# Arabic to English translation: A Comparative Analytical Study of Camel Names in Qur'an

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### Abstract

Translation plays a vital role in our lives as it bridges the linguistic and cultural barriers in a world rapidly taking the form of a global village. It is notable that the language into which the highest number of books are translated is English. This is also true for the Holy Qur'an, which has many available English translations. However, a conspicuous feature is the inaccuracy and inconsistency of translation due to a wrong selection of translation strategies and procedures. The result is the eventual loss of many important cultural elements as compared to the source text. This study identifies which of Newmark's procedures for translating culture-specific items in the Qur'an are used by the five translators in translating Camel names in the Qur'an and which form the corpus for the study. It also identifies the most frequently used procedure, concluding that the literal translation procedure is mainly used across the five versions and that the functional equivalent procedure is the least used. This study supports the use of couplet procedure to translate culture-specific items as this will result in minimizing the loss of meaning and function of the culture-specific items.

Keywords: Translation, Qur'an, Culture-specific items, Camel names, Newmark's procedures.

## Introduction

There has been a gradual shift in translation methods from word level to sentence level and from sentence level to cultural level in recent years. Numerous attempts have been made to define culture and, as Ghazala (2008, p. 193) points out, 'the most difficult problem of translation is posed by culture. But what is culture in the first place?') Ghazala 2008, p. 193) also adds that 'Culture is the umbrella under which come many things in a society, including language'. Newmark (1998, p. 94) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. According to Venuti (2008, p. 14), 'Translation is the forcible replacement of the linguistic and cultural differences of the foreign text

with a text that is intelligible to the translating-language reader'. The process of translation is primarily targeted towards the production of a text in a target language that reflects the message in the source language text (Al-Ahdal et al., 2017).

The translation of Culture-Specific Items (CSI) has been the centre of debate for an extremely long time. According to Bracaj (2015, p. 476), deeply grounded words and expressions in a certain culture that have no equivalent in the target culture are 'almost impossible to translate'. Pym (2014, p.149) describes cultural translation as a 'set of discourse[s] that enact hybridity by crossing cultural borders'. Therefore, according to Nord (2014, p. 34), a CSI is a 'phenomenon' existing in a certain context in one of two compared cultures. Nord (2014, p. 34) also states: 'Translating means comparing cultures. Translators interpret source culture phenomena in the light of their own culture specific knowledge of that culture, from either the inside or the outside, depending on whether the translation is from or into the translator's native language-and-culture'. Therefore, language is an extremely important element of any culture.

According to Munday (2012, p. 22) 'a strategy is the overall orientation of a translated text and a procedure is a specific technique used at a given point in a text'. Translation theorists have comprehensively discussed the numerous types of available texts and the different strategies and approaches for translating such texts. Dealing with CSI in sacred texts can be somewhat tricky. According to Larson (1998), this can be due to the difficulty in understanding and analysing the source text and finding an appropriate equivalence in the target language. Moreover, 'When the cultures are very different, it is often very difficult to find equivalent lexical items'. Therefore, when a translator attempts to translate a CSI, the issue of equivalence is the most complicated aspect. According to Daghoughi and Hashemian (2016), CSI is the product of an intercultural gap between the source language and the target language.

## Research Objectives and Question

This paper will focus on the translation of CSI from the Qur'an into English. The focus will be on camel names and the procedures adopted by the translators selected for this study. They are the English translations of the Qura'n by Abdel Haleem ( 2010), Arberry (2008), Cleary (2004), Khan and Al-Hilali (2011) and Pickthall (2006).

The camel holds a high value in the Qur'an and in the Arab culture. (Q17:88) illustrates the importance of camels in the Islamic and Arab culture.

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

Afala yanẓurwna ila alibili kayfa khuliḳat

Then do they not look at the camels-how they are created. (Saheeh International translation: 2012).

