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DEMONSTRATING CULTURAL AND LINGUISTIC HINDRANCES ENCOUNTER ARAB  
TRANSLATORS IN RELIGIOUS TRANSLATION

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ABSTRACT

This research article was mainly carried out to demonstrate the cultural and linguistic hindrances encounter Arab translator especially the Sudanese translators in religious translation. The researcher based his methodology on a blend of methods and approaches in this article which are the descriptive, the quantitative and the qualitative methods. The researcher utilized the questionnaire with a purposive sample of (15) Sudanese translators of English and French languages to reflecting their attitudes and perceptions towards the cultural and linguistic hindrances they encounter when translating the Holy Quran. The Surah of Al-kahf was used as a model on which a refined translation was conducted compared with the original Arabic version of the same Surah. As a result, the operation comparison demonstrated that those translators were hardly able to give an authentic and identical version of translation owing to the variability of the linguistic systems of the three languages (Arabic, English, and French) in terms of the semantic structure, syntactic structure, and the stylistic distinction between the aforementioned languages in addition to cultural differences lie in these languages. Finally, in order to make it easier for religious translators, this article recommended that translators of Quran should be multilingual to avoid missing any fragments or components of the language.

Introduction

Translation is no longer considered as the practice of literary transfer between two or more languages. The studies about the theory of translation have considerably evolved specifically during the nineteenth century and then occupied a large section of the scientific studies creating of translation a prominent discipline not only in the domain of the linguistics and literary studies but also in other domains such as the religious, political, social and applied sciences who have all benefitted of what has come to be known Translation studies.

The translation theories view the act of translating from two complementary concepts. The first one considers translation as an "art" that depends on the talent if the translator and his/her creativity and potential abilities. On the other hand, the second concept takes translation for a "craft" which depends on the practice, the training and the acquired skills of the translator along with his/her cognitive acquisitions which are all to be utilized in the practice of translation.

Both concepts have got their supports from among the scholars of the translation theories either considered an art or craft remains to form a conception of the procedure undertaken in the process of translation, rather than obtaining a group of regulations and criteria whose applications would lead to a “perfect translation”.

Those theories continue to search in the procedure of translation practice in an attempt to solve the problem of attaining the equality between the two texts in addition to searching about the techniques of the building of meaning during the process of translation.

It might be beneficial to trace the meaning of translation starting simply from what meaning is given from the dictionary and ending with what suggest the scholars and theorists translation.

For instance, the Oxford English Dictionary explains the verb “to translate” as follows:

- To transfer from one language to another.
- To change a word from one language to another while conserving its meaning, or to transform.
- To explain in other words or reformulate.

As for the word “translate”, the same dictionary defines it as follows:

- Changing, transferring from a person, a place or a state to another.
- Making or doing changes from one language to another and the product of this act.

In fact, almost all meanings shown in most of English Language dictionaries will be turning around the same point producing general and descriptive meanings.

Demonstrating the hindrances encounter Arab Translators in religious translation is the main focus of this article, in addition, to fulfil the following objectives:

1. To investigate the cultural difficulties in translating the Holy Quran into English.
2. To Pinpoint the cultural and linguistic obstacles face Arab Translators in religious translation.
3. To suggest a remedy for these problems.

#### **Statement of the Problem**

Translation is considered as a project for transferring meaning from one language to another. It is a form of interlingual communication that involves a source language and a target language. Furthermore, translation is an art which requires appropriate knowledge of both source and target languages. In general, translating from Arabic to other languages such as European languages will need a systematic study of the differences between these languages as well as of their societies since there are certain terms that are culturally bound. There are actually many differences between Arab and European which include, among others cultural, historical and linguistic. On the other hand, and in accordance with the researcher’s experience as a translator for many years, It was noticed that there are many problems encountering translators of the religious corpuses discourses in general and in the translation of the meanings of the Holy Quran in particular. So the present research article intends to explore these problems which are basically linguistic and partially cultural.

#### **Research Questions and Hypotheses**

Q1: How the linguistic differences in the target language are problematic to Arab translators in religious translation?

Q2: How the culture of the target language can be of difficulty encountered in religious translation by Arab translators?

