quran.com/12>.
- 4- Hard copy of The meanings of the Holy Quran by Arberry.

Investigated, analyzing and comparing verses were made according to the classified topics of analysis. Based on Baker (2018) the study compared the four versions and applied the equivalence theory on the translation. The choice of translations was decided according to the variables of religion (Muslim vs. non- Muslim) and mother tongue (Arabic vs. non- Arabic) of the translators in order to have a representative sample of the various available translations of the Holy Quran besides the officiality of the translation from the Saudi Arabia as a country of Islam and Alazhar institution as the official institution responsible for Islam in the world. The comparison in the study depends upon a number of different-oriented Qur'aân interpretations and Arabic dictionaries to decide the precise meaning(s) of the words and constructions selected. Then, the four chosen translations are compared: the correct similar ones are acknowledged and the mistaken or different are shown, along with the reasons underlying the mistake(s) or differences. To reach the correct appropriate meaning in English, and judge the translations under comparison accurately, a group of English dictionaries are checked and a quality translation assessment tool is used. The aim

behind this comparison is to get out with a new translation of the sûrat Yusuf that is as correct as possible. This sûrât is chosen for special reason as it has a special importance for being a topic of argument and being the only complete story in the Qur'aan besides holding a lot of values and principles in all stages and fields of life, and as an example to be done with other Surats. The idea of the comparison can be applied to any other sûrâts of the Qur'aân. The study used letters to deal with the translation versions as follows: (S) is used for Sahih international version, (Y) is used for Yusuf Ali's version, (K) is used for Helali and Khan's version and final (A) is used for Arberry's version of translation. To understand the Arabic meaning of the verses the researcher listened to Alsharawy exegeses and read Alсахah hard book.

Analysis and Discussion

The main aim of the present study is comparing and contrasting English and Arabic translation of Surat Yusuf to determine the points of difference on the semantic level. The translated text for each of the translators is compared to the original text to determine to which extent each of them is closer to the translation and reflects the real meaning of the original Qur'aanic text. These differences may be the main cause of difficulty in the appropriate understanding of Qur'aanic rules and principles. The whole focus of the present analysis will be confined to structure and semantic meaning in both translations. Translating text between two different language structures is of great importance especially in critical topics like religion which can be misunderstood. No translation of the Holy Qur'an can ever fully match the form and content of the real Qur'aanic discourse. In translating the Qur'aanic expressions in Surat Yusuf from Arabic into English, lexical, syntactic and semantic problems arise to keep the meaning as coherent and cohesive as possible, as no two languages are identical in the given meaning to the figures or in the ways in which such figures are ordered in phrases and sentences. The Arabic taste cannot be evident unless the translator has the same vision and cultural background of the Arabic society. This study investigates the translators' different versions to find better equivalents in the target text and to give insights to produce more accurate translations to other languages. This translation is a covert one whose source text is not specifically addressed to a particular source culture audience or firmly tied to the source lingua-culture. The Qur'aanic text is supposed to be for all human beings. The source (Arabic text) and the translated one (English here) is supposed to have equivalent purposes. Thus, as House (2014. p.253) said it is "desirable to keep the

function of the source text equivalent in the translation text". She adds "Translation involves a transfer of texts across time and space, and whenever texts move, they also shift cognitive frames and discourse worlds." The present study analyzes the existing problems and challenges in the translation of Surat Yusuf into English. It sheds the light on direct and indirect translation procedures in translating from Arabic into English besides it emphasizes the translators and interpreters' role in transferring and reframing ambiguous expressions in the target text, mainly in the field of pragmatics. For the Holy Qur'aan contains devotions and instructions besides a lot of images and figures of speech like assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy and homonymy that constitute an obstacle in translation, it is very difficult to be free of some mistakes or misunderstood words. Bassnett (1991:13) stated that translation must take place within the framework of culture. The analysis of the available data depends mainly on the maintenance or loss of meaning. Dealing with the style of translation there are a lot of words that do not suit the meaning of its verse.

The development of the story comes as in the following frame in six steps going down then the same six steps going back to the starting point of the story again and the verses greatly help to understand the between lines of the story. A lot of actions and events are embedded but clearly understood through the perfect structure of language used in the Qur'aanic style.



This frame of events is spread out in exactly this order over 103 verses. Throughout this time line and verse, problems are introduced and solved in reverse symmetric order. It was revealed in parts over 23 years to have this kind of consistency in speech

over this time and moving through locations of the events as if you are watching a perfect film, forming what would later be compiled as a book and analyzed as a book is beyond human capacity. The analysis goes as follows.

Verse No. (1) all of the four translators use the identifier "these" that is syntactically to refer to a particular person, thing or event that is close to you, especially compared with another or mentioned before, referring to the holy verses in the Qur'aan whereas (A) used the identifier "those; which may indicate that he does not feel the spiritual sense of the Qur'aan. At the same time (Y) uses the adjective "perspicuous" for the noun "book"(meant here the Qur'aan) which syntactically refers to something pure and (A) uses "manifest" that may indicate that the book show itself so the appropriate adjective is used by (S) and (K) as they use "clear" for this book comes from Allah and is divine so it has no doubt. Asha'arawi says that these letters "الر" must be read according to the way they are actually said in speech "الف لام راء", as in the phonological system of the language. They are translated as the names of the letters by (S), (K), and (A). Asha'arawi gives "المبين" the meaning of "what makes issues and things clear". Longman dictionary (2017) and Al-Mawrid (2015) define "perspicuous" as clear, easy, showing clever judgment and understanding.

