

**Reflecting the Meaning Differences of Morphological
Shifts in the English Translations of the
Holy Qur'an: A Comparative Study**

**Prepared by
Mays Dawood Afeshat**

**Supervised by
Dr. Linda Suleiman Al-Abbas**

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Department of English Language and Translation

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عكس الفروقات الدلالية للتحويلات الصرفية في الترجمات
الإنجليزية للقرآن الكريم: دراسة مقارنة

إعداد

ميس داود عفيشات

إشراف

الدكتورة ليندا سليمان العباس

قدّمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير
في تخصص اللغة الإنجليزية وآدابها

قسم اللغة الإنجليزية والترجمة

كلية الآداب والعلوم التربوية

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Examination Committee Decision

This thesis entitled **“Reflecting the Meaning Differences of Morphological Shifts in the English Translations of the Holy Qur'an: A Comparative Study”**.

By Researcher: Mays Dawood Afeshat.

was defended and approved on: 15 / 1 /2025.

Examination Committee Members”

Name	Workplace	Title	Signature
1. Dr. Linda Suleiman Al-Abbas	Zarqa University	Supervisor	
2. Dr. Nasaybah Awajan	Middle East University	Internal Examiner – Committee Head	
3. Dr. Eman Madfouni	Middle East University	Internal Examiner	
4. Prof. Mohammed Mahmoud Obeidat	Yarmouk University	External Examiner	

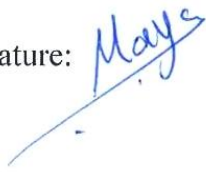
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Name: Mays Dawood Afeshat.

Date: 15 / 1 / 2025.

Signature:

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To **Allah**, the source of my knowledge

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Abstract

This study investigated the rendition of five root-related verb pairs in the Holy Quran, namely, *وصى/أوصى*, *نبا/أنبا*, *كرم/أكرم*, *تفجر/فجر*, and *نجى/أنجى* in five well-known English translations including Abdul Haleem (2004), Pickthall (1930), Yusuf Ali (1934), Hilali and Khan (1996), and Sarwar (1929). The pairs were selected because they represented clear cases of derivational variation in Arabic in which verbs share the same root yet differ in morphological pattern and semantic function. These pairs demonstrated how changes in verbal form encode nuances such as emphasis, causation, intensity, and transitivity, which are semantically significant in Qur'anic discourse. Such distinctions are often neutralized or inadequately represented in English translations, making these pairs particularly suitable for examining morphological meaning shifts. Moreover, it examined the extent to which the selected English translations could reflect the meaning of morphological shifts in the selected verbs based on the Quranic exegeses and Arabic-Arabic dictionaries. All occurrences of each pair were collected and arranged in tables to compare the lexical choices that the translators opted for when rendering the verbs under investigation. The English equivalents were then looked up in Cambridge Dictionary in order to determine the translation that best provided the closest meanings to the Qur'anic interpretations. The study found that the Arabic root-related verbs were rendered indistinguishably in English, which demonstrates semantic levelling. Although the English renditions could preserve the core meaning of the words, they fell short in reflecting the slight semantic differences arising from the distinct morphological patterns. The study recommends that translators of Qur'an should focus on the subtlety in the words which have similar meanings but are meant for certain purposes.

Keywords: Morphological Shifts; Translation; Holy Qur'an; Qur'an Corpus.

عكس الفروقات الدلالية للتحويلات الصرفية في الترجمات الإنجليزية للقرآن الكريم: دراسة مقارنة

إعداد: ميس داود عفيشات

إشراف: الدكتورة ليندا سليمان العباس

الملخص

تناولت هذه الدراسة ترجمة خمسة أزواج من الأفعال ذات الصلة الجذرية في القرآن الكريم، وهي: تفجر/فجر، كرم/أكرم، نبأ/أنبأ، وصى/أوصى، نجى/أنجى في خمس ترجمات إنجليزية معروفة، وهي ترجمة عبد الحليم (2004)، وبيكثال (1930)، ويوسف علي (1934)، والهاللي وخان (1996)، وسرور (1929). تم اختيار هذه الأزواج الصرفية لكونها تمثل نماذج واضحة للتغاير الاشتقائي في اللغة العربية، إذ تشترك الأفعال في الجذر الواحد، غير أنها تختلف في الأوزان الصرفية وما يترتب عليها من وظائف دلالية متباينة. وتكشف هذه الأزواج عن كيفية إسهام التغير في الصيغة الفعلية في التعبير عن دلالات دقيقة، مثل التوكيد، والتسبب، والشدة، والتعديّة، وهي دلالات ذات أهمية بالغة في الخطاب القرآني. وغالبًا ما تُهمل هذه الفروق الدلالية أو تُحيد في الترجمات الإنجليزية، الأمر الذي يجعل هذه الأزواج ملائمة بصورة خاصة لدراسة تحولات المعنى الصرفي في الترجمة. كما بحثت الدراسة مدى قدرة الترجمات الإنجليزية المختارة على عكس معاني التحويلات الصرفية في هذه الأفعال، استنادًا إلى تفاسير القرآن الكريم ومعاجم اللغة العربية. وقد جُمعت جميع الآيات التي وردت فيها الأفعال ورُتبت في جداول لمقارنة الخيارات المعجمية التي اعتمدها المترجمون في ترجمة الأفعال قيد الدراسة. ثم جرى البحث عن المكافئات اللغوية الإنجليزية في قاموس كامبريدج لتحديد الترجمة التي تُقدم أقرب المعاني إلى التفسيرات القرآنية. وخلصت الدراسة إلى أن الأفعال العربية ذات الصلة الجذرية تُترجم إلى الإنجليزية بشكل متطابق تقريبًا، مما يدل على التماثل الدلالي. ورغم أن الترجمات الإنجليزية حافظت على المعنى الأساسي للكلمات، إلا أنها لم تُظهر الفروق الدلالية الدقيقة الناجمة عن الأنماط الصرفية المختلفة. وتوصي الدراسة بأن يركز مترجمو الكتب الدينية على دقة الكلمات التي تتشابه في المعنى ولكنها تُستخدم لأغراض محددة.

الكلمات المفتاحية: التحويلات الصرفية؛ الترجمة؛ القرآن الكريم؛ مدونة القرآن اللغوية.

CHAPTER ONE

Introduction

1.0 Background of the Study

The study outlines the research problem, objectives, and key questions. Additionally, it discusses the study's significance, scope, and limitations. Finally, the chapter defines important words that are necessary for comprehending the study.

1.1 Introduction

The act of transferring meaning from one language to another is known as translation (Nida, 1964). Since it is the most effective way of encouraging interpersonal interaction, it is a crucial component of our daily lives. Moreover, due to the rise of trade, science, technology, and cultural and religious diversity, translation is now in great demand (Al Sharif, 2019).

Religious translation is an important type of translation. One of the religious texts that linguists have praised for its distinctive manner of expression is the Holy Qur'an. Al-Zahrani et al. (2013) argue that because the majority of Muslims do not speak Arabic and depend on translation to understand the meanings and messages of The Holy Qur'an, it is necessary to translate this global text into other languages, particularly English, which is the lingua franca of the modern world.