The differences in the target languages systems are the main cause of difficulties in translation religious encountered by Arab translators which can be hypothesized as follows:

- H1.** There are hindrances related to semantic differences.
- H2.** There are difficulties due to syntactic differences.
- H3.** There are challenges pertains to cultural differences.
- H4.** There are difficulties related to stylistic differences.

#### **Literature Review**

##### **Historical Background of Translation**

When ones talked about the history of translation, one should think of the theories and figures that have emerged in its different periods. In fact, each era is characterized by specific changes in translation theory. These changes differ from one place to another. For example, the development of translation in the

Western world is not the same as in the Arab world, for each nation knew particular incidents that led to the birth of new theories. In the next part, the main changes that marked translation history in both the West and the Arab world will be examined.

### Practical Definition of Translation

From the first look, everyone would think that they are able to give a comprehensive definition of the term, translation. Many definitions have been and are still being formulated for the term translation. Moreover, all of them share in general, two meanings or ideas.

- The first meaning of translation is the replacement or “reproduction” of the same meaning from one language into another.
- The second meaning refers to the idea of “interpretation” which means explaining or interpreting the same meaning from one language to another.

#### 1. The first definition of translation (replacement and reproduction)

A: Translation is the replacement of textual material in one source language (SL) by equivalent textual material in another language, Target language (TL) (Catford, 1967)

B: Translation is a craft consisting of the attempt to replace a written message or a statement by the same message or statement in another language. (Newmark, 1981)

C: According to Brislin [1976:1], translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another language (target), whether the languages are in written or oral form, whether one or both languages is based on signs, as with sign languages of the deaf.

D: Newmark [1981:7] defines translation as a craft consisting in the attempt to replace a written message and/or statement in another language.

E: Wilss [1982:3] defines translation as a transfer process which aims at the transformation of a written SL text into an optimally TL text, and which requires the syntactic, the semantic and pragmatic understanding and analytical processing of the SL.

A translation which produces the general meaning and intention of the original but which does not closely follow the grammar, style or organization is known as “free translation”. A translation that approximates to a word-for-word representation of the original is known as “literal” translation.

The second definition of translation (interpretation):

In this space, the concept of interpretation is understood from two angles. The first one refers to the idea of defining interpretation with its common and ordinary conception that is: Interpreting, just like translation is fundamentally, the art of paraphrasing the interpreter-listener to a speaker in one language, grasps the constant of what is being said, and then paraphrases his/her understanding of the meaning using the tools of target language. However, just as you cannot explain a thought to someone if you did not fully understand that thought, neither can you translate or interpret something without mastery of the subject matter being relayed. [www.languagescientific.com]

But what is actually meant here is that when the interpretation is considered as a meaning for translation. So,

- Translation is the interpretation of the communication in a second thought having the same meaning as the written communication in a first language.
- Translation is the interpretation of a text and subsequent production of an equivalent text, also called “translation” that communicates the same meaning in another language. The text to be translated is called the “source text” and the language that is to be translated into is called the “target language”. The final production is sometimes called “target text”.

As previously pointed to, the term “interpretation” is also used with oral or sign language. It is the intellectual activity that consists of facilitating oral or sign language communication, either simultaneously or consecutively, between two or among three or more speakers who are not “interpreting” rather than “interpretation” is preferentially used for this activity by Anglophone translators, to avoid confusion with other meaning of the word “interpretation”. Unlike English, many languages do not employ two separate words to denote the activities written and live-communication translators. Even English does not always make the distinction frequently using “translation” as a synonym of “interpreting”.

Finally, if the meaning is replacement or interpretation, in written or in oral languages all of them convey or carry across one meaning from languages or SL into TL, and this is the etymological meaning of the word translation which means “carrying across”, or “bringing across”.

But why is the first meaning of translation, “replacement”, is more commonly used and that many references evoke and tackle this definition? That is due first to the fact that translation into TL must be reliable.

### Translation in the Arab World

The early translations used in Arabic date back to the time of Syrians (the first half of the second century AD), who translated into Arabic a large heritage which belongs to the era of paganism Ali (1946), cited in Addidaoui, (2000). Syrians were influenced in their translations by the Greek methods. Their translations were more literal and faithful to the original Ali 1946: 168, cited in Addidaoui, 2000). According to Addidaoui, Jarjas was one of the best Syrian translators; his famous translation of Aristotle’s book *In The World* was very faithful and close to the original.