This makes it pertinent to examine the procedures applied in the translation of 'camel' in Arabic in the Qur'an into English as this choice can determine the extent of accuracy of translation. This research identifies which of Newmark's (1988, pp. 81–93) suggested procedures for translating CSI have been used by each translator. To achieve this, the study answers the following two questions:

1. What are the procedures used by the translators of camel names in the Qur'an?

2. What is the procedure used most often by these translators?

**Literature Review**

Religious texts have played a very important role in the life of human beings throughout history. The discourse of religious texts is specialised whether it is a written text or a spoken text. According to Crystal (1964) cited at Al-Muneef (2021, p.10), religious discourse has a number of distinctive characteristics that make it special and unique from any other type of discourse, it also requires a formal style which is unlike ordinary circumstances. Nida (1994, p195) stated that the phrase religious text could be understood in two completely different senses, 1- texts that discuss historical or present-day religious beliefs and practices of a believing community and 2- texts that are crucial in giving rise to a believing community.

Culture plays a vital part in translation as many consider a translation to be between cultures. These differences between cultures eventually pose a difficulty for the translator to render the meaning into the target language. If these cultural references are cited in holy scriptures, then exceptional care should be taken in their translation as any miss translation cand eventually result in an unclear understanding of the intended message of that holy text. One way of overcoming these issues is by adopting certain strategies and procedures for translating cultural specific items.

Translation scholars such as Newmark (1988), Vinay and Darbelent (1995) and Venuti (1995) have suggested certain strategies and procedures for translating CSI. Newmark (1988, p. 95) classifies foreign cultural words into five main categories:

1. Ecology (which includes plants, animal, mountains, etc.)

2. Material culture (which includes food, clothes, housing, transport, etc.)

3. Social culture (which includes work and leisure)

4. Organizations, customs, and concepts (which includes political, religious, and social domains)

5. Gesture and habits (which includes all non-linguistic aspects and elements)

The samples selected for this research all fall under the first category, 'Ecology'.

Newmark (1988, p.103) has also described different procedures for translating CSI, such as:

1. Transference or loan words: The process of transferring an SL word to a TL text and includes transliteration. For example, sandwich ساندويتش, corona كورونا .

2. Cultural equivalence: The SL word is translated by a TL cultural word. For example, Romeo and Juliet, قيس وليلى (ḳays wa Layla) Good morning, صباح الخير (ṣabaḥu alkhyr).

3. Functional equivalence: Involves the use of a culture-free word, often with a new specific term. According to Ghazala (2008, p. 204) and Elewa (2020, p. 441), this procedure involves normalizing or neutralizing the SL word. For example, Kremlin, القصر الرئاسي الروسي (alḳaṣr alriasy, heroism, عنترية(antarya).

4. Descriptive equivalence: A procedure in which the connotation or meaning of the CSI is described. For example, زكاة، ظهار, خلع (zakat, ẓihar, khul(ء , since none of the previously mentioned expressions have an exact equivalence in the English language; therefore the translator needs to explain their meaning.

5. Literal translation: The literal translation of the direct meaning of words in a grammatical manner.

6. Through-translation: The literal translation of the direct meaning of common collocations, names of organizations, and components of compounds. It is also known as calque or loan translation. For example, UN, الأمم المتحدة(alumam al mutaḥidat), Superman, الرجل الخارق (alradjul al khariḳ).

7. Label: A temporary translation, usually of a new institutional term, that can be placed between brackets or inverted commas. For example, Hashtag (هاشتاق وسم) (hashtaḳ wasm).

8. Naturalization: A technique that adapts the SL word first to the normal pronunciation then to the normal morphology. For example, London, لندن (landan) , Democracy, ديموقراطية (dimuḳraṭyat).

9. Componential analysis: Involves splitting a lexical unit into its sense component and usually consists of one-to two, three, or, four

translations. According to Ghazala (2008, p. 205), it is a form of paraphrase that can be described as more precise, such as The British Council المركز الثقافي البريطاني: منظمة رسمية تروج للغة  الإنجليزية وثقافتها almarkz althaḳafy albryṭany: munaẓamat rasmyat turawdj llilughat alindjlyzyat wa thaḳafatiha)

10. Synonymy: Using a near TL equivalent to an SL word in a context where an exact equivalent may or may not exist. Elewa (2020, p. 441) states that this is used when there is no clear exact equivalent to an SL word and the word is less important than other elements of the sentence, such as the use of وسيمة (wasymat)for pretty or beautiful.