The growing Muslim populations in English-speaking countries, along with growing scholarly interest in studying the Holy Qur'an, sometimes for geopolitical and strategic purposes, suggests that: It is important to pay close attention to the manner in which these translations are carried out (Mohammed, 2005). However, Muslim scholars concur that the Holy Qur'an cannot be translated, even if there is acknowledgment of the

necessity for it. Instead, it is an act of interpretation that enables people who don't speak Arabic to understand the original content. There are elements in the Holy Quran that are challenging for translators to convey into other languages, and they struggle to convey the full meaning of the text, notably the terminology. Morphological change is one of the numerous challenges. The main purpose of this thesis is to convey the meanings of related verbs in the English translations of the Holy Qur'an. The theoretical underpinnings of how meaning is transferred between languages are provided by translation theories, which also influence the tactics used by translators and the results they achieve. These theories include linguistic techniques that highlight structural similarities between languages, functional and communicative models that put the emphasis on how the target audience is impacted, and cultural frameworks that take into account the socio-cultural setting of texts. Together, they help to clarify the causes of translation differences, the process of negotiating equivalence, and the guidelines that guide the translator's decisions. In an effort to maintain the structure and important vocabulary selections of the Arabic source, many translators use formal equivalence, attempting to remain as faithful as possible to the original text. Semantic translation is also frequent because it allows translators to preserve the cultural, rhetorical, and exegetical subtleties present in Qur'anic language, particularly when a literal interpretation may miss deeper meanings. Additionally, most Qur'an translators employ a foreignizing strategy, purposely keeping certain Arabic words, such as *ṣalāh*, *taqwā*, and *zakāh*, in order to preserve Islamic notions for which there are no ideal English equivalents. Modern translations sometimes selectively include functional/dynamic equivalency, employing simpler and more straightforward English, especially when the literal version would mislead readers. The translation of the Quran often combines multiple theories, finding a balance between accuracy, clarity, and faithfulness to the

holy text. Translation theories provide essential frameworks for understanding how the Qur'an's morphological components are translated into English when the source language communicates meaning via patterns and verbal forms that have no obvious equivalent in the target language. Semantic translation and formal equivalence are particularly crucial for morphology because they encourage translators to preserve the differences between derived forms such as (نَجَى) and (أَنْجَى), highlighting differences in valency, voice, and intensity that are semantically relevant in Arabic.

1.1.1 Morphology

The internal anatomy of words is the subject of morphology. The branch of linguistics known as علم الصرف (Ilm al-Sarf) in Arabic studies the relationship between roots (الجذر) and patterns (الوزن) in order to generate a variety of meanings. It stresses how words behave inside sentences and how they alter form to convey grammatical functions. Words are made up of smaller components called morphemes, and Taha's study examines their structure (Taha, 2013). For instance, the root word كَتَبَ (katab) might mean write, writer, or written, depending on whether it is used as a verb, a noun (كاتب, katib), or a passive participle (مكتوب, maktub). As demonstrated in this example, the word's root contains a wide range of morphological variables, each with a different meaning, which reflects the various parts of speech in Arabic and how meaning changes depending on the morphological changes it goes through. The morphology of Arabic undergoes several alterations beyond the components of speech. For example, the word يَكْتُبُ (yaktub) denotes the present verb (write), whereas the word كَتَبَ (katab) denotes the past verb (wrote). This demonstrates that the ya of present-tense conjugation, which is referred to as (Yā' al-Muḍāra 'ah) ياء المضارعة in Arabic, changes the tense of the verb. As a result, it is essential to understand morphology, which is the study of how Arabic

words are formed through the modification of their letters, either by adding new ones or by omitting certain ones. It is hard to analyze words and ascertain their purpose in context if you don't know the principles of morphology. Morphological rules explain how derivational processes, such as the interaction between roots and other letters, take place, as well as how words are parsed or inflected in response to these changes. These regulations cover a wide range of concepts, including the distinction between triliteral and augmented forms, the sound noun, and the defective noun.

1.1.2 Importance of Morphology in Arabic

Since the Arabic language cannot be understood without it, morphology serves as the basis for the Arabic sciences. Without knowledge of morphology, we are unable to comprehend the semantic meaning or structure of a word, as any change in structure implies a change in meaning. To understand Arabic science, one must first study morphology, as Arabic cannot be studied in isolation from morphology. For instance, when dealing with a word like (مخدّرات), one must distinguish between (مخدّرات) with a "front vowel" (kasra) and (مخدّرات) with "open front unrounded vowel" (fatha). The former refers to substances that intoxicate the mind, while the latter refers to women who have been intoxicated. Therefore, it is important to know the difference between each word from a morphological perspective in order to understand the correct meaning of each word (Ali, 2024).

For writers to be able to express their thoughts clearly and precisely, they must first comprehend the basic principles of writing Arabic text. The focus of morphology is on the creation of words from their linguistic roots, and in Arabic, it examines the structure of the word as well as the changes in its form. By assisting us in comprehending the changes that take place during derivation, such as the addition or removal of letters, the

morphology rules aid in our comprehension of the Arabic language. Furthermore, morphology enables us to properly conjugate verbs based on tense and pronouns. Understanding morphological principles enhances writing precision, allowing people to create text that is grammatically and linguistically accurate. Additionally, morphology enables us to differentiate between verbal nouns, derivatives, and simple versus augmented verb forms. Morphology, which links meaning to the root via the Arabic derivation system, serves as the basis for Arabic word and noun creation. Students can identify the consequences of phonological and structural modifications by using the principles of morphology. Word creation is another aspect of this subject, which emphasizes the importance of morphology in Arabic. Morphological norms were established to control derivation and inflection because of the demand for precise guidelines, making them an essential resource for editors and scholars. The flexibility of the Arabic language is demonstrated by the derivation and transformation procedure, which involves converting the root into a variety of patterns. Students are first exposed to these ideas in morphology courses, where they practice using morphological rules repeatedly until their analytical abilities are solid. Continued instruction in morphology helps them employ it correctly when creating verbs or nouns, since it reveals the underlying patterns of verb and noun forms and enhances their practical understanding of derivation and morphological change in Arabic. (Abd al-Tawwab, 1997)

1.1.3 Morphological Shifts

Due to the semantic richness of the Arabic language, in which a single word might have several meanings, morphological meaning in Arabic originates from the capacity to play with the structure of a word in order to express various semantic nuances while maintaining the fundamental root. A word's pattern can be slightly altered to reflect

changes in tense, number, gender, or grammatical case, adding depth and a multifaceted perspective to the meaning of the text. Therefore, having a thorough understanding of the Arabic language requires morphological knowledge. Furthermore, the effect of morphology includes rhetorical expression, sentence structure, and syntax, in addition to specific lexical items. Subtle semantic differences may be discovered through morphological patterns, which also aid in the development of literary and aesthetic effects. Therefore, proficiency in Arabic morphology is essential for translators, as it enables accurate interpretation and faithful rendering of meaning (Taha, 2013).

The Quran has been translated into English with remarkable accuracy. Various interpretations based on context, form, and diacritic marks. When translating the Quran, it is important to be aware of the semantic and morphological variances. When switching from Arabic, there are changes in word structure, tense, number, gender, and derivational patterns because of the differences between the two languages' linguistic systems. English is used to describe the physical modifications .

In English, these morphological traits may change, which may lead to slight or significant differences in interpretation and a shift in the intended meaning. In the field of translation studies, it is always challenging to preserve the Quran's sanctity and maintain accurate and faithful translations while preserving its linguistic and rhetorical components.