Additionally, the time of the prophet Mohamed (peace be upon him) is significant in translation history. The spread of Islam and the communication with non-Arabic speaking communities as Jews, Romans and others pushed the prophet to look for translators and to encourage the learning of foreign languages. One of the most famous translators of the time is Zaid Ibnu Thabet, who played a crucial role in translating letters sent by the prophet to foreign kings of Persia, Syria, Rome and Jews, and also letters sent by those kings to the prophet.

Another era that knew considerable changes in Arabic translation was related to the translation of the Holy Koran. According to Anani (1992), the early translators of the Koran focused on its meaning. Salman El Farisi, for instance, translated the meaning of *Surat Al Fatiha* for Persian Muslims, who didn’t speak Arabic. Anani (1992) states that Western libraries still preserve many translations of the Koran and that some of them such as the Greek translation of the philosopher Naktis belong to the third century (BC). Besides, the Holy Koran received a special interest from the translators. It was translated into Persian by Sheikh Mohamed Al-Hafid Al-Boukhari and into the Turkish language by Sheikh Al-Fadl Mohamed Ben Idriss Al-Badlissi.

Despite the improvement of the Koran translation, this matter was and is still the topic of much debate and controversy in the Arab world. An example of this controversy occurs after the translation of the Koran into the Turkish language by the Turkish government in the time of Mustapha Kamal Ataturk. The latter aimed to use the translation instead of the original book as a way to spread secularism in the Islamic country. This led to a wave of criticism from Arab intellectuals, journalists and muftis.

Besides, the main problem with the translation of the Koran was related to the reason behind translation itself, i.e., whether to use the translation as a way to teach the principles of Islam or to use it in praying and legislation was a difficult choice which faced translators. In general, translation of the Koran knew various changes, the fact which led to the creation of special committees that took the responsibility of translating it in a way that preserves it from falsification.

Another era which witnessed radical changes in the Arab translation is that of ‘the first Abbasid period’ (750-1250). Translation knew an enhancement with the Caliph Al-Mansour, who built the city of Baghdad, and was also developed in the time of the Caliph Al-Ma’moun, who built ‘Bait Al Hikma’, the greatest institute of translation at the time. During this period, translators focused on Greek philosophy, Indian science and Persian literature.

The Arab history of translation was also characterized by the name of Al-Jahid (868-577), one of the greatest theorists in translation. His theories and writings about translation are still being used today by many professional Arab translators. According to Al-Jahid (1969), “the translator should know the structure of the speech, habits of the people and their ways of understanding each other.”

In addition to his insistence on the knowledge of the structure of the language and the culture of its people, Al-Jahid talked too much about the importance of revision after translation. In brief, Al-Jahid put a wide range of theories in his two books *Al-Hayawān* (1969) and *Al-Bayān Wa Attabayyun* (1968).

Further, the Egyptian scholar Mona Baker (1997) distinguished between two famous methods in Arab translation; the first belongs to Yohana Ibn Al- Batriq and Ibn Naima Al-Himsi, and is based on literal translation, that is, each Greek word is translated by its equivalent Arabic word, while the second refers to

Hunayn Ibn Ishaq Al-Jawahiri and is based on sense-for-sense translation as a way to create fluent target texts that preserve the meaning of the original.

Nowadays, Arab translations know many changes. The increase of studies in the domain helps in the development of translation and the birth of new theorists. Translation in the Arab world also benefits from the use of computers, digital materials and the spread of databases of terminologies that supply translators with a considerable number of dictionaries. This has led to the creation of many associations of translation like 'the committee of Arab translators' in Saudi-Arabia and *Attaj* in Morocco. Yet, comparing the number of translated books by Arab translators with those of Westerners, one may say that the difference is very significant, as the translations used by Arabs since the time of Al-Ma'moun up to now do not exceed ten thousand books, which is less than what Spain translates in one year.