Verse No. (2): Translator (K) uses "verily" which means truly or really whereas (S) uses "indeed" to make it sure that Allah talks the fact and truth or reality. (Y) and (A) did not use any adverb. The translation of (Y) for "العلمكم تعقلون" is "you may learn wisdom" is more appropriate to the context. The phrase you "may understand" means that they do not know what Allah refers to may be because of ignorance that may be as an excuse for him (Mohamed). In the exegeses of "العلمكم تعقلون" Alsharawy indicated that the target meaning here is to use the reasoning and logic a higher skill of mentality than understanding which is more closer also to the English expression" to learn wisdom. No big difference in using "may" and "might" but using "will" in (A) has made a difference in the meaning as it refer to the future. Adding the word "haply" is not appropriate here as cognition or being aware something lead to ease and being comfort however, its reward give the sense of happiness.

Verse No. (3): They differ in the structure as (S) and (A) use adjectives and (Y) and (K) use noun or phrase. Unaware" and "heedless" indicate the prophet's status as partially not knowing at but "knew it not" and" knew nothing about it" are not the same meaning which is being ignorant. The adjective "beautiful" is given to the word "stories" by (Y) that is totally inappropriate for it may relate to sight or feeling and

(A) uses "fairest" that is also inappropriate. Both (S) and (K) use the adjective "best" which is more appropriate and close to the Arabic expression "احسن" as it indicate a suitable degree of convincing it reflect being the most excellent type or quality. The quality of (A) was not good enough to the meaning in Arabic he committed to the word by word translation or the non-equivalence one. In Al-Waseet (2004) the word "احسن" is derived from the root "حسن" which can stand for two meanings "جميل" meaning what is beautiful, and "الافضل" meaning "the best" in comparative form with other stories in the Qur'aan context. This preference expressed by the word "احسن" is due to the surah being the best of stories in its narration, choices, style, judgment and proof (Nofal, 1989) or due to being written in the best of forms and the greatest of excellence (Abd-Alaziz, 2000). (Y) by the use of "the most beautiful" goes to the first meaning of the word "احسن" and following the Arabic semantics where one word can have many shades of meaning.

Verse No. (4): this is the starting point of Yusuf story with his dream. The Arabic version includes according to the exegeses two scenes where Yusuf saw the stars and the sun and the moon in the ordinary context and then the other scene where they are prostrating to him. Whereas all translations express one scene in which they are prostrating to him. The Arabic version has accusative masculine plural active participle "ساجدين" that indicate reasoning and the four English translations use "they" and "them" too without any indication for that. For adding assurance (S) uses the word "indeed", (Y) uses "did", (K) uses "verily" and "themselves" however (A) did not use any expression to assure the prostrating scene. (K) uses the verb "remember" between brackets as if the prophet Mohamed know the story before and this is not true. (A) uses the verb "bow" which is less effective in meaning of respect to Yusuf. In the Arabic original version the word "رؤية" syntactically is related to things one see as real while awoken but the word "رؤيا" is related to things one sees while sleeping (dream) and prophets' dreams are considered real. Thus the word "vision" which means "the ability to see perfectly" in all translated versions is not appropriate to the situation unless in the story it will come true so the translator prefers to use the word vision. The appropriate word is "dream". The repetition of رأيت "I saw" indicates that there was not the least doubt in Joseph's mind and that what he saw was real and not just a normal dream. The word رأى in Arabic may serve as the verbal stem for both "رؤية" "seeing" by means of physical eyesight and "رؤيا" "conceiving a vision of future events while asleep.

Verse No. (5): This is attested to by Joseph's father's answer not to tell his brothers about his "visionary" dream رؤياك in the following verse. The word "contrive" in "will contrive against you a plan" also did not refer to an evil action but it is followed by Satan being manifested enemy to clarify that they will do something harmful to him if they know. In Arabic "يكيدوا لك" is referring to the evil that comes to be good for Yusuf but "يكيدوك" is a hidden evil that may harm him. May be if the translator said conspire may be more effective. The previous meaning of the Arabic word "مبين" given to the book is not the same meaning this time with the Satan. (S) and (A) use manifested enemy which means "show clearly feeling or attitudes. (Y) uses "avowed" which means "stated or admitted". (K) uses "open" which means "to allow things or people to go through". The exegeses mean that Satan surrounds man from everywhere. So the closest word to Arabic meaning is "avowed" as a concept admitted previously for the relation between Satan and mankind. All (S), (Y) and (K) replaces the possessive pronoun "my" which is "ى" in Arabic except (A).

Verse No. (6): (A) uses "tales" and (Y) uses "stories" for the Arabic expression "تأويل" whereas (K) uses dreams. All of the previous are limited to one type of events However; using "interpretation of narratives" in (S) is referring interpretation of dreams or prediction about actions in life. In Arabic the word "تأويل" means knowing what will happen to something or reading future events and their results but here it is meant to include stories, fiction and dialogues. Thus (S) is the best of them expressing the Arabic meaning. The word "favore" or "نعمة" also here is not clear in meaning that is grace or being a messenger in the near future. Only (Y) utilizes the word Allah which is appropriate in the context for only Allah can grant and choose prophets and teach them interpretation. The other word "lord in the English culture may be used to refer to a man of high rank in the nobility (people of high social class), or somebody who has been given the title 'lord' as an honour. Thus the use of lord in (S), (K) and (A) is inappropriate and may cause misunderstanding for new readers or people away from Arabic culture.

