Exploring the Adoption of Transliteration Strategy in Al-Hilali and Khan's Translation of the Quran: With Reference to the Cow Chapter

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Abstract

This paper attempts to investigate Al-Hilali and Khan's use of transliteration in their translation of the Quran (1996) printed at the King Fahd Complex for the Printing of the Glorious Quran in Medina, KSA with special reference to the Cow Chapter. Transliteration is a translation strategy used mainly when translating proper names and culture-specific terms that may not have equivalents in the target language. The study adopts a theoretical methodology in data collection and analysis. The samples of the study are (53) transliterated lexical items from the Cow Chapter. The research findings point out that these 53 words are not appropriately transliterated. In Al-Hilali and Khan's translation, there is excessive reliance on transliteration by translating words like المُتَّقِينَ into Al-Muttaqin, الغَيْبِ into the Ghaib, or شَيَاطِين into Shayatin although they already have lexical equivalents in English, i.e. المُتَّقِينَ is translated into "the pious", الغَيْبِ into "the unseen", and شَيَاطِين into "Satans". Therefore, Al-Hilali and Khan's translation of the Quran has a huge number of transliterated words that already have clear and comprehensible one-to-one equivalents in English. On the other hand, certain Arabic Quranic words have been wrongly Romanized in English, like in transliterating words ending with (ين) such as الظَّالِمِينَ as Zalimun, الخَاشِعِينَ as Al-Khashi'un, الجَاهِلِينَ as Al-Jahilun, which should have been written as Zalimin, Al-Khashi'in, and Al-Jahilin. It is unanimously considered forbidden by all Muslim scholars to change, add, or omit any letter in the Quran. Additionally, all the transliterated words are capitalized by Al-

Hilali and Khan following no logical linguistic reasons. The study concludes with some recommendations for King Fahd Complex to update their translation of the Quran.

Keywords: Al-Hilali and Khan's Quran Translation, Quran Translation, Transliteration

1. Introduction: Al-Hilali and Khan's Translation of the Quran

Al-Hilali and Khan's translation of the Quran is one of the most popular translations of the Quran in the world. It is commonly known as the Hilali-Khan translation and it is published and printed at the King Fahd Complex[1] for the Printing of the Quran. This complex is established mainly for printing the Quran and its translation into many different languages. These Quran translations are available as free PDF versions on the website of the Complex, which makes them widespread all over the world. Al-Hilali and Khan's translation is annotated with lengthy commentaries from the exegeses of At-Tabari, Al Qurtubi, and Ibn Kathir as well as other additional explanations (footnotes) from Sahih Al-Bukhari, which makes it a Sunni translation of the Quran. However, it has some inaccuracies, as pointed out by the translators in the foreword of their translation (1996):

> it must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah. (p. III)

Muhammad Taqi-ud-Din Al-Hilali, a Moroccan scholar of Islamic Faith in the Islamic University in Medina, and Muhammad Muhsin Khan, a Pakistani physician and translator, were commissioned by King Fahd Complex to produce this

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[1] https://qurancomplex.gov.sa/kfgqpc-quran-translate/

translation of the Quran in collaboration with the Islamic University of Medina. This translation conforms to the Saudi Salafi reading of the Quran. It obtained its fame since it was first published in 1977 due to its widespread distribution by Saudi authorities among Muslims during pilgrimage and Umrah. It was also recommended by Saudi governmental institutions like the University of Medina and the Saudi Dar al-Ifta.

2. Aims of the study

The current study aims at investigating the use of transliteration by Al-Hilali and Khan in their translation of the Quran. Transliteration is the best strategy to be used when rendering proper names as stated by Al-Onaizan (2002, p. 1). Also, it can be utilized effectively when translating culture-specific terms that have no equivalent terms in the target language (TL), especially between languages of different families like English and Arabic, which have totally different cultures and language systems and norms (Ibid). That is why, the excessive use of transliteration in Al-Hilali and Khan's translation of the Quran needs to be explored to verify that they are employed appropriately and meet the expectations of the target reader and preserve faithfulness to the source text at the same time.

3. Research Questions

The current study aims to answer the following research questions:

1- What are the cases and stipulations of using transliteration in translation?
2- How can translators make use of transliteration strategy properly?
3- How far could Al-Hilali and Khan employ transliteration successfully in their translation of the Quran?

4. Methodology of the Study

This part covers the methodology adopted in the current study. It, also, points out the procedures of conducting the study, sampling, steps of data collection, and data analysis.

4.1 Sampling

The samples of the study are 53 transliterated words taken from the Cow Chapter in Al-Hilali and Khan's translation of the Quran entitled "The Qur'ân" (1996). There are some words that are repeated more than once, so only one example is investigated to avoid replication of data. Each transliterated word is discussed once as it is not logical to repeat the analysis of repeated words more than once especially when they are translated the same way. For example, the word الصابرين is mentioned three times in the Cow Chapter and all of them are translated as *As-Sabirun* (the patient). The same applies to the other examples explored in the study. So, only one example is investigated and analyzed and the results are generalized to their counterparts.