For instance :

As stated in the Quran (28:9), *قَالَتْ أَمْرَأْتُ فِرْعَوْنَ* (Quran 28:9) :

The translation of this verse into English And the Pharaoh's wife said... In Arabic, the gender change is shown by the fact that *قَالَتْ* (Qālat) has a feminine marker (تـ), which indicates that the speaker is a woman. The English translation, however, changes

the word order for a more natural flow and removes gender markers. The contrasts between English and Arabic are demonstrated by this illustration. As a result, it's difficult for translators to convert it into the target language .

The translation of the Holy Quran presented a number of issues with semantics, syntax, and morphology. One of the reasons is that the language of the Holy Quran is Classical Arabic. A grammatical analysis must come before any attempt at translation in order to achieve the ultimate aim of translating the Quran. maintaining the beauty of the Holy Quran while accurately conveying the original text's meaning and interpretation (Al-Muhtaseb, n. d.) .

Therefore, when translating the Holy Quran, it is essential to be aware of these differences between Arabic and English because the translator is unable to effectively communicate the meaning. The most important thing is to understand the morphological differences between Arabic and English. A major hurdle in translating the Quran.

1.2 Statement of the Problem

Translators adhere to different theories while converting Arabic into English. They may encounter many challenges and complexities such as expressing alterations in meaning reflected in the morphological patterns, which can have a significant impact on the precision and understanding of the translation.

Since any shift in a word's form alters its meaning and may lead to erroneous or misconstrued translations, the morphological changes in the Holy Quran are hard to render. Even minor adjustments, such as adding, deleting, or changing a single component, can alter the meaning of a word. Therefore, it is essential to analyze the strategies that translators employ to manage morphological changes and to assess how

these changes are reflected in various published translations. The goal of the present study is to further this area of study.

1.3 Objectives of the Study

This study aims to:

1. Compare and contrast how five pairs of morphologically related verbs in the Holy Quran, namely , نجي/أنجي , وصي/أوصي , نبأ/أنبا , كرم/أكرم and تفجر/فجر were rendered in five English translations.
2. Determine the extent to which the selected English translations could reflect the meaning of morphological shifts in the selected verbs based on the Quranic exegeses and Arabic-Arabic dictionaries.

1.4 Questions of the Study

The research attempts to address the following topics:

1. How do the lexical choices of the five pairs of morphologically related verbs in the Holy Quran, namely , نجي/أنجي , وصي/أوصي , نبأ/أنبا , كرم/أكرم and تفجر/فجر differ in five English translations?
2. To what extent could the selected English translations reflect the meaning of morphological shifts in the selected verbs based on the Quranic exegeses and Arabic-Arabic dictionaries?

1.5 Significance of the Study

It is generally accepted that the Quranic language is one of the most difficult and expressive in the world. The morphological alterations in the Arabic language have resulted in one of the most comprehensive and precise translations of the Holy Quran. It is necessary to understand how morphological shifts, such as root changes, letter

additions, and omissions, altered the meaning of a word in order to grasp its complete meaning. Understanding how these alterations impact the verses allows for a more accurate translation, making sure that their original meaning is not misinterpreted or twisted. There are also important theological topics in the Quran that are significantly influenced by morphological shifts. In order to accurately transmit the theological message while preserving the cultural and religious aspects of the verses, it is necessary to comprehend how these differences influence translation. Since the morphological structures of Arabic and English are so different, studying these changes is beneficial for translators in understanding how to manage these discrepancies while retaining the original meaning as closely as possible .

By acquiring a more thorough knowledge of how morphological shifts affect linguistic understanding for readers and translators particularly those attempting to comprehend Quranic texts in languages other than Arabic this research aims to improve it. It may also generate novel ideas for future studies.

1.6 Study Limitation

In spite of the Quran having been translated into several languages, this thesis concentrates on the English translation only. Second, this study examines the works of five well-known Quran translators: Yusuf Ali (1934), Abdel Haleem, Sarwar (1929), Pickthall (1930), and Al-Hilali and Khan (1996), even though the Quran has been translated by numerous people. These translators were selected not only for their familiarity within the Muslim community but also for their diverse cultural and academic backgrounds, which may offer more layers of understanding. Third, because there are so many potential methods to categorize and comprehend them, it is challenging to

determine the precise number of changes in the Quran's morphology. According to scholarly studies of the Quran's language, there may be hundreds of morphological changes, considering the various forms, derivations, and shifts in verbs, nouns, tenses, and grammatical structures (Abdel Haleem 2004). Nonetheless, this analysis is restricted to examining five pairs: *فجر / فجر*, *نجى / أنجى*, *وصى / أوصى*, *نبأ / أنبأ*, *كرم / أكرم*. These pairs are among the most difficult to translate because their meanings cannot always be immediately translated into other languages without sacrificing some subtleties. It is crucial to concentrate on how these words are treated in translations since the transition from a simple root form to a derived one can introduce subtleties that may not be present in the target language (such as English).

1.7 Definition of Terms

1. **Translation:** The process of transmitting the message via the interchange between linguistic systems is known as translation (Al Sharif, 2019).
2. **Morphology** is a branch of linguistics that studies the structure and formation of words in the English language. It examines the process by which words are created out of smaller components called morphemes (Taha, 2013).
3. **Morphological Shifts:** These include alterations to a word's word categories (e.g., from verb to noun or adjective to noun) as well as its prefixes, suffixes, and root forms. These modifications could change the meaning of the word in the context of translation and may necessitate adaptation to maintain the appropriate connotation in the target language (baker, 1992).
4. **Equivalence:** Equivalence is about conveying the same meaning or effect in a different manner, particularly when paraphrasing or translating, so that the

message, purpose, or impact remains the same. It is crucial for academic integrity and accurate communication (Nida, 1964).

5. Formal Equivalence: Formal equivalence places a high priority on a literal translation that makes an effort to replicate the source language's structure and style. Because contextual meaning is sometimes given less attention than word-for-word translation in this method, the result is frequently a more literal translation. It preserves the original text's syntactic structure (Nida, 1964).

6. Functional equivalence focuses on translating the function or purpose of the source text into the target language," said Nida in 1964. It emphasizes conveying the same meaning or effect rather than maintaining a literal or word-for-word translation. This method is more flexible and focuses on conveying the intended message in a way that is contextually appropriate in the target culture.

CHAPTER TWO

Review of literature

2.0 Overview

Many of the themes covered in this chapter are related to the translation of the Holy Quran. Additionally, it explores linguistic perspectives on Arabic morphology and the Holy Quran. The chapter also examines prior studies on how to convey shifts in the Holy Qur'an's morphology.

2.1 Problems of Translating the Holy Quran

Because of the considerable differences between Arabic and English, translating between the two languages can be difficult. The complicated grammatical structure of Arabic includes root-based word formation and complex verb patterns, many of which cannot be translated directly into English. Additionally, Arabic has a plethora of idioms, context-dependent meanings, and cultural phrases that are hard to translate precisely into English. English sentences tend to have a more rigid word order, while Arabic sentences are more flexible in shape. The linguistic and cultural disparities between the two languages make it challenging to produce a genuine and precise translation .