11. Deletion or omission: Omitting the SL cultural expression if it is not considered important in the TL.

12. Accepted standard translation: The use of a term that has become established in the TL. For example, car park (mawḳfu syarat)موقف سيارات.

13. Paraphrase: A type of explanation that can be used by the translator if there is no other way of explaining the CSI.

14. Additions, gloss, and notes, which include adding extra information to an unclear CSI.

15. Classifier: Described by Ghazala (2008, p. 203) as a common translation procedure in which translation couplets (usually transference and additions) are employed to explain an unknown cultural expression in simple and general terms. For example, rock موسيقى الروك (musyḳāt alrwk).

16. Couplet: The use of two of the aforementioned procedures to overcome the translation of a CSI. For example, Pentagon البنتاجون وزارة الدفاع الأمريكية (albintadjwn wizarat aldifa، alamrykyat).

17. Shifts or Transpositions: A translation procedure that involves a change in grammar between the SL and the TL.

18. Recognized translation: When the translator uses the general or officially recognized translation of an institutional term.

19. Compensation: When loss of meaning, sound-effect, metaphor, or pragmatic effect in one part of a sentence is compensated for in another part, or in a contiguous sentence.

Al Manna (2016, p. 191) states that the Qur'an is full of CSI and that to understand the ST and its figurative language, translators must be familiar with the SL culture and TL culture. Abdul-Raof (2010, p. 150) is of the view that CSI in the Qur'an constitute a 'semantic void' and their meaning must be explained further, whether in the form of commentaries or footnotes. He also divides CSI in the Qur'an into two categories: pre-Islamic, and Islamic. Pre-Islamic cultural words are those that appeared before Islam but were still mentioned in the Qur'an, such

as ظهار, and multiple translators have explained this word in the form of a footnote. Islamic cultural words are those such as قبله، صيام، حج and so on. According to Abdul-Raof (2010, p.150), when the reader of the target text comes across such CSI, 'only a footnote can help him/her understand the underlying culture bound meaning of the source text'.

**Materials and Methods**

Theoretical Framework

The theoretical framework adopted for this study comprises previously cited procedures discussed by Newmark (1988) for the translation of CSI.

Text

This study focuses on the translation of camel names in the Qur'an, which are mentioned several times using different terms. Nine verses from the Qur'an are selected for the purpose of this study. Within these verses, 12 camel names are identified in table 1. These are as follows:

**Table 1. Camel names.**

| Expression | Chapter | Verse | Expression | Transliteration |
|---|---|---|---|---|
| 1 | 5 | 103 | بحيرة | Baḥirah |
| 2 | 5 | 103 | سائبة | Saibah |
| 3 | 5 | 103 | وصيلة | Waṣylah |
| 4 | 5 | 103 | حام | ḥam |
| 5 | 6 | 144 | الإبل | Alibil |
| 6 | 7 | 40 | جمل | Jamal |
| 7 | 12 | 72 | بعير | Baʿyr |
| 8 | 26 | 155 | ناقة | Naqah |
| 9 | 56 | 55 | هيم | Hiyym |
| 10 | 59 | 6 | ركاب | Rikab |
| 11 | 77 | 33 | جمالة صفر | Jimalh ṣufr |
| 12 | 81 | 4 | عشار | ʿishar |

Five English translations of the Qur'an were analysed and compared. They were selected based on the fact whether the translator was a native speaker of Arabic or not. These are as follows in table 2:

**Table 2. Translators.**

| Translator | Title | Date of edition | Publisher |
|---|---|---|---|
| Abdel Haleem (T1) | The Qur'an | 2010 | Oxford University Press |
| Arberry (T2) | The Koran | 2008 | Oxford University Press |

| Cleary (T3) | The Qur'an | 2004 | Starlatch |
| Khan and Al-Hilali (T4) | Interpretation of the Meanings of the Noble Qur'an | 2011 | Darussalam Publishers and Distributors |
| Pickthall (T5) | The meaning of the Glorious Qur'an | 2006 | Amana publications |

Procedure

As previously explained, 12 expressions are selected for analysis in this study. Each expression will be analysed linguistically and contextually using dictionaries and exegetical references to identify its exact source text meaning. The dictionaries used are The Easy Dictionary of the Qur'an by Parekh (2000), Alqamws Almuhyt (2014) by Al-fayrwzabadi , and Almaany Online Dictionary. Three exegetical references are used to understand and clarify the meaning of the CSI. These are Tafsir al-Jalalayn, Tafsir als‹dy, and Tafsir Ibn Kathyr. The five translations are then analysed and assessed. Each procedure adopted by the translators will be identified and the procedure most frequently used by each translator will be highlighted. Finally, the procedure most frequently used to translate camel names in the Qur'an will be determined. It is also worth mentioning that the transliteration style used in this research is by (Fleet et al., 2022).