On the other hand, the Cow Chapter is selected as the sample for analysis as it is too difficult - almost impossible – to cover all the 114 Quranic Chapters in such a study as it may need a bigger academic study. Also, the Cow Chapter is the longest surah in the Quran, so it may be a representative sample.

4.2 Procedures of Data Collection, Categorization, and Analysis

For the purpose of data collection, the following steps have been followed. First, the transliterated words in the Cow Chapter were categorized according to their order manually (from the beginning to the end). Then, the transliterated words are investigated to ensure that they reflect the same transcription of the Arabic words with the same derivations and phonetic features. After comparing the Arabic words with their English transcription, the mistransliterated words are listed for analysis

and discussion. Finally, proposed translations are suggested when necessary and other linguistic and translational solutions are recommended for the words that may be inappropriately transliterated. This study is a qualitative research that depends on gathering data from the Quranic text, namely the Cow Chapter. Then the data collected are given extensive analysis in order to draw logical linguistic and translational conclusions. The paper follows a theoretical research design where data are collected and analyzed systematically.

4.3 Reasons for Selecting Al-Hilali and Khan's Translation of the Quran

There are many reasons for selecting Al-Hilali and Khan's translation of the Quran to be the sample for analysis in this study rather than comparing it with any other translation of the Quran. First, Al-Hilali and Khan aimed at producing an interpretive translation of the Quran; that is why their translation is full of long footnotes and bracketed notes to enable the foreign reader to comprehend the underlying meaning when it seems to be ambiguous, inimitable or does not have an equivalent. Additionally, they often utilized authorized Sunni exegeses of the Qur'ân like *Al-Qurtubî, At-Tabarî, Al-Baĝawî*, and others in order to provide interpretations and explanations of problematic and controversial structures. Furthermore, they inserted the reasons for revelation (*asbab an-nuzul*) of most of the verses that might not be understood without clarifying the reasons and circumstances around which the verses were revealed to Prophet Muhammad. Moreover, the translation of Al-Hilali and Khan was supported and funded by the Saudi government and the King Fahd Complex making it an authoritative work rather than a personal initiative of the translators, and was produced under a Sunni-oriented basis (Salafi). Consequently, all the facilities were available for them to produce the best possible translation of the Qur'an. It is one of the most widely-spread Quran translations in

the world, so its effect is more prevalent among non-Arabic speaking Muslims, and hence any mistranslation may convey a distorted image of the message of Islam. That is why more reviews and editing are required to make this translation as flawless as possible.

5. Transliteration, Transcription, and Translation

The *Oxford advanced learner's dictionary* (2007) defines the term transliterate as "to write words or letters using letters of a different alphabet or language". Also, the *Century dictionary and cyclopedia* (1906) defines it as "The rendering of a letter or letters of one alphabet by equivalents in another and that transliteration does not profess to give all the exact vocalic differences."

In his *The Routledge companion to translation studies*, Munday (2009, p. 236) defines transliteration as "The one-by-one rendering of individual letters and signs of an SL item in one alphabet with the closest corresponding letters and signs of another alphabet." Also, Barry (1997, p. 5) adds that transliteration should be often used with "proper names, titles, and terms for which no appropriate Roman script equivalent exists."

Furthermore, Siple (1997, p. 7) comments that transliteration is "the process of changing spoken language into a visual representation of the form and structure of that language." According to Vinay and Darbelnet (2000, p. 85), transliteration is "representation of an SL word in the TL writing system". Translators resort to this strategy when a word or expression does not have a one-to-one equivalent in the target language and culture. Therefore, transliteration is a significant strategy used mainly when translating between languages of different language families like English and Arabic. This obvious difference between the two languages emerges in cultures of different norms, in which a huge number of culture-specific terms may not

be easily translated since they have no equivalents in the other language. For instance, the words ظهار and نقاب, حجاب, عمرة do not have one-to-one equivalent terms in English. Hence, translators resort to transliterating them as *Umrah*, *hijab*, *niqab*, *zihar*, respectively. Therefore, transliteration preserves the original pronunciation for readers unfamiliar with the source script.

On the other hand, transcription refers to the systematic representation of a language's speech sounds (phonetics or phonology) using a standardized writing system, such as the International Phonetic Alphabet (IPA) or an adapted orthographic convention designed for specific audiences (Jones, 2016; Ladefoged & Johnson, 2015). This means it prioritizes pronunciation over written form. For example, the word "quay" is transcribed as /kiː/.

However, translation aims at transforming the meaning of a text from a source language to a target language, striving to maintain the original semantic content, intent, and contextual nuances. This process requires a deep understanding of the linguistic, cultural, and situational aspects of the source text, rearticulating them in a manner that is clear and idiomatic in the target language (Baker, p. 2018). For example, the word "جنة" is translated as "paradise". In many cases, translators use transliteration as a translation strategy in cases where the SL term has no equivalent in the TL as mentioned before.

6. Review of the Literature on the Use of Transliteration in the Quran

Al-Onaizan and Knight (2002) describe Arabic-to-English name transliteration system using probabilistic finite state machines. They present a transliteration algorithm based on sound and spelling mapping using finite state machines. Their

paper is related to machine translation where they compare the accuracy of their system to that of human translators.

