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Lexical-Semantic Problems and Constrains Met in Translating Qur'anic Arabic-Specific words "Nafs نفس" into English: A Cross-lingual Perspective

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Abstract. This study deals with lexical -semantic problems and constrains encountered by the Quranic translators when in translating Qur'anic Arabic-Specific words " Nafs " نفس into English. Also, the study purposes to explore uniquely three prominent translations of Qur'anic Arabic-Specific words " nafs " نفس into English: (Abdel Haleem, 2004; Khan and AL-Hilali, 1996; Pickthall, 2001/1930) to elucidate lexical -semantic problems they encountered when rendering such Qur'anic Arabic-Specific words into the target language (English). Findings revealed that lexical -semantic problems and constrains faced in translating Qur'anic Arabic-Specific words " Nafs " نفس into English arise from the linguistic divide resulting from the cultural differences between Arabic and English).It has also been found the inconsistencies in meaning and lexical and semantic loss would perplex and impede the Qur'an translators in translating the Noble Qur'an into English in general and Qur'anic Arabic-Specific words " Nafs " نفس in particular. The study highlights the significance of understanding the embedded meaning in Qur'anic Arabic-specific expressions at word level when exerting exerted effort to render them into English and comprehend what the words can betoken in each specific context and then has to attempt and translate those of meaning.

Keywords. Constrains, Lexical , Nafs, Noble Quran Problems, Semantic, translation

1. Introduction

Translation is one of the most complicated challenges and difficult tasks and because it includes an effort to attain faithful and bona fide message of a communication while connoting to the content and form simultaneously. A translator's endeavor in fulfilling form and content usually makes achieving meaning much more complicated (Rendall, 1997; Abdelaal, & Rashid, 2016; Yari, & Zandian, (2022), and consequently, a translator above all stands in need of either loss form or content or both. According to Benjamin, (2004)"Translation is a form. To comprehend it as a form one must go back to the original, for the laws governing the translation lie within the original contained in the issue of translatability.

Otherwise speaking, a translator can sparsely achieve in keeping both form and content, notably, in cases of two divergent languages, for instance, Arabic and English. Such a challenge is akin to with regard of what lead to a proper translation (Biguenet, & Schulte, (Eds.).

(1989); Schulte, 2002; Bassnett,2013). The role of the translator has been, and even is, overloaded with uncertainty and anxiousness, for it is the translator who brings across the uncommon, who intervenes between cultures that may well be intensely antipathetic to one another and possibly have an expansive history of lack of understanding between them. (Dingwaney, & Maier, (Eds.)1996; Mueller-Vollmer, & Irmischer,1998; Delisle, & Woodsworth, (Eds.). 2012). Translation hence needs very particular skill that exceeds the linguistic scope. Exactly grasp what terms might mean in the abstract is insufficient; the translator requires to understand what the words can betoken in each specific context and then has to attempt and render those of meaning. (Mulhall, 2013; Al-Ghazalli, 2012; Al-Sulaimaan,2005; Alhaj, 2020).). It is no coincidence has it been said that the major challenge of the translator is to render not what is there but what is not there, to render the implied meaning and the presumed, the void spaces between words. The difficulty of doing this efficiently is tremendous.

Lexical -semantic problems and constrains, as referred to in the title are accounted for by different reasons such as the dearth of some lexical concepts in a domain-specific language. The lexicalization of the same thought in another language creates translation problems. Because of the really close association between language and culture where cultural diversities are reflected by semantic ones.

The absence of equivalence difficulties and disputes at the lexical -semantic level may also induce problems for a translator, particularly when he/she renders from Arabic to English. Arabic has unique mode and inimitable style which are significantly different from English in many of its characteristics. (Hatim, & Munday, 2004; Kashgary,2011; Panou,2013). The difficulties and disputes become bigger when the source language text is the Quranic text, which is a holy book and sacred divine text(Hassanein, 2017; Aldahesh,2021; Al-Ali, 2004) that is attempted to be rendered accurately as possible to the true significance in the source language text. Translating the Noble Quran appears to be increasingly difficult because of its being a religious book, and as a result of its unique style, which is the words of Allah the Creator of all things. (Simms, (Ed.)1997; France, (Ed.)2000; Khan, 1986). Moreover, the language of Noble Quran has qualities which make it problematic to render the form and content from the source language (Arabic) to the target language, (English)(Alhaj,2020; Abdelaal, & Md Rashid, 2016)

In the same way, Catford (1965) finds that full equality in content and form in the translated text may not always be possible fulfilled since it is arduous to convey the form and meaning from a source language into a target language. (Pym,2023; Tymoczko,2014; House,2015; As-Safi,2011). In that vein Nida (1975) clarified that a translator absolutely must not systematize a message faithfully when rendering texts between two diverse cultures. From this perspective, the major challenge in translation is assure that the form and content between the source language and target language are equivalent.