The use of rhetorical questions, which the translator must pay close attention to in order to accurately express the actual subject and rhetorical impact, is one of the most interesting topics. For example, rhetorical questions resemble regular questions in appearance but are not meant to elicit a reaction. Additionally, Arabic has a far greater range of meanings than English. Consequently, Quran translators often struggle with significant language difficulties when attempting to convert rhetorical questions, especially those from the Quran, into English in a manner that reflects their original

meaning. This maintains their depth, meaning, and stylistic complexity. (Ahmad and Khan, 2021) .

The difficulty of expressing the Holy Quran's language, style, and cultural elements in the TL is another major issue for translators. This is due to the fact that the Quran offers a wide variety of rituals, activities, and ideas that are firmly rooted in the cultural identities of the Arab and Islamic civilizations. It is quite difficult to translate these components precisely, and the translator must have a thorough understanding of Islamic culture in order to provide an accurate and useful rendition. Al-Azzam, Al-Ahaydib, and Al-Huqail, 2015.

Example: Al-Hilai and Khan (1996), Ali (2006), and Pickthall (1953) all translated a passage from the Holy Qur'an.

An-Nisaa: 92. (فمن قتل مؤمنا خطأ فتحرير رقبة وديّة مسلم الى اهله)

Al-Hilali & Khan (1996:125) translate the verse as "Compensation (**blood-money-diya**) must be paid to his family."

2. According to Ali (2006: 102), the passage translates to "pay compensation to the **deceased's** family."

3. Pickthall (1953:88) interprets the line as "Pay the **blood-money** to the family of the slain."

Translating the Arabic term دية (diyyah) is challenging due to its cultural and legal significance in Islamic tradition, which lacks a direct equivalent in many non-Islamic contexts.

In the three translations:

The notion of redress is expressed by Ali (2006) using the word compensation, but the specific religious and legal ramifications associated with diyyah in Islamic law are not addressed. This decision may diminish the translation's cultural significance by making it less accurate and more readable. The term "blood-money" is used in Pickthall's 1953 translation, which, although more precise to the actual meaning of diyyah, might have other meanings in English. Because it is often associated with crime or contract killing, readers who are unfamiliar with the Islamic legal context of the book are in danger of misinterpreting it. On the other hand, Al-Hilali & Khan's (1996) translation is the most culturally based since it includes the transliterated term diya with blood-money, which helps to clarify the concept for those who are not acquainted with Islamic law while still maintaining the original meaning. This dual approach helps to maintain both accuracy and context, even if additional footnotes or explanation are needed for a thorough understanding. These translations, taken as a whole, illustrate the challenges of comprehending culturally loaded concepts like diyyah. Without sufficient explanation, readers can misunderstand the notion or ignore its religious-legal significance, highlighting the value of cultural competency and contextual understanding in Quranic translation. (Azzam, Al-Ahaydib, & Al-Huqail, 2015).

2.2 Morphological shifts in Arabic

With a unique morphological structure that combines vocalic patterns with consonantal roots, Arabic is a Semitic language. In order to develop a diverse set of terms. Although this system remains a core component of Arabic morphology, it has evolved greatly across numerous forms, including Classical Arabic (CA), Modern Standard Arabic, regional spoken dialects, and Arabic (MSA). Many dialects have gradually lost their morphological complexity. The majority of modern spoken

languages have lost the grammatical dual form and case inflections, which are essential components of CA (Watson, 2002) .

Because of its root-and-pattern morphological structure, Arabic, a Semitic language, has undergone extensive morphological changes over the centuries. This system uses consonantal roots and vocalic patterns to create words, such as kitāb "book" or kātib "writer".

Meanwhile this system has been through through multiple changes. Differences in productivity and application among Arabic dialects (Ryding, 2005). Watson (2002) found that case endings and the dual form (kitābāni, two books) are rarely utilised in spoken languages. God's inspiration is sometimes referred to as Wahy (وحى), such as in Wahy Allāh ilā nabīhi (God inspired His prophet), which is a basic word indicating inspiration. Awḥā means to inspire, but as a causative form, it suggests a stronger or immediate impact. This type may arise in conditions similar to Wahy, but it adds a nuance of powerful inspiration, heightening the effect of the inspiration. (Owens 2013).

Another example is Sami'a (سمع), which means "to hear" in both Classical and Modern Standard Arabic. Asma'a (أسمع) is the feminine version. Causative form implies to cause or induce hearing. This change is common in classical Arabic, but it may also be seen in both classical Modern forms, indicating the language's shift towards more complicated notions of causation. (Holes, 2004).

2.3 Morphological shifts in the Holy Quran

More than 1.5 billion Muslims worldwide, many of whom speak several languages, follow the sacred text known as the Holy Quran. Although the original Arabic form of the Quran is recited, offering precise translations and well-explained explanations in

people's native tongue or in widely spoken languages like an excellent translation into English can considerably improve one's understanding of the message. Furthermore, correct translations may provide non-Muslims with better insight into the Qur'an, so promoting a more precise and equitable understanding of Islam. This is especially important in fighting deliberate attempts to pervert Islamic values. (Al Mayah, 2022).

Here are some examples of morphological shifts in the Holy Qur'an:

Example 1: "إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ" *Surah An-Nisa (4:163)*

In Classical Arabic, the word وَحَى translates as "to inspire" or "to reveal." In the Quran, the most commonly used form is أَوْحَى, which is a causative and amplified version of the verb. This change in form highlights the active, intentional, and heavenly character of the communication, adding layers of meaning beyond mere inspiration. (Al Mayah, 2022)

The Quran's use of أَوْحَى highlights that revelation is a deliberate and potent act of God, rather than anything passive or conceptual. It highlights the authority and certainty of divine messages, notably those given to the Prophet Muhammad (PBUH) and later prophets .

The verb's form also resembles a Quranic artistic technique in which rhetorical force and theological depth are expressed through morphological changes. The shift from a simple to a causative verb form in the Quran reflects the goal of revealing the divine-human connection, which is actively disclosed by God and actively accepted by prophets. This modification illustrates how the Quranic Arabic language's morphology is not only grammatical but also intimately connected to its meaning and consequences. It improves the Quran's message in terms of linguistic accuracy and spiritual profundity.

Example 2: "فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ" *Surah Maryam (19:23)*

جَاءَ means "he came"—a simple, active verb.

أَجَاءَ on the other hand, means "he made [someone] come" or "he drove [someone] to [a place]."

Surah Maryam (19:23) uses the word أَجَاءَهَا to express Maryam's tremendous bodily and emotional experience during childbirth. The use of the causative form emphasizes that it was not a choice act the overwhelming anguish and divine mandate forced her to seek refuge beneath the palm tree. (Holes, 2004) .

"فَأَجَاءَهَا الْمَخَاضُ" expresses haste, anxiety, and heavenly orchestration. If the verse had used جَاءَ, it would simply convey that Mary arrived to the tree alone, without expressing the power of the circumstance. (Holes, 2004).

2.4 Empirical Studies on Quran Translation

This part analyses previous research on the translation of the Holy Quran, as well as studies on Arabic morphology, and emphasizes the contrasts between this study and others in terms of goals and methods.

McCarthy (2003) investigated the relationship between Arabic morphology and semantic interpretation, focusing on the impact of morphological features like causative and intense verb forms on Qur'anic verse comprehension. McCarthy showed how morphological changes in verb forms, such as أوحى (to inspire) and فَجَّرَ (to cause to gush), can convey subtle theological implications. The study highlighted the significance of morphological awareness in comprehending the deep meaning contained in Qur'anic

Arabic, as well as the critical role that morphology plays in interpreting religious literature .

