

Linguistic Challenges of Translating the Holy Qur'ān into English

A comparative Analysis

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Abstract

The Holy Qur'ān is the highest authority in Islam. The Qur'an is the ultimate source of Islamic law, because it is Allah's word for all ages and all places. It was revealed to the Prophet Muhammad (PBUH) by the archangel Gabriel. Therefore, translating the Holy Qur'an from Arabic to other languages entails many linguistic challenges since no two languages share the same linguistic features. A linguistic challenge arises when communicating the meaning and semantic components of the Holy Quran into another language. This paper identifies some linguistic challenges of translating some Qur'ānic terms from Arabic as a source text (ST) into English as a target text (TT) to account for the different layers of linguistic analysis. There are five types of semantic and syntactic challenges discussed in the book, including linguistic gaps, collocations, synonymy, componential features, and polysemy. The linguistic challenges can be better explained and illustrated by comparing three famous renditions by Sahih International's (1997), Pickthall's (1930) and Arberry's (1955). This paper's main objective is to identify the main challenges and solutions that the three translators encounter during the translation process. This study is only interested in answering two questions in this paper:

1. What are the challenges of translating Qur'ānic terms from Arabic (ST) into English (TT)?
2. What are the appropriate suggestions to overcome these challenges?

Key Words: *Linguistic Challenges, linguistic gaps, collocation, synonymous challenges, componential features, polysemous challenges.*

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1. Introduction

Certainly, there has been a close mutual association between language and religion. This mutuality creates some difficulty of the Holy Qur'ān translation. Hinged upon, the tackled linguistic challenges of translating the Holy Qur'ān from Arabic into English are compellingly required to fill in a major investigation gap in this intriguing field. Undoubtedly, the translator of religious texts evidences a great challenge, in general, and the Holy Qur'ān, in particular. This prodigious challenge makes the translator in dilemma of choosing between 1. Literal rendering (word-for-word), 2. Communicative rendering (to communicate the meaning or free rendition-sense-for-sense one). 3. Functional rendering (mingling between the two stylistics above (Tawfik, 2011, pp.52-53).

In addition, the Holy Qur'ān employs many linguistic features resulting in enormous effective and sublime challenges to be conveyed to other languages. This use of linguistic features represents a challenge to translators, especially when translating such these features. This study is a comparative translation of some linguistic challenges in translating the Holy Qur'ān into English.

2. Literature Review

Abdel Haleem, M. A. S. (2005) conducted a major new translation of the supreme authority in Islam, the Holy Qur'ān. In this study, stylistic features peculiar to Arabic are explained and methods offered to render these features in English. As a result of the study, it has been recommended to respect context and other aspects of meaning, which results in a clearer understanding of what has been meant.

Kalakattawi, A, F. (2005) emphasized the importance of a translator's freedom in representing an author's meaning in translation. The study emphasizes the necessity of closeness to the

source text in sensitive texts such as religious texts, legal texts, etc. There is a type of lexical relation called polysemy that is the subject of this paper. The paper examines issues of word representation as it translates polysemous terms from the Glorious Qur'an in two translated versions, one by Pickthall and one by Irving. The paper attempts to maintain a balance between theoretical and application-oriented research. In the study, the lexical "Fitnah" was traced throughout the verses of the Qur'an.

Al Zubi (2013) argued that using terms from the Holy Qurn produces a deeper meaning than any other form. The study adds that the translation of Holy texts into another language weakened their intended meaning. Consequently, the core meaning may be disrupted, infringed upon, and violated. Also, it states that the most difficult part of translating holy Qur'anic terms is replicating the syntactic and semantic meanings without alteration. As a result, it is difficult to translate Qur'anic terms in the same sense since their meanings encompass psychological, spiritual, mental, and ethical aspects.

Abdul-Raof, H. (2018) examined Qur'ānic linguistics. This study covers a wide range of problematic linguistic topics, including syntactic structures, ellipsis, synonymy, polysemy, cyclical modification, vowel points, and phonetic variation. The study provides valuable information for comparative linguistics, translation studies, and Qur'anic linguistics corpora.

3. Data and Methodology

The data analyzed in this paper are drawn from the Holy Qur'an. The paper adopts a descriptive, qualitative, and analytical approach. It sheds light on the difficulties and main challenges of translating some linguistic terms from the Holy Qur'ān (ST) and their translations into English (TT). The paper follows the following steps

1. A number of Qur'ānic terms are selected.

2. The English equivalents are identified in three renditions of the Holy Qur'ān by Sahih

International's (1997), Pickthall's (1930) and Arberry's (1955).

3. The equivalents compared by the three translators are examined and analyzed.

5. Suggesting some solutions to these challenges.

4. Objectives of The Study

This study takes some steps in the field of translating some Qur'ānic terms, it aims to investigate some linguistic challenges of translating them through comparing three translations. Hence, this study is intended to achieve the following objectives:

1. To find the linguistic challenges facing the three translators in rendering some Qur'ānic terms.

2. To compare these renderings with one another to determine the suitable solutions for these challenges.

3. To clarify some strategies exploited by each translator to overcome these linguistic challenges.

5. Research Questions

This paper tackles a main question: what these main linguistic challenges are facing translating Qur'ānic terms from Arabic (ST) into English (TT)? This question divides into two branches:

i. What are these linguistic challenges in order to be clarified through the process of translation from Arabic (ST) into English (TT)?

ii. What are the suggested solutions in translating these Qur'ānic terms?

6. Discussion and Analysis

6.1. Challenges of Translating Linguistic Gaps

Translating the Holy Qur'ān from Arabic as a source text (ST) into English as a target source (TT) is a complex phenomenon full of several challengeable aspects. The lexical gaps resulting from the presence of terms in Arabic language for which English language does not have equivalents or the absence of the equivalence for them. These lexical gaps, particularly, occur when the source language (SL) is different from the target language (TL) in the content given due to stylistic or culturally specific. Accordingly, in order to convey intended certain texts in the (ST) for the purpose of giving their precise meanings in the (TT), translators need to have good background information about the social and cultural attitudes that are existed in the (TT), linking strongly between these social and cultural attitudes and the translators' language usage (Hall and Freedle, 1975 p.11).

The Qur'ānic language is loaded with terms that have no equivalence in English language. In this study, there are ten lexical terms appointed to be investigated:

1. The lexical term 'المَسَاكِينِ', *AlMasakeen*' as in: (ch.2:177:215/ ch.4:8:36), this term is rendered by the three translators consecutively as 'the needy', 'the poor' or 'the due poor'. All these renderings lose the religious meaning of the term because the three renderings focus on only people who need help regardless of the divine religious order, so the translators resort to either a. transliteration 'AlMasakin', b. paraphrasing 'the due - poor' conveying an inaccurate meanings.

2. The lexical term 'الْأَيَامَى', *al'ayamaa*' as in: (ch.24:32) which means 'the woman or man who is either married or not'. The renderings of the three translators fail in giving the corresponding equivalent meaning to this term as Sahih

International's is 'the unmarried', Pickthall's is 'solitary' and Arberry's is 'the spouseless' without clarifying that this term includes both women and men.

3. The lexical term 'الإيلاء', *al'iila'* as in: (ch.2:226), this term has been revealed only as a verb and is rendered by the three translators as a paraphrase. Sahih International's is 'swear not to have sexual relations with their wives', Pickthall's is 'forswear their wives must wait four months' and Arberry's is 'forswear their women a wait of four months'. The three translators fail in giving the accurate corresponding equivalent. The most suitable corresponding equivalent meaning is 'to abstain'.

4. The lexical term 'أَلْقِبْلَةَ', *Alqiblat'* which has no equivalent in other languages because it is restricted only to religion of Muslims. This term has been revealed as in : (ch.2:143:144), both Sahih International and Pickthall use the transliteration term 'the qiblah', but Arberry paraphrases the term as 'the direction thou wast facing'.

5. The lexical term 'الْكَعْبَةَ', *the Ka'ba'* which has no equivalent in other languages because it is restricted only to Islamic culture. This term has revealed as in: (ch.5:95:97), the three translators use transliteration strategy as they use 'the Ka'bah'. The lexical term 'أَبَابِيلَ', *ababil* in (ch.105:3), the three translators consecutively paraphrase the meaning of the term as 'birds in flocks', 'swarms of flying creatures' and 'birds in flights'. The most suitable equivalent is 'hooks'.

6. The lexical term 'حُورٍ عِينٍ', *Hurin ein'* as in: (ch.44:54/ ch. 52: 20/ ch.56:22). The three translators consecutively paraphrase the meaning of the term as '[beautiful] eyes', 'lovely eyes' and 'wide-eyed houris'. The absence of corresponding equivalent meaning to this term for such Qur'ānic terms creates a lexical gap (translation lacuna) or In Arabic and English, there is a lack of lexicalization. There is a lexical gap in these terms

because they do not have word-for-word correspondence. That is why the translators resort to a. transliteration, b. paraphrasing or functional rendition. In a similar vein, the language of the Holy Qur'ān is characterized by complex grammar and rich vocabulary. As for Grammatical gaps in translating the Qur'ānic terms represented in the grammatical feature as follows.

7. The grammatical notion of dual: This grammatical feature is not existent in the English language. Most translators recourse to using 'both' to convey the accurate meaning, for example, in (ch.55: 13), (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ), which of the favors of your Lord do you deny? Sahih International's) the dual addressees here are (Jinn and mankind). In rendering this verse, the three translators rendered the dual addressees literally as the second person plural form of addressee 'you', so their renderings are not accurate and do not succeed in conveying the precise meaning by translating the 'dual' as addressee plural (You) to the (TT). In (ch.18:61),

, فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا , the dual feature in the (ST) translated into the third person plural pronoun 'they' in the (TT) by the three translators without using the term (two) or (both). Consequently, the three renderings are not precise and fail in conveying the intended meaning by translating the 'dual' as the third plural pronouns (they-them).

8. The passive construction: in (Ch.1:7), there is a passive construction *غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ*, *the wrath is brought down upon them*, all three translators render this passive construction as an active construction. In rendering this verse, Sahih International's and Arberry's convey the active construction and attributed the anger and going astray to Allah so, they do not echo the intended meaning.

9. In translating the Qur'anic terms, the third person singular pronoun is changed to the third person plural pronoun as

in: (ch.64:9). All three translators use the third person plural pronoun (they), which is implied (خَالِدِينَ –abide forever) instead of the third person singular pronoun (he-him). This is because the grammatical incongruity between Arabic and English grammar, some of these forms convey semantic implications or connotations that are difficult to be captured by the (TT).