Newmark (1988), for example, indicated that challenges in translation could arise in syntax or morphology. Ahead of time, Ervin and Bower (1952) disputed that aberration of meaning in translation could arise out of semantic, grammatical, or cultural diversities than two languages. Similarly, Darwish (2010) assert that obstacle and constraint in translation could be caused by divergences between languages in respect of morpho-syntactic, lexical and semotactical characteristics. Therefore, it appears that syntactic equivalence between a source language text (SLT) and a target language text is no less significant than lexical equivalence.

As much as the study is involved and to the best of its researcher's knowledge, no single study has up to now been pursued on lexical -semantic problems and constraints met in translating Qur'anic Arabic-specific words "nafs" نفس into English that is from a cross-lingual

perspective. Hence this study proposes to bridge the lacuna by tackling the phenomenon of lexical -semantic challenges and constraints in the translation of some ayat [verses]containing Qur'anic Arabic-specific words "Nafsin" نفس into English.

1.2The purpose of the study

The purposefully recent study aspired to (a) determine the sorts of semantic and lexical losses procurable in the translation of some ayat [verses]containing Qur'anic Arabic-specific words " nafs " نفس into English in the three translations of the meaning of the Noble Quran by Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali ,(b) identify the causes of the detected lexical -semantic challenges and constraints faced while rendering some ayat [verses]containing Qur'anic Arabic-specific words " nafs " نفس into English and (c) explore special translation strategies and methods adopted by the three translators under the study in rendering some ayat [verses]containing Qur'anic Arabic-specific words "Nafsin" نفس into English.

1.3 Study Questions

To obtain the aforesaid threefold and triple objectives, the study poses the following three questions:

RQ1: What are the sorts of semantic and lexical losses procurable in the translation of some ayat [verses]containing Qur'anic Arabic-specific words " nafs " نفس into English?

RQ2: What are the reasons behind the detected lexical -semantic challenges and constraints faced while rendering some ayat [verses]containing Qur'anic Arabic-specific words " nafs " نفس into English?

RQ3: What are special translation strategies and method used by the three translators to render some ayat [verses]containing Qur'anic Arabic-specific words " nafs " نفس into English?

2. Literature review

2.1The Concept of " Nafs " نفس

Another word that is utilized more frequently in the Noble Qur'an for the soul or psyche is nafs (pl. anfus or nufoos). The ancients called 'nafs' soul (psyche, anima, sarira atman, nephesh, or nafs)(Smith,1976).This Islamic term veritably has two implications the mortal soul and the self, contingent upon the context. (Ansari,1992; Mohamed, 1986; Abu-Raiya,2012). Occasionally the term 'nafs' is grasped to allude to the soul or spirit, and at other times it appertains to that which is closely associated with the body or the self. This identical application of the term appears to be accentuated the intrinsic connection between the soul and the self (Anwar,2006; Hume, 2020; Mian, 2019). According to Rassool(2021) 'Nafs is something inner in the being of a human being whose actual persona is not seen. It is all set to approve guidance towards goodness and badness. It groups together some Individual attributes and traits that have a clear influence on people's behaviour'. Many Muslim scholars assert that the Islamic terms 'nafs' and ' Ruh ' are exchangeable. The primary difference is that usually, 'nafs' hints at the 'soul' when it is Inward of the body, whilst ' Ruh ' is used when the 'soul' is set apart or aside from this the body. (Utz, 2011).

Many Muslim scholars also aver that the soul is known as (*nafs*); it is what makes human being differ with a unique identity and consciousness. soul was classified into three levels as was mentioned in the Noble Qur'an. (Ghazi ,2012; Rassool, 2018; Rassool, & Luqman, 2022). They are: (A) commanding souls 'Al-nafs al-ammara bis sui' which relates to the

commanding souls that induce people upon evils, as referred in the Noble Quran: "And I free not myself (from the blame). Verily, the (human) self is inclined to evil"(sūrat yūsuf (Joseph:53) (53: يوسف) وَمَا أُنزِلُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (يوسف:53). (B) Reproachful soul' Al-nafs al-lawwama' which identifies evil actions, reproaches itself for misconduct and feels a sense of regret as mentioned in the Noble Quran" And I swear by the self-reproaching person (a believer)"(Surat l-qiyāmah (The Resurrection):2) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ(القيامة: 2). (C) Tranquil soul' Alnafsul mutma'inna' which refers to the soul that loves and desires goodness so the soul feel a sense of peace and tranquility which is mentioned in The Noble Quran" To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction(sūrat l-fajr (The Dawn: 27) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (الفجر: 27)