**Results**

Expression 1:

| Expression | Transliteration |
| --- | --- |
| بحيرة | Baḥirah |

**Table 3. Sample 1.**

| T1 | T2 | T3 | T4 | T5 |
| --- | --- | --- | --- | --- |
| Bahira | Bahira | Slit-eared camel | Bahirah | Bahirah |

Translation and linguistic analysis

This expression in table 3 comes from (Q 103:5) Chapter 5, verse 103. The word  Baḥirah بحيرة is a noun that means a type of camel or camel-related ritual in the pre-Islamic era. In addition, exegetical references state that bahirah is the camel whose milk is used to consecrate idols and whom no human may milk. Therefore, in this pre-Islamic ritual, the ears of she-camels were split to mark them.

T1, T2, T4, and T5 all adopted a transference procedure to translate the word in the ST. T1 added a footnote in the form of gloss and notes with the following brief explanation regarding the ST expression: 'Different classes of animals liberated from work or use as food, in honour of idols, and venerated by the pagan Arabs'. Thus, T1 used the Couplet

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procedure by adopting transference, and gloss and notes. T3 adopted an additions procedure as he explained the meaning of the ST expression within the translated text. T4 and T5 adopted the same procedures used by T1 with T4 but with additional details to explain the meaning of the expression and its connotations.

Expression 2:

| Expression | Transliteration |
|---|---|
| سائبة | Saibah |

**Table 4. Sample 2.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Sa'iba | Sa'iba | Vagrant camel | Sa'iba | Sa'ibah |

Translation and linguistic analysis

This is another pre-Islamic camel-related ritual. The noun in table 4 سائبة Saibah is the camel that is set free and is forbidden to bear any load in honour of idol-gods.

T1, T2, T4, and T5 all employed the transference procedure to translate the expression into English. T1 used the same footnote mentioned in expression 1, and hence adopted the Couplet procedure. T2 made no additions either to the text or in the form of a footnote. Like T1, T4 added the following footnote to describe the meaning of Sai' b: 'a she-camel let loose for free pasture for their false gods, e.g. idols, and nothing was allowed to be carried on it'. T5 also used a footnote to further explain the meaning of the expression. T3 adopted an additions procedure by adding extra information to the ST expression to define it.

Expression 3:

| Expression | Transliteration |
|---|---|
| وصيلة | Waşylah |

**Table 5. sample 3.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Wasila | Wasila | Idolized camel | Wasilah | Wasilah |

Translation and linguistic analysis

The noun mentioned in table 5 وصيلة Waşylah is a she camel that gives birth to a certain number of female camels. The she-camels are then left to roam freely for their idols.

T1, T2, T4, and T5 all used the transference procedure to render the ST expression into the TT.

The transference procedure was then adopted by T1, T2, T4, and T5 to translate the expression into English. T1 used the same footnote mentioned in the expression, and hence adopted the Couplet procedure. T2 made no addition whatsoever, either as a footnote or

within the text. Like T1, T4 added the following footnote describing the meaning of Wasilah: 'a she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery'. T5 added a footnote to further clarify the meaning of the CSI. T3 used an additions procedure by adding extra information to the ST expression to define it.

Expression 4:

| Expression | Transliteration |
|---|---|
| حام | ḥam |

**Table 6. Sample 4.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Ham | Hami | Retired camel | Ham | Hami |

Translation and linguistic analysis

The noun in table 6 ḥam is a mature male camel which, after completing a certain number of copulations with a female, is then consigned to its idols and is exempt from bearing any load. The name ḥam means 'protected'.