In their work, Habash, Soudi, and Buckwalter (2007) present a transliteration scheme to represent Arabic words for readers unfamiliar with the Arabic script. The authors adopt the definitions of transcription and transliteration as articulated by Beesley: transcription refers to an orthographic system that reflects the phonological or morpho-phonological properties of a language, while transliteration designates an orthographic method involving a systematic, one-to-one, and fully reversible substitution of orthographical symbols corresponding to the conventional orthography of the language in question. This precise conceptualization of transliteration is occasionally termed "strict transliteration" or "orthographical transliteration" within scholarly discourse.

Tiedemann and Nabende (2009) in their paper entitled "Translating transliterations" highlights that translating new entity names is vital for improving NLP applications like Machine Translation and Cross-Language Information Retrieval. They also add that their study automates the translation of transliterated names from one writing system to another, addressing variations even in languages with the same script. Tiedemann and Nabende developed models for character-level translation focusing on Russian names between Dutch, English, and French. The results show that SMT models outperform simple string copying, significantly improving accuracy and demonstrating their effectiveness for cross-script transliteration.

Jassem (2014) discusses miscellaneous issues related to the translation of Al-Hilali and Khan on several levels of linguistic and non-linguistic levels and concludes that it is full of grammatical, lexical, stylistic, and discourse errors. He gives a very brief hint about the use of transliteration in Al-Hilali and Khan's translation, and comments that their translation includes

hundreds of transliterated words written in Romanized alphabet by using "strange diacritics that most English people don't know how to read". He has also highlighted that Al-Hilali and Khan did not give reasonable justification for their excessive use of transliterations. He then comments that transliteration may be "harmful and damaging to the text which may produce an awkwardly boring and unintelligible text as far as the reader is concerned."

In their study, "Automatic Transliteration of Romanized Dialectal Arabic" (2014), Al-Badrashiny, Eskander, Habash, and Rambow investigate the challenge of converting Dialectal Arabic (DA) text, transcribed in the Latin script (commonly referred to as Arabizi), into Arabic script in accordance with the Conventional Orthography for Dialectal Arabic (CODA) standard. The authors propose a system that employs a finite state transducer, trained at the character level, to generate an exhaustive set of potential transliterations for input Arabizi words. Subsequently, this list is refined through the application of a DA morphological analyzer. The optimal transliteration for each input word is then selected using a language model. The proposed system achieves an accuracy of 69.4% on an unseen test set, outperforming a baseline system representing a previously established approach, which attains an accuracy of 63.1%.

In their "Transliteration, a translation procedure or a tool of resistance?", Bekbabayi, B. and Amirzadeh E. (2019) discuss the adoption of transliteration by the Republic of Azerbaijan after its independence. They comment that "transliteration of the works written in Latin alphabet into the Arabic alphabet was initiated by the Iranian Turks". They add that the Iranian translators used this process for a different goal, and this is the aim of their study. They attempt to prove that "the Iranian Turks use the transliteration as a translation solution or as a means of

resistance against the Persian-Arî cultural dominance". The data of this study depends on texts from the Republic of Azerbaijan. The study concludes that transliteration contributed to the "preservation of Turkish identity and resistance to assimilation of Persian culture" which means that "the Iranian Turks use the transliteration as a means of resistance".

Zepedda, A. E. P. (2020) in his "Procedure of translation, transliteration and transcription" defines transliteration as "the process of transferring an SL word to a TL text", and adds that a cultural equivalent means "replacing a cultural word in the SL with a TL one" like Pajamas party (staying together) and bachelor party (party together before the wedding). He also comments that the functional equivalent "requires the use of a culture-neutral word".

Lahiani, R. (2022) explores the challenges inherent in the processes of translation and transliteration, employing a case study to analyze how a poet, depicted as a lover, strategically employs a variety of appellations to address his beloved. These appellations encompass the beloved's given name alongside three distinct heteronyms, each functioning as an instance of metonymy. The iterative use of the actual name, coupled with the metonymic processing, proves functionally efficacious in articulating the poet's emotional state. As proper names, these metonymic appellations wield a capacity for clarification, serving not only to facilitate meaning-making but also to underscore the speaker's intent and perspective, thereby lending nuance and prominence to the discourse. Through a comparative critical evaluation of a bilingual corpus comprising French and English translations, this investigation elucidates the cultural and pragmatic losses sustained when transferring the verbal metonymic signs of the source culture into a divergent cultural context. Such losses precipitate a misinterpretation of the source text's literariness and its pragmatic dimensions. The findings of

this study affirm that proper names transcend their role as mere deictic markers, embodying functional communicative cues that necessitate specific translation strategies to ensure their effective transmission across linguistic boundaries.

According to the former studies, it is clear that the present study addresses a significant gap in the field of Qur'anic translation. All the previous studies explore issues related to transliteration, but none of them investigates it in relation to the translation of the Quran by Al-Hilali and Khan except for Jassem (2014) who discusses many separate linguistic issues and transliteration is discussed slightly. He highlights it in only a few lines without delving deeply into the issue or covering it comprehensively. That is why; this study focuses on underexplored areas that need further scholarly investigation seeking to make an original and meaningful contribution to the field. A distinguishing feature of this research is its nuanced and holistic understanding of transliteration in the translation of the Qur'an in general, and in the translation of Al-Hilali and Khan in particular, thereby offering an academic contribution in this area.