Verse No. (7): The word "signs" is not the same as "آيات" meaning in Arabic as it may refer to miracles for the disbelievers to be convinced or things that astonish people or miracles and they see them unusual things where as in Arabic but signs mean thing that people can see but with usual sense. The non -Arabic people may read it as verses itself or as lessons, evidences or proofs for others to follow. In the tafseer of this verse it is said that "آيات" is a plural word that means something that people feel strange and

they may be universal like sun and moon and day and night; or they may be miracle related to messengers like that of prophet Soliman like treatment of diseases and talking to birds; or the last ones that relate to principles and values of religion. The word "signs" in the translation doesn't hold any of the previous meanings. Thus, only (K) has chosen the right word in context and gave options or alternates to the reader to indicate other meanings for him. Using the plural indicate the big amount of miracles included in the Surah. The preposition "in" is used here as an adverb to limit the actions and characters of the Surah in Yusuf and his brothers.

Verse No. (8): the article "اذ" with the "ل" are used to assure the meaning that Yusuf and his brother's love in the father's heart is disturbing them however, the use of comparative form "احب الي ابينا" "are more beloved" means that they are included in the same feeling "love". The word "عصبه" is translated in one "clan" meaning "a group of families who are related to each other, especially in Scotland" and in (Y) "goodly body" whereas in (K) is translated "a strong group" and in (A) is "band" or a group of people having the same ideas or do same actions however, may mean in other culture "a small group of musicians who play popular music together, often with a singer or singers". The repetition again of the Arabic word "مبين" but with different meaning here means unfair treatment of the sons. It is translated as "clear" in (S) and "wandering" or to move without much control to other ideas, subjects, etc. in (Y) and plain" or easy to see or understand in (K) and finally "manifested" in (A). The concept of brotherhood is not clear in translation where "ليوسف واخوه" means that Yusuf and Benjamin are brothers for the same mother and the others are not.

Verse No. (9): The translators in this verse differ in structure of their sentence but they all present the meaning simply and easily with the use of different verbs use like "slay" and "kill". Al-Waseet (2004) gives the Arabic word "يخل" the meaning of "يفرغ" meaning "empty from what it contains". The exegeses all give it a secondary meaning in this verse "تفرد وانفرد" which is "solely" according to Al-Mawrid (2015). Both (Y) and (K) understood the meaning of "يخل" in the verse so they use "the favour" respectively. On the contrary, (S) goes a little bit close to the meaning using the word countenance which means "طلعه". (A) uses word for word saying (your father's face may be free for you. The result is an incomprehensible phrase. The real meaning here is to let the father care only for you and loves no more anybody else only the brothers and there will be no Yusuf to care about or love more forgetting that

love is not by presence and later on the father will show that he still favour Yusuf even if he is not there and his love for them still not changes.

Verse No. (10): Here, no difference in meaning but the cultural part is clear. The Arabic expression "غيايات الجب يلتقطه بعض السياره" is not well expressed as (Y) and (K) used "caravan" which does not belong to the Arabic desert environment. They all used "pick up" for "يلتقطه" which means "finding something by accident" (Al-Qurtuby 2008) or "to take" (Abd-Alaziz 2000) and is acceptable but "pick out" used by (A) may be confusing as it means "ينتقي" or "to choose or recognize somebody carefully from a group of people or things" also according to the context.

Verse No. (11): the use of "counselors" which means a person who wants to show that they support somebody and want them to be happy, successful, etc. in (S) and "well-wishers" which means a person who has been trained to advise people with problems, especially personal problems in (Y), (K) and (A) as an alternate to the Arabic "لناصحون" is not concise in getting the right meaning. The use of plural speaker pronoun "ناصحون, قالوا, ابانا, تامنا, انا" in the Arabic verse represent their agreement and assure the previous meaning of "عصبه".

Verse No. (12): According to Al-Qurtuby (2008) and Asha'arawi the two verbs in Arabic "يلعب" and "يرنع" are different; as the former includes playing games that are accepted by religion and help the human strength to grow such as horse riding and swordplay; whereas the latter refers to games that waste time and have negative results on health and worship. In English "play" is used for all positive or negative activities. Therefore, the use of "eat well by (S) and "enjoy himself" by (Y) and (K) and "frolic" by (A) in addition to "play" did not cause a loss in meaning according to the books of exegeses because all include the meaning "to play and move around in a lively, happy way".

Verse No. (17): the use of "even if" in (S) and "even though" in (Y) and "even when" in (K) and "though" in (A) as an equivalent for "لو" illustrate the real understanding in the translators view for the relation between the father and the sons in this context. For Abd-Alaziz (2000) "لو" in this verse takes the meaning of "ان كنا" which is "if we". The father does not see them as innocent or previously tell truths. What the verse indicates is that they are not telling their father the truth and even if they do, they think he will not believe them. They see him hate them while they lie already to him.

Verse No. (18): the expression "false blood" is not defined weather the blood is false for being of a wolf or the idea of putting blood on his shirt. "فصبر جميل" so patience is

most fitting" it is known in Arabic that there is a big difference between being patient and the beautiful patience as the second one is parallel to accepting Allah's fat without feeling any pain or sadness but the other one may have any disagreeing feeling attached with patience. So, the translator did not use adjective before the noun to add the type of patience. Only (A) uses "sweet" before the noun "patience" but sweet is related to tasty. And (K) used passive structure in "his shirt stained with false blood" which don't indicate that this action may not be done by them.

Verse No. (19): the image here is left for the reader or listener to the verse to imagine the narrated scene of how the water drawer know that he is a boy not water and the impression on finding a boy in such a place and how they get Yusuf out of the well.

The Arabic expression "اسروه" which means "hiding" is only understood from (2) expression "as a treasure" which indicate the value of a boy in such an environment but "as merchandise" used by (S), (K) and (A) did not reflect that meaning. The use of "young man" by (Y) and (A) has made Yusuf in an age bigger than what he really is.