Only one translator (T3) adopted the additions procedure to translate the ST expression into English. The other three translators all used transference as the main procedure for translating Hami into the TT. T1, T3, T4, and T5, all used the procedure of couplets.

Expression 5:

| Expression | Transliteration |
|---|---|
| الإبل | Alibil |

**Table 7. Sample 5.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Camel | Camels | Camels | Camels (male and female) | Camels |

Translation and linguistic analysis

الإبل Alibil is a noun from (Q 144:6), applied to both male and female camels. All five translators adopted a literal translation procedure to translate the expression. However, T4 added (male and female) to clarify the meaning of the expression in the TT. Therefore, T4 adopted a couplet procedure by using both literal translation and addition.

Expression 6:

| Expression | Transliteration |
|---|---|
| جمل | Jamal |

**Table 8. Sample 6.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Thick rope | Camel | Camel | Camel | Camel |

Translation and linguistic analysis

جمل Jamal is a noun referring to a camel. Exegetical references point out that this expression refers to how non-believers will not enter paradise until a camel passes through the eye of the needle, which is impossible, and thus, so is their entry into paradise. T1 opted for a different approach in the translation as pointed out in a footnote the approach suggested by Razi: 'The root of the words 'camel' and 'thick twisted rope' are the same in Arabic and 'rope' makes more sense here'. The procedure selected by T1 is 'additions' which includes an additional explanation such as 'thick'. The other four translators all selected a 'literal' procedure.

Expression 7:

| Expression | Transliteration |
|---|---|
| بعير | Baˈyr |

**Table 9. Sample 7.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Camel | Camel | Camel | Camel | Camel |

Translation and linguistic analysis

This verse (Q 12:72) is about the prophet Joseph and his brothers. It describes the event when the King's goblet went missing and an announcement was made that whoever brought it back was guaranteed a camel's full load of food and supplies. All five translators selected a 'literal' translation procedure to translate the CSI as it is illustrated in table 7.

Expression 8:

| Expression | Transliteration |
|---|---|
| ناقة | Naqah |

**Table 10. Sample 8.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Camel | She-camel | She-camel | She-camel | She-camel |

Translation and linguistic analysis

T1 selected a literal procedure to translate the noun  Naqah ناقة from (Q 155:26). All other translators opted for a literal procedure alongside an addition to make it clear that the word ناقة Naqh,t is a reference to a female camel. Therefore, T2, T3, T4, and T5 all selected a couplet to render the CSI into English.

Expression 9:

| Expression | Transliteration |
|---|---|
| هيم | Hiyym |

**Table 11. Sample 9.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Thirsty camels | Thirsty camels | Frantic thirst | Thirsty camels | As the camels drink |

Translation and linguistic analysis

The verse is from (Q 55:56). The expression in table 11 هيم Hiyym is a noun describing thirsty camels and the way they drink water. Exegetical references state that  Hiyym  هيم is a disease which affects camels in such a way that no matter how much water they drink, they will still feel thirsty. The five translators dealt with this expression by applying the same procedure, descriptive equivalence, but using different words. T1, T2, and T3 used the word thirsty. T3 chose the word frantic which, according to the Oxford English Dictionary, means to be 'very agitated as a result of fear or anxiety' and to be 'done in a very hurried and confused way'. T5 made no reference to the feeling of thirst associated with this expression.

Expression 10:

| Expression | Transliteration |
|---|---|
| ركاب | Rikab |

**Table 12. Sample 10.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Camels | Camel | Camels | Camelry | Riding camel |

Translation and linguistic analysis

This noun is from (Q 56: 6) and is about camels that are set for riding. T1, T2, and T3 all used a literal translation procedure to render the ST expression. T4 applied the functional equivalence procedure as, according to English dictionaries, the meaning of camelry is camels mounted by troops. T5 applied the descriptive equivalence procedure by adding riding to describe the use of such camels and explain the meaning of ركاب Rikab.

Expression 11:

| Expression | Transliteration |
|---|---|
| جمالة صفر | Jimalh ṣufr |

**Table 13. Sample 11.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Copper | Golden herds | Yellow camels | Yellow camels | Camels of bright yellow hue |

Translation and linguistic analysis

This expression in table 13 is from (Q 77:33). Most dictionaries indicate that the expression جمالة صفر Jimalh ṣufr is a reference to dark and black camels. Several exegetical references state that the Arabs call dark camels ṣufr صفر 'yellow' because a touch of yellow is mixed with their blackish colour, and therefore, it is said that 'yellow' in this verse means black. A few exegetical references stated that it can also mean copper.