It is referred in the Noble Qur'an that we merely know a little bit about the secrets of the soul. Allah Almighty has selected to lay aside much of the knowledge concealed from us for some glorious purpose. (Sands, 2006). He Almighty says: And they ask you [O Muhammad], about the soul. Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Al-Israa:85). This ayah (verse) demonstrates that capability of mankind to grasp the real nature of the soul is little. Human beings will never be able to find out the mysteries of the soul, of life and death issue, and what is outside of it. Science will no longer be able to overcome this motif because the invisible world is outside the scope of scientific exploration and approach.

It is important to clarify that the 'ruh' is the component of life and soul which Allah Almighty built up to the body; it is not His own soul or at least part of His spirit. (Davies, & Davies, 1984; Ubale, & Abdullah, 2015; Abdullah, & Sharif, 2019). It is of a gist different that of the human body. Since it is composed of an essence that does not have a comparability in the, corporeal realm it is quite impossible to explain its perfect qualities. The 'ruh' "soul" does not rest in any specific part of the body, quite it flows throughout the body much like the life which is the attribute of the whole body. If life is contingent on the 'ruh', then when the 'ruh' is in the body "Jasad" it is alive, and when the soul leaves, life "Hayat" is over.

Previous Studies

There have been limited a small number of studies examining linguistic challenges and constraints met in translating Qur'anic Arabic-specific words "nafs" نفس into English. Till date, there is no single study that investigates lexical -semantic challenges and constraints met in translating Qur'anic Arabic-specific words "nafs" نفس into English that is from a cross-lingual perspective. Therefore, there are some confines in their studies because these researchers have concentrated on nafs as general, The human soul, its ranks, and ways to raise it, tazkryat al-nafs, the Meaning of Nafs in the Qur'an, for example, Andopa, Hardivizon, & Yunita, (2018) studied the meaning of Nafs in the Noble Qur'an. The results of this study showed that the term nafs means is a psychic soul what represents natural rights which makes us different from animals and other species. He classified the Nafs into three, those are: First, tranquil soul'; second, commanding souls; third, reproachful soul'. Mohamed, (1986) explored the Islamic perception of the basic components of humanity, specifically the, soul and psyche. This analysis covers the major currents of opinion and the Islamic tradition. The study displayed that the Islamic notion of human character is established on the main Islamic sources, namely, The Noble Qur'an, the sacred book of Islam. Prophetic tradition, Hadith; and is further confirmed by referring to the works of a group of traditional Islamic scholars. The Islamic standpoint of the essential elements of man has given a foundation for deciding the principles of an Islamic psychology. Ali, & Jassim, (2022) explored the common conversational implicature in the

noun *Nafs* (نفس) as stated in the Noble Quran together with its equivalent recognized in the three notable translations of the Noble Quran of Shakir, 2005; Ali, 1989; and Al-Hilali & Khan (2020). The study showed the word *Nafs* (نفس) carries some other meaning in variety of contexts. Also, the study revealed that when translating the source language text to the target language text, translators every so often change the kind of implicature found in the basic text. Al-Araki, & Al-Araki, (2022) examined indicatives of the Arabic Qur'anic word 'soul' at grammatical level as displaying juncture and prepositive expression on their constituents. Displaying indicative mood on its subject. The findings of the research showed demonstratives and adjournment in the Arabic Qur'anic word soul depend on the context. The study revealed that the demonstratives and adjournment of Arabic Qur'anic word 'soul', for example, reflect the unique style of the Holy Quran. Hassan, & Ali, (2021) investigated the concept of spirit and soul in Imam Nu'man Al-Alusi. The results of the study showed that the terms spirit and soul that are obscure in connotation. And the scholars who spent their keenness to display their secrets, and if they had the equal significance, they came to know that the soul is one of the hidden matters, and very vague. Ibrahim, & Zinah (2020) scrutinized the concept of the soul from the perspective of the Holy Qur'an. The study indicated that there is a difference between the soul and the soul from the standpoint of the Holy Qur'an, and this is what no earlier philosophers or thinkers of the preceding the Holy Qur'an have coped with. Ahmad, (2022) interrogated to analyze and evaluate of the usage of the soul (*Nafs*) in the Holy Qur'an. The findings of the study showed the word *soul* (*Nafs*) has several implications such as spirit, blood, body, eyes, corpse, near, the truth of something, the unseen, and so on. The word soul with its derivatives has been employed frequently in the Holy Qur'an and clarifying its position and has a main effect on the understanding of the Qur'anic (ayahs) verses. Ghadrddan Gharamaleki, (2022) carried out a study to elucidate the places of the (ayahs) verses on the immateriality or physicality of the soul. The results of the study demonstrated that the main weakness of the deniers of the immateriality of the soul is the lack of enthusiasm and lack of interest to the reasonable and account standards, the language of the Holy Qur'an and the presence of the priority the theory of the immateriality of the soul over substantiality.