They sold him for a reduced price - a few dirhams - and they were, concerning him, of that content with little. Cultural aspect is clear in using the currency of the country "drahim". And they concealed him, [taking him] as merchandise "واسروه بضاعة". Using the pronoun "they" doesn't refer to the identity of who concealed him and why they did so. The translation here is incomplete and here the strategy is omission of some words but this affected the meaning. Concealing him here means that he is considered a very precious thing for them but after a while they sold him with few dirhams which indicate irony in action.

Verse No. (20): the "وشروه بثمن بخس" and the word "الزاهدين" in Arabic means they don't like something; which means here they don't want to have him with them and that's why they sold him. The expression indicates that they quickly get rid of him for fear of his family may find him. The adjectives "reduced price", "miserable price", "low price" and "paltry price" all indicate the valueless of money they get in return of him in spite of the difference of degree of valueless. According to Asha'arawi and Al-Qurtuby (2008) "بخس" carries the meaning of Yusuf ' trivial price, low and less than his real value if sold as a slave. In addition to the meaning of "حرام" for Yusuf is a free boy, not a slave. One of the clear problems in Qur'aan translation is the example of "بخس" where the used words seem semantically equivalent, "reduced price" as in (S) "miserable price" as in (Y), and "low price" as in (K) and "paltry price" as in (A). Another issue found in this verse is the word "دراهم معدوده". In this case, it was (Y) the

only one to give the word "miserable" in his translation, which means that (S) and (K) and (A) cause some loss in meaning. Both brothers and the people sold him do not underestimate his importance and did not know how great he will be in the future to sell him in such a way.

Verse No. (21): In this verse the translators have made it easy to understand that this is the starting point of the story of Zulikha as "اكرمى مثواه" here has taken different meanings although Aziz Misr said as a son. "Residence comfortable, stay honorable, stay comfortable, and goody lodging" all indicate that he will be in a good position in relation to staying and treatment. Again the difference in "تلويل الاحاديث" is clear. The Arabic expression "الناس" here mean all human beings (men and women) so the best word to use is "people" in (S).

Verse No. (22): in this verse, judgment does not guarantee to do the right like in (S) and (A) and so the word power as well in (Y). However the word "wisdom" in (K) do guarantee to do the right and avoid the wrong deeds. The word "maturity also indicate the stability of behavior in (S) but "full manhood" and fully grown" like in (Y) , (K) and (A) may refer to bodily growing more than mental growing. The word "judgment" means playing the role of a judge to say this is right and this is wrong. Instead the word wisdom may be more effective as the word judgment depends only on evidences but wisdom depends more in experience and giving judgment may be without evidences. Starting from this verse troubles start to raise up for him.

Verse No. (23): the Arabic word "راودته" is translated in all by "seduce" which indicate interaction of words or behavior before the true expression parallel by closing the doors are there. The words "in her house" indicate the perfection of her plan and the facilities she has to execute her plan. The Arabic word "الابواب" in Arabic language meant the repetition of the action and the "غلفت" "closed" is an exaggeration form meaning the power of the action. All these meanings did not appear clear in the translation of all although they differ in structure of their sentences. The phases of seducing starting by "راودته" which means talking in soft and romantic voice to catch his desire then closing the doors and ending with the expression "هيت لك" translated by the imperative verb "come" is left to the reader or listener to build in his mind. The Arabic "معاذ الله" indicates the refusal of the seduction of Zulikha and Yusuf refugee to Allah as he felt no protection but him.

Verse No. (24): is a very significant one in the Surah as it includes according to the exegeses the innocence of Yusuf. "همت به" means seduction and bad thoughts

followed by the bad behavior. The Arabic conditional particle "لولا" is the key word here as it means "Absence of existence because of". For example if I said "لولا احمد عندك لاتيت" if Ahmed is in there I would come" meaning I did not come because Ahmed is there. This means that Yusuf did not even think of the idea of seduction or even respond in his mind. The translation of them all gives the meaning that Yusuf already respond to the idea of seduction then Allah prevents him and this is not true. If the Quran text was "he did not respond" this may open the mind to think that Yusuf was afraid of her husband thus the idea was in his mind which is not true. He did not even think of responding for the proof of Allah's protection is before thinking or not thinking to respond. The Arabic exegeses of the verse complete this meaning by "لنصرف عنه السوء والفحشاء" the evil thoughts and behavior together. The Arabic "مخلص" means Allah protect him so he does not commit mistakes where as "مخلص" means following Allah's orders so Allah rewarded him. The idea her is protecting Yusuf from the beginning so he did not respond to here seduction this is explained by the translation "he is one of our chosen servants" and so on.

Verse No.(25) There is no dual in Modern English and the "ا"/aa/ in "الفياء" and "استبقا" is used to indicate duality in Arabic, referring to "Yusuf" and the wife. Both (S) and (Y) kept the duality by using the expression "both" to refer to this duality whereas (K) and (A) gives no attention to duality at all and only use the pronoun "they" which may indicate that there were somebody else with them. The use of the English plural only may cause some loss in meaning. The word "evil" used by the translators does not mean the adultery meant in the Arabic word "سوء" and causes a loss of meaning since not all evil or bad doings deserve to be imprison or painful punishment like adultery. All of them do not pay attention to that.

Verse No. (28): The expression "it is of the women's plan" may refer to the women at the city while he means his wife as a representative of the whole women using the word "كيدكن". The scene of judgment and evidences is clear in the mind of listeners or readers. The use of the Arabic pronouns and devices that show gender is clear in "كيدكن" that carry the meaning of all women including the feminine plural suffix "ن". There is no such distinction in English, thus a translator will need to add items so as to give the intended meaning for both the "ن" and the Addresses "ك". They overcome the gap between English and Arabic by adding the word "women associated by your". But still there is a misinterpreting of who is addressed here by your, the wife only or all women.