In short, the history of translation in the Arab world is characterized by many changes and events. Since its early beginnings with Syrians, translation knew the birth of many theorists who set up the basis of Arabic translation and theories. In fact, it is in religious discourse where Arabic translation reaches its peak, for the translation of the Koran received much interest from Arab translators. Today, translation in the Arab world knows a sort of progression, especially with its openness to Western theories and methods, but it is still suffering from the shortage of financial resources and materials.

### Translation in the Western World

For centuries, people believed in the relation between translation and the story of the tower of Babel in the Book of Genesis. According to the Bible, the descendants of Noah decided, after the great flood, to settle down in a plain in the land of Shinar. There, they committed a great sin. Instead of setting up a society that fits God's will, they decided to challenge Him and build a tower that could reach Heaven. However, this plan was not completed, as God, recognizing their wish, regained control over them through a linguistic stratagem. He caused them to speak different languages so as not to understand each other. Then, he scattered them in the earth. After that incident, the number of languages increased through diversion, and people started to look for ways to communicate, hence the birth of translation.

With the birth of translation studies and the increase of research in the domain, people started to get away from this story of Babel and look for specific dates and figures that mark the periods of translation history. Researchers mention that writings on translation go back to the Romans. Eric Jacobson states that translation is a Roman invention (McGuire: 1980). He points out that Cicero and Horace (first century BC) were the first theorists who distinguished between word-for-word translation and sense-for-sense translation.

Another period which marked a turning point in translation development was related to St Jerome (fourth century CE). *"His approach to translating the Greek Septuagint Bible into Latin would affect later translations of the scriptures."* Later on, the translation of the Bible remained subject to much debate among Western theorists of translation for more than a thousand years.

Conflicts on Bible translation were intensified with the coming of the Reformation in the sixteenth century, when "translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the Church started to weaken evidence in linguistic terms by the decline of Latin as a universal language." (McGuire, 1980)

The invention of the printing machine in the fifteenth century played an important role in the development of the field of translations which in turn provide us with many models such as those of Riess and Wilss.

The period is also characterized by a pragmatic and systematic approach to the study of translation. The most famous figures that marked the twenties are George Mounin (1963), John C. Catford. (1965) and Eugene Nida (1964).

Nowadays, translation research started to take another path, which is more automatic. The invention of the Internet, together with the new technological development in communication and digital materials, has increased cultural exchanges between nations. This led translators to look for ways to cope with these changes and to utilize practical techniques that enable them to translate more and waste less. They also felt the need to enter the world of cinematographic translation, hence the birth of audiovisual translation. The latter technique, also called screen translation, is concerned with the translation of all kinds of TV programs,

including films, series, and documentaries. This field is based on computers and translation software programs, and it is composed of two methods: dubbing and subtitling. In fact, audiovisual translation marks a turning point in the field of translation. In short, translation has a very rich history in the West. Since its birth, the translation was the subject of much controversy among theorists. Each theorist approaches it from his own ideology and field of study, the fact which gives its history a changing quality.

### Materials and Methods

The researcher adopted the descriptive method and analytical methods based on testing the hypotheses. The descriptive method aims at describing the problem and the phenomena as it is. i.e. the description of the real status of the problem and its explanation or describing the ideal situation of the phenomena under certain criterion and presenting the possible suggestions and recommendations that rectify the present status of the phenomena.

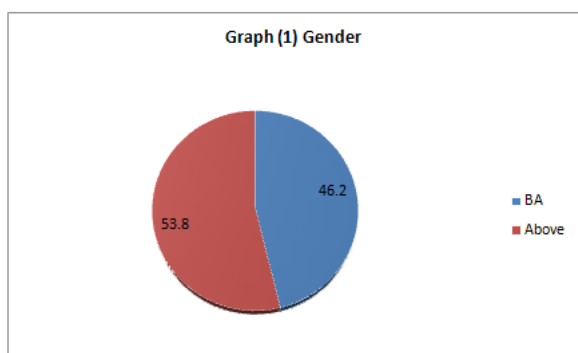
Besides the descriptive method, the researcher also used the quantitative and the qualitative methods. The goal of qualitative research is to describe the quality of the religious translation in English and French. Quantitative research, on the other hand here, aims to reflect the generality of a given phenomenon or feature. It seeks to measure things and it is more objective. As a method, the researcher will analyze data that involve the textual comparison of a translation with its original: a translation comparison into different languages, namely, into English and French languages. Such topics can't deal with every possible aspect of the text, the focus on particular aspects.