7. Al-Hilali and Khan's Use of Transliteration

It is evident that there is an excessive use of transliteration in Al-Hilali and Khan's translation of the Quran. In many contexts, they are used with words that have no equivalents in English as mentioned before and this is approved linguistically. However, in many other contexts they are used unreasonably with words that have meaningful equivalents and do not need to be transliterated. For instance, it is not logical to translate the word المُتَّقِينَ into *Al-Muttaqin*, or الغَيْبِ into *the Ghaib*, or شَيَاطِين into *Shayatin* because they already have equivalents in English as المُتَّقِينَ is translated into "the pious", الغَيْبِ into the unseen, and شَيَاطِين into Satans. Moreover, Al-Hilali and Khan's translation of the Quran has a huge number of transliterated words that already

have clear and comprehensible equivalents in English. Additionally, all these transliterated words are collected with their Arabic and English meanings in Appendix (1) in the end of the translation, which may be a good strategy that could help the target reader understand the transliterated words, yet it may cause some kind of distraction, hence the reader would resort to checking out the meaning of each single transliterated word. In this research many of these mistransliterations in the Cow Chapter are discussed in detail in order to be considered in the coming editions of Al-Hilali and Khan's translation of the Quran.

8. Legal Opinion on Changing/Altering the Qur'anic text

Another dimension noticed in Al-Hilali and Khan's use of transliteration in their translation of the Quran is that there is a wrong use of phonetic transliteration of some Arabic Quranic words in English, like in transliterating الظّالمينَ as Az-*Zalimun*, الخَاشِعينَ as *Al-Khashi'un*, الجَاهِلينَ as *Al-Jahilun* since they should be Az-*Zalimin, Al-Khashi'in,* and *Al-Jahilin*. This is a critical mistake that is considered forbidden when dealing with the Quranic text. Muslim scholars consider changing even small diacritics like *damma*, *fat-ha*, or *kasra* to be forbidden, as shown in many popular fatwas concerning this thorny issue, like that of the Permanent Committee for Scholarly Research and Ifta in Saudi Arabia as follows:[2]

> The Qur'an is the miraculous word of Allah revealed to His Messenger, peace and blessings of Allah be upon him, and transmitted with frequent transmission, so it is forbidden to deliberately tune it whether the meaning is changed or not because its words are permanent and have been transmitted to us through transmission. It is not permissible to change a single word of it by

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2 https://quranpedia.net/fatwa/1510

changing its syntax or by changing its letters by placing one letter with another. [My translation]

9. Samples for Analysis

In this section, 53 transliterated Quranic words in the Cow Chapter are investigated to explore whether transliteration is the suitable strategy for their translation. The transliterated Quranic words in the Cow Chapter are more than that, but these 53 words are only a sample to be analyzed. Also, repeated words are not included to avoid replication of data. For instance, words like الظّالِمِينَ *The Zalimun*, الصّابِرينَ *As-Sabirun*, الجَاهِلِينَ *Al-Jahilun*, and many others are repeated more than once, so each repeated word is discussed once and the results can be generalized to the other words and their derivatives. The analysis section is divided into three parts:

In part one, the transliterated words that can be rendered without transliteration due to having English equivalents are investigated, and suggested translations are given for them.

In part two, the transliterated words written with a different pronunciation other than the original words are investigated and suggested corrections are proposed.

In this part, other issues related to errors in the use transliteration by Al-Hilali and Khan are displayed such as inconsistent use of transcription alphabet, inconsistency of transliteration order, unnecessary use of capitalization in transliteration, and inconsistent use of definite and indefinite articles in transliteration.

9.1 Part One: Words Transliterated Unnecessarily

9.1.1 Sample Analysis (1)

In the Cow Chapter, verse (2), the word ''لِّلْمُتَّقِينَ'' is transliterated as "*Al-Muttaqun*" and other within-the text-notes are added to give the intended meaning of the word as follows: "[the pious and righteous persons who fear Allah much (abstain

from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]". Therefore, translating المتقين as "the pious" is Al-Hilali and Khan's suggestion, and it could have been translated directly into English as "the pious", "the God-fearing", or "the devout" without transliteration since the same word with the same connotation and effect on the target reader exists in the other religions and Scriptures. For example, in the Holy Bible, the word "devout" is mentioned many times to give the same meaning of that in the Quran as in Matthew 23:15 "He was a **devout** man and one who feared God with all his household".

Additionally, the aim of the translation process is to deliver the message of the source text. That is why, the target reader who is supposed to be a non-Arabic speaker would not understand the transliterated word "*Al-Muttaqun*". Rather, it may interrupt the flow of ideas and cause him/her confusion. Therefore, rendering المتقين as *Al-Muttaqun* does not consider target readership since it does not seem meaningful in the target reader's language.