10. Syntactic feature challenges: the tense differences between Arabic and English structure lead to various syntactic challenges when translating the Holy Qur'ān into English. When translating the Holy Qur'an, translations of tense, which expresses location and time, are an obvious syntactic challenge. It is evident that translators encounter syntactic challenges when translating the Holy Qur'an from ST to TTF. Past tense aspects can be realized as future aspects and vice versa in the Holy Qur'an. The following Qur'anic terms highlight the temporal boundaries of the initial meaning of a passive present aspect as in (Ch.27: 87). The present aspect *يُنْفَخُ* will be blown, then the use of the past tense verb *فَزِعَ* terrified in a past-time location. The addressees, because of this syntactic feature, resort to their background knowledge and infer capacities to identify the core meaning. According to Gavins (2007), the process of inferencing uses existing knowledge structures - linguistic, experiential, perceptual, and cultural - to interpret sensory linguistic input (p. 24). Hence, the past tense can also be expressed by the verb *فَزِعَ*, terrified in this verse to indicate a future situation which is unavoidable and will definitely occur. This list of terms below is a reflection of the future events that will undoubtedly occur on the Day of Judgment. However, all of them are expressed by past-tense verbs.-The term 'بَتْرًا' *disown*' is translated into English by the three translators in the context of the present or the future tense.

-The term 'قُضِيَ' *is settled*' is translated into English by the three translators in the context of the present passive construction.

-The term 'جِئْتُمُونَا', *have come*' is translated into English by the three translators in the context of the present perfect or simple present tense .

-The term 'حَسْرَتَانَاهُمْ', *will gather*' is translated into English by the three translators in the context of the simple present or simple future reference.

-The term 'فَزَعٌ', *terrified*' is translated into English by the three translators in the context of the simple future tense or simple past tense.

-The term 'قَالُوا', *say*' is translated into English in the context of the simple future tense or simple present tense. Table (1) below compares the three translators' renderings of Qur'ānic tenses ⁽²⁾.

Qur'ānic Term	Chapter and Verse	Sahih International's	Pickthall's	Arberry's
تَبَرَّأَ	(ch.٢:١٦٦)	disassociate ... from	disown	disown
قُضِيَ	(ch.٢: 210)	is [then] decided	would be already judged	is determined
جِئْتُمُونَا	(ch.٦ :٩٤)	have certainly come	come	have come
حَسْرَتَانَاهُمْ	(ch.١٨:٤٧)	will gather	gather... together	muster
فَزَعٌ	(ch.٢٧:٧٨)	will be terrified	will start in fear	terrified
قَالُوا	(ch. ٣٩:74)	will say	say	shall say

Table 1: Comparison of the three translators' renditions of Qur'ānic tenses expressing the past tenses about the future issues.

The three translators render the terms above as the future or present events to visualize the future scenes that will unquestionably befall in the Day of Judgment.

6.2 Challenges of Translating Collocation Terms

The translation of Qur'ānic collocation terms pose a tremendous challenge. As Newmark, (1988), Baker, (1992); Bahumaid, (2006) argue, translators encounter many challenges when rendering collocations. These challenges are a result of the relative differences regarding cultural and linguistic collocability between the (ST) and the (TT). As a result, what collocates in one

language does not necessarily collocate in another. According to Williams (2002), collocations are clusters of two or three words that occur frequently in both spoken and written English. As Al Sughair (2007) points out, collocations pose a challenge for translators since collocations can sometimes be misrepresented by the translator because their linguistic equivalents are not identified (p.1). Translating collocation is more challengeable when the total meaning of the collocation is different from the meaning of its components. Rendering these collocations necessitates a certain amount of meaning loss, addition, or skewing (Baker, 1992, p. 57).

Accordingly, what may be acceptable as a collocation in Arabic may be rejected in English because collocations are exclusively restricted to each other (Baker, 1992, p.61). Therefore, translators encounter a variety of problems when rendering collocational combinations. In the first place, the challenge is to recognize such combinations in the source language, then to find the equivalents in the target language, as well as the cultural aspect of some terms. In (ch.10: 5) *هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا*, *He it is Who appointed the sun a splendour and the moon a light* (Pickthall's). There is a challenge of rendering this Qur'ānic collocation into English. Sahih International's, Pickthall's fail to convey this Qur'ānic collocation into English because they translate the adjective *ضِيَاءً*, 'radiant' is like the adjective *نُورًا*, 'a light' so, they misinterpret the difference between the two adjectives. Arberry's rendition is most acceptable because it considers this Qur'ānic collocation. The light of the moon is different from the radiation of the sun.

In (ch. 84: ٢٤) *فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ*, *So give them good tidings of a painful chastisement*, (Arberry's). In this verse, the term *فَبَشِّرْهُمْ*, signifies positive news, but it collocates with the noun phrase *عَذَابٍ أَلِيمٍ*, *a painful chastisement* which signifies negative news.

Semantically, the term has violated the selection restrictions rule to realize some kind of rhetorical purpose of sarcasm and irony. Sahih International's, Pickthall's and Arberry's are a literal one 'give ... tidings. The term tidings means good news. So, their translation is not acceptable because they do not use the term warn or alert as a collocational verb with the noun phrase *عَذَابٍ أَلِيمٍ*, *a painful chastisement*. This rendering reflects upon (ch.3: 181). *وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ* We shall say, 'Taste the chastisement of the burning fire (Sahih International's). In this verse, the term *ذُوقُوا*, *taste* commonly signifies positive foods or drinks, but when this verb collocates with the noun phrase *عَذَابَ الْحَرِيقِ*, *chastisement of the burning* which denotes negative thing. Semantically, the term *ذُوقُوا*, 'taste' violates the selection restriction rule in order to realize some kind of rhetorical purpose of sarcasm and irony. Sahih International's, Pickthall's, and Arberry's translation are a literal term 'taste'. The term 'taste' means a delicious flavor. Therefore, their renditions are not acceptable because they have to use the verb 'suffer' or 'experience'.

There are many other types of collocations that have been identified in the Holy Qur'ān. The following collocations represent a great challenge to any translator:

1. Noun terms collocate with the adjective terms. For example, (ch.2:v.7) *عَذَابٌ عَظِيمٌ*, *a brutal torment*, (ch.2:245), *قَرْضًا حَسَنًا*, *a good loan*, (ch.18: 86) *عَيْنٍ حَمِئَةٍ*, *a muddy spring*, (ch.33:21) *أُسْوَةٌ حَسَنَةٌ*, *a good example*, (ch.78:14) *مَاءٌ نَّجَّاجًا*, *water cascading*. Some translators face a challenge in the rendition this type of collocation because translators sometimes render adjectives into adverbs. Therefore, the collocation of (ch.2: 245) *قَرْضًا حَسَنًا* is rendered by Sahih International's and Pickthall's as 'a goodly loan', but Arberry's is 'a good loan'. These renderings echo the intended meaning of (ST) into (TT) because the three translators use the adjective 'good or goodly' which means 'great or large'.

Also, in (ch.33: 21), the three translators use the adjective plus noun pattern ‘a good example’ to keep the notion of collocation of (ST), so their renderings are appropriate. In (ch.78:14) *مَاءٌ تَجَاجَا*, *water cascading*, Sahih International’s Pickthall’s and use the adjective plus noun pattern ‘pouring water, abundant water’ to convey the structure and semantic of meaning to the (TT), but Arberry uses an additive particle (*almuḍāf waḥmuḍāf alyh*) pattern ‘water cascading’. In contrast to the other two translators, Arberry fails to render the adjective-noun collocation in a consistent manner with the (TT) collocations.

2. Collocation of Set word order that denotes a fixed order of lexical terms. Semantically, this type co-occurs only in conjunction with their companions as a fixed order to yield collocationally restricted expressions of nouns, verbs, adjectives, adverbs, and prepositions. There are a lot of this fixed order in the Holy Qur’ān such as: in (ch.15: 85) *السَّمَوَاتِ وَالْأَرْضِ*, *the heavens and the earth*, (ch.12: 4) *الشَّمْسِ وَالْقَمَرِ*, *the sun and the moon*, (ch.16:v.12) *اللَّيْلِ وَالنَّهَارِ*, *the night and the day*, (ch. 6:1) *الظُّلُمَاتِ الْأَعْمَى وَالنُّورِ*, *The blind and the seeing*. The three translators consider this semantically unified expressions because they are Context-sensitive meanings. Only (ch. 35:19) *الْأَعْمَى وَالنَّبِصِيرُ*, all three translators fail to render the set word order collocation appropriately in consistency with the (TT) collocations because they do not convey the core meaning which means ‘disbelievers and believers in Islamic Monotheism’.

3. The Genitive form or Additive Particle (*almuḍāf waḥmuḍāf alyh*) pattern for example: (ch:54:11) *أَبْوَابِ السَّمَاءِ*, *the gates of the heaven*, and (ch:59: 20) *أَصْحَابِ الْجَنَّةِ*, *the companions of Paradise* (ch:16: 43) *أَهْلِ الذِّكْرِ*, *the people of the message*. In (ch: 54:11), all three translators render the Genitive pattern from (ST) into (TT) using the preposition (of) or the relative pronoun “who

“to convey the meaning of Genitive collocation. Sahih International, Pickthall, and Arberry do echo the pattern of Genitive collocation by using the preposition (of) between the two terms to realize the intended meaning of this type of collocation. Renditions of Sahih International’s, Pickthall’s and Arberry’s are accurate because they transfer the (ST) into (TT).

4. Verb plus noun or subject pattern of collocation which constitutes a great challenge to the translators. In the following verses, the verb collocates with the noun. In (ch.30:12), the verb *تَقُومُ*, ‘come’ collocates with the subject noun *السَّاعَةُ*, *Hour* (Doomsday), in (ch.36:7), the verb *حَقَّقَ*, ‘proved’ collocates with the noun-subject *الْقَوْلُ*, *The Word*, as well as, in (ch.56:1), the verb *وَقَعَتِ*, ‘occur’ collocates with the noun-subject “ *الْوَأَقِعَةُ*, *the Event*. The three translators do use (verb-noun) pattern to keep the notion of collocation of (ST). So, they succeed in conveying the precise meaning from (ST) into (TT).

5. Verb plus object collocation pattern. In the following verses, the verb collocates with the object noun. In (ch.4: 103), *فَاذْكُرُوا اللَّهَ*, ‘remember Allah’ the verb ‘remember’, or ‘celebrate’ collocates with the noun-object Allah, Allah's praises. In (ch.4: 103), The verb *أَقِيمُوا*, ‘perform’ collocates with the object noun *الصَّلَاةُ*, *the prayer*. In (ch.2: v.30), *يَسْفِكُ الدَّمَاءَ*, ‘sheds blood’, the verb ‘shed/ commit’ collocates with the noun-object (blood/ bloodshed). The three translators do use verb plus noun pattern to keep the notion of collocation of (ST).