Verse No. (30): The surah tells before that when Yusuf come to Egypt someone bought him without indicating his personality and there was a king and another ruler called "Aziz". The term is used to refer to a political rank in the Egyptian society at this time. But later The "Aziz" can be used for the person responsible of the treasury and the goods of the country because "Yusuf" himself becomes the "Aziz" and granted this rank by the king.

Verse No. (31): The word "banquet" means place to eat and drink but in Arabic the word "متكا" means a place with comfort seating as the time for staying may be long. The expression "they greatly admired him" "اكبرنه" doesn't express the real meaning of amazement or astonishment for his beauty as they did not feel the knife to cut their hands and they don't feel pain. The expression "perfect is Allah" may be better to be replaced by "God forbid" to give the meaning in Arabic "حاشا لله". In Al-Mawrid, (2015) The word "مكر" is defined as "cunning", "craftiness", "slyness", "wiliness", "deception" and "deceit". So it is possible. If we are to translate the word with a target text word from the same category the preference and the choice according to the meaning from the exegeses will be "wiliness" or "deception" for the other words have both positive and negative meanings, as found in Al-Mawrid (2015), while "wiliness" and "deception" have the negative meanings only of "غش" or "cheating" and "خداع" or "deceit". The verb "ارسلت" is not used in the sense of "sent" as in the translation of all the four but mean "invited". (A) Loses the whole idea in it by the use of "God save us" which indicates surprise and shock only.

Verse No. (32): The expression "will be of those debased" doesn't match the meaning of the Arabic word "الصاغرين" as the first refer to the corrupted people not the ones being imprisoned while innocent.

Verse No. (33): The expression "the ignorant" is not what the verse mean. The verse in Arabic words mean violating God's orders and disobedient for His values. The intended meaning in this verse is not preference or liking like that between Yusuf and his brothers for the father but it means that prison is more tolerable and preferred to Yusuf than committing adultery but both are bad for him. All of them have taking the sense of "liking" as in (S), (Y) and (K) and "dearer" as in (A). It is better to use "more tolerant" to indicate the exact meaning of the verse.

Verse No. (36): People do not press wine; they press grapes and get wine. All of them use "pressing wine" whereas for the first time (A) uses pressing grapes. Wine drinkers only would understand this.

Verse No. (41): The omission of possessive pronoun has made it general not the people talking to him only (Y) has made it clear by adding the pronoun (my).

Verse No. (42): The word "lean" doesn't hold the meaning of the Arabic word "عجاف" as the Arabic word means slim or thin or skinny. The word interpret doesn't express the meaning of the Arabic word "تعبرون" which indicate passing through something and have the wisdom from it (knowing the unknown through the known). The word "spikes" is more accurate than the word grain as spikes means (wheat) but (grain) means general seeds.

Verse No. (43): (Y) and (K) use "kine" for the Arabic word "بقرات" which means "ماشيه" and this expression includes cows and bulls "male cow". Thus, it is not acceptable for the Arabic word "بقره" is female not male.

Verse No. (46): The word "explain" hold the meaning of interpretation but not effective. Interpretation means giving clarification to things to people who don't have any idea about it but explain means they may know part of the meaning but need more.

Verse No. (47): The word "consecutively" holds the meaning of consequently but not actively where as "دأباً" means with hard working.

Verse No. The three translators (S) and(Y) and (k) restricted the meaning of "يغاث" to the fall of rain and none of them refer to pressing grapes and olive or being saved although they used them in the second part of the translation of this verse. And (A) restricted the meaning to being saved in general. This may led to loss of meaning.

Verse No. (63): in this verse, we have the contrast between reality where they have all measures however, they told the father that they were denied measures. Both (Y) and (K) expressed the meaning of future denial of measures which is the correct as mentioned by Alsharawy in exegeses of this verse. However, the other two (Y) and (A) only translated the words in the verse.

Verse No. (77): the conditional here is not as usual in structure as the answer of the condition case comes first. "ان يسرق" is the question of the condition and it can't be "فقد" to be the answer for the condition as the meaning cannot be the past before the present. They said if he steals, his brother has stolen too. Which means do not be surprised Yusuf as his brother has stolen so, he does he. Another meaning can be do not be surprised for the brother steals as he stole his brother before.

Verse No. (78): The Arabic word "شيخ" means old aged man and all of them use it in their translation but only (Y) who knew that "كبير" means honorable that's why he added "venerable" to his translation that makes it the appropriate one.

Verse No. (80): Only the Arabic expression "كبيرهم" is confused in translation for it can be the eldest or the leader or the wisest of them. (S), (K) and (A) use eldest and (Y) uses leader; none of them uses the wisest.

Verse No. (83): The problem of consistency in the use of "entice" in (S) which means "persuade" and "contrive" in (Y) which means "manage" and "beguile" in (K) which means "trick" and "tempt" in (A) which means "attract" is very inconsistency. The closest is (A) because it reflect the impression of their desire to harm their brothers.

Verse No. (88): the name of the governor "ايها العزيز" differs from one to another as (S) uses Azeez, (Y) exalted one which means of high rank, position or great importance, (K) uses ruler of the land and finally (A) uses "mighty prince" referring to his culture. Then, the term "مزجة" which means not good. They translate it differently as (S) "goods poor in quality, (Y) "scanty capital" that means "too little in amount for what is needed" then (K) poor capital and finally (A)"merchandise of scant worth" all describe types of goods in quality or price.

Verse No. (97): the Arabic expression "اوى اليه ابويه" in the exegeses means only his father and his aunt for his mother died. All translators use "parents" to represent aunt as mother in position in the Arabic culture.