### Instrument

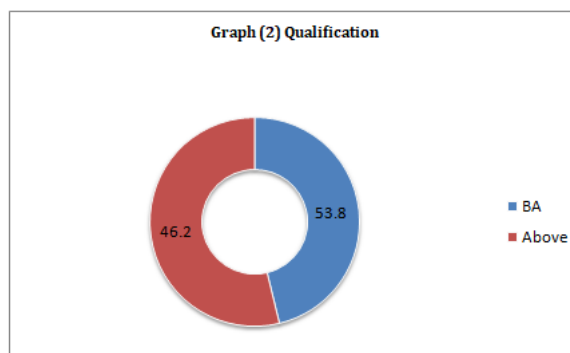
In this article, the researcher used a close-ended questionnaire in order to increase the validity of the current article. The questionnaire of this study consists of two main parts. Part one includes general information about the respondents. Part two consists of (10) statements. The respondents are asked in this part to indicate their responses according to the five degree likers scale: (strongly agree – agree – don't know – disagree – strongly disagree).

### Population and Sample

The population of the study includes all the translators of English and French languages in Khartoum state. They are estimated as (10) translators only. So, all the population were taken as one sample.



Graph (1) above indicates that the highest percentage is for female and reached 53.8% while male accounted for 46.2%.



Graph (2) indicates that the majority of the study sample with a qualification of BA degree where their percentage reached 53.8% while Above BA degree holders reached a percentage of 46.2 %, so we can say the sample is qualified academically and it will result in a subjective opinion on the study subject.

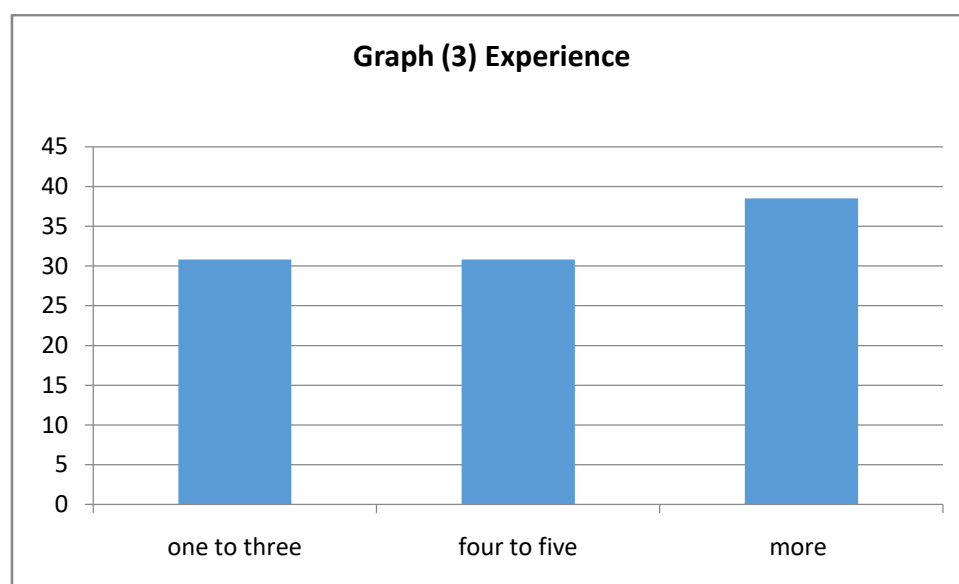


Table (4.3) and graph (3) indicates that the highest percentage for experience years varies between (1-3) years experience and percentage came to 30.8% while those of experience between (4-5) years their percentage reached to (30.8%), and the highest percentage came to more than five years and reached (38.5%). So we can conclude that the study sample has a very good working experience that will lead to satisfactory results on this study.

#### Procedure

##### Reliability

Refers to whether the instrument can produce the same or very similar results if it is conducted again under the same or very similar conditions.