6. Verb plus its related lexeme (attributive) collocation pattern. In the following verses, The verb in (ch.28: 25), *تَمْشِي*, ‘walking’ collocates with its related prepositional phrase *عَلَى اسْتِحْيَاءٍ*, *with shyness*. Only Sahih International’s translation “walking with shyness” is appropriate as the pattern of verb plus its related collocation (attributive)) pattern is conveyed to (TT). The other two translators use the ‘verb plus adverb’ pattern and

fail to transfer the intended meaning of this construction. Their renditions are consecutive as follow: *walking shyly/ walking modestly*. Also, the verb in (ch.28:22), 'تَلَقَّاهُ بِرُوحَةٍ' directed or turned...toward' collocates with its related spatial adverb 'تَلَقَّاهُ' 'toward'. All three renditions succeed in echoing this construction to (TT). Sahih International's translation *directed... toward, Pickthall's and Arberry's (turned ... toward*.

Accordingly, the difficulty of translating Qur'ānic collocation terms into English arise from unique restriction to each language patterns, so the translator must put into account the potential pitfall of collocational uniqueness patterns (Baker,1992, PP. 54-59). The combinations of these word pairs co-occurring together, one of them is uniquely selective of the other. Accordingly, translating Qur'ānic collocation types has to be given an appropriate attention to enable the translators to convey the accurate meaning. Consistency between (ST) and (TT) collocations sometimes has not been realized, so translation may mislead the corresponding equivalent meaning and does not reach the intended meaning to the (TT) due to its inaccuracy and imprecision.

6.3 Challenges of Translating Synonymous Terms

Synonymy is a lexical term used to refer to the sameness of meaning. In linguistics, it is one of the fundamental factors that influence the configuring of lexical terms. (Lobner, 2002, and Palmer, 1981) emphasize the difficulties associated with translating from Arabic to English. The reason for this may be that Arabic is a language rich in synonyms. Asyuti (2008) states that there are 41 synonyms for the word 'السيف' 'the sword', and 80 synonyms for the word 'العسل' 'honey' (p.407), and about 500 synonyms for the word 'الأسد', lion' (p.257). The affluence of synonyms in Arabic vocabularies may set up a heavy burden for a

translator. Therefore, a translator may use one synonym in lieu of another causing a problematic type of synonymy.

Synonymy as defined by Nida and Taber (1969), is Words that share several (but not all) essential components and can be substituted in some (but not all) contexts without significantly changing their meaning (p.73). In addition, Newmark (1981) defines synonymy as "the sharing of certain semantic properties between different lexical items" (pp.101-102). Furthermore, Lyons (1968, p.446), Cruse (1986, p.264), Ullman (1972, p.151), and Palmer (1976, p.88-89) suggest a similar view. On the other hand, Löbner (2002) divides synonymy into two categories as follow:

1.Total or absolute Synonymy: This includes all semantic components of two polysemous items, i.e.

descriptive, social, and expressive meanings. This category is unlikely to exist in a language.

2. Partial Synonymy: a term that has one meaning alternative in common with another term, though

it is not identical. (p.46) These lexical items are closely related, but not totally synonyms.

The second category of synonyms 'Partial Synonymy' or 'Near Synonym' is more appropriate, as it emphasizes the similarities and differences among synonymous lexical items. Sets of words that are similar in meaning but different in most contexts and change some semantic aspects of the message are examined through the three versions of renditions. The aim of this section is to investigate the translation of near synonyms in the Holy Qur'ān according to the Dictionary of the Holy Qur'ān (1996).

6.3.1 The Creation Set

The Holy Qur'ān has many lexical terms that are related in meaning but different in structure. Therefore, the lexical terms

below are closely related, but not totally synonymous. In the Holy Qur'an, each is used in a specific context to indicate a different meaning from other contexts. The Holy Qur'ān has several lexical terms denoting the meaning of 'الخلق', *creation*' as their core meaning with derivations. These include: 'خَلَقَ', *created*' which has been mentioned (260) times, 'أَبْدَعَ', *innovated* which has been occurred (4) times with derivations, 'أَنْشَأَ', *brought up/ produced*' which has been revealed (17) times with derivation, 'فَطَّرَ', *brought forth*' which has been realized (13) times with derivations, 'بَرَأَ', *bring into existence*' which has been mentioned (٤) times, 'ذَرَأَ', *multiplied/scattered*' which has been mentioned (5) times with derivation. The six synonymous lexical terms possess some common semantic features in relation to each lexical context ⁽³⁾.

The semantic components of the Qur'ānic term 'خَلَقَ', *created*' are related to the processes of estimation and invention. The estimation is a breakdown of time, place, strength, intensity, size, body, age, identity, and the march of one or all the previous material for a new something. Also, the process of invention does not take place out of the vacuum. It also means spreading, bringing into being, creating, originating, and cleaving. Therefore, this term is related to Allah and all people. Thus, the semantic components of the term 'خَلَقَ', *created*' include the following features Creation, estimation, invention, the use of imagination, spreading, bringing into being, originating, producing, and cleaving. Based on Merriam-Webster's Dictionary of Synonyms (1995), the term *Creation*, الخَلْقُ means '

- a. The act of creating, especially the act of bringing order to the world.
- b. the act of making, inventing, or producing.
- c. something created, such as a world or creatures separately or together
- d. a work of art that is unique.

This term is mentioned in (ch.2:29/ ch.2:228/ ch.4:1/ ch.6:1/ ch.6:73/ ch.6:101/ ch.7:54).

The first synonymous Qur'ānic term is 'أَبْدَعَ', innovated or invented' which has been realized in the Holy Qur'ān with its derivations (4) times. It is rendered as shown in (ch.2:117/ch.6:101) according to its semantic and syntactic features. When the term is attributed to Allah's power, Sahih International's and Pickthall's renditions are as the subject noun (Originator) which means Allah has existed the earth and the sky from nothing previous, but Arberry's rendition is the Creator which gives the same meaning. When this Qur'ānic term is a verb such as in (ch.57:27), it is rendered by Sahih International's (innovated), but Pickthall's, and Arberry's renditions are (invented). The most accurate and precise equivalent term for 'أَبْدَعَ', is (invented) as it denotes creating something which has never been made before whereas the term innovated means introducing new thoughts from other ones. Also, (ch.46:9) has been translated by the three translators consecutively into as (original/ new thing/an innovation). The term original by Sahih International's is the most suitable equivalent to (TT) as it denotes something which is not the same as anything or anyone else and therefore special and interesting.

The second synonymous term is 'فَطَّرَ' *brought forth*' which has occurred 13 times with its derivations. This Qur'ānic term means creating the perfect nature of all creations. This term has been mentioned in (ch.6:79/ ch.30:30/ ch.6:14/ ch.11:51/ ch.12:101/ ch.14:10/ ch.17:51/ ch.20:172/ ch.21:56/ ch.35:1/ ch.36:22/ ch.39:46/ ch.42:11/ ch.43:27). All three renditions use the same corresponding equivalent term *created* for these synonyms 'خَلَقَ', *created*, 'أَبْدَعَ', *originated*, 'فَطَّرَ', *brought forth*' as an equivalent in all three versions in TT. This Qur'ānic term carries the meanings of bringing (sth/sb) into being or existence based upon previous foundations according to determination, due

proportions or measurements and estimating it before existing. These meanings are present throughout all three versions.

The third synonymous Qur'ānic term is 'فَطَرَ' *brought forth* which has been realized in the Holy Qur'ān as a verb (8) times. (ch.6:79/ ch.11:51/ ch.17:51/ ch.20:72/ ch.21:56/ ch.30:30/ ch.36:22/ ch.43:27). It is rendered as follows: Sahih International's rendition is (created) except (ch.11:51) is "bring forth" which means 'to cause something to happen or be seen or known'. Pickthall's rendition is roughly corresponding to Sahih International's *created* except (ch.11:51) is rendered *made* which means Allah has created the Prophet (PBUH) for specific function, and (ch.43:27) is rendered as an emphatic term (did create). Arberry's use the term *originated or originate* in all versions to mean Allah is the only Creator who start or cause the Prophet's soul to exist.

This fourth synonymous Qur'ānic term is 'أَنْشَأَ', *brought up/ produced* and its relations has been occurred in the Holy Qur'ān as (5) times in (ch.13:12/ ch.43:18/ ch.6:141/ ch.23:78/ ch.56:35). This term means 'to commence the creatures and continue developing, improving and caring for them'. The three renditions varies from one to another. Consecutively, the term 'أَنْشَأَ' has been rendered as *Generate/ Raiseth / produces*. All these renditions are correspondent to (ST) term except pickthall's because their corresponding equivalent renditions are not accurate to (ST). The terms (raiseth or raise up) means 'to cause to rise to a standing position' or 'bringing up children'. The other renditions fulfill the core sense as they convey the meaning of (to bring (sth /sb) into existence). All other translations of this term give the similar meaning.

The fifth synonymous Qur'ānic term is 'بَرَأَ', *bring into existence* which has been occurred as a verb in the Holy Qur'ān as only one time but five times as a noun (ch.2:54/ ch.59:24).

This term gives a sense of Creation from an unprecedented example attributing to the living not to inanimate things to distinguish their images from each other. The three renditions vary from one to another. Consecutively, Sahih International's and Pickthall's are (bring it into being). *However*, Arberry uses the verb *create* which denotes making or inventing something new based upon prior foundations. Most appropriate meaning are Sahih International's and Pickthall's because their renditions echo the intended meaning of (ST).

The sixth synonymous Qur'ānic term *نُرِّأ* , *multiplied/scattered* 'has been occurred as a verb in the Holy Qur'ān (5) times in (ch.6:136/ ch.7:179/ ch.16:13/ ch.23:79/ ch.67:24). The three renditions revolve around (created, multiplied, urged, sown, produced, made, destined, settled and scattered). The most accurate and precise equivalent term and the closer translation to the (ST) is (multiplied and scattered) because all the terms of *نُرِّأ* *multiplied/scattered* in the Holy Qur'ān denote spreading all creatures on the earth's surface in all places. The other meanings are not precise equivalent terms to (ST). The meanings of the 'Creation Set' lead to conclude that translating the synonymous terms of the Holy Qur'ān into English requires an exact selection of equivalent synonyms. There is a difference between the nuances of meaning which may cause a loss of deep significance and delicate representation of the core meaning. An accurate translation, therefore, requires a precise lexical selection process to determine which synonyms are most appropriate. To conclude, the difficulty of translating the feature of synonym in the Holy Qur'ān arise from tiny nuances among terms. All three translators appoint the term 'create' almost for all the Creation set. This may be ensuing from the specific cultural and religious background of translators.