Method

Research Design

The current paper suits in the inductive analytical method of a qualitative study. The qualitative study method is fitting for this investigation because the Noble Quran rendering is intricate and problematic and cannot be profoundly scouted using another new design. Accordingly In the present paper, the researcher employs inductive analytical method. Fittingly, diligent reading and painstaking examination of renderings are made to identify lexical - semantic challenges and constraints met in translating Qur'anic Arabic-specific words " *nafs* " نفس into English, that is, in three selected deliberate English translations of Mohammed. A. S. Abdel Haleem, Mohammed, 2004; Mohammed Pickthall, 2001; Mohammed Khan and Mohammed Taj Al-Din Al-Hilali, 1996). The grounds behind this choice are that the three translators have diverse Islamic and non-Islamic cultural groups. Close reading and analysis of the translations could have been accomplished to detect lexical - semantic challenges and constraints by which they have been encountered.

The study also pursues a corpus-based approach in manner that the research data were obtained from the Qur'anic Arabic Corpus, (Qassem, 2022) as well as hard copies which comprises the chief works in English translations of the meaning of the Holy Qur'an by the above-named translators. Qur'anic-specific lexica, for instance, '*nafs*' نفس words are the

proposed translation of the recent study in these three renditions, which were analyzed by employing the inductive analytical method with respect to the context-based, linguistic explanation and interpretation of the Noble Qur'an

Research procedure

Within the framework of this study, the English translation visions of the Noble Qur'an by previously mentioned translators were collected by the researcher for goals of an investigation and analysis. The data collection includes a specific number of procedures: First, the ayahs (verses) encircling 'nafs' (نفس) and their Qur'anic commentaries in the exegesis books such as Ibn Kathir, (2009), Alt-Tabari, 1981, tafsir AlJalalayn, 2008, Tafsir Al Qurtubi, 2004), were depended on as the focal exegetic and interpretive resources to explore the interpretation of the studied and purposed ayahs (verses) which were found by examining of the comparable renderings of the verses embracing 'nafs' (نفس) words by the earlier mentioned translators. Following this, the translations were analyzed to understand Qur'anic-specific lexica, 'nafs' (نفس) in the verses of some chapters of the Noble Quran containing the same Qur'anic-specific lexica under the study. In the ultimate analysis, comparative and contrastive exploration was conducted for the encircled and embedded meaning of the Arabic Qur'anic-specific lexica, 'nafs' (نفس) words in the translations and the true meaning or explicit sense in the exegesis books and the Arabic monolingual dictionaries, such as Al-Mu'jam Al-Waseet (2004) and Al-Mawrid: Kāmūs Injelīzī-'Arabā (1969/2000), Al Balbaki (1992).

Data Analysis

Analyzing data in the recent study commenced simultaneously with the data gathering process, as it is one attribute of qualitative analyses is that analyzing data is a concurrent process with data collecting (Abdelaal, & Md Rashid, 2016; Merriam, 2002). For the purpose of this study, analysis of the content or textual analysis was utilized. Analysis of the content provides better and sound understanding of the phenom under consideration. Therefore, the lexical - semantic challenges and constraints in translating Qur'anic Arabic-specific words "Nafs" (نفس) into English were found and analyzed with reference to a cross-lingual perspective.