The translators dealt with this expression in various ways. First, T1 selected a literal procedure to  Jimalh ṣufrجمالة صفر, thus selecting the exegetical reference that indicates it is not camels that are being mentioned in this verse. It is also important to note that T1 also added a footnote which stated, 'Commonly translated as camels but copper is a more convincing alternative', and this indicates that T1 adopted a couplet procedure. T2 adopted a paraphrase procedure by changing the word Jimalh جمالة to herd which means a large group of animals ḳaṭyꞌ قطيع. while T3 and T4 chose a literal procedure to render the ST expression. Finally, T5 selected a descriptive equivalence procedure to translate the ST expression by describing the meaning of جمالة صفر Jimalh ṣufr.

Expression 12:

| Expression | Transliteration |
|---|---|
| عشار | ꞌishar |

**Table 14. Sample 12.**

| T1 | T2 | T3 | T4 | T5 |
|---|---|---|---|---|
| Pregnant camels | Pregnant camels | Pregnant camels | Pregnant she-camels | Camels big with young |

Translation and linguistic analysis

The term mentioned in table 12 عشار ꞌishar  is from (Q 81:4). According to Arabic dictionaries عشار ꞌishar

 means ten-month pregnant camels. Exegetical references demonstrate that this verse is about pregnant camels when they are abandoned without being milked or without a herdsman, even though these camels were of immense value.

All five translators dealt with the expression by adopting a descriptive equivalence procedure to clarify the meaning of the CSI عشارꞌishar.


**Discussion and Conclusion**

The following section discusses the approach of the five translators and their usage of Newmark's procedures for translating CSI. The procedure most frequently used by each translator is highlighted and discussed. In addition, the procedure most frequently used for translating camel

names in the Qur'an is identified. Figure 1 below summarizes these findings graphically.