The following table (2) shows the semantic components of the Arabic lexical terms examined:

Arabic lexical item	The semantic components					
	Estimation and invention	Unprecedented creation	Creating the perfect nature	Creating and developing, for specific purpose	Unprecedented Creation attributing to the living creatures	Creating and spreading
خَلَقَ	+	+	+	+	-	+
أَبَدَعَ	-	-	+	+	-	-
فَطَرَ	+	+	+	+	+	+
أَنْشَأَ	-	+	+	+	-	+
بَرَأَ	-	+	+	+	+	-
ذَرَأَ	-	+	-	-	+	+

Table 2: Componential analysis of the Arabic lexical Qur'ānic items examined.

The lexical terms above are closely related but not total synonyms. After examining the six selected terms (Creation Set) of the Holy Qur'ān, it is found that these near synonyms are translated as complete synonyms with nuances that differ from one another.

6.3.2 The Fear Set

The Holy Qur'ān has a lot of these lexical items of the *Fear Set* that are related in meaning but different in structure. Hence, the eight lexical items below are closely related but not total synonyms. Each one is used in the Holy Qur'ān to indicate a specific meaning which is different from those of other related terms. The Holy Qur'ān has several lexical items denoting the expressive meaning of 'Fear' as their core meaning. These include: (الرَّهْبَ awe, الرُّعْبَ terror, الْفَزَعَ, *fear*, الْخَوْفَ), (الرَّوْعَ extreme fear), (الْوَجَلَ, *athrob*, الْخَشْيَةَ, *feeling of respect combined with fear*), and extreme fear (الرُّوْعَ). These nine near synonymous

lexical items have some common semantic features in relation to each lexical context. The translation of the selected near synonymous lexical items is then traced in five translation versions of the Holy Qur'an⁽⁴⁾:

The seven *Fear Set* terms in the Holy Qur'an are rich in linguistic features. The term 'أَلْخَوْفُ', *Fear*' has been mentioned (124) times, 'أَلْفَرَعُ', *horror*' (5) times, 'الرُّعْبُ', *terror*' (4) times, 'الرَّهْبُ', *awe*' (8) times, 'الْوَجْفُ', *tremble*' (2) times, 'الْوَجَلُ', *athrob*' (4) times and 'أَلْخَشْيَةُ', *feeling of respect*' (48) times, and finally, the extreme fear 'الرَّوْعُ' (1) time. The noun form of 'أَلْخَوْفُ', *Fear*' is related to the expectation of terrible things, such as sickness, death, punishment, anxiety, and danger. In this way, the semantic components of the term can be identified. Thus, the semantic components of the term 'أَلْخَوْفُ' include the following features: anxiety, flight, expectation of punishment, expectation of bad things, and quickening heartbeat. It may happen once or more than once. It may also be ongoing or disconnected. According to Merriam-Webster's Dictionary of Synonyms (1995), the term 'أَلْخَوْفُ' means "a distressing emotion aroused by impending danger, evil, pain, etc., whether the threat is real or imagined; the feeling or condition of being afraid". It suggests anxiety and apprehension, awe, reverence and fear of Allah.

First of all, the following verses reveal this term: (ch.2:38/ch.2:155/ch.2:182/ch.2:229/ch.3:170/ch.4:83/ch.2:128/ch.5:128/16:47/ch.20:112/ch.28:25) The term "fear" came in the Holy Qur'an on several meanings, with the most important meanings being the meaning of "war", "enemy", "knowledge", and "suspicion", and the most important one being the state of "fear" itself, a psychological state characterized by the anticipation of the results of hatred or dread.

The second synonymous Qur'anic term is 'أَلْفَرَعُ', *alarming*' as in: (38:22), (21:103), (27:89) and (34:23) is used in these

Qur'ānic verses to express the meaning of fear, terror and horror. In (38:22), Sahih International's rendition to the term *فَزِعَ* is "alarmed", Pickthall's is "afraid of" and Arberry's is (fright). Despite the fact that this term in this verse has been rendered by the three translators either an adjective such as Sahih International's, Pickthall's or a noun such as Arberry's, the core meaning of this term mean (alarming and severe fear). In verse (21:103), the Qur'ānic term *الْفَزَعُ* is rendered by all three renditions as a noun (terror or Horror". There are some nuances between the three renditions as Pickthall uses capitalized nouns to distinguish the meaning of the term, but Sahih International's and Arberry's are 'terror', 'without capitalization. In (27:89) and (34:23), the term *فَزِعَ* is rendered by all three translators as a noun (terror or fear). As a result, the three translators fail to convey the intended meaning of this synonymous Qur'ānic term.

The third synonymous Qur'ānic term is *الرُّعْبُ*, 'terror' as in: (3:151) and (33:26). This term is used in these verses to express the meaning of terror and panic. This meaning is echoed appropriately by the three translators.

The fourth synonymous Qur'ānic term is *الرَّهْبُ* has been rendered in (28:32) as 'Fear' as a noun by Sahih International's and Pickthall's but Arberry renders this term as a predicative adjective 'afraid'. As for the term *الرَّهْبُ* as in (7:116), it has been rendered as 'terror' by Sahih International's, 'overawed' by Pickthall's, whereas Arberry's is 'fear'. In (16:51) the term *الرَّهْبُ* has been rendered as 'fear' by Sahih International's but Pickthall's and Arberry's render the term as 'awe' which means fear with caution and disturbance. This term has been revealed in the Holy Qur'ān 8 times (ch.2:40/ ch.7:116/ch.7:154/ch.8:60/ch.16 :51). Only (ch.2:40) is rendered by Sahih International's as a predicative adjective 'be afraid of',

Pickthall renders it as a verb 'fear' and Arberry renders the term as a noun 'awe'.

The fifth synonymous Qur'ānic term is *الْوَجْفُ* as in (Ch.59:6 /79:8). This term is used as a verb as in (ch.59:6) to express the meaning of 'exhaust or spur'. The three translators succeed in conveying the intended meaning. When this term is used as an adjective it means 'fear and anxiety'. Sahih International renders it as 'tremble', Pickthall's is 'beat painfully', and Arberry's is *athrob*, i.e. to produce a strong, regular beat or pulsing. These renderings are suitable because they convey the meaning they intended to convey from (ST) to (TT).

The sixth synonymous Qur'ānic term is *أَلْوَجَلٌ* as in (8:2), (15:52), (15:53), (22:35) and (23:60) is used in these verses to express the semantic components of fear, tremor and awe. In (8:2), Sahih International renders *وَجَلٌ* as an adjective (fearful), Pickthall's is a noun (fear), and Arberry's is (quake) as a verb. The same meanings are used in the other verses.

The seventh synonymous Qur'ānic term of the *Fear Set* is *الخشية* is *الخوف*. This term has been occurred (23) times in the Holy Qur'ān as in (Ch.2:74/Ch.2:150/Ch.3:173/Ch.4:9/Ch.4:25/Ch.4:83/Ch.4:77 /3:52/Ch.9:13). The term *الخشية* denotes calmness and motionlessness. It is an overwhelming mood of veneration, admiration, fear, ...etc., produced by that which is grand, magnificent, extremely powerful, or the like: in awe of God. The term (*الخشية*) is also related to pious people who have knowledge. Thus, (*خشية*) denotes fear with reverence and inner peace because of a strong faith, belief and knowledge or a feeling of great respect sometimes accompanied by apprehension or surprise. It is largely mentioned in the Holy Qur'ān in relation to Allah, whereas *الخوف* suggests the meaning of fearing punishment. All three versions render the two synonymous terms

“fear” except (21:28) Pickthall’s, and Arberry’s render the term خشية as *awe*.

The eighth synonymous Qur’ānic term of the Fear Set الخوف is extreme fear الرُّوع. This term has been occurred (1) time in the Holy Qur’ān as in (Ch.11: 74). The term denotes an extreme fright and panic, produced by that which fills the heart and mind with terror. It is mainly mentioned in the Holy Qur’ān in relation to Prophet Abraham. Sahih International renders the term as “the fright”, but Pickthall’s and Arberry’s render the term خشية as *the awe*.

To conclude, the renditions of the selected Qur’ānic terms of these terms share the intended meaning of nouns such as (fear, terror, horror, tremor, awe, panic) or some adjectives such as (fearful, terrible, afraid of, terrified, athrob, awful), and finally some verbs such as (quake). The nuance differences between these terms makes it difficult to use only one of them to express the intended meanings of the Fear Set in other multi-levels. All levels of the intended meanings denote either the perception of imminent danger, anxiety, panic, terror, pain, a sudden uncontrollable feeling of fear, or inner peace, calmness and the motionless state as shown in table (3):

Arabic lexical item	The semantic components							
	impending danger and evil	Flight	Reverence and fear of Allah	Calmness, inner peace and motionless	Sudden feeling	Expectation of bad things	anxiety and apprehension	Awe, panic and terror
أَخْرَفَ	+	+	+	-	-	+	+	+
الْفَرَع	+	+	-	-	+	+	+	+
الرُّعْبَ	+	+	-	-	+	+	+	+
الرَّهْبَ	+	-	+	-	-	+	+	+
الْوَجْفُ	+	-	+	-	-	-	-	-
الْوَجَلَ	+	-	+	-	-	+	-	+
الْخَشْيَةَ	-	-	+	+	-	-	-	-
الرَّوْغَ.	-	+	-	-	+	+	+	+

Table 3: Componential analysis of the Arabic lexical item examined.

The lexical items above are closely related, but not synonyms. As each is used in a specific context in the Holy Qur'an, it indicates a specific meaning. However, the table above reveals that the eight selected terms are near synonymous lexical equivalents, but the translators sometimes render them as complete synonyms with different nuances.

6.3.3 The Love Set

Regarding the 'Love Set' terms in the Holy Qur'an, there are seven synonymous lexical terms having some common semantic features in relation to each lexical context. they are also closely related but not absolute synonymous. Each term of this set is used in a specific context in the Holy Qur'n to indicate a meaning that is distinct from that of other contexts. The Holy Qur'an has several lexical terms denoting the meaning of **أَلْحَبَّ**,

Love as their core meaning. These include the term *الهوى* *caprice or inclination* which has been occurred twenty-two times with its derivatives in the Holy Qur'ān. The term *الشغف* *passion, الغرام fondness, الهيام adoration or idolization, الود intimacy or friendliness* and the term *الصلة* *friendship* which has been occurred in the Holy Qur'ān (4) times. The term *الشهوة* *desire or lust* which has been occurred in the Holy Qur'ān (13) times with derivations. Love in the Holy Qur'ān is the opposite of *الشغف* *passion* because love is the attachment of the heart to something that is not reprehensible, but passion is attached to what is not praiseworthy⁽⁵⁾.