Results and Discussions

The analysis of the chosen ayahs (verses) including "nafs" (نفس) showed recurrent lexical -semantic challenges and constraints faced in translating the phenom under consideration, which have especially given rise to lexical and semantic losses. For making presentations of the findings, the name of Surrah in Quranic Arabic and English are given in the first line(s), source text in Quranic Arabic is offered in the second line(s), and Abdel Haleem's, Khan and Al-Hilali's and Pickthall's translation in the third, fourth and fifth line(s) receptively, followed by the meaning of each ayah, lexical -semantic challenges and constraints met in translating Qur'anic Arabic-specific words "nafs" (نفس) into English of each ayah, degree of translational coincidences with the interpretation of the Qur'anic "nafs" (نفس) words and the three levels of connotative implications of Qur'anic Arabic-Specific words "nafs" (نفس) of each ayah.

Example 1: Nafs, as self

The name of the Surrah: Chapter (12) sūrat yūsuf (Joseph) يوسف, verse 54,
وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصُهُ لِنَفْسِي (يوسف: 54) ST

Target Text:

- (1) **Abdelhaleem:** The king said, 'Bring him to me: I will have him serve me personally': (Abdel Haleem, 2004, p.148.)
- (2) **Khan and Al-Hilali:** And the king said: "Bring him to me that I may attach him to my person (Al-Hilali & Khan, 1996, p.).
- (3) **Pickthall:** And the king said: Bring him unto me that I may attach him to my person. (Pickthall, 2001/1930, p.).

The General Meaning of the Intended Ayah

The ayah has stated that when the king became utterly convinced that Yûsuf is all vindicated of that of which he was arraigned, he said: Bring him to me that I may attach him to my person. i.e., the king said, 'I make him among my constant companion and consultant.' Then, when he spoke to him, when the king spoke to Yûsuf and of his ethics, ingenuity, genius, exemplary behavior and ideal reputation, he then to him said: Verily, this day, you are with us high in rank and fully trusted. i.e., the king said to Yûsuf: "Today, you have supposed an exalted reputation with us and definitely you are entirely trust." (Ibn Kathir, Vol.2).

Lexical -Semantic Challenges and Constraints met in Translating Qur'anic Arabic-Specific words " nafs " نفس into English in Chapter (12) sūrat yūsuf (Joseph يوسف, verse 54,

The word (**nafs** نفس) in this verse means 'self' according to Tafsīr (exegetical interpretation of the Noble Qur'an) of Ibn Kathir. Moreover, the implied meaning clarified previously by him is not communicated clearly by any of the three translators under the study, in this respect, we have to take into account that in rendering the Noble Qur'an into English we translate only the interpretation of the meanings of the Noble Qur'an, we do not provide verbal or word for word translation as in other texts. Consequently, all translations for the word (**nafs** نفس) in the above ayah are literal.

Translationally speaking, it has been discovered by the researcher that these Qur'anic Arabic-specific words " nafs " نفس are lexical -semantically arduous to tackle, because the three translators revealed a notable point of discrepancy between them. For instance, Abdelhaleem rendered the word " nafs " نفس into 'personally' but Khan and Al-Hilali as well as Pickthall rendered the same term into "my person". It was found that Khan, Al-Hilali, and Pickthall followed each other in their translations.

To approach the meaning of these Qur'anic Arabic-specific words " nafs " نفس in the Surat Yusuf, ayah (54) all three translators used literal translation method which hits a low degree of translational coincidences with the interpretation.

Table 1. Degree of Translational Coincidences with the Interpretation of the Qur'anic Arabic-specific words " nafs " نفس in Surrah: يوسف, Yusuf, verse 54,

Type	Free-translation method			Literal translation method		
	High	Average	Low	High	Average	Low
Translation NO						
Trans.1 Personally						+
Trans.2 My person						+
Trans.3 My person						+

Translationally speaking, the abovementioned three translations seem to provoke a translation loss in one aspect or another, and in view of the fact that verbal translation approach did not solve in this example, the translation loss can be rectified through the literal-exegetic rendition technique, which emerges to have the explanatory and vivid power required in such a cultural context.

All in all, the apt example of translating the Qur'anic Arabic-specific words " nafs " نفس under study displays that, in a meaningful way, the three translators are encountering some lexical -semantic challenges and constraints as to cling to " constancy / loyalty "to the lingual conveyance or to acclimatize it to meet such challenges and constraints. In the same vein, Simms (1997) asserts that translation proper (interlingual translation) is inconceivable in a perfect forms, since there is no such thing as perfect synonymousness within a language and there is no such thing as complete lexical equivalence between languages. Likewise, the Quranic translation is a culture-bound phenom even so of the semantic definition because of the target text. The three translators are under consideration encourage to follow the target culture to regulate the appropriate meaning for the targeted audience.