**Fig. 1: Occurrence of translation procedures in each translated version**
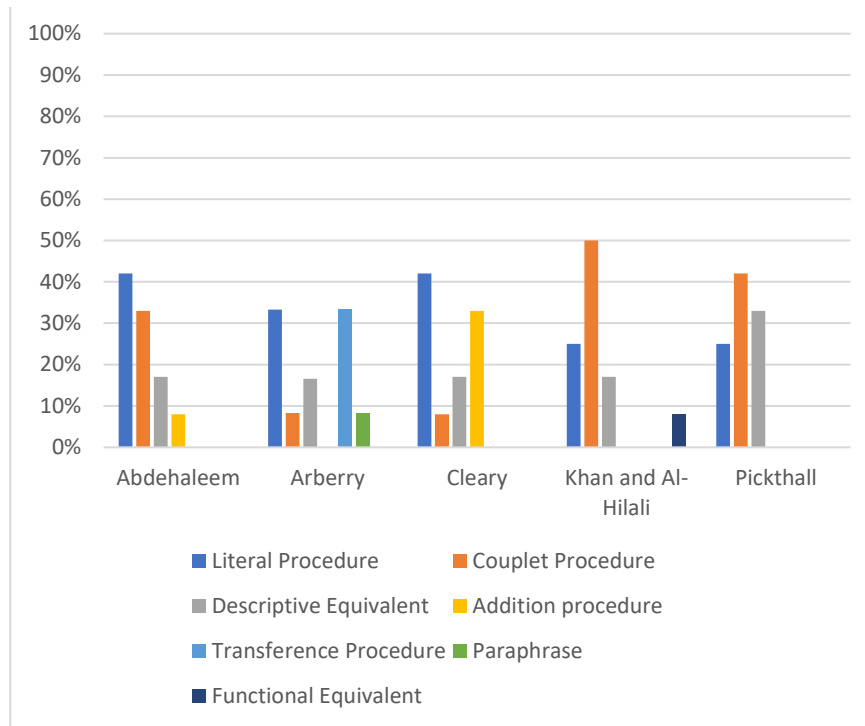


The findings of this research showed that Abdel Haleem applied the literal procedure in 42% of the translations of camel names in the Qur'an. The additions procedure was the procedure least adopted by Abdel Haleem as it is only used it in 8% of the translations. Regarding CSI, which are deeply embedded in some cultures, a further explanation of certain expressions is suggested. This is evident in sample 7 ناقة, which means a she-camel and was not reflected in the procedure applied by the translator. Arberry applied the literal procedure in 33% of the translations of camel names in the Qur'an. The Paraphrase procedure was the procedure he used least as it is only applied in 8% of the translations. Cleary also adopted the literal procedure in 42% of the translations and only opted for the couplet procedure in 8%. By contrast, Khan and Al-Hilali used two procedures, also known as Couplet, in 50% of their translations. The Functional equivalent procedure was applied least as they only employed this in 8% of their selected translations. Similarly, Pickthall also adopted the Couplet procedure in 42% of the translations while only applying the literal procedure in 25% of all translations. These findings are depicted in Figure 2 below.

**Fig. 2: Translation procedures in order of frequency of occurrence**
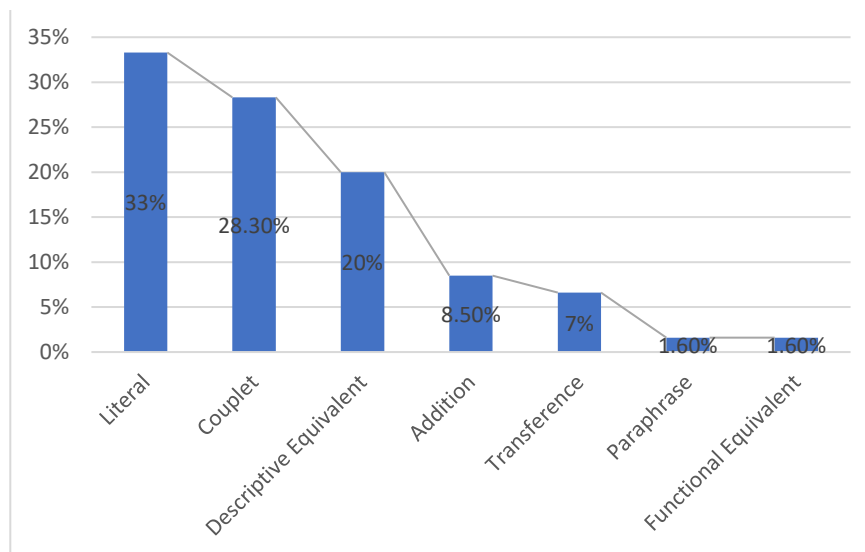


It is evident from fig. 2 above that the literal procedure was the most frequently applied procedure for translating CSI by the five translators as it was applied 20 times in this research. The couplet procedure was the second most favoured procedure as it was adopted 17 times to translate the selected expressions. The Descriptive Equivalent procedure was used 12 times by the translators while the Addition procedure was applied 5 times and the Transference procedure 4 times. Paraphrase and Functional Equivalent procedures were only used once (1.6%) in the sample analysed in this research. This clearly indicates that the translators applied various procedures to render the CSI into English. It is important to note that the first four samples came from one verse and that every translator applied the same procedure to translate all the four expressions, thus maintaining consistency in the translation.

It can be concluded that although the selected five translations for this study have their strengths, they also have some weakness. For instance, the literal procedure might not always be the optimum choice for translating camel names in the Qur'an as some of these names have no direct equivalent in the TL. Therefore, the use of more than one procedure Couplet or an addition might help in translating the intended expression more accurately and clearly. For example, بحيرة سائبة حام Baḥirah, Saibah, Ḥam all have no direct equivalence in English; therefore, it is important for the translator to apply several procedures in order to accurately or closely translate the intended meaning of the expression. According to Abdul-Raof (2010, p. 151), when the target reader of the Qur'an is faced with a CSI that represents a 'semantic void', only a footnote will help the reader understand its meaning. This can also mean that the use of the couplet translation procedure is essential when it comes to the translation of CSI. Therefore, the role of

the translator is not only to translate words but also to translate the meaning.

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