All these previous terms are connected to the Love Set in the Holy Qur'ān express the meaning of love. The term *الحب* *love* has been occurred (84) times with its derivations. This Qur'ānic term means the attachment of the heart to what is desired, and the heart is attached to everything that is generous and is not blameworthy. It is characterized by being temporary for a specific period. Allah Almighty mentioned in his Holy Book the characteristics of those he loves and those whom he does not love. The following verses include the word 'love' and its derivatives (ch.2:165:177: 195:216: 222/ch.3:31/ch.4:14/ch.12:30/ch.24:22/ch.76:92).

First of all, all the three renditions employ the same equivalent corresponding term 'love' for the term 'الحب' as an accurate equivalent in all three renditions in TT. This term of 'Love Set' in the Holy Qur'ān carries the meanings of the intense feeling of deep affection to what is praiseworthy not blameworthy unless it carries negative meaning like (ch.2:190:226/ch.76:92). These meanings are present throughout all three renderings.

The second synonymous Qur'ānic term related to the Love Set is *الهوى* *caprice or inclination*. This term has been occurred (22) times with its derivatives in the Holy Qur'ān and denotes the

following meanings: a. emotion, b. ardent affection, i.e., a strong desire for some activity, object, or concept, c. deep interest in (sth). This term represents the meanings of ‘attraction, passion or inclination’ as in: (ch.2:87:120:145/ch.4:135/ch.5:70/ch.53:23/79:40). In (ch.2:87: 120: :145), the three translators fail to give the appropriate equivalent meaning since they render this term *الهوى* as *desire* like the term *الشهوة*. In (ch.53:23/ch.4:135), the three translations succeed in giving the intended meaning to the (TT) as the three translators consecutively give the nearest equivalents to the (ST) *الهوى* ‘inclination-passion-caprice’. In (ch.79:40) both Sahih International’s and Arberry’s renditions are nearly identical. Sahih International appoints the term ‘inclination’, and Arberry appoints the term ‘caprice’ which means ‘a sudden and usually meaningless wish to have or do something’. Only Pickthall’s rendition is ‘lust’. Therefore, Pickthall’s fails to give the synonymous equivalent for this term.

The third synonymous Qur’ānic term is ‘*الشغف* impassion’. This term has occurred in the Holy Qur’ān just one time. It is rendered as shown in (ch.12:30) according to its semantic and syntactic features. When the term is attributed to the wife of al-'Aziz, it means ‘to arouse the feelings or passions of someone’. However, when love penetrates the heart and settles with it, and possesses the persons’ senses and thinking, it is called impassion. These meanings are revealed in the story of al-'Aziz woman who loved Yusuf in the palace, so the term came with the word (*شغف*) to express the condition she was in.

Sahih International’s rendition is most acceptable equivalent because it conveys the intended meaning of the term ‘impassioned her with love’. Both Pickthall’s and Arberry’s renditions are nearly identical. Pickthall’s rendition is ‘smitten her to the heart with love’ and Arberry’s one is ‘smote her heart with love’. They both use the verb ‘smite’ which means ‘to hit

someone forcefully or to have a sudden powerful or destructive effect on someone' as a primary meaning , in the meantime, the verb 'smite' may give a secondary meaning of 'captivate the heart'. Therefore, Pickthall's and Arberry's fail to communicate the intended meaning of this term to the (TT).

The fourth synonymous Qur'ānic term is (الغرام Fervour or infatuation) has been realized in the Holy Qur'ān with its derivatives (6) times. This term is realized through (ch.9:98/ch.25:65/ ch.52:40/ch.56:66) in terms of permanent punishment or lasting torment or debt. The meaning of this term can be realized if the love becomes compelling and turns the person into a decay. This case becomes completely in control of the person who subjects to be completely perishable. That is why the mention of the torment of Hell in the Qur'ān in (ch.25:65) is evidence that the torment of Hell is subjugating and humiliating, and it does not pass away. Sahih International's and Pickthall's use the equivalent 'a loss' so these renderings are acceptable, whereas Arberry's is reprehensible as 'a fine' because 'a fine' as a noun means: a. an amount of money that has to be paid as a punishment for not obeying a rule or law, b. to charge someone an amount of money as a punishment for breaking a law or rule. In (ch.9:98), Sahih International translates this term into 'ever adhering', Pickthall uses the equivalent 'anguish' whereas Arberry's is 'most terrible'. The three translators use the accurate equivalent to convey the intended meaning to (TT). In (ch.52:40), Sahih International translates this term into 'a payment' which is an amount of money that has been paid. Pickthall uses the equivalent term 'a fee', which means 'a fee paid for a particular piece of work or right or service'. According to Arberry, a wage is an hourly, daily, or piecework payment used to pay for labor or services.

Sahih International is consistent with the equivalent term in (TT), whereas Pickthall's and Arberry's are inconsistent renderings because they are restricted to a contract or particular piece of work. In (ch.56:66), the three translators give the correct synonymous equivalent 'debt'.

This fifth synonymous Qur'ānic term is *الهيام*, *Madness or wanderings*, this term and its derivatives have been occurred in the Holy Qur'ān (2) times as in (ch.12:24/ch.26:225). It refers to madness and insanity caused by excessive love. So basically, this is when the person loses all sense of reason and go absolutely nuts. In (Ch.12:24) Sahih International translates this term into 'to seduce and inclined' which mean 'to cause someone to do something being very attractive and difficult to refuse or to make someone want to do something'. Pickthall appoints the equivalent 'desire' to the two terms in the verse denoting 'to have a strong feeling'. Arberry's is identical with Pickthall's in the first term but non-identical in the second 'desired, take'. Therefore, Sahih International's is consistent with the two equivalent terms in (TT), whereas Pickthall's and Arberry's are inconsistent because their renderings fail to give the correct synonymous equivalent meaning. In (ch.26:225), The three translators consecutively, Sahih International's, Pickthall 's and Arberry's fail to give the accurate synonymous equivalent meaning by using literal equivalent meaning 'roam, stray and wander'. The acceptable accurate equivalent meaning for this term is 'exceeding the limit' whether for slander or praise in every field of life. The terms 'roam, stray' and wander' mean 'moving about or travel, especially without a clear idea of what you are going to do outside a limited area'.

The sixth synonymous Qur'ānic term is *الود*, intimacy or friendship has been occurred as a verb in the Holy Qur'ān as (17) times and (12) times as a noun. This term gives a sense of a wish,

or something that has not happened yet, or a wish that will never be fulfilled. In the Holy Qur'ān, there are many terms indicating amiability and friendliness and its derivatives. This term has been realized as a verb in (ch.2: 96:105:109/ch.3:118/ch.4:42/ ch.19:96/ ch.68:9/ch.70:11) to mean 'wish/ love / long to/ yearn / affection/ would have had/ wish). Sahih International uses the term 'wish' as an equivalent meaning for the verb 'ود/يود/ودوا' except (ch.19:96) is 'affection' which means 'a feeling of liking for a person or place', this is to convey the precise equivalent meaning to (TT). Pickthall uses various terms to give the equivalent meaning such as 'would like' in (ch.2: 96), 'love' in (ch.2: 105/ ch.3:118 /ch.19:96), 'long to' in (ch.2: 109), 'wish' in (ch. 70:11),' would have' in (ch.68:9). All these equivalent terms appointed by Pickthall are not suitable corresponding meaning in (TT) because the intended meaning is not clear.

Only 'wish and long to' in (ch.2: 109) which mean 'to feel a strong desire or craving especially for something not likely to be attained' and 'wish' in (ch.70:11) are acceptable equivalents. Arberry's is roughly identical to Sahih International's except in (ch.3:118), Arberry uses the term 'yearn' which means 'to wish something very strongly, especially that someone cannot have or something that is very difficult to have', and in (ch.19:96), he uses the term 'love'. The most suitable equivalent for this term is 'wish' and 'yearn' because they succeed in conveying the intended meaning. Linguistically, when this term is a noun, it is rendered as 'affection or love' as in (ch.4: 73), (ch.5:82) (ch.29:25) and (ch:30:21) by the three translators. The term 'affection' is most appropriate one than 'love' because 'love' may connote other negative meanings. This term 'affection' in the Holy Qur'ān denotes amiability and friendliness. It is attributed to the purest, most selfless, and most delicate kind of love.

The seventh synonymous Qur'ānic term *خلة*, *friendship* (an intimate friend) has been occurred in the Holy Qur'ān (4) times as in (ch.2:254 /ch.4:125/ ch.14:31/ ch.17:73/ ch.25:28). There are three aspects of meaning for this term in the Holy Qur'ān. First aspect is 'the intimate and purist friend' as in (ch.4:125/ ch.25:28/ ch.17:73). The second aspect is 'no relevance and no intercession' as in (ch.14:31). The third aspect is 'a friendship or befriending' as in (ch.2:254). The three translators succeed in conveying the intended meaning of this term to (TT).

The eighth synonymous Qur'ānic term is *الشهوة*, *desire or lust* which means 'the inclination of the human being to what enjoys sensually or psychologically'. It is everything that the human being is comfortable with, whether it is sensual, such as women, boys, hoarded treasures of gold and silver, horses of noble breed, cattle, and well-tilled land, or psychologically such as authority, prestige, oppression, injustice, coercion and others. Many Qur'ānic terms have mentioned these meanings and its derivatives as in (ch: 19:59/ch: 43:71/ch: 34:54/ch: 52:22/ ch: 56:21/ch: 77:42).

Therefore, this term is related to wish sensually or psychologically. Thus, the semantic components of the term 'desire' as a verb include the following features: a. to long or hope for, or b. to express a wish for. When this term is used as a noun, according to Merriam-Webster's Dictionary of Synonyms (1995), it means:

- a. An urge to achieve something that promises enjoyment or satisfaction.
- b. A feeling of longing, craving, or urge.
- c. A formal petition or request for action.

In rendering (ch: 19:59), Sahih International uses the equivalent 'desires'. Pickthall and Arberry use 'lusts' as an equivalent in (TT). All other terms are rendered as 'desire or desires'. This is the accurate equivalent for the lexical term *الشهوة*. To conclude, the difficulty of translating the linguistic features of these

synonymous items in the Holy Qur'an arise from tiny nuances among them. All the three translators often appoint the term 'desire' for all the 'Love Set'. This may be ensuing from the specific cultural and religious background of translators. The semantic components of the Arabic lexical terms of 'Love Set' examined can be illustrated as shown in table (4) below ⁽⁵⁾:

Arabic lexical item	The semantic components							
	praiseworthy	caprice or inclination	impassion	lasting torment or debt	wanderings	amiability and friendliness	friendship	desire or lust
الْحُبِّ	+	+	+	-	-	+	+	-
الْهَوَى	-	+	+	-	-	-	-	+
الشَّغَفَ	-	+	+	-	-	-	-	+
الْغَرَامَ	-	+	+	+	-	-	-	-
الْهَيْبَامَ	-	+	-	-	+	-	-	-
الْوُدَّ	+	-	+	-	-	+	+	-
الْخُلَّةَ	+	-	+	-	-	+	+	-
الشَّهْوَةَ	-	+	+	+	+	-	-	+

Table 4: Componential analysis of the Arabic lexical item 'love' in the Holy Qur'an is examined.