Example 2.:Nafs, as life

(a) **The name of the Surah: Chapter (5) sūrat l-māidah (The Table spread with Food) المائدة , verse, 45.**

ST : (45: المائدة) وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ (المائدة:45)

Target Text:

1. **Abdelhaleem:** We prescribed for them a life for a life, (Abdel Haleem, 2004, p.85.)

1. **Khan and Al-Hilali:** And We ordained therein for them: "Life for life, (Al-Hilali & Khan, 1996, p.).

2. **Pickthall:** And We prescribed for them therein: The life for the life., (Pickthall, 2001/1930, p.).

The General Meaning of the Intended Ayah

In their Torah Book, Jews have the law of a life for life; yet stubbornly and intentionally, they disobey this ruling; as they used to execute the ruling when a person from Bani An-Nadir was killed by a Quraizah person, but this was not the case when the opposite took place; as they accustomed to allow the paying of the blood-money 'Diya'. It was as such the case when they resisted the ruling of stoning the womanize to mortality, and instead, they strayed; and verifying their own manner of penalization they applied the flogging, flagellation, blackening the face of the adulterers and disgracing them in public. Allâh, in this verse then says: ésuch are the Zâlimûn because they didn't precise (fairly grant) the oppressed his fitting right from the oppressor in a matter which Allâh order that all are to be addressed equitably and fairly. Yet, they veered, disturbed and erred against one another. Many scholars of the Islamic Jurisprudence make of this saving of Allah: And We ordained therein for them: "Life for life, their proof that what Allâh ordained for those who preceded us is also legislated to us. Regarding the saying of Allâh: and wounds equal for equal.

Lexical -Semantic Challenges and Constraints met in Translating Qur'anic Arabic-Specific words " nafs " نفس into English in Chapter (5) sūrat l-māidah (The Table spread with Food) المائدة , verse, 45.

The word (nafs نفس) in this verse means ' life' according to Tafsîr ibn Kathir, Al-Sabouni. Besides, the implicative meaning explained earlier by them is conveyed clearly by the three translators under the study. It has been found all the three renderings for the word (nafs نفس) in the above ayah are accurate because the translators employed free translation strategy. The strategy of semantic translation strategy adopted here by the three translators gave some

more information about the context of situation which enabled them to tackle lexical -semantic challenges and constraints in translating Qur'anic Arabic-Specific words " nafs " نفس into English for example, Abdelhaleem and Khan and Al-Hilali as well as Pickthall rendered the word " nafs " نفس into " Life for life" receptively.

To approach the meaning of these Qur'anic Arabic-specific words " nafs " نفس in the Surat l-māidah, ayah (45) all three translators used a free-translation method which hits a high degree of translational coincidences with the interpretation.

Table 2. Degree of Translational Coincidences with the Interpretation of the Qur'anic Arabic-specific words " nafs " نفس in Surat: المائدة, l-māidah, ayah (45)

Type Translation NO	Free-translation method			Literal translation method		
	High	Average	Low	High	Average	Low
Trans.1 The life	+					
Trans.2 The life	+					
Trans.3 The life	+					

The three translations given by Abdelhaleem(2004), Khan and Al-Hilali(1996) and Pickthall(2001) are readable and acceptable, appropriate in the English language because the three selected translators opted for the use a free-translation method and therefore created a reader cordial target-specific translation that enhances on its other translators of the Holy Quran in general and Qur'anic Arabic-Specific words " nafs " نفس in particular.

In conclusion, Qur'anic Arabic-specific words " nafs " نفس is translatable but with some predicaments. One of the major challenges due to the fact that the word " nafs " نفس is Islamic cultural bound term which consists of strata of meaning lexicalized in one linguistic condition. Another major challenge is the aberration of implicative nuance and eloquent effects that the actual terms spark off to the original language readers because of substantial cultural and structural difference between Arabic and English. Thus, it is quite obvious that finding a counterpart for an Arabic term in English can arduously sustain the clear-cut implicative nuance of the unique items particularly.