Verse No. (99): The Arabic word "اوى" has the meaning of "embraced" for all Al-Qurtuby (2008), Abd-Alaziz (2000). So when Yusuf met his family, he embraced them and took them in his arms. The meaning expressed in all the four translations are not the intended one in the original for (S), (K) used take to himself which does not express the love or passion to them. At the same time the use of "provide home" in (Y) also is not the intended meaning in the original verse. Only (A) who expressed the nearest meaning to the original when he says "he took his father and mother into his arms

Verse No. (100): the Arabic expression "خروا له سجدا" do not mean they worship him but they fell down in prostration for the new position from Allah for Yusuf where his dream comes true and at the same time they did so as a response to Allah's order for them. All the four translators are successful in their word choice and order of this verse.

A number of semantic issues have been dealt with in this analysis such as words with wide semantic ranges, words with different meanings in different cultures and words with two opposing meanings depending on their context of occurrence. It is now clear that issues like these are problematic for the translators and consequently cause misunderstanding of the meaning and causing the translation to be lacking and losing meaning.

Results

Based on the previous analysis and comparison of the translation of Sahih International, Yusuf Ali, John Arbarrey and Mahmoud Khan, Interestingly, the study has come to notice cases in which the translators failed to grasp the intended meaning of a word or a speech act which leads to a lack and inaccuracy in the translations leaving an effect on the readers other than the intended effect of the original text. It has concluded to the following points. It was found out they use some techniques to translate like substitution omission is very rare and addition to clarify the meaning.

The study has revealed that translators in Surat Yusuf tend to commonly euphemize topics such as seduction and Yusuf's response to Zulikha and the idea of asking authority by Yusuf then referring to the Qur'aan and the disbelievers on its verses by replacing words relating to these topics with others having less degree of directness and causing less embarrassment. Many examples have been cited for this type of translation as previously mentioned. The introduction in the Surah is amazing where the verses show the importance of Arabic and the position of this Surah in particular. Then the story time line starts with the family context where Yusuf and his brothers' relationship is clear and Yusuf place in the father's heart also is clear. The translators in some sentences failed in reproducing the same image and effect of the original Arabic text to the target one or reproduce the intended meaning behind these expressions. All of them utilized ellipses successfully in places that do not need explanation. Arberry uses idioms a lot in his translation. Along the translation of verses the word "lord" is used differently in places where it means the master of slaves and in other places to indicate the governor but it is not correct to use it indicating the meaning of Allah. Also the Arabic expression "تاويل الاحاديث" is differently translated all along the Surah but only verse no. (101) all of them use "dreams" to express the right meaning. The use of pronouns in some place is confusing where you cannot differentiate whether they indicate people or Yusuf's brother or the group speaking and the reader or listener have to predict the right

meaning. Cultural aspects are clear in Arberry's translation as he uses some expressions that do not relate to the Arabic environment like caravan, prince and master or lord. Few places in which translators use explanation of meaning or adding words to clarify meaning and they put the added words in brackets. No omission for text in the source text but every Arabic word is translated. Some problems arise from the difficulty of understanding the Arabic meaning as indicated in the analyses and other problems can be summarized as follows.

Rendering some lexical terms is one of the problems arise from the lack of equivalence or the absence of the equivalent of some Islamic terms consequently, translators only give approximate meanings for them like the word "رؤيه or وؤيا"

Usually, translators encounter tense or the 'grammatical realization of location in time' and how location in time can be expressed in language as an obvious syntactic problem in translating the Holy Quran (Sadiq, 2010, p. 20). In Yusuf Surah this concept is not there as throughout the Surah we find transition of events and change but the time is not a problem. The development of the story leave a lot of space to the listener or the reader to imagine the flow of events but this does not disturb the right development of the whole Surat. Consequently, verb form and tense in Surat Yusuf is guided by the overall context and stylistic considerations. Future and present simple are the most utilized tenses and past or other forms are rarely used. Rare shift is notified in Yusuf Ali's translation for the purpose of conjuring an important action in the mind as if it were happening in the present.

Translating metaphor also constitutes a serious problem in translation as a whole and it is of great seriousness when topics are related to religious aspects. The dictionary defined Metaphor as 'a word or phrase used to describe something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful', (Oxford Advance Learner's Dictionary, 2010, p. 965). The use of metaphor in Surat Yusuf, along with other rhetorical usages, is a feature of the Qur'aanic text. Therefore, translators should not ignore its use when attempting to translate the Qur'aanic text (Al-Azab and Al-Misned, 2012). Consider this example: "رايتهم لي ساجدين" and how the four translators handle them.

(S) I saw them prostrating to me."

(Y) I saw them prostrate themselves to me!"

(K) I saw them prostrating themselves to me."

(A) I saw them bowing down before me.'

"السجود" for human beings and no things can prostrate like humans. If the translator does not reflect to readers or listeners that this prostration is out of respect and gratitude to Allah, a misconception about the relation of prophets may arise. Another example is found in the following verse.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلْتِهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

(S): So when she heard of their scheming, ... and cut their hands ..."

(Y): When she heard of their malicious talk, ... and (in their amazement) cut their hands: ..."

(K): So when she heard of their accusation, ... and (in their astonishment) cut their hands. ...!"

(A): When she heard their sly whispers, ... that they cut their hands,

They used instead of "مكرهن" the expressions "scheming", "malicious talk", "accusation" and "sly whispers" indicating bad behavior. Then use "cut their hands" for "قطعن ايديهن" like things to be cut. Another example is found in the following verse.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

(S): He said, "No blame will there be upon you today."

(Y): He said: "This day let no reproach be (cast) on you"

(K): He said: "No reproach on you this day,"

(A): He said, 'No reproach this day shall be on you;'

The "تثريب" is removing the fat from the body. They likened reproach to blaming both of them make the person not ok and change his face. Another example is found in the following verse.