These lexical terms are closely related, but not total synonyms. Each one is used in a certain context in the Holy Qur'an to indicate a specific and precise meaning. However, the table above reveals that the eight selected terms are near synonymous lexical equivalents, but the translators sometimes render them as complete synonyms with different nuances.

6.4 Challenges of Translating Polysemous Terms

Polysemy refers to a lexical item containing a range of different meanings (Crystal, 1991. p. 267). Ullman (1967: 159), Nida (1969: 63), Crystal (1980: 274), Palmer (1981: 100), Cruse (1986: 80), Lyons (1987: 146), Yule (1987:97) define the linguistic term polysemy as a “a single term” (written or spoken) used in semantic analysis has a range of different meanings or number of senses. Rendition of polysemous meanings in the Holy Qur’ānic texts is rather challengeable. This is because the polysemy contains very delicate differences in meaning that are difficult to be translatable. Only, the linguistic context of polysemous terms in which they are used can enable the translator to convey the core meaning into (TL). In Qur’ān, there exist many polysemous words as follows.

6.4.1 The Polysemous Qur’ānic Term ‘الكتاب/*the Book*’

The Holy Qur’ān features comprise a lot of phonological and graphic modes but have different meanings which can be explained through their close linguistic and situational contexts. One of these forms is the lexical term ‘الكتاب’, the Book’. This lexical term has been revealed in the Glorious Qur’ān frequently and its tracing its polysemous meanings through the three renderings of the Holy Quran, we find a variety of polysemous understandings. The following terms illustrate the phenomenon of polysemy in the Qur’ānic terms. The term *الكتاب*, *the Book*’ is preceded by ‘the’ as a definite article in the Holy Qur’ān (230) times, including the people *of the book*, and as an indefinite article (12) times, coupled with the possessive adjective as "our book, his book, my book " (13) times. In addition, "books " as a plural term (6) time (6).

Thus, the term *الكتاب*, *the Book*’ in the Qur’ānic terms gains a lot of various and divergent meanings according to its close context for clarification of understanding the intended meaning. The term *كتاب*, *Book* differs in its meaning, it has counted in the

Holy Qur'ān as fifteen meanings. For instance, the term *الكتاب*, *the Book*' as in (ch.2: 213), it is not understood as 'a set of pages which is a collection of glued-together pages inside a cover that is intended to be read or written on. The challenge is that the translation of this polysemous term reveals further underlying meanings according to its close context as in (ch. 2:213), it is semantically ambiguous and the accurate meaning as follows:

1.The divine system, i.e., the Constitution and the great law enacted by Allah to people as in:

(ch.2:2:213/ch.3:119/ch.18:27).

The three translators appoint the term 'the Book' or 'the Scripture' to the term *الكتاب* as an equivalent in the verses above. The most acceptable equivalent is 'the Scripture' as it means 'the Holy writings of a sacred religion. The Scripture or Scriptures include the three divine Books 'the Torah, the Bible and the Holy Qur'ān'.

2. A special system based on the letters opening the Qur'ānic surahs as in (ch.2: 1/ ch7: ٢/ ch. 11:1).

Regarding the second meaning, the three translators appoint the term 'a Book' or 'a Scripture' to the term *الكتاب* as an equivalent in the context of these verses above. The most acceptable equivalent is 'the Holy Qur'ān' because it is revealed to the Prophet 'Muhammad'. (PBUH) and Muslims.

3. The Torah as in (ch.2:87/ ch.3:٧٨).

Sahih International's rendering is an accurate and precise as it is 'the Torah' but Pickthall's and Arberry's fail to appoint the precise equivalent because the first appoints 'the Scripture' and the latter appoints 'the Book'.

4. The Bible as in (ch.4:171/ch.19:30).

The three translators appoint the term 'the Scripture' or 'the Book' to the term *الكتاب* as an equivalent in the verses above. The most acceptable equivalent is 'the Torah' and 'The Bible', so

their renderings fail to appoint the precise meaning in this context. The translators prefer the 'general' meaning instead of the 'specific' meaning according to the linguistic context.

5. The Qur'ān as in (ch.6:92:١٥٥).

Only Sahih International's rendition is an accurate and precise because it appoints 'this [Qur'ān]' between two square brackets as an equivalent to (TT). Pickthall's and Arberry's select the common meaning of the term as 'the Scripture' or 'the Book'.

6. A time system for several divorced and widowed women as the marriage cannot be

consummated until the term prescribed is fulfilled as in (ch.2: 235).

Sahih International's and Pickthall's renditions are an accurate and precise because they convey the intended meaning to (TT) by paraphrasing the meaning. Sahih International's rendition is 'the decreed period reaches its end' and 'Pickthall's is '(the term) prescribed is run'. Arberry's appoint a literal meaning 'the Book' so this rendering is failure.

7. The rule of Allah in matters of social organization as in (ch:4: 24).

The three translators are able to convey the intended meaning of this term in this verse. They consecutively appoint '[This is] the decree of Allah, It is a decree of Allah and God prescribes for you'.

8. The system of the knowledge of Allah Almighty with all movements in the universe as in:

(ch:6 :59/ch.11:6).

The three translators can convey the intended meaning of this term in these two verses. They appoint 'a clear record, a Book Manifest and a clear register'.

9. The system of Allah 's promise to His servants of mercy and forgiveness as in: (ch.8: 68).

The three translators succeed in conveying the intended meaning of this term in this verse to (TT). They appoint 'a decree, an ordinance and a prior prescription'.

10. The system of time as in (ch.13:38/ch.15:4/ch.17:58/ch.30:56).

Regarding the semantic components of this term, The three translators succeed in conveying the intended meaning of (ch.15:4) as they appoint the equivalent 'a known decree'. In (ch.13:38), both Sahih International's and Pickthall's renditions are an accurate and precise because they succeed in conveying the intended meaning to (TT) by paraphrasing the meaning. Sahih International appoints the term 'a decree', and Pickthall's is 'a time prescribed'. Arberry fails to appoint the corresponding equivalent meaning as he gives a literal rendering 'a Book'. In (ch.17:58), only Sahih International's rendering 'the Register inscribed' is acceptable because it conveys the core meaning of the term intended, whereas Pickthall's and Arberry's fail to appoint the corresponding equivalent meaning as they give a literal rendering 'the Book' despite their paraphrase. In (ch.30:56), both Sahih International's and Pickthall's renditions are an accurate and precise because they appoint the term 'Allah' in lieu of God and the term 'decree' so they succeed in conveying the intended meaning to (TT). Arberry's fails to appoint the corresponding equivalent meaning as it appoints the term 'God', this equivalent can be a singular or plural and may be a masculine or feminine noun but Allah cannot and may not.

11. A system (archive) for recording the work of individuals and nations as in: (ch:23:٦٢ / ch.69:19/ch.83:7).

Sahih International's and Pickthall's renditions can convey the semantic components of meaning of this term in these verses to (TT). They consecutively appoint the equivalent 'a Record' but

Arberry's fails to appoint the corresponding equivalent meaning as it appoints a literal equivalent term 'a Book'.

12. A system for the emancipation of slaves as in: (ch.24: 33).

The three translators consecutively appoint the paraphrase 'a contract [for eventual emancipation], a writing (of emancipation) and seek emancipation' as an equivalent in the verse above. Therefore, their renderings succeed in appointing the precise meaning in this linguistic context.

13. Clear words written on paper as in: (27:28:29 /ch.29:48).

In (27:28:29), The three translators consecutively appoint the equivalent term 'letter' as an equivalent in the verses above. Therefore, their renderings succeed in appointing the precise meaning in this linguistic context. In (ch.29:48), Sahih International's and Pickthall's renditions can convey the semantic components of meaning of this term to (TT). They consecutively appoint the equivalent 'scripture' but Arberry's fails to appoint the corresponding equivalent meaning as it appoints a literal equivalent term 'Book'.

14. A secret written words that are only available to those who know their secret as in: (ch.56:78). The three translators appoint the equivalent term 'a Register or a Book' as an equivalent in the verse above. Therefore, their renderings fail to convey the precise meaning in this linguistic context to (TT). The acceptable rendering is 'the Qur'ān'.

15. A written word in a register inscribed as in: (ch.83:18).

The three translators consecutively appoint the term 'the record' as an equivalent in the verse above. Therefore, their renderings succeed in appointing the precise meaning to the (TT) in this linguistic context

When comparing polysemous meanings between Qur'ānic terms and their renditions, analysis of their lexical meanings into

semantic features clarifies the various ranges of different lexical meanings depending on the close linguistic context. In the following componential analysis, meaning is recognized at the tiniest level and therefore assists target addressees in understanding the difference between this term and other similar terms used in other linguistic and situational contexts as shown in table (5) below:

Qur'ānic lexical term	The semantic components							
	Divine system	Special system	Divine books	A time system	Social organization	Knowledge of Allah	The liberation of slaves	A written record
كِتَابٌ	+	+	+	+	+	+	+	+
Sahih International	-	-	+	+	-	-	-	+
Pickthall	+	+	-	-	+	+	+	-
Arberry	+	-	+	-	-	-	-	+

Table 5: Componential analysis of the polysemous Qur'ānic term 'كِتَابٌ, Book'.

This Polysemous Qur'ānic term 'كِتَابٌ, the Book' is characterized as a single word associated with two or several unrelated meanings according to the context.

6.4.2 The Polysemous Qur'ānic Term 'النُّورُ, the Light'.

Another term which contains a polysemous different meanings according to its close linguistic and situational contexts. This term is 'النُّورُ, the Light' which has been mentioned in forty-five (45) times and includes nine polysomic meanings. The componential semantic term 'النُّورُ, the Light' denotes that *light of the day* as a denotative meaning, however there are other polysemous related meanings as an underlying meaning. Most of which revolve around moral meanings, such as (*Huda*), (*faith*),

(*Qur'ān*), and to a lesser extent in the sense of *material light*. Therefore, the term *النُّور*, *the Light* is not grasped as the brightness that comes from the sun, fire, and electrical devices, and that makes things visible. Representative examples of polysemy the term *النُّور*, *the Light* in the Holy Qur'ān are ⁽⁷⁾:

1. Light of the day as in (ch.6: 1).

The three translators consecutively appoint the term 'the light' as an equivalent in the verse above. Therefore, their renderings succeed in appointing the precise meaning to the (TT) in this linguistic context.