Example 3.: Nafs, as soul

(b) **The name of the Surah: Chapter (2) sūrat l-baqarah (The cow) البقرة, verse, 123.**

ST : (البقرة:123) وَأَنْتُمْ يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

Target Text:

1. Abdelhaleem: and beware of a Day when no soul can stand in for another, (Abdel Haleem, 2004, p.85.)

2. Khan and Al-Hilali: And fear the Day (of Judgement) when no person shall avail another, (Al-Hilali & Khan, 1996, p.).

3. Pickthall: And guard (yourselves) against a day when no soul will in aught avail another. (Pickthall, 2001/1930, p.).

This ayah is the like of ayhas (47&48) of sūrat l-baqarah. It is recurring here over again to inspire and impel the Jews and the Christians to pursue the unlearned Messenger and Prophet Muhammad (PBUH) whose characteristics, descriptions, name, and his nation are all specified in their Books (the Torah and the Gospel). Allāh ordered them not to hide either that or any of Allāh's blessings that He has granted upon them; whether being worldly or sacredly, and not to grudge their maternal relationship of the Arabs for what Allāh has granted upon them when He sent among them the seal of Messengers, Muhammad (PBUH) and not to be restrained by such envy to either dispute, or have misgivings about him (PBUH) till the Day of judgement.

Lexical -Semantic Challenges and Constraints met in Translating Qur'anic Arabic-Specific words " nafs " نفس into English in Chapter (2) sūrat l-baqarah (The cow) البقرة, verse, 123.

The word (nafs نفس) in this ayah means ' soul ' as stated by Tafsīr ibn Kathir, and Al-Sabouni. It has been found all the three translators attempted to substitute Qur'anic Arabic-Specific words " nafs " نفس by its equivalent in the target language as much as possible and consequently it is needless to maintain the attributes of the original in the translation.

To approach the meaning of these Qur'anic Arabic-specific words " nafs " نفس in in Chapter (2) sūrat l-baqarah (The cow) البقرة, verse, 123). Khan and Al-Hilali ` used a literal translation which its identicalness to the original nafs " نفس is impossible. Khan and Al-Hilali's rendering of Qur'anic Arabic-Specific words " nafs " نفس into(person) confound the receptor of the Message in target language (English), merely because of their literal rendering where the receptor is disillusioned and thwarted due to unusual(TL) corresponding lexical item. Hence, their translation is out of context.

Abdelhaleem and Pickthall's renderings of Qur'anic Arabic-Specific words " nafs " نفس are completely different from Khan and Al-Hilali's rendering, that is, (no soul) have suited the context of situation of the verse. Abdelhaleem and Pickthall's renderings make it clear through choosing appropriate lexical item " soul" based on Tafsīr ibn Kathir, and Al-Sabouni. Abdelhaleem and Pickthall's choice seems close to the implied meaning of the word "" nafs " نفس and is quite distinctive of the choice of Khan and Al-Hilali's which does not indicate the embedded meaning of the Qur'anic Arabic-Specific words " nafs " نفس. Hence Abdelhaleem and Pickthall's renderings are more proper in the context of the Noble Quran.

To approach the meaning of these Qur'anic Arabic-specific words " nafs " نفس in Chapter (2) sūrat l-baqarah (The cow) البقرة, verse, 123. Khan and Al-Hilali use literal translation which hits a low degree of translational coincidences with the interpretation. Whereas Abdelhaleem and Pickthall used a free-translation method which hits a high degree of translational coincidences with the interpretation.

Table 3. Degree of Translational Coincidences with the Interpretation of the Qur'anic Arabic-specific words " nafs " نفس in Surat: المائدة, l-māidah, ayah (45)

Type	Free-translation method			Literal translation method		
	High	Average	Low	High	Average	Low
Translation NO						
Trans.1 no soul	+					
Trans.2 no person						+
Trans.3	+					

no soul						
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To conclude, Khan and Al-Hilali's choice of lexical item "no person" is lexically and semantically unsuitable, bit misrepresenting and confusing for the receptor and may twist the meaning of the Noble Quran in general and the Qur'anic Arabic-specific words "nafs" نفس in particular. On the hand, the rendering, that is, "no soul" by Abdelhaleem and Pickthall is entirely appropriate.

Example 4.:Nafs, as an accord.

(c) **The name of the Surah: Chapter (10) sūrat yūnus (Jonah) verse,15**

ST : (يونس:15) ثَلَمَ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلَقَاءِ نَفْسِي

Target Text:

1. **Abdelhaleem:** [Prophet], say, 'It is not for me to change it of my own accord'; 'It is not for me to change it of my own accord (Abdel Haleem, 2004, p.85.)

1. **Khan and Al-Hilali:** Say (O Muhammad SAW): "It is not for me to change it on my own accord"; (Al-Hilali & Khan, 1996, p.).

2. **Pickthall:** Say (O Muhammad): It is not for me to change it of my accord. (Pickthall, 2001/1930, p.).