There are two types of reliability:

- Internal reliability refers to the consistency of data collection.
- External reliability is affected by the degree of validity of the data collected the following are the ways used for measuring the reliability of the questions
- Split-half (Spearman-Brown) technique
- Alpha – Cronbach equation
- Gutman –equation

Estimated reliability  $\frac{2*(rho)}{1*(rho)}$

(rho) is the obtained correlation between the two parts or versions of the instrument)

- **Validity**

For measuring the validity and the reliability of the study, the researcher sent the questionnaire of the study to four experts in the field of the study. The questionnaire was seen by the academic experts in universities.

Those experts have checked each item of the statement against the objectives and the variables of the research. Some statements were deleted or modified.

#### Data Analysis

##### The Analysis of the Questionnaire in Relation to the Hypotheses:

The number of the sample selected for this study is thirteen samples, all of them have a good experience in translation field in English and French language, also the questionnaire included four basic hypotheses which can be verified according to the table below as follows:

Domain	Strongly agree	agree	I don't know	disagree	Strongly disagree	Mean rank	Significant
1	61.50%	30.80%	7.70%	0	0	4.15	0.054
2	38.50%	61.80%	0	0	0	4.85	0.037
3	53.80%	30.80%	7.70%	0	7.70%	4.85	0.041
4	23.10%	53.80%	15.40%	0	7.70%	6.46	0.041



5	46.20%	53.80%	0	0	0	4.5	0.04
6	30.80%	69.20%	0	0	0	5.23	0.01
7	46.20%	46.20%	7.70%	0	0	4.92	0.022
8	30.80%	69.20%	0	0	0	5.27	0.016
9	0	7.70%	0	46.20%	46.20%	9.62	0.251
10	38.50%	53.80%	0	0	7.70%	5.15	0.154

Before discussing the hypotheses results depending on significant and percentage above, we found that significant for all domains are below the standard value which is 0.05, so we can say the hypotheses are positive and corresponding hundred percent, as well as the significance, expect the expressive differences hypotheses are negative because the value of significance equal (0.251) for English and (0.125) for French, therefore, it is more than the standard value test which is (0.05).

#### Domain One

From table (1) above and domain (1) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are semantic problems in translating the Holy Quran into English with a percentage of (92.30%), while I don’t know came (7.70%), and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of lexical problems when translating the Holy Quran into the English language.

#### Domain Two

From table (1) above and domain (2) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are semantic problems in translating the Holy Quran into French with a percentage of (92.30%), while I don’t know came (7.70%), and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of lexical problems when translating the Holy Quran into the French language.

#### Domain Three

From table number (1) above and domain (3) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are syntactic problems in translating the Holy Quran into English with a percentage of (92.30%), while I don’t know came (7.70%), and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of syntactic problems when translating the Holy Quran into the English language.

#### Domain Four

From table number (1) above and domain (4) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are syntactic problems in translating the Holy Quran into French with a percentage of (92.30%), while I don’t know came (7.70%), and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of syntactic problems when translating the Holy Quran into the French language.

#### Domain Five

From table number (1) above and domain (5) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are stylistic problems in translating the Holy Quran into English with a percentage of (92.30%), while I don’t know came (7.70%), and I disagree ( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of stylistic problems when translating the Holy Quran into the English language.

#### Domain Six

From table number (1) above and domain (6) it is clear that frequency repetition of answers of “agree and strongly agree” proves that the majority of the study sample agree that there are stylistic problems in



translating the Holy Quran into French with a percentage of (92.30%) , while I don't know came (7.70%) , and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of stylistic problems when translating the Holy Quran into the French language.

#### Domain Seven

From table number (1) above and domain (7) it is clear that frequency repetition of answers of "agree and strongly agree" proves that the majority of the study sample agree that there are cultural problems in translating the Holy Quran into English with a percentage of (92.30%) , while I don't know came (7.70%) , and I disagree ( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of cultural problems when translating the Holy Quran into the English language.

#### Domain Eight

From table number (1) above and domain (8) it is clear that frequency repetition of answers of "agree and strongly agree" proves that the majority of the study sample agree that there are cultural problems in translating the Holy Quran into French with a percentage of (92.30%) , while I don't know came (7.70%) , and I disagree( 0%), finally I strongly disagree came with zero percent. In the same regard mean rank reached 4.15 and significance came 0.054 which emphasizes the existence of cultural problems when translating the Holy Quran into the French language.