9.1.2 Sample Analysis (2)

In the Cow Chapter, verse (3), the word "بِالْغَيْبِ" is transliterated as "*The Ghaib*" and a long footnote is added by the translators to explain the word as follows:

> *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allah, Angels, Holy Books, Allah's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allah and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

This footnote is so informative; however, it does not allow the target reader (TR) to read smoothly and easily forcing him/her to stop reading to look up the footnote in order to know the meaning of the transliterated word that is written in English letters, yet it is not English. In order for the target text (TT) to be more reader-friendly, the translators should have searched for an English equivalent for the Arabic word like the word "unseen", which is common in the English cultures and the Bible as well. This word is rendered as "the unseen" in many of the other Quran translations, like Sahih International (1997), Pickthall (1930), Yusuf Ali (1934), Shakir (1982), Muhammad Sarwar, Arberry (1982), Hammad (2007), Irving (1985), and others. Therefore, it is not necessary to transliterate the word "بِالْغَيْبِ" since the equivalent word "the unseen" is sufficient and conveys the intended meaning clearly.

On the other hand, most of the readers who may read this English translation of the Quran are Christians, and the word "unseen" is mentioned in the Bible in Corinthians 4:18 Amplified Bible (AMP) as follows:

> So we look not at the things which are seen, but at the things which are unseen; for the things which are visible are temporal [just brief and fleeting], but the things which are invisible are everlasting and imperishable.

Thus, the term "unseen" is commonly known in other religions, and to ensure avoiding any misunderstanding more elaborations may be added between brackets in the footnote to convey its related Islamic connotations and implied meanings. So, the word Al-ghayb may not be the best choice here.

9.1.3 Sample Analysis (3)

The expression "يُقِيمُونَ الصَّلَاةَ" in the Cow Chapter, verse 3, is transliterated as "perform *As-Salat* (*Iqamat-as-Salat*)" although the word "*As-Salat*" means "prayer". It could have been

better if it is rendered as "perform/establish prayer on time" as the transliterated words here do not give the meaning clearly or directly. Although a long footnote has been added to point out the meaning of ''يُقِيمُونَ الصَّلَاةَ'', it would have been better to avoid transliterating them, lest they may distract the target reader.

9.1.4 Sample Analysis (4)

The expression ''أزواج مطهرة'' in verse (25) is transliterated as "*Azwajun Mutahharatun* (purified spouses/wives)". According to the researcher's knowledge, there is no logical reason to transliterate this expression since the notes given between brackets are sufficient as a good translation. So, transliteration is not the suitable strategy to render this expression as well.

9.1.5 Sample Analysis (5)

The word الصَّابِرِينَ in verse (153) is transliterated as *As-Sabirun* although it has a one-to-one English lexical equivalent which is the "the patient ones". The meaning of this term is clear and it is neither a culture-specific term, nor a proper noun, nor a title, nor the name of a famous ideology of philosophy, so transliteration is not the appropriate strategy to render such a word.

The following table includes all the words/expressions that are unnecessarily transliterated by Al-Hilali and Khan in the Cow Chapter, along with suggested translations for each. Many of the words mentioned in the following table are repeated more than once, so only one instance is selected for analysis.

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	Verse	Term	Transliteration	Suggested Translation
1.	14	شَيَاطِينِهِمْ	Their *Shayatin* (devils - polytheists, hypocrites, etc.),	their Satans
2.	26	الفاسقين	*Al-Fasiqun* (The Rebellious, disobedient to Allah)	the defiantly disobedient / the miscreants / the evil doers
3.	35	الظَّالِمِينَ	*The Zalimun* (wrongdoers)	the wrongdoers
4.	41	الإنجيل	The *Injeel* (Gospel)	The Gospel / The Bible
5.	44	بالبرّ	*Al-Birr* (piety and righteousness and each and every act of obedience to Allah)	righteousness / good deeds
6.	45	الْخَاشِعِينَ	*Al-Khashi'un* [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]	the humble / those submissive to Allah
7.	59	رِجْزًا	*Rijz* (a punishment)	punishment
8.	٦١	فومها	Its *Fum* (wheat and garlic)	Wheat or garlic
9.	63	تَتَّقُونَ	*Al-Muttaqun* (the pious - see V.2:2).	show piety to Allah
10.	67	الْجَاهِلِينَ	*Al-Jahilun* (the ignorants or the foolish)	the ignorant
11.	73	آيَاتِهِ	His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.)	Signs
12.	83	وَالْمَسَاكِين	*Al-Masakin* (the poor)	the needy / those in need
13.	83	وَأَقِيمُوا الصَّلَاةَ	perform *As-Salat* (*Iqamat-as-Salat*)	perform prayer / establish prayer
14.	87	برُوح الْقُدُس	*Ruh-ul-Qudus* [Jibrael	Gabriel