2. The light of the moon as in (ch.71:16).

The three translators consecutively appoint the term 'a light' as an equivalent in the verse above. Therefore, their renderings succeed in appointing the precise meaning to the (TT) in this linguistic context.

3. The Qur'ān as in (ch.4:174).

The three translators fail to appoint the appropriate equivalent to the (TT) because they appoint the literal term 'light' while the intended meaning is 'the Qur'ān'.

4. Islam as in (ch.9: 32).

In (ch.9: 32), the three translators fail to appoint the appropriate equivalent to the (TT) because they appoint the literal term 'the light' while the intended meaning is 'Islam'.

5. Faith or guidance as in (ch.2: 257/ ch.24: 40/ch.39: 22/).

In these verses above, the three translators also fail to appoint the appropriate equivalent to the (TT) because they appoint the literal term 'the light' without taking care of polysemous different meanings. The intended meaning which is precise is 'Faith or guidance'.

6. The one who guides all his creatures as in (ch.24:35).

The three translators fail to appoint the appropriate equivalent to the (TT) because they appoint the literal term ‘the Light’ while the acceptable meaning is ‘the Guide’.

7. The Prophet as in (ch.5:١٥).

In (ch.5:١٥), the three translators fail to appoint the appropriate equivalent to the (TT) because they appoint the literal term ‘ a light’ while the accurate meaning is ‘the Prophet’.

8. Light given by the believer on the Day of Resurrection on the path as in (ch. 57: 12).

In (ch.57:12), the three translators fail to appoint the appropriate equivalent to the (TT) because they appoint just the literal term ‘light’ without any paraphrase while the precise meaning is ‘Light given by the believer on the Day of Resurrection’.

9. Permissible and sinful deeds statements of the Sacred in the Torah as in (ch.5: 44).

In (ch.5:44), the three translators fail to appoint the appropriate equivalent to the (TT) because they appoint just the literal term ‘light’ without any paraphrase while the precise meaning is ‘Permissible and sinful deeds statements of the Sacred in the Torah’.

10. Permissible and sinful deeds statements in the Qur’ān as in (ch.42:52).

In (ch.5:44), the three translators fail to appoint the appropriate equivalent to the (TT) because they appoint just the literal term ‘light’ without any paraphrase while the precise meaning is ‘ Permissible and sinful deeds statements in the Qur’ān’.

11. Justice as in (ch.39: 69).

In (ch.39:69), the three translators also fail to appoint the appropriate equivalent to the (TT) because they appoint just the

literal term ‘ the light’ without any paraphrase while the precise meaning is ‘Justice’. Accordingly, the three translators fail to convey the intended meaning of the term *النُّور*, except in (ch.6: 1), which means ‘Light of the day’ and in (ch.71:16), which means ‘The light of the moon’. This indicates that most translators tend to the literal rendering and preclude the meaning or functional ones.

All these polysemous meanings are demonstrated in table (6) below:

Qur’anic lexical term	The semantic components									
	Light of the day	The light of the moon	The Qur’ān	Islam	Faith, or guidance	The one who guides all his creatures	The Prophet	Light given by the believer on the Day of Resurrection on the path	Permissible and sinful deeds in the Torah	Permissible and sinful statements in the Qur’ān
النُّور	+	+	+	+	+	+	+	+	+	+
Sahih International’s	+	+	-	-	-	-	-	+	-	-
Pickthall’s	+	+	-	-	-	-	-	+	-	-
Arberry’s	+	+	-	-	-	-	-	+	-	-

Table 6: Componential analysis of the polysemous Qur’anic term ‘ *النُّور*, the Light’.

This Polysemous Qur’anic term ‘ *النُّور*, the Light’ is characterized as a single word associated with two or several unrelated meanings according to the context.

6.4.3 The Polysemous Term ‘*الرُّوح*/The Spirit’

Moreover, the polysemous term *الرُّوح*, The Spirit has multiple meanings. These meanings are related by contiguity of the term ‘*الرُّوح*, The Spirit’. It has been realized in the Holy Qur’ān in twenty-three places, conveying several meanings throughout the Holy Qur’ān. The meanings of this term in the

original text have polysemous or multiple of meaning existing as a genuine feature of the Qur'ānic terms ⁽⁸⁾. The term الروح The Spirit has been realized through several Polysemous meanings such as:

1.The life in which the strength of beings as in (ch.17:٨٥).

In (ch.17:٨٥), Sahih International's rendering is 'the soul', i.e. (an-nafs) which Allah has been created and proportioned by His power ⁽⁹⁾. Pickthall's and Arberry's are capitalized 'the Spirit' (ar-ruwh) which means 'Allah's Command and we know little about it'. It is an honorable essence of the Cause of Allah and is ascribed to Allah's Almighty. So, both Pickthall's and Arberry's are acceptable while Sahih International's fail to communicate the intended meaning to the (TT).

2.The Archangel or the king of Angels as in (ch.78:٣٨).

In (ch.78:٣٨), the three translators render this term as 'the Spirit'. The appropriate equivalent rendering is 'The Archangel or the king of Angels'. Therefore, they fail to appoint the precise meaning to the (TT).

3. The Divine revelation (Qur'ān) given to the prophet Muhammad (PBUH) as in (ch.42: ٥٢).

In (ch.42: ٥٢), In (ch.17:٨٥), Sahih International's rendering is 'an inspiration' but Pickthall's and Arberry's are capitalized 'a Spirit'. The term الروح in this linguistic context means 'The Divine revelation (Qur'ān) given to the prophet Muhammad (PBUH)'. Consequently, Sahih International's rendering is acceptable while Pickthall's and Arberry's cannot convey the intended meaning to the (TT).

4. The Holy Spirit as in (ch.16:١٠٢).

In (ch.16:١٠٢), the three translators consecutively render this term as 'The Pure Spirit, The Holy Spirit, The Holy Spirit'. Both Sahih International's and Arberry's renderings are appropriate equivalent meanings being capitalized to emphasize

the Holy Spirit. However, Pickthall's fails to appoint a precise meaning to the (TT).

5. Victory or Proof as in (ch.58:٢٢).

In (ch.58:٢٢), the three translators consecutively render this term as 'Spirit, a Spirit, a Spirit'. They do not convey the intended meaning accurately to (TT). The most accurate equivalent is 'Victory or Proof'.

6. The Soothing mercy, Relief, or comfort of Allah as in (ch.12:٨٧).

In (ch.12:٨٧), Both Sahih International's and Arberry's renderings are appropriate equivalent meaning as they are 'Relief and comfort'. However, Pickthall's fails to appoint the precise meaning to the (TT) as his rendering is capitalized 'Spirit'.

7. breath of life as in (ch.56:٨٩).

In (ch.56:٨٩), all the three renderings are appropriate equivalent meaning as they consecutively appoint 'Rest, the breath of life and repose'

8. My Spirit as in (ch.15:٢9).

In (ch.15:٢9), both Arberry's and Pickthall's renderings are appropriate equivalent meaning as they appoint the term 'Spirit' which belongs to Allah, but Sahih International's fails to appoint the precise meaning to the (TT) as his rendering is capitalized 'Soul' which has been created and proportioned by Allah. Table (7) demonstrates the various meanings of this Qur'ānic Term:

Qur'ānic lexical term	The semantic components							
	The life of beings	Angels	Qur'ān	Archangel Jibriel	Victory/ Proof	The Soothing mercy	the comfort of the world	The divine power of creation
الرُّوحُ	+	+	+	+	+	+	+	+
Sahih International's	-	+	-	+	-	+	-	+
Pickthall's	-	+	-	+	-	-	+	+
Arberry's	-	+	-	+	-	+	-	+

Table 7: Componential analysis of the polysemous Qur'ānic الرُّوحُ, the Spirit.

Considering all these terms through verses, the following points about the Spirit and nafs may be concluded as follows:

- Spirit is a force of life, awareness and the most essential Divine traits from Allah's will.
- Spirit has many revelations and attendances disseminating all living beings to enlivens all creatures with life.
- The Spirit in its full meaning is the embodiment of Allah's Word.
- The soul or (nafs) encompasses human's mind, senses and desires and it has multiple manifestations

6.4.4 The Polysemous Term 'الصَّرْبُ' / Striking or Beating'

The meanings of الصَّرْبُ in the Holy Qur'ān and its derivatives have been repeated in the Holy Qur'ān (58) times. This term can manifest five different meanings, but the polysemy of these meanings means that there is one common meaning which is the common denominator between them all, which is (movement and moving)⁽¹⁰⁾. These meanings are:

1. The use of proverbs for striking examples. This meaning has been mentioned 31 times in the

Holy Qur'ān. This term has been revealed in (ch.16:74/ ch.17:48/ ch.24:35/ ch.36:13).

2. The sense of travelling and moving from place to place. This meaning was mentioned 6 times.

This term has been revealed in (ch.2:273/ ch.4:101 /ch.5:106/ ch.73:20).

3. The sense of covering and blocking. This meaning was mentioned 4 times. This term has been

revealed in (ch.18:11/ch.24:31/ch.43:5/ ch.57:13).

4. The sense of making and covering with humiliation. This meaning was mentioned 4 times. This

term has revealed in (ch.2:61/ch.3:112/ch.20:77).

5. Moving a tool forcefully to create a shock that causes harm or benefits This meaning has

mentioned (13) times. This term has revealed in (ch.2:3:73/ch.4:34:35/ch.8:12:50/ ch.26:63). All these polysemous meanings can be shown as in table (8) below:

Qur'ānic lexical term	The semantic components				
	Striking examples	Travelling and moving	Covering and blocking	Making and covering with humiliation	Causing harm or benefits
الضَّرْبُ	+	+	+	+	+
Sahih International's	-	+	-	+	-
Pickthall's	-	+	-	+	-
Arberry's	-	+	-	+	-

Table 8: Componential analysis of the polysemous Qur'ānic الضَّرْبُ striking.

In the table above, the term يضرب has various polysemous renderings as follow:

1. The first polysemous meaning as in (ch.16:74/ ch.17:48/ ch.24:35/ ch.36:13) denotes the use of proverbs for giving examples. This meaning has been mentioned (31) times in the Holy Qur'ān. Sahih International's and Pickthall's fail to give the corresponding equivalent of this intended meaning as they render the term in (ch.16:74 /ch.17:48) as 'assert', 'coin' while Arberry uses a literal equivalent 'strike', but the appropriate equivalent is 'give or present an example'. The three renditions fail in grasping the semantic components of the core meaning of this term because the equivalent meaning does not fit with the intended meaning. In (ch.24:35/ch.36:13) Sahih International uses 'presents examples', Pickthall uses 'speaketh ...in allegories', Arberry uses 'strikes'. Sahih International's is most precise rendition equivalent for this lexical term rather than Pickthall's and Arberry's.