#### English Translation of Holy Quran

"Therefore **we covered up their sens, oh hearing** (causing them to go in deep sleep) in the cave for a number of years". (11)

#### French Translation of Holy Quran

"**Nous avons assourdi** leurs oreilles, dans la caverne, des années durant".

The meaning given in English is to cover their ears, while in French is to make them deaf. So the linguistic aspect difference here is semantic order or nature. In the same verse, the phrase is translated into English clearly and directly as a number of years. In French it is given expresses the idea of long duration. This type of discrepancy tends to be rather stylistic.

#### English Translation of Holy Quran

"**Then we raised them up** (from their sleep) that we might test which of the two parties was best at calculating the time period that they had tarried". (12)

#### French Translation of Holy Quran

"**Puis nous les avons réveillés** a fin de reconnaître lequel des deux partis [se disputant à leur sujet] a le mieux évalué la durée de leur séjour".

The above expression is translated into English to raise up (from their sleep). The French translation has chosen the word: réveiller which literally means to wake up. So the difference here is again semantic.

#### English Translation of Holy Quran

"We narrate unto you (O Muhammad) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and **we increased them in guidance**". (13)

#### French Translation of Holy Quran

Nous le donnons ici la vérité sur leur histoire: ce sont de jeunes gens qui ont cru à leur Seigneur et dont **Nous avons renforcé la foi**. (13)

The English translation here is clear and literal using the sentence [we increased them in guidance]. The French give other terms [Nous avons renforcé la foi]. Reinforcer: literally means to reinforce to enhance. For: mean faith. So the problem here is semantic.

#### Results

The comparative style manipulated by the researcher in this article has made it a natural consequence that it could display a number of differences mainly linguistic that exist between the two languages in question, English and French when translating the Holy Quran. Thus, the trial of this study to identify the cultural and linguistic hindrances Arab translators face in the translation of the Holy Quran has resulted in the following problems as shown by the analysis of the questionnaire and some verses of A-Ikâhf:

**Semantic Problems**

It appears from the results of the data collected and from the results of the questionnaire that there are, surely and necessarily, some problems related to semantic differences between Arabic, English and French languages in the translation of Surah Al-Kahf, as this is the case of any translation of the Quran where translators are liable to encounter many semantic problems.

The translator should basically strive to transfer the intended meanings of the ST integrally and honestly into the TT. Sometimes translators find a number of ST words or expression with no direct equivalence in the TL, because the semantic relationships that hold between words or expressions may differ from one language to another. In dealing with sacred text, such as the Holy Quran, translators will have little freedom to use the techniques proposed for non-equivalence. Otherwise, every translator will give his own interpretation of the ST, infused with his sectarian and theological orientation (Abdelhamid Elewa, levels of translation, 2015).

**Syntactic Problems**

Another important aspect that appears in this study resulting from the collected data and also from the questionnaire is the grammatical aspect. As it is well-known, that syntax is the system of grammatical rules and sentence structure, so syntactic problems have all to do with grammatical problems and complexities facing translators of the Holy Quran and particularly those of Surah Al-Kahf. The syntactic features are very important to consider in translating Islamic texts in general and the Holy Quran in particular due to its delicate content and teachings for Muslims. Generally speaking, most English tenses do not exist in Arabic grammar and the same is valid for French. For example, English sentences are verbal in the sense that they should include the main verb each, whereas, in Arabic, they are either verbal or nominal. Likewise, some modal auxiliaries have no grammatical equivalent.

**Stylistic Problems**

Difficulty in rendering some stylistic items is a major problem on the way of the translators of the Holy Quran, and mainly the lack of equivalence or the absence of the equivalent of some Islamic terms. These terms which have no direct counterpart in English or in French, the two languages under study here, would compel the translator to convey them in a communicable manner. Again in this article, the collected data have shown the existence of some problems in relation with stylistic differences between English and French languages. The results of the questionnaire have equally shown the impact of stylistic differences in the translation of Quran between the languages in question. Transliteration has proved to be a good solution for this problem and has appeared to be more utilized by English than by French which in itself largely clarifies the notion of the difference between the two languages.