	Verse	Term	Transliteration	Suggested Translation
			(Gabriel)]	
15.	99	الْفَاسِقُونَ	*Fasiqun* (those who rebel against Allah's Command).	those who are perverse / the defiantly disobedient
16.	102	الشَّيَاطِينَ	the *Shayatin* (devils)	Devils
17.	104	انظُرْنَا	*Unzurna* (Do make us understand)	Do make us understand
18.	105	الْمُشْرِكِينَ	*Al-Mushrikun* (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.)	the polytheists
19.	112	مُحْسِنٌ	a *Muhsin* (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad Peace be upon him)	a good-doer
20.	107	وَلِيٌّ	*Wali* (protector or guardian)	protector / guardian
21.	121	الْكِتَابَ	[the Taurat (Torah)]	Torah
22.	125	وَالْعَاكِفِينَ	staying (*I'tikaf*)	Those who come for reclusion/seclusion in the mosque / Those who retreat into sacred solitude
23.	128	مَنَاسِكَنَا	our *Manasik* (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.),	rites
24.	129	وَالْحِكْمَة	*Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or	Wisdom

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	Verse	Term	Transliteration	Suggested Translation
			Prophethood, etc.)	
25.	138	صِبْغَةَ اللَّهِ	the *Sibghah* (Religion) of Allah	the religion of Allah
26.	143	وَسَطًا	a *Wasat* (just)	Moderate
27.	163	وَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ لَّا إِلَـٰهَ إِلَّا هُوَ	Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He),	And your God is the One God (Allah), there is none who has the right to be worshipped but He.
28.	169	وَالْفَحْشَاء	*Fahsha* (sinful)	immorality / indecency
29.	173	الْمَيْتَة	the *Maytah* (dead animals),	dead animals
30.	178	القصاص	*Al-Qisas* (the Law of Equality in punishment)	legal retribution
31.	183	الصِّيَامُ	*As-Saum* (the fasting)	Fasting
32.	191	وَالْفِتْنَةُ	*Al-Fitnah*	Sedition / Polytheism
33.	196	الْهَدْي	a *Hady* (animal, i.e. a sheep, a cow, or a camel, etc.)	sacrificial animals / charitable offering of sacrifice
34.	196	فَفِدْيَةٌ	a *Fidyah* (ransom)	Ransom
35.	196	صَدَقَةٍ	*Sadaqah* (charity - feeding six poor persons)	Charity
36.	197	التَّقْوَى	*At-Taqwa* (piety, righteousness, etc.).	Piety
37.	211	الكفر	*Kufr* (disbelief)	Disbelief
38.	221	الْمُشْرِكَاتِ	*Al-Mushrikat* (idolatresses, etc.)	Idolatresses
39.	222	أَذًى	*Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses)	Harm
40.	229	مِمَّا آتَيْتُمُوهُنَّ	*Mahr* (bridal money given by the husband to his wife at the time of marriage)	bridal money / dowry

	Verse	Term	Transliteration	Suggested Translation
41.	248	التَّابُوتُ فِيهِ سَكِينَةٌ	*At-Tabut* (a wooden box), wherein is *Sakinah* (peace and reassurance)	a wooden box / Ark wherein is peace and reassurance
42.	255	اللّهُ لَا إِلَـهَ إِلاَّ هُوَ	*La ilaha illa Huwa* (none has the right to be worshipped but He)	none has the right to be worshipped but He
43.	257	وَلِيُّ	the *Wali* (Protector or Guardian)	Protector / Guardian
44.	257	أُوْلِيَآؤُهُمُ	*Auliya* (supporters and helpers)	supporters / helpers
45.	257	الطَّاغوت	*Taghut* (false deities and false leaders)	false deities
46.	273	لِلْفُقَرَاء	*Fuqara* (the poor)	the poor
47.	275	الرِّبَا	*Riba* (usury)	Usury
48.	286	مَوْلَانَا	*Maula* (Patron, Supporter and Protector, etc.)	Patron / Supporter / Protector

According to the above table, it is evident that most of the transliterated words/expressions have been given other translations between brackets. Therefore, it is not necessary to use transliteration in such cases.

9.2 Part Two
9.2.1 Deviated Transcription of Transliteration

Throughout the translation of Al-Hilali and Khan, many transliterated words are written with a different pronunciation which is forbidden in Islam and is considered disbelief if done intentionally and knowingly. Arabic inflects for case, number and gender which may cause confusion for non-Arabs. If transliteration is adopted to preserve the sound quality of the Arabic word, it then has to adhere to the original sound of the word, since the purpose is, ideally, to expose the TT reader to the Arabic term.

For instance, the word "الرّاكِعِينَ" in verse (43) is transliterated as "*Ar⁻Rāki'ûn*". The final ending long vowel (î) is changed into (ū). It should have been transliterated as "*Ar⁻Rāk'în*". There is no logical linguistic or religious reason for changing the (î) into (ū) in this word. This deviated transcription is noticed in most of the transliterated words ending with "ين" in the translation of Al-Hilali and Khan in general and the Cow Chapter in particular. The following table shows these mistransliterated words, taking into consideration that many of these words are also repeated many times in the Cow Chapter rather than all the other Quranic Chapters:

	Verse	Terms	Al-Hilali and Khan's Transliteration	Suggested Transliteration
1.	26	الفاسقين	*Al-Fasiqûn*	*Al-Fasiqîn*
2.	35	الظّالِمِينَ	*The Zalimûn*	*The Zalimîn*
3.	43	الرّاكِعِينَ	*Ar⁻Rāki'ûn*	*Ar⁻Rāk'în*
4.	45	الخَاشِعِينَ	*Al-Khashi'ûn*	*Al-Khashi'în*
5.	67	الجَاهِلِينَ	*Al-Jahilûn*	*Al-Jahilîn*
6.	105	المُشْرِكِينَ	*Al-Mushrikûn*	*Al-Mushrikîn*
7.	153	الصَّابِرِينَ	*As-Sabirûn*	*As-Sabirîn*
8.	195	المُحْسِنِينَ	*Al-Muhsinûn*	*Al-Muhsinîn*

As pointed out earlier, whoever intentionally changes a word, a letter, or even the diacritics of the Quran is unanimously considered by all Muslim scholars to be a disbeliever. It is not an accusation of Al-Hilali and Khan as they may have done so unintentionally. However, this version of their translation of the Quran should be reviewed and updated.

9.3 Part Three

9.3.1 Inconsistent Use of Transcription Alphabet

A noticeable remark about Al-Hilali and Khan's use of transliteration is that sometimes they do not follow a consistent

transcription alphabet. For instance, the word "الشَّيْطَان" in verse (168) is written as "*Shaitan*" with a short (a) while in verse (169) it is written as "*Shaitân*" with the long vowel "â". Thus, it is better to use a consistent method of transcription throughout the whole translation.

9.3.2 Inconsistency of Transliteration Order

It is noticed that Al-Hilali and Khan sometimes translate a lexical item by beginning with the transliterated word and then adding additional meaning(s) between brackets and in other verses they use the opposite way. For instance, the word القصاص in verse (178) is translated as (Al-Qisas (the Law of Equality in punishment)) while in verse (194) it is translated as (the Law of Equality (Qisas)). So, a uniform method of transliteration word order should be followed in such a case.

9.3.3 Unnecessary Use of Capitalization in Transliteration

Another point that needs reviewing and editing in the translation of Al-Hilali and Khan is that all the transliterated words in all the Chapters - not only the Cow Chapter under investigation- are capitalized. According to the capitalization rules, it is accepted that proper nouns are capitalized, yet all the transliterated words are capitalized without an obvious or logical reason, and this is a punctuation error.

9.3.4 Inconsistent Use of Definite and Indefinite Articles in Transliteration

For the Arabic Quranic words beginning with the definite article (ال), the translators did not transcribe them consistently. Sometimes, they translated (ال) into "the", and in many other times they transcribed it into "Al-". The same applied to the indefinite article; it is sometimes translated into "a" or "an", and in other times it is totally ignored. For example, the following words are transliterated with initial "the", or "a":

	Verse	Term	Transliteration
1.	35	الظَّالِمِينَ	*The Zalimun*
2.	41	الإنجيل	The *Injeel*
3.	102	الشَّيَاطِينَ	the *Shayatin*
4.	112	مُحْسِنٌ	a *Muhsin*
5.	121	الْكِتَابَ	[the Taurat
6.	138	صِبْغَةَ اللَّهِ	the *Sibghah*
7.	143	وَسَطًا	a *Wasat*
8.	173	الْمَيْتَةَ	the *Maytah*
9.	196	الْهَدْي	a *Hady*
10.	196	فَفِدْيَةٌ	a *Fidyah*
11.	257	وَلِيُّ	the *Wali*

On the other hand, there are other cases where Al-Hilali and Khan transliterated the definite article as ''Al-'' like in the following examples:

	Verse	Term	Transliteration
1.	26	الفاسقين	*Al-Fasiqun*
2.	44	بِالْبِرّ	*Al-Birr*
3.	45	الْخَاشِعِينَ	*Al-Khashi'un*
4.	63	تَتَّقُونَ	*Al-Muttaqun*
5.	67	الْجَاهِلِينَ	*Al-Jahilun*
6.	83	وَالْمَسَاكِين	*Al-Masakin*
7.	83	وَأَقِيمُوا لصَّلاَةَ	*As-Salat*
8.	105	الْمُشْرِكِينَ	*Al-Mushrikun*
9.	129	وَالْحِكْمَةَ	*Al-Hikmah*
10.	178	القصاص	*Al-Qisas*
11.	183	الصِّيَامُ	*As-Saum*
12.	191	وَالْفِتْنَةُ	*Al-Fitnah*
13.	197	التَّقْوَى	*At-Taqwa*
14.	221	الْمُشْرِكَاتِ	*Al-Mushrikat*

There are other cases where the definite/indefinite articles are ignored and not transcribed like in the following examples:

	Verse	**Term**	**Transliteration**
1.	99	الفَاسِقُونَ	*Fasiqun*
2.	107	وَلِيٍّ	*Wali*
3.	169	وَالفَحْشَاء	*Fahsha*
4.	196	صَدَقَةٍ	*Sadaqah*
5.	211	الكفر	*Kufr*
6.	222	أدَّى	*Adha*
7.	229	مِمَّا آتَيْتُمُوهُنَّ	*Mahr*
8.	257	أوْلِيَاؤُهُمُ	*Auliya*
9.	257	الطَاغوت	*Taghut*
10.	273	لِلْفُقَرَاء	*Fuqara*
11.	275	الرِّبَا	*Riba*
12.	286	مَوْلَانَا	*Maula*

According to the previous examples, it is clear that Al-Hilali and Khan did not follow a consistent system of transliterating the definite and indefinite articles. That is why there is a dire need to review the transliterated words in their translation of the Quran to avoid any misunderstanding.