2. The second polysemous meaning of this term is 'the sense of travelling and moving from place to another'. In (ch.2:273/ ch.4:101), both Sahih International's is 'move about' and Pickthall's is 'travel/ go forth', but Arberry's is 'journey' which means 'the act of traveling from one place to another, especially by a transport means'. both Sahih International's and Pickthall's succeed in appointing the appropriate term conveying the intended meaning of this term in ST better than Arberry's. In (ch.5:106), only Sahih International's is appropriate equivalent by using the term 'traveling' but Pickthall's and Arberry's fail to convey the accurate equivalent. Pickthall uses the term 'campaigning' which means 'An organized group of political, revolutionary, or military activities aimed at achieving a particular goal' but the term in this context means 'Al-jihad' (Holy fighting in Allah s Cause). Arberry's rendition is 'journeying' which is not appropriate in this context as explained before. In (ch.73:20), both Sahih International's and Pickthall's are accurate as their

renditions appoint the term ‘traveling/ / travel) but Arberry’s is not an appropriate equivalent because the term ‘journeying’ as used do not give the intended meaning as explained before.

3. The third polysemous meaning of this term is ‘the sense of covering and blocking’. This meaning has been mentioned (4) times. This term has been revealed in (ch.18:11/ch.24:31/ch.43:5/ch.57:13). In (ch.18:11), only Sahih International’s is appropriate as the term cast [a cover of sleep] conveys the intended meaning from ST to (TT). Pickthall’s rendering is not suitable since the corresponding equivalent does not convey the core meaning to the recipient or the (TT). Pickthall’s rendering is ‘sealed up’ which gives the following meanings: 1. to close an entry or container so that nothing can go through or leave it. 2. to cover a surface with a special liquid to protect it. 3. The process of sticking the edges of a letter or parcel together in order to close it.

No meaning of these three can convey the intended meaning to (TT). Arberry’s rendering is ‘smote’ which is a literal meaning and fails to convey the intended meaning to the addressees. In (ch.24:31), the three translators succeed in conveying the accurate intended meaning. They render this term consecutively as ‘wrap [a portion of] their headcovers ... stamp their feet’, ‘to draw their veils ... stamp their feet’ and ‘cast their veils ...stamp their feet’. In (ch.43:5), the three translators succeed in conveying the accurate intended meaning. They render this term consecutively as ‘turn ... away’, ‘ignore’, and ‘turn away’. In (ch.57:13), the three translators succeed in conveying the accurate intended meaning. They render this term consecutively as ‘placed between them with a door’, ‘separate them a wall wherein is a gate’ and ‘a wall shall be set up between them’.

4. The fourth polysemous rendering of this term is ‘the sense of making and covering with humiliation’. This meaning has been mentioned (4) times. This term has been revealed in

(ch.2:61/ch.3:112/ch.20:77). In (ch.2:61), Sahih International's is better than Pickthall's and Arberry's. Sahih International's is 'covered with humiliation' which conveys the intended meaning of ST to TT, whereas Pickthall's is 'stamped upon' and Arberry's is 'pitched upon' which are literal rendering and fail to convey the intended meaning to the recipient. In (ch.3:112), the three translators succeed in conveying the accurate intended meaning. They render this term consecutively as 'put under humiliation', 'Ignominy shall be their portion' and 'Abasement shall be pitched on'. In (ch.20:77), the three translators fail in conveying the accurate intended meaning. They consecutively render this term literally as 'strike', but the accurate meaning should be 'make, generate, prepare, produce or cause'.

5. The fifth polysemous rendering of this term is 'moving a tool forcefully to create a shock that causes harm or benefits This meaning has been mentioned (13) times. This term has been revealed in (ch.2:60:73), /ch.4:34/ch.8:12:50/ ch.26:63). In (ch.2:60:73), the three translators succeed in conveying the accurate intended meaning of all these verses except (ch.26:63/ ch.4:34). They render this term in(ch.2:60:73), ch.8:12:50) consecutively as 'strike, smite, and strike'. In (ch.4:34), the three translators fail in conveying the accurate intended meaning to TT. They consecutively render this term literally as Sahih International's is 'strike', Pickthall's is 'scourge' which means something or someone that causes great suffering or a lot of trouble' and Arberry's is 'beat', but the accurate meaning should be 'give a wide berth or make a distance'. In (ch.26:63), the three translators fail in conveying the accurate intended meaning. They consecutively render this term literally as 'strike, smite and strike' but the accurate meaning should be 'make, generate, prepare, produce or cause'.

7. Conclusion

The present paper leads to the conclusion that translation is a reproduction of a text (ST) in an equivalent text (TT) in terms of textual equivalence at the communicative level. The challenges of translating Qur'ānic linguistic terms into another language arise due to linguistic inimitability. Most challenges facing translators in translating Qur'ānic terms arise from the linguistic gap of each language. The lexical gap presents a challenge to translators since it requires them to know the context and meaning of the (ST) word in order to avoid errors and keep the same connotations of the (SL). Grammar gap challenges typically result from the intricate nature of the (SL) grammar or syntactic structure, which can lead to grammatical gaps in the (TT). However, lexical challenges are mostly caused by literal translation, collocations, synonymy, polysemy, and culture. The challenges of translating Qur'ānic collocations arise from being culturally bound, and they are very difficult to be applied to all languages. These collocations subdue to arbitrary not logical restrictions to determine the habitual occurrence of particular words together. Collocations are culture-specific, so the translators sometimes prefer accuracy over naturalness. The translator is free to decide the appropriate translation strategy. A lexical relationship between two Qur'ānic terms used to refer to a similar meaning make translating from Arabic (TT) into English (ST) a challenge because Qur'ānic language has an abundance of synonyms. It is difficult to translate synonyms between two culturally and linguistically divergent languages. This challenge is investigated through three lexical sets 'the Creation Set', 'the *Fear Set*' and 'Love Set).

Polysemous Qur'ānic terms (multiplicity of meanings) cause a critical challenge for any translator of the Holy Qur'an. One way of overcoming this challenge, the translator should have vast experience in this field to decide which meaning is the most

appropriate and precise in this context. Translators need to investigate synonymous and polysemous contexts carefully in order to arrive at the precise intended meanings in a particular context, in addition to paying attention to the component elements of the meaning. There are four lexical terms used to examine this challenge 'the Book', 'the Light', the 'Spirit', and the 'Beating'.

It is obvious that the three renderings are quite different from one another according to the translator's background and specific culture. Some of them prefer the literal translation, others prefer meaning one or mingling between the two methods. Comparison among the three renditions manifests some strategies exploited by each translator to overcome the challenges encountering him such as 1. literal rendition (word-for-word), 2. Communicative (to communicate the meaning or free rendition-sense-for-sense rendition). 3. Functional rendition (mingling between the two above). The suggested solutions of translating these Qur'ānic terms represented as follows:

1. Translators have to be conscious of the linguistic features of the Holy Qur'ānic terms by tracing meaning in all sources.
2. Collocation is important when determining the semantic and syntactic components of the lexical in (ST).
3. Synonymous and polysemous terms in the Holy Qur'ān used for a specific meaning and purpose so, translators have to be aware of nuances in meaning. If they use them interchangeably, they ambiguate the Qur'ānic terms' meanings.
4. Translators have to pay attention to the use of past tense to refer to future events by constituting a new mental vivid picture.

8. Recommendations

Further research can be undertaken to an investigation of the constraints of figurative devices revealed by Qur'anic metaphors.

Notes

(1), (2) The Qur'ānic Arabic Corpus (n.d). Qur'ān Dictionary. Retrieved from

<http://corpus.Qur'ān.com/Qur'āndictionary> Accessed on 1May 2020.

(3),(4),(5) <https://www.neelwafurat.com/itempage.aspx?id=lbb284583-270257&search=books>(Ahmed al-Kubaisi. Encyclopedias of the Word and its Sisters) mousoua'ah alklmah wa'khwatha fi alkra'n alkrim.

(6),(7),(8),(9) Tafsīr al-Qurṭubī: al-Jamī' li-'Aḥkām,

(10) <http://arabic.bayynat.org.lb/ArticlePage.aspx?id=27325>

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التحديات اللغوية لترجمة القرآن الكريم إلى اللغة الإنجليزية

تحليل مقارن

ملخص

ان القرآن الكريم هو أعلى سلطة في الإسلام. وانه المصدر الأسمى للشرائع السماوية لأن القرآن هو كلمة الله التي قصدها الله في كل زمان ومكان. أنزل القرآن الكريم على النبي محمد (صلى الله عليه وسلم) عن طريق الوحي (جبرائيل). ولذا، فإن ترجمة القرآن الكريم من لغة المصدر "العربية" إلى لغات أخرى يصاحبها العديد من التحديات اللغوية ، لعدم وجود لغتين متطابقتين لغويًا. وتنشأ هذه التحديات اللغوية عند نقل المعنى المقصود مصحوبًا بمكوناته الدلالية للقرآن الكريم إلى لغة أخرى. تتناقش هذه الورقة بعض التحديات اللغوية لترجمة بعض المفردات القرآنية من العربية كنص مصدر (ST) إلى اللغة الإنجليزية كنص مستهدف (TT) لتفسير الطبقات المختلفة للتحليل اللغوي. ويلقى هذا البحث الضوء على مجموعة من المفاهيم والمدلولات اللغوية بما في ذلك اربعة أنواع من التحديات الدلالية والنحوية مثل: الفجوات اللغوية، التصاحب اللفظي ، المرادفات ، وتعدد المعاني. يمكن التحقيق في هذه التحديات اللغوية وتوضيحها بشكل أفضل من خلال مقارنة ثلاث ترجمات شهيرة: صحيح انترناشونال (١٩٩٧) ، بيكتال (١٩٣٠) وأربيري (١٩٥٥). والهدف الرئيسي من البحث هو الكشف عن التحديات الرئيسية التي يواجهها المترجمون الثلاث أثناء عملية الترجمة ، ومعرفة الحلول المناسبة لتلك التحديات. هذه الدراسة تهتم بالإجابة على سؤالين فقط:

١. ما هي تحديات ترجمة المصطلحات القرآنية من اللغة العربية (ST) إلى اللغة الإنجليزية (TT)؟

٢. ما هي الاقتراحات المناسبة للتغلب على هذه التحديات؟

الكلمات المفتاحية: التحديات اللغوية ، الفجوات اللغوية ، المتلازمات ، التحديات المترادفة ، سمات المكونات ، تحديات الألفاظ متعددة المعاني.