Ryding's (2005) analysis of the effects of causative forms) e. g , (أَفْعَلٌ) , reflexive forms) e. g , (اِئْتَعَلٌ) , and intensive forms) e. g (فَعَّلٌ) , on minor shifts in meaning is similar. Ryding also examined the use of these morphological characteristics in Classical Arabic, with a particular emphasis on holy texts such as the Qur'an, concentrating on how minute grammatical changes impact how readers interpret the material. In particular, in religious and literary settings, the book was a wonderful resource for understanding how Arabic morphology adds meaning. Reinforcing the key role of functional categories in influencing clause structure, the results confirmed that morphological differences have a direct syntactic impact and offered empirical evidence in favor of a feature-based account of grammatical diversity in Arabic .

Haider (2010) studied derivational verb patterns in Classical Arabic and Modern Standard Arabic, with a particular focus on how they altered verb meaning. The study looked at how changes in the form of verbs, such as (causative) and (intensive), changed how we understood the Qur'anic scripture. Haider examined these shifts in classical and modern Arabic, concentrating on the subtle semantic shifts that took place as verb morphology changed. This study helped us comprehend the historical development of Arabic verbs as well as their syntactic-semantic connections .

Using four Quranic interpretations Ibn Kathir, Al-Tabari, Al-Suyuti, and Al-Sabouni Yasmeeen Abdelrazq (2014) assessed the accuracy of the translation of 16 homonymous pairs of the Holy Quran in four English translations: Yusuf Ali, Pickthall, Arberry, and Al-Hilali & Khan. The study found that the majority of translators

were unable to convey the intended meaning, with the exception of Khan and Al-Hilali's version, which was often better at translating homonymous pairs .

Pickthall (1930), Ali (1982), Arberry (1996), Abdel Haleem (2004), and Al-Hilali & Khan (2018) are the five well-known English translations of the Arabic phrases اسطاع and استطاع that Al-Abbas and Al-Khanji (2019) analyzed. According to the research, the translators used these ideas interchangeably and did not make clear the essential distinctions between them .

In a similar vein, Al-Wadhhan and Al-Abbas (2022) looked at the challenge of translating homophones. By concentrating on nine pairs, the research demonstrated how challenging it is to convert Al-Mushākalah from the Holy Qur'an into English. It examined the precision of translating these terms in five well-known Qur'an translations—Shakir (1987), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Yusuf Ali (1982)—based on six famous exegeses of the Holy Qur'an: Ibn Kathir (2009), Al-Sabouni (2004), Al-Saadi (2002), Al-Qurtubi (1997), Ibnu'Asyur (1997), and Al-Zamakhshari (1966). The translators consulted the Collins English Dictionary to make sure that the English equivalents they selected corresponded to the interpretations given in the exegeses. The study found that the majority of the homonymous pairings that were analyzed were translated incorrectly by the translators. Yusuf Ali's translation came after Al-Hilali and Khan's, which was the most accurate in conveying the intended meaning. While the Sahih International version was the least consistent with the exegeses' interpretation, Abdel-Haleem and Shakir were nearly equal in accuracy .

The translation of Allah's names, which are almost interchangeable in the Holy Qur'an, was studied by Al-Adwan and Al-Abbas (2023). The research examines the

semantic, grammatical, and theological effects of chosen words, as well as how various translators convert these sacred names into English. The difficulty in describing minute distinctions between names that seem similar in Arabic but have different spiritual or environmental meanings was highlighted by Al-Adwan. The study emphasized the need for precise and culturally sensitive translation, especially when working with religious texts, and it offered advice on how to evaluate translation decisions. impacted the reader's perception of Allah's attributes.

2.5 Concluding statement

The phenomenon examined in this thesis is adequately contextualized in this chapter. For example, the researcher focused on the difficulties involved in translating the Holy Quran, such as how to communicate the language, style, and cultural features in the TL. This is due to the fact that the Quran, which is rooted in the identity of these cultures, offers a wide variety of practices, rituals, and ideas that are based on Arab and Islamic traditions. It is quite difficult to translate these components correctly, and in order to create a genuine and meaningful interpretation, the translator must have a solid understanding of Islamic culture. In order to provide non-Muslims a better understanding of the Quran, and hence advance a more accurate and fair understanding of Islam, this chapter also examined morphological shifts in Arabic in general, as well as those in the Holy Quran, which are crucial to understand. The pertinent theoretical and methodological literature is also reviewed. On the topic of morphological alterations in the Holy Quran, the literary exegesis in this chapter supported certain prior findings.

CHAPTER THREE

Methodology

3.0 Overview

This chapter explains the methodology used in this study. The researcher selected verses for analysis that include morphological alterations in words. The chapter provides a brief overview of the translations of the Holy Qur'an compared in the study, as well as the reasons behind their selection. It also discusses the data collection technologies, data analysis, and methods. The Qur'anic exegeses mentioned are also identified.

3.1 Sample of the study

The major purpose of this research is to translate selected sentences from the Holy Qur'an that contain morphological changes into English. To guarantee that the gathered data adequately represented the morphological shifts and gave correct interpretations of the morphological shift's terms under examination, the researcher questioned three academic scholars who specialize in Qur'anic sciences. Some passages were omitted due to concerns that they did not provide clear evidence of morphological changes. The verses in Table (2) below were chosen because they were not properly studied in previous studies.. additionally, the researcher evaluated multiple translations, exegeses, and dictionaries of all verses encompassing morphological shift pairs/sets and discovered that these are the most challenging for translators to handle due to their high degree of semantic overlap. The vast number of lexical items used as translations for these terms, combined with the use of the identical equivalent to refer to each word in the morphological shifts pair, rendered them challenging to render. As a result, extreme caution must be exercised to assure the accuracy of their translations.

Table (3.1) contains the final list of verses analyzed in this study. The terms that signify morphological alterations were highlighted.

Table 3.1: A list of studied verses that include morphological alterations.

NO	Verse	Chapter	Verse No
1	قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَيَّ	Isra	62
2	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ	Isra	70
3	وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَّأَتِيهِ أَكْرَمِي مَثْوَاهُ	Yusuf	21
4	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ	Al-Fajr	15
5	فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ	Al-Fajr	15
6	قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ	Al-Tawbah	94
7	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ	Yusuf	37
8	فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأكَ هَذَا	Al-Tahrim	3
9	قَالَتْ مَنْ أَنْبَأكَ هَذَا قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ	Al-Tahrim	3
10	قُلْ أَوْنِبْتُكُمْ بِخَيْرٍ مِنْ ذَلِكَُمْ	Sura Āl 'Imrān	15
11	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا	Sura Al-Kahf	103
12	وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ	Sura Al-Baqarah	132
13	أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَا اللَّهَ بِهِدًا	Sura Al-Baqarah	133
14	ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ	Sura Al-An 'ām	151
15	ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ	Sura Al-An 'ām	152
16	ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ	Sura Al-An 'ām	153
17	سَرَّعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ	Sura Ash-Shūrā	13
18	وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ	Sura An-Nisā'	131
19	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا	Sura Al- 'Ankabūt	8
20	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ	Sura Luqmān	14
21	وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ	Sura Ash-Shūrā	13
22	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا	Al-Aḥqāf	15
23	وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا	Mariam	31
24	يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ	Al-Nisa	11
25	مَنْ بَعَدَ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دِينٍ	Al-Nisa	11