قَالُوا أَضْغَثُ أَحْلَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بَعْلَمِينَ ﴿٤٤﴾

(S): They said, "[It is but] a mixture of false dreams, ..."

(Y): They said: "A confused medley of dreams: ..."

(K): They said: "Mixed up false dreams ..."

(A): 'A hotchpotch of nightmares!...'

The Arabic expression "اضغاث" means It is a mixture of grass, which is mixed with hashish from wet and dry, or what it takes with a grip of hashish, in which there is the long and short grass, the soft, the dry and the harsh, and what is edible and what is not. In dreams, overlapping dreams are impossible or cannot be explained by their large details or their lack of coherence. So, the court likened his dreams to be like that "اضغاث". Another example is found in the following verse. The Arabic expression "ملك كريم" in which he likened Yusuf to be "a noble angel" is also a good example. Or, others like "يخلوا لكم وجه ابيكم" or "بلغ اشده" which are all used to refer to context.

Ellipsis is another example for difficulty of translation in the surat. The dictionary defined ellipsis as the omission of some parts of a sentence that can be understood either from the surrounding text or the situation itself. In the translation of Surat Yusuf, due to the way English uses ellipsis, elided words sometimes added (which usually appear in brackets) to complete a sentence in the translation. The language of Surat Yusuf has many examples of ellipsis which can be seen in two types. First we can gain information about the development of the story without referring to it at any place. For example, before in verse (8) the life timeline of interaction between Yusuf and his brother and father is embedded but the reader feel the jealousy of his brothers till they have made their conspiracy and plan to kill him. Then, the plan to go playing and racing and the procedures for getting him in the well or slaughtering a wolf all these actions are understood from the context and clear even if there are no exegeses for the Surah. This is found all along the story the action and events embedded but understood. In the Arabic version there are a lot of examples but in translation they write the meaning between brackets. For example

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

(S): Joseph, *ignore this*."

(Y): "O Joseph, *pass this over!* ...!"

(K): "O Yusuf (Joseph)! *Turn away from this!*"

(A): Joseph, *turn away from this;* ...'

The use of ellipsis here is to reduce the words and use "this" instead of the whole seduction idea to be mentioned again. In verses (45) and (46) the development of events is seen clearly when the translators rendered the two verses and show The assumed omitted part is " فأرسلوه فذهب الي يوسف فقال " , " They sent him to Joseph , then he said " without writing it the reader got it.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

(S):, so send me forth."

(Y):: send ye me (therefore)."

(K):, so send me forth."

(A):; so send me forth.'

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

(S): [He said], "Joseph,"

(Y): "O Joseph!" (he said)"

(K): (He said): "O Yusuf (Joseph),"

(A): 'Joseph,"

Another example is:

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٨٢﴾

(S): And ask the city in which we were ..."

(Y): "'Ask at the town where we have been ..."

(K): "And ask (the people of) the town where we have been, ..."

(A): Enquire of the city wherein we were, ...".'

In this verse, there is a deletion of the word (people). The complete sentence can be formed as " وأسال أهل القرية ", "ask the people in the town", but the word people is deleted as it is understood from the context, and its deletion will not affect or change the meaning of the verse. However, in English, it is better to retrieve the deleted word to understand the deep meaning of the verse. Literal translation or word-for-word translation cannot be applied here. Only (3) added the deleted words. Other examples can be seen in the Surah in verses (9, 39, 40, 41, 43, 44, 46, 48, 81, 82, and 101) and all of the translators rendered the meaning by explaining it or adding words to explain in brackets. Ellipsis though only seen in (11) verses but played a vital role in the cohesion of the story as a whole so as the implied pronouns. For example, the central character of the story "Yusuf" was substituted as a subject 19 times as shown in table (1)

No. verse	Added names for the pronoun			
	Sahih	Ali	Khan	Arberry
4	√	√	√	√
23	X	X	X	X
26	√	X	√	X
33	X	X	X	X
37	X	X	X	X
42	X	X	X	X
47	√	√	√	X
50	√	√	√	X
55	√	√	√	X
59	X	X	X	X
62	√	√	√	X
69	X	X	X	X
77	X	X	X	X
79	X	X	X	X
89	X	X	X	X
90	X	X	X	X
92	X	X	X	X
99	X	X	√	X
100	X	X	X	X

The three first versions are alike in most of the cases where as (A) does not agree with them. The father was substituted as subject pronoun 12 times. Table (2) shows the

differences between translators in adding the name of the father to illustrate the pronoun.

No. verse	Added names for the pronoun			
	Sahih	Ali	khan	Arberry
5	x	√	√	x
13	√	√	√	x
18	√	x	x	x
64	x	x	x	x
66	√	√	√	x
67	x	x	x	x
83	√	√	√	x
84	x	x	x	x
86	x	x	x	x
94	√	√	√	√
96	x	x	x	x
98	x	x	x	x

Again, the agreement is clear with (S) and (Y) and (K). The brothers were also substituted 19 times. Table (3) shows the differences among them who added the name of the brothers to illustrate the pronoun. In verse (9) only it starts with imperative verb but it's them who said that verb.

No. verse	Added names for the pronoun			
	Sahih	Ali	khan	Arberry
8	x	x	x	x
9	x	x	x	x
11	x	x	x	x
14	x	x	x	x
17	x	x	x	x
61	x	x	x	x
63	x	x	x	x
65	x	x	x	x
71	x	x	x	x
73	x	√	x	x
75	√	x	√	x
77	x	x	√	x
78	x	x	x	x
85	x	x	x	x
88	x	x	x	x
90	x	x	x	x
91	x	x	x	x
95	x	x	x	x

97	x	x	x	x
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With this case all translators agree not to add the names of the brothers to clarify the meaning and it is already understood from the context. These implied pronouns which are considered signs of a concealed nouns help to build the cohesive meaning of the story "because the listener or reader is able to recognize the person they refer to easily" (Marogy 2010, 85), and also because they form "relation within the text" constituting a link between its parts (Halliday & Hassan 1976,89-91).