**Cultural Problems**

As a result of the development of translation studies, it has come to our knowledge that translators have become more and more aware and interested in exposing the importance of culture in translation. The concept of cultural translation flourished after recent translation scholars insisted that translation cannot be achieved without taking culture into consideration. If the translator is not aware of the culture he is dealing with, the translation will definitely be lacking and will not be able to transfer the whole meaning nor will it be attractive and interesting for the reader. In this research, the cultural aspect hasn't obviously taken as large space as the linguistic aspect, however, it was considerably mentioned and pointed out in more than one position throughout the data analysis part and has taken a similar share in the analysis of the questionnaire.

**Discussion**

In this research article, the analysis of the collected data depends on the views of the respondent of the questionnaire in which they reflected positive attitudes and views which verified the hypotheses of the study and replied to the questions posed by the researcher. The researcher in this article assumed that there are cultural and linguistic hindrances emerged from the translation of the Holy Quran into English and French. The researcher compares the translation of Surah Al-Kahf into English and French with the original verses in Arabic language, the researcher used contrastive analysis as metrology in order to show the differences between the two languages when translating Surah Al-Kahf in four known stories selected as samples which were narrated in some ayahs of the same Surah as in the following:

- The first one is the story of the young men who escaped from their village by fear of being persecuted for their belief in Allah and their refuge in the cave from where came the name of the Surah.
- The second one is the story of the two men who possessed two neighbouring gardens. The third one is the story of Prophet Moses (Musa) and (Khidr), Allah's righteous slave. The Fourth story is that of Dhul-Qarnain.

Those parts selected from Surah Al-Kahf by comprehensive linguistic analysis manifesting the hindrances arising in the translation of the Holy Quran in a comparison between English and French. The cultural and linguistic aspects explored by the researcher are solely those that occur in the selected parts of Surah Al-Kahf and supported by the statements answered by the respondents of the questionnaire.

### Conclusion

The researcher demonstrated in this article the cultural and linguistic hindrances encountered by Arab Translators of English and French languages in the translation of the Holy Quran into English and French. For comparing the translation of Surah Al-Kahf into English and French, the researcher used contrastive analysis as metrology in order to demonstrate whether the differences between the languages can be of difficulty for those translators or not? This is done through translating Surah Al-Kahf from English into French. The translation of the Holy Quran and the respondents' views according to the questionnaire revealed that there are semantic problems in translating the Holy Quran into English and French. The comparison between Arabic, English and French translation and the respondents of the questionnaire proved that there are cultural differences appear in translating the Holy Quran. The respondents of the questionnaire and their translation for the Holy emphasized the existence of syntactic problems when translating the Holy Quran into English and French. The comparison between English and French translation demonstrated that there are stylistic problems in translating the Holy Quran into English and French.

In accordance with these findings, the researcher provided the following recommendations as a remedy for these hindrances:

- First, Quran is revealed in a unique and sublime language that has a very strong rhetorical vocabulary which demands the effort of an expert in Arabic so as to fully understand the connotative and denotative meanings, and to interpret them as most properly as possible. In addition, the Quran uses metaphor, irony and other linguistic features that again and still experienced linguistics to analyze and understand them.
- Second, grammar is an important factor with its prominent impact on text interpretation. For example, unlike English and French, Arabic language and especially the Quranic text doesn't have very fixed words order. Subjects and objects are figured out by vocalization or vowelization (irab)= change of words final sounds according to their grammatical function in the sentence.
- Translators should be urged, encouraged and kept aware of the necessity of reading and understanding the invaluable linguistic works of the Noble Quran.
- The translators of Quran should be very competent in the two languages to avoid missing any fragments or components of the language.
- The translator should focus the equivalence rather than identity and the meaning should be given priority for it is the content of the message which is of prime and even spiritual importance.
- Translators have to find solutions to the problems of translation such as linguistic or cultural "translatability", being able to manage losses and gain through various mechanisms such as compensation, loans, annotated notes, adaptation, transliteration.

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