NO	Verse	Chapter	Verse No
26	فَلَكُمْ الرُّبْعُ مِمَّا تَرَكُنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دِينٍ	Sura An-Nisā	12
27	فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دِينٍ	Sura An-Nisā	12
28	فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ غَيْرِ مُضَارٍّ	Sura An-Nisā	12
29	قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا	Sura Al-A'raf	89
30	جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ	Sura Yūsuf	110
31	فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا	Sura Al-Isrā'	67
32	فَاسْتَجَبْنَا لَهُ وَجَجَبْنَا مِنَ الْعَمِّ وَكَذَلِكَ نُجِّي الْمُؤْمِنِينَ	Sura Al-Anbiyā'	88
33	قُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ	Sura Al-Mu'minūn	28
34	فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ	Sura Al-Ankabūt	65
35	دَعَا اللَّهُ مَخْلَصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ	Sura Luqmān	32
36	لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ	Sura Yūnus	22
37	فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ	Sura Yūnus	23
38	اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ	Sura Ibrāhīm	6
39	فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ	Sura Al-Ankabūt	24
40	وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ مِنْهُ	Sura Al-Baqarah	23
41	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ	Sura Al-Baqarah	97
42	ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ	Sura Al-Baqarah	176
43	نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ	Sura Al-Imrān	3
44	آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا	Sura An-Nisā	47
45	آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ	Sura An-Nisā	136
46	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ	Sura Al-Baqarah	4
47	وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ	Sura Al-Baqarah	4

NO	Verse	Chapter	Verse No
48	وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ	Sura Al-Baqarah	22
49	وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ	Sura Al-Baqarah	41
50	وَوَهَبْنَا لَكُمْ عَلَيْكُمْ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ الْمَنَّانَ وَالسَّلْوَى	Sura Al-Baqarah	57
51	فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ	Sura Al-Baqarah	59
52	بِسْمَا اسْتَشْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ	Sura Al-Baqarah	90
53	وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا	Sura Al-Baqarah	91
54	وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا	Sura Al-Baqarah	91
55	كَلْنَا الْجِنِّنَ أَنْتَ أَكْلَهَا وَلَمْ تَطْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَافَهَا نَهْرًا	Sura Al-Kahf	33
56	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ	Sura Yasin	34
57	فَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدِيرٍ فَحَمَلْنَاهُ عَلَى الْأَوَاحِ وَجَعَلِ مَرْصُومٍ	Sura Al-Qamar	12
58	وَإِذَا الْبِحَارُ فُجِّرَتْ	Sura Al-Infitar	3
59	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	Sura Al-Insan	6
60	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا	Sura Al-Israa	91
61	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا	Sura Al-Israa	91
62	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	Sura Al-Insan	6

3.1.1 English Translations of the Holy Quran

Muslims all around the world speak different languages, and the Holy Quran is their leader in Islam, hence translating the Holy Quran is vital for understanding its meanings

and messages. Several English-language translators of the Holy Quran have contributed significantly to making the sacred document available to a global audience. Their profession requires not only linguistic translation but also a solid understanding of Islamic faith, Arabic grammar, and cultural context. Notable translators, including Abdullah Yusuf Ali, whose translation is known for its poetic style and extensive commentary, and Muhammad Marmaduke Pickthall, who sought a more literal interpretation, have helped English-speaking readers engage with the Quran's message.

Table 3.2 : A list of the most popular translators of the Holy Quran

No	English Translation	Translators	Year of Publication
1	<i>The Meaning of the Glorious Koran</i>	Muhammad Marmaduke Pickthall	1930
2	<i>The Meaning of the Holy Qur'an</i>	Abdullah Yusuf Ali	1934
3	<i>The Quran, A New Translation</i>	M.A.S. Abdel Haleem	2004
4	<i>The Quran: A Contemporary Understanding</i>	Dr. Safi Kaskas	2015
5	<i>The Message of the Quran</i>	Muhammad Asad	1980
6	<i>The Noble Qur'an in the English Language</i>	Al-Hilali and Khan	1996
7	<i>The Holy Quran</i>	Muhammad Sarwar	1929

This study focuses on five translators from the list above, including some updated versions. They are Abdullah Yusuf Ali (1934), Pickthall (1930), Sarwar (1929), Al Hilali and Khan (1996), and Abdel Haleem.(2004) . These translators were selected not only for their familiarity within the Muslim community but also for their diverse cultural and academic backgrounds, which may offer more layers of understanding.

3.2.2 Examined English Translation of the Holy Quran

A short summary of the translations used in this study is provided below. These translations were chosen because they are widely accepted among Muslims, as well as the translators' different linguistic and cultural backgrounds.

3.2.2.1 The Meaning of the Glorious Koran (1930)

Marmaduke Pickthall was among the first Muslims to translate into English. Pickthall, a British convert to Islam, used formal, archaic English to express the majesty and dignity of the original Arabic. Pickthall's translation is noteworthy for its formal, reverent English. As a result, it is recognised as one of the first genuine English translations by a Muslim and is today praised for its grammatical elegance and gracious tone. Kidwai in 2007.

3.2.2.2 The Meaning of the Holy Qur'an (1934)

Abdullah Yusuf Ali's translation stands out for its rich, poetic English and extensive comments. This translation distinguishes out because it includes extensive annotations that explain historical, theological, and linguistic aspects of the Quran, making it a wonderful resource for both study and devotion. Kidwai. 2007.

3.2.2.3 The Noble Qur'an in the English Language by Al-Hilali and Khan (1996)

Dr. Taqi al-Din al-Hilali and Dr. Muhammad Mohsin Khan created the translation, which was first published in 1974. The interpretations of al-Tabari and Ibn Kathir form the basis for this translation. Its language is good, and the Kingdom of Saudi Arabia began printing it after minor adjustments (Al Nadawi, 1997).

3.2.2.4 The Holy Quran (1929)

Muhammad Sarwar's translation is one of the first English translations of the Qur'an published in the twentieth century. It was designed with the goal of making the meanings

of the Qur'an more accessible to English-speaking audiences, particularly Muslims living under British colonial rule and non-Muslims interested in Islam. Sarwar's translation is straightforward, accessible, and very literal, with the goal of remaining as true to the Arabic phrase as possible while also maintaining English intelligibility.

3.2.2.5 The Quran ,A New Translation (2004)

M. A. S. Abdel Haleem's "The Qur'an: A New Translation" (2004) is one of the most well regarded and contemporary English translations of the Qur'an. It is published by Oxford University Press and strives to portray the Qur'an's message in clear, fluent, and modern English while maintaining true to the original Arabic meaning. Abdel Haleem, an Egyptian-born researcher and professor of Islamic Studies at SOAS (University of London), uses his extensive linguistic and intellectual knowledge to create a translation that strikes a compromise between correctness and readability.

3.3 Data Collection

This study focuses on the rendering of words with morphological changes in five translations from two sources. The Qur'anic Arabic Corpus website offers seven parallel English translations of all verses in the Holy Qur'an, from Sahih International, Pickthall, Yusuf Ali, Shakir, Sarwar, Arberry, Al-Hilali, and Khan. The second source is Abdel Haleem's Holy Quran translation, which was personally investigated. Figure (I) illustrates a verse, followed by seven translations.