Another semantic feature is Polysemy which is one of the important linguistic ones for coherence. Kalakattawi (2005, p.4) defines polysemy as a phenomenon in which a word has several different meanings that are closely related to each other. polysemous words form obvious difficulty for translators when they try to convey the intended meaning because he/she will be confused by the various meanings and senses of these words. In Surat Yusuf there are many polysemic words in its structure. For instance, the word (أُمَّةً - people) can mean unknown period of time as in:

وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

(S): But the one who was freed and remembered *after a time* said, ..."

(Y): ... who now bethought him *after (so long) a space of time*, ..."

(K): ... (one of the two who were in prison), *now at length* remembered ..."

(A): ..., remembering *after a time*,'

However, all of them differ in translating the meaning of the word. Yet, the word "عام" is associated with a promising year of bounteous harvest.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾

(S): Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

(Y): "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

(K): "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

(A): Then thereafter there shall come a year wherein the people will be succoured and press in season.

وَسَّئِلِ الْقَرْيَةِ الَّتِي كُنَّا فِيهَا وَالْعَيْرِ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

(S): And *ask the city* in which we were and *the caravan* in which we came ..., "

(Y): "*Ask at the town* where we have been and *the caravan* in which we returned,..."

(K): "*And ask (the people of) the town* where we have been, and *the caravan* in which we returned, ..."

(A): *Enquire of the city* wherein we were, and *the caravan* in which we approached; ...".

Only (K) added the word "the people of" to clarify the meaning though it is already clear. Both the city or town and caravan meant the people of both.

Thus it can be deduced that, they have some differences in dealing with all types of semantic features as shown previously and they have also some agreement about structure of their translation. It is noticeable that (S), (Y) and (K) agree more in their translation but (A) has a big shift in using idioms and different structure of his translation. Thus, translations of the meanings of Surat Yusuf do not give detailed interpretations in some verses but still the development understood. as, the non – native speaker when reading the translation of some verses needs interpretation references to help understanding the embedded meanings especially in certain verses which need especial attention as previously mentioned.

Surat "Yusuf" consists of 111 verses. The story of Yusuf itself is found in the first 102 verses. Following the analysis of the verses of the story of Yusuf in the surah, and studying the areas of failure in translation from a semantic stance, the following results were found regarding the work of (S), (Y), (K) and (A). These results lead us to a number of points: first About 43 cases of semantic issues were studied in the first 103 verses of the surah. They all are very close to each other in their rendering of the meaning though in some cases they totally differ in sentence structure. It seems that (A) translation is not consistent enough although in some verses it is the best. Second, as clear in surat "Yusuf", the Quran in general, depends on the semantic meanings of its words used in their context along with the rhetorical

devices of the Arabic language. The translators' committed mistakes due to misunderstanding of meanings and devices causing a deficient translation meaning. So, they ought to be aware of these devices so as to capture the cases which cause a word to carry different shades of meaning depending on the devices and the context of occurrence. Third, a full knowledge of the primary and secondary meanings that Arabic speech acts various particles carry is necessary for a translator of the Quran to have.

Conclusion

The translation of the Qur'an cannot be taken as a replacement of the Arabic source regardless of the accuracy and professionalism of the translators. This study tried to shed light on to what extent the translated Qur'aanic verses are close to the Arabic original meaning of Surat Yusuf, and to what extent their translations serve understanding the meanings of the glorious verses and the beauty of the story while at the same time maintaining their style. The findings obtained from the analyses of the related data indicated that in most cases the translators captured the meaning in their translation of the original version. By and large, Sahih International translation is the one that captures this sense more often than anyone of the other three translations. Ali's translation comes next as he frequently provides commentaries in the form of footnotes either to clarify the reason behind his rendition or to explain the other meaning \meanings of the words. The next is Hilali and Khan's translation. The final one Arbrey translation often missed the ordinary meaning and in this way come last in the order of their representation of this important rhetorical device.

The results of the study can positively minimize mistakes of understanding the intent of the verses of the Qur'aan that has implications to Muslims and non-Muslims at the same time. Translating the religious text in the Holy Qur'an in general and Surat Yusuf in particular requires a translator to be fully competent with both the Arabic and English rhetoric, the translator should also have adequate knowledge and experience that is related to the Islamic culture or religion in general and the Holy Qur'an in particular to render the same effect and meaning of the source Arabic text successfully to the target readers. Clearly, the linguistic and rhetorical features found in Surat Yusuf continue to challenge translators who struggle to convey the intended meaning of its verses. Translators must use a number of dictionaries in both Arabic and English to determine the specific meaning of appropriate words. Translators must also consult the various commentaries of the Quran to obtain the appropriate

interpretation of the Qur'aanic verses. Unique construction and expression is one of the beauties and miraculous aspects of the Glorious Qur'an which must be maintained. Thus, translation should not only be interpretation, but the beauty of the Qur'aanic construction should be preserved even when translated. This study recommends that the translation of the Holy Quran should be conducted by a committee that includes experts in the language, culture, history and science of the Quran. Therefore, the researcher recommends other researchers to conduct studies that explore more topics in the Holy Quran; like finding other lexical mechanisms of achieving meaning in translating the Holy Quran; other Surats comparison of their translation and investigate stylistic Qur'aanic figures of speech, techniques and translatability to gain more appropriate comprehensibility of Qur'aan.

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