10. Findings

The study concludes with some recommendations for King Fahd Complex to update Al-Hilali and Khan's translation of the Quran in the coming publications. Al-Hilali and Khan used transliteration unnecessarily and exaggeratedly in many instances in their translation. Therefore, the current study has reached the following findings:

1- Transliteration is a significant translation strategy that can be used when translating proper nouns, not common nouns. Thus, using transliteration without a clear linguistic or logical purpose results in a distorted translation.

2- There are 45 wrongly transliterated Quranic words in translating the Cow Chapter by Al-Hilali and Khan. Many of these Quranic words are transliterated (with long footnotes) although they have English equivalents. Therefore, these words need to be reviewed and rendered by finding the suitable and accurate lexical equivalents without resorting to transliteration in order not to interrupt the flow of ideas of the target reader.

3- Using transliteration liberally may be an overestimation of the ability of the target readers. So, it may cause loss in translation and may even produce incomprehensible translation for readers who do not have a solid religious background or are non-Arabic speakers.

4- Some words seem to be, unintentionally, transliterated in a wrong way, rendering them differently from the original text, like in transliterating الرّاكِعِينَ, in verse 43, into *Ar - Rāki'ûn* instead of *Ar - Rāk'în*. This is considered a distortion of the Quranic words. As mentioned in the study, many fatwas affirm that changing, adding, or omitting even a letter of the Quran is considered blasphemous since it is the word of Allah and any alteration of it is considered disbelief (*kufr*).

5- In some cases, Al-Hilali and Khan did not adopt a uniform method of transcription, like in transcribing the word "الشَّيْطَان" in verse (168) as "*Shaitan*" while in verse (169) it is transcribed as "*Shaitân*". This is a clear transcription discrepancy that must be rectified.

6- Sometimes, the transliterated word is given and then additional explanation is added between brackets. But in other verses the opposite way is used. For instance, the word القصاص in verse (178) is translated as (Al-Qisas (the Law of Equality in punishment)) while in verse (194) it is translated as (the Law of Equality (Qisas)). That is why a

uniform method of transliteration should be followed in such a case.

7- All the transliterated words are capitalized even if they are not proper nouns without a logical linguistic reason. Thus, these words should not be capitalized and the accurate capitalization rules should be applied in Al-Hilali and Khan's translation of the Quran.

8- There is a discrepancy of transliteration of the definite and indefinite articles in Al-Hilali and Khan's translation of the Quran. They sometimes translate the definite article "ال" into "the", or into "Al", or not translated at all. For that reason, a unified transliteration system should be adopted throughout the translation.

11. Conclusion

This section gives a precise conclusion on Al-Hilali and Khan's adoption of transliteration in their translation of the Quran focusing on reader comprehension, pedagogical utility, and interfaith understanding. By contextualizing the study's findings within these dimensions, the limitations and potential enhancements are highlighted for future translations.

1. Reader Comprehension

Al-Hilali and Khan's excessive use of transliteration even for terms with clear English equivalents (e.g., Al-Muttaqun vs. "the pious") poses challenges for non-Arabic-speaking readers. For example, excessive transliterations force readers to consult footnotes or appendices which disrupt his/her engagement with the text. Also, unfamiliar diacritics like in *Shayâtîn* and inconsistent capitalization such as *Al-Fasiqûn* vs. *Fasiqun* increase decoding effort to differentiate between both.

2. Pedagogical Use

In pedagogical settings, when students use Al-Hilali and Khan's translation, they may struggle with untranslated terms (e.g., *As-Salat* vs. "prayer") that require supplementary explanations. Moreover, mis-transliterations like *Zalimun* (for الظالمين) distort Arabic grammar which may mislead the learners. Also, lengthy footnotes, though informative, may mislead beginners, non-Muslims, and even non-Arabic speaking Muslims who are familiar with the Arabic language norms and structure.

3. Interfaith Understanding: Facilitation or Barrier?

The translation's Salafi approach and transliteration choices impact interfaith dialogue. First, translating the Quran should aim to address readers universally not for a specific type of audience. Retaining Arabic terms like *Taqwa* may deepen Muslim readers' connection; however it may alienate non-Muslims unfamiliar with Islamic lexicon. Additionally, it should consider comparative theologies like in translating terms such as *Injeel* ("Gospel") which is different from Christian usage, potentially confusing interfaith readers. Furthermore, capitalizing all the transliterated terms (e.g., *Al-Hikmah* for "Wisdom") may imply uniqueness of the meaning of the term in contrast to the other religions and theologies. So, capitalization should be utilized grammatically correctly to avoid any confusion or misunderstanding.

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