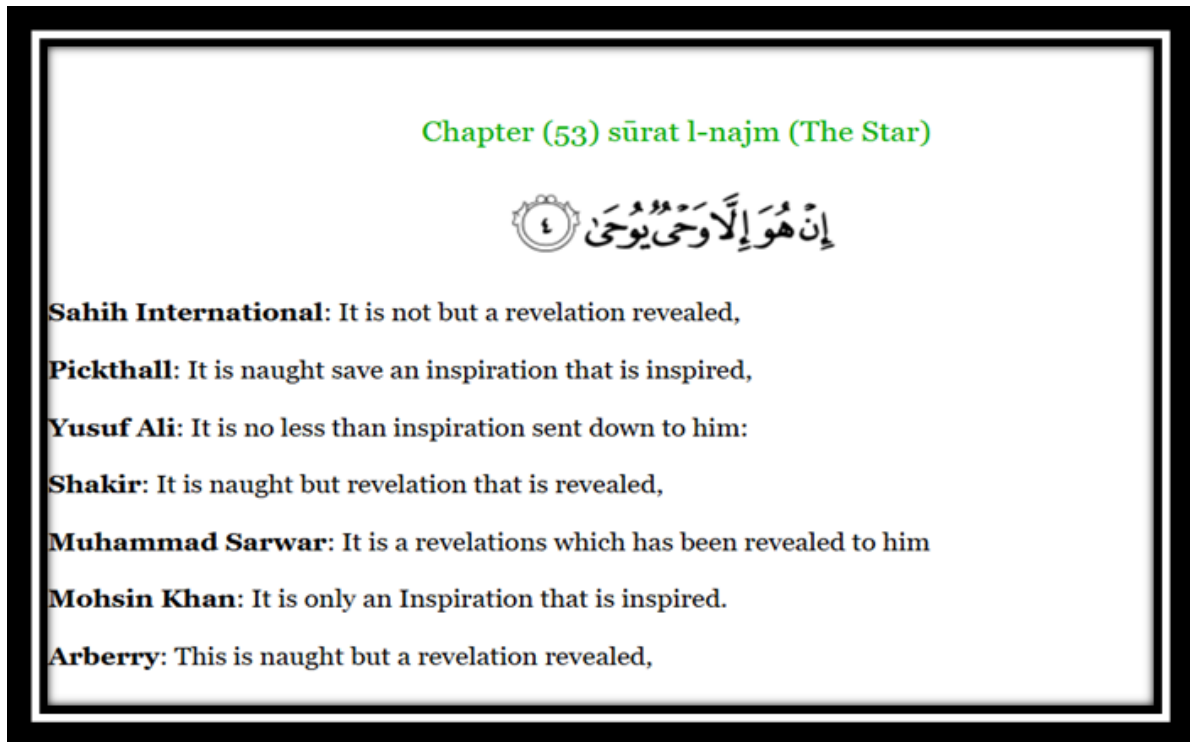


Figure I: A sample of a verse followed by seven translations of the Holy Qur'an

3.4 Data Analysis

This study used a qualitative descriptive technique, which comprises providing a systematic and detailed description of selected data gathered through appropriate sampling, data collection, analysis, comparison, and presentation. This method is especially useful when seeking to provide a comprehensive, brief explanation of a single occurrence (Sandelowski, 2000). The selected translations that contain morphological shifts are analysed by commenting on them in terms of accuracy, stylistics, and commitment to meaning, as well as highlighting the differences between these translations, in order to derive some conclusions about these translations and determine which of them was the most successful in translating morphological shifts in the Glorious Quran.

3.5 Procedures

1. Collecting relevant theoretical and empirical studies.
2. Identifying research topics and objectives.
3. Collecting English translations of Arabic Qur'anic texts with selected morphological alterations among five translations. The English equivalents of the morphological alterations in the words under consideration were presented in tables as interpreted by each translator.
4. Forming a conclusion.
5. Outlining recommendations for future research.
6. Indexing references using APA style.

CHAPTER FOUR

Finding and Discussion

4.0 Overview

This chapter focuses on answering the study's questions, which include:

- 1) How do the lexical choices of the five pairs of morphologically related verbs in the Holy Quran, namely, *نجا/أنجى*, *وصى/أوصى*, *نبا/أنبا*, *كرم/أكرم* and *فجر/تفجر* differ in three English translations?
- 2) To what extent could the selected English translations reflect the meaning of morphological shifts in the selected verbs based on the Quranic exegeses and Arabic-Arabic dictionaries?

4.1 Analysis of the Morphologically Related Pair

4.1.1 Lexical Choices in the English Translations of *كرم/أكرم*

According to Arabic-Arabic dictionaries such as *Lisān al-‘Arab* (Ibn Manzūr, n.d.) and *al-Mu‘jam al-Wasīṭ* (*Majma‘ al-Lughā al-‘Arabiyya*, 2004), the phrases *كرم/أكرم* are derived from the same root, *كُرِمَ*, which means "to be noble, generous, or of elevated status." The Holy Qur'an mentions *كرم* in two verses (see appendix 1 for full verses). Table (4.1) lists the English equivalents identified by the translations under examination.

Table 4.1: All occurrences of *كرم* in the Holy Qur'an with their translations

No.	(Chapter: verse)	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Al-Hilali & Khan
1	(17:62)	honoured	Honoured	hast honoured	hast honoured	have honoured
2	(17:70)	honoured	Honoured	have honoured	have honoured	have honoured

Table (4.1) demonstrates that there was consistency among the translators in rendering the term كرم into English. They all tended towards *honoured*, reflecting the connotation of treating someone with great respect. The term أكرم appears three times in the holy Quran in various passages, as seen in table (4.2) (see appendix 1 for full verses).

Table 4.2: All occurrences of أكرم in the Holy Quran with their translations .

No.	(Chapter : verse)	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Al-Hilali & Khan
1	(12:21)	Be kind	Look after him	Receive honourably	make comfortable	make comfortable
2	(89:15)	honors him	honoured	honoured	hath honoured	has honoured
3	(89:15)	honored me	honour	honouring	giving honour	giving honour

Table (4.2) shows that the word أكرم was rendered similarly in all five English translations. Pickthall chose various derivations of *honour* for each instance. Yusuf Ali and Al-Hilali & Khan also chose *honour* on two occasions, but chose the phrase *make comfortable* on the third. Similarly, Sarwar chose *honour* on two occasions but *be kind* on the third. In addition, Abdel Haleem selected *honour* twice and *looked after* in the third.

4.1.2 Accuracy of the English Equivalent

The terms كرم / أكرم have the same root, but the morphological change in the verb pattern causes a little variance in meaning. Qur'anic exegeses, such as Ibn Kathir (2009) and Al-Samarrai (n.d.), suggest that the term كرم refers to intensification or repetition. It refers to the act of greatly or repeatedly honouring someone, and is typically associated with status. In contrast, أكرم refers to a single act of honouring and is frequently

associated with festivities. As a result, the two words distinguish between a lifetime honour and one bestowed on a certain occasion.