In this verse Allah has shown that about the stubbornness of the pagans of (the tribe of) Quraysh, who were to the Messenger of Allâh (PBUH) perverse and recalcitrant and they refused him. When the Messenger (PBUH) recited to them from the Noble Qur'ân and his substantial evidence, they said to him: "**Bring us a Qur'ân other than this**" i.e., they wanted the Messenger of Allâh (PBUH) to take back the Noble Qur'ân and to bring them another book of distinct style or to alter it to another form. In answering what they asked, Allâh says: "**Say (O Muhammad): 'It is not for me to change it on my own accord...'**" meaning, it is not up to me to do such a thing; for, I am but a servant who receives commands and a Messenger conveying from Allah, "**I only follow that which is revealed unto me.**"

Lexical -Semantic Challenges and Constraints met in Translating Qur'anic Arabic-Specific words "nafs" نفس into English in sūrat yūnus (Jonah) verse,15

The word (nafs نفس) in this ayah means 'an accord.' as stated by Tafsīr ibn Kathir, and Al-Sabouni. With reference to Abdel-Haleem, **Khan and Al-Hilali** and Pickthall's rendering of Qur'anic Arabic-Specific words "nafs" نفس, the meaning is clear even after reduction of proper noun 'Mohammed' by **Abdelhaleem**. However, Khan and Hilali used the proper noun Mohammed (PPUH). It has also been found the words 'Prophet, O Muhammad SAW, O Muhammad' have been used by the selected three Quranic translators and that too in the parenthetic expansion in the translation of verse. This style could cause to better understanding and enhance the receptor's expectations and tackle his/her comprehension problems of the Qur'anic Arabic-Specific words "nafs" نفس.

To approach the meaning of the Qur'anic Arabic-specific words "nafs" in sūrat yūnus (Jonah) verse,15, into English, the selected three Quranic translators used a free-translation method which hits a high degree of translational coincidences with the interpretation.

Table 4. Degree of Translational Coincidences with the Interpretation of the Qur'anic Arabic-specific words " nafs " نفس into English in sūrat yūnus (Jonah) verse,15 ,

Type	Free-translation method			Literal translation method		
	High	Average	Low	High	Average	Low
Translation NO						
Trans.1 My own accord	+					
Trans.2 My own accord	+					
Trans.3 My accord	+					

To conclude, all the selected three Quranic translator employed free-translation method to render Qur'anic Arabic-specific words " nafs " نفس in sūrat yūnus (Jonah) verse,15, into " accord" receptively. The word nafs " نفس is an Islamic -bound term connotes " accord" which it has no direct or total equivalent in target language (English language) but even could be rendered and transfer in English by utilizing different approaches, for instance, free-translation strategy. Moreover, Hatim (1990), alert the translator of utilization of the term comparability in rendition and because perfect equivalence is not an achievable objective. They, on the contrary, select the comparable sense of the term which is the nearest possible resemblance to the original text meaning.

Conclusion

In conclusion, the current research paper purposed to explore uniquely three prominent translations of Qur'anic Arabic-Specific words " Nafs " نفس into English: (Abdel Haleem, 2004; Khan and AL-Hilali, 1996; Pickthall, 2001/1930) to elucidate lexical -semantic challenges and constraints they encountered when rendering such Qur'anic Arabic-Specific words into the target language (English). The study follow corpus-based research in the sense that the paper is conducted on three translation of the Noble Qur'an that has been collected from the Qur'anic Arabic Corpus and soft copy and hard copy books of Quranic translation of the aforementioned translators collected by the researcher. Predicated on the inductive analytical approach, the researcher analyzed the lexical -semantic challenges and constraints met in rendering Qur'anic Arabic-Specific words " Nafs " نفس into English. Findings revealed that lexical -semantic challenges and constraints faced in translating Qur'anic Arabic-Specific words " Nafs " نفس into English arise from the linguistic divide resulting from the cultural differences between Arabic and English). Inconsistencies in meaning and lexical and semantic loss would baffle and shackle the Qur'an translators in translating the Noble Qur'an into English in general and Qur'anic Arabic-Specific words " Nafs " نفس in particular. It is also discovered that the lexical -semantic challenges and constraints have also been narrowed down through employing a free-translation approach which created a reader cordial target-specific translation that enhances on its other translators of the Noble Quran in general and Qur'anic Arabic-Specific words " nafs " نفس in particular. The study highlights the significance of understanding the embedded meaning in

Qur'anic Arabic-Specific expressions at word levels when exerting exerted effort to render them into English.

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