Based on the English counterparts chosen by the translators in Tables (4) and (5) above, it appears that the slight difference in meaning was not caught in their translations. They rendered both terms with *honour*, which fails to communicate the significant subtleties in the meaning. The sole time Yusuf Ali and Al-Hilali & Khan used the word *make comfortable* was in a different context, reflecting the notion of hospitality rather than divine favour. Also, Abdel Haleem's lexical choice of *look after*, which means *take care of someone or something* according to the Cambridge English Dictionary, is interpretive yet highly successful in communicating the intended meaning. It might be argued that the derivation system in English is less rich than in Arabic, preventing numerous subtle meanings from being derived from the same root. The semantic qualities of كَرَمَ / أكرم cannot be mirrored by individual lexical items, hence both meanings are merged into a single word: *honour*. To address the morphological difference between English and Arabic, the translators may have indicated the inherent shades of meaning by employing an adverb like *significantly* before or after the word *honour*.

4.2 نجى\أنجى Analysis of the Morphologically Related Pair

4.2.1 Lexical Choices in the English Translations

According to Arabic-Arabic dictionaries like Lisān al-‘Arab (Ibn Manẓūr, n.d.) and al-Mu‘jam al-Wasīṭ (Majma‘ al-Lughā al-‘Arabiyya, 2004), the stem verb نجى is derived from the root نجى and meaning "to be saved, rescued, and delivered from destruction." The term نجى is mentioned in 10 verses of the holy Qur'an gathered from the corpus (see

appendix 1 for complete verses). Table 6 lists the English equivalents identified by the translations under examination.

Table 4.3: All occurrences of the word نَجَى in the holy Quran with their translation

No	Chapter: verse	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Hilali and Khan
1	(66:11)	rescue	save	deliver	save	save
2	(21:74)	save	saved	delivered him	saved him	saved him
3	(10:103)	save	save	save	deliver	save
4	(26:170)	save	saved	Saved him	delivered him	Saved him
5	(27:57)	save	saved	saved him	saved him	saved him
6	(29:15)	saved	saved	rescued him	saved him	saved him
7	(37:76)	rescued	saved	saved him	delivered him	rescued him
8	(23:28)	saved	delivered	saved us	saved us	saved us
9	(40:41)	salvation	salvation	deliverance	salvation	salvation
10	(54:34)	saved	saved	rescued	delivered	saved

Table (4.3) illustrates the lexical choices and variations in translating نَجَى, indicating how translators perceive the subtlety of "to be saved, rescued, or delivered from destruction". According to the subtle difference between نَجَى and أُنجَى in light of the semantic distinction identified by Al-Samarrai, نَجَى is best rendered as *save*, as it allows for gradual and extended deliverance. According to Arabic dictionaries, the word أُنجَى means "to rescue, and deliver." This word appears eight times across different verses. The English equivalents chosen by the translations under consideration are listed in Table (4.4).

Table 4.4: All occurrences of the word أنجى in the holy Quran with their translation

No	Chapter: verses	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Hilali and Khan
1	(2:50)	save	save	rescued	saved	saved
2	(7:141)	save	saved	deliver	rescued	rescued
3	(7:165)	saved	saved	rescued	rescued	rescued
4	(11:116)	saved	saved	saved	saved	saved
5	(10:22)	rescue	save	deliver	deliver	deliver
6	(20:80)	saved	rescued	delivered	delivered	delivered
7	(26:65)	brought	saved	saved	delivered	saved
8	(21:88)	saved	saved	saved	delivered	delivered

Each translator understands the word slightly differently, using English counterparts such as *saved*, *rescued*, and *delivered*. This emphasizes lexical variation in translating sophisticated Arabic verbs. أنجى is more accurately translated as *rescue*, reflecting the immediacy and suddenness inherent in the verb , which reflects sudden, decisive intervention , also strongly event-oriented and momentary.

4.2.2 Accuracy of the English Equivalent

Translators commonly translate the phrases أنجى and نجى as *deliver*, *save*, or *rescue* since they have the underlying meaning of saving someone from danger, injury, or destruction. In traditional Arabic, نجى refers to *being saved*, and it implies gradualness, occurring repeatedly and over long periods of time but أنجى, the causal version, denotes speed and immediacy in deliverance, and is used to describe rescue that occurs suddenly and without delay (Al-'Ourī, 2025). In English, the distinction between these meanings is collapsed into verbs like *save*, *rescue*, or *deliver*, because English does not always encode causative complexity. As a result, translators frequently select the closest equivalent that conveys the overall concept of salvation or rescue, even if particular

grammatical or semantic nuances in Arabic are lost. In other places, the translators chose the word *salvation* to render the meaning of *نِجَاة* as a noun, demonstrating how the translators deal with words based on context.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalent they selected is provided in Table (8) according to the Cambridge English Dictionary.

Table 4.5: The definition of the English equivalents selected by the three translators for the words *نجى* and *انجى*

Word	Definition
save	“keep safe or rescue (someone or something) from harm or danger.”
deliver	“to save someone from a painful or bad experience”
rescued	“save (someone) from a dangerous or distressing situation.”
salvation	preservation or deliverance from harm
brought	past and past participle of bring

The definitions showed that the English equivalents chosen by the translators reflect general semantic equivalence but fail to capture the qualitative distinctions encoded in *نَجَى* and *أُنْجَى*. The verb *save*, which was the most preferred equivalent for both terms, keeps the general meaning of protection from harm. However, it is broad and does not reflect any sense of gradualness or sudden rescue. The verbs *rescue* and *deliver* indicate a stronger sense of urgency, which makes it more semantically compatible with *أُنْجَى*. The translators, however, were inconsistent in using these words as they also appear as equivalents for *نَجَى*.

Pickthall, Yusuf Ali, Hilali & Khan, and Abdel Haleem rendered the meaning of both nouns *نجى* and *انجى* by utilizing the words "save," "deliver," and "rescued. In most cases, Pickthall translates the verb *انجى* as *save*, *deliver*, and the phrase *نجى* as *save*,

deliver, rescued. Without emphasizing the causal component of أنجى, Pickthall views both forms as salvific actions. However, the translations by Yusuf Ali, Abdel Haleem, Hilali, and Khan are more descriptive and sometimes try to capture subtleties. Yusuf Ali translates نجي as "save, deliver, and sometimes rescued," while أنجى as "save, deliver, and occasionally brought to safety." He sometimes uses a stronger or vivid English verb for أنجى, expressing the causative connotation of "to cause someone to be saved." The four translators attempt to portray the meaning according to the context, as opposed to Sarwar, who uses the word "brought," which is the past and past participle of "bring" according to the English lexicon and might be considered a mistranslation based on definitions and exegesis.

Hilali and Khan attempt for clarity, using "save, deliver, and rescued" with parenthetical clarifications and explanatory phrases to convey the meaning of both words نجي and أنجى. Hilali and Khan make the strongest endeavor to emphasize the causative function of أنجى through explanatory sentences. The best lexical choice for the word نجي according to the subtle difference in meaning is "save" which can imply ongoing or sustained rescue over time and semantically flexible enough to reflect process and duration. Whereas أنجى best lexical choice is "rescue" which best reflects sudden, decisive intervention.

According to Al-Samarrai(2007), the verb (نجى) is associated with deliberation and gradualness, whereas (أنجى) conveys swiftness and immediacy. نجي implies a process that requires time, while أنجى denotes deliverance that occurs instantaneously. An example of this distinction appears in Sūrat al-Baqarah (2:49) ﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءًا﴾ and Sūrat al-Baqarah (2:50) ﴿وَالْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ﴾. The period during which the

Israelites were in the sea was not equal to the period they spent under the domination of the family of Pharaoh; rather, the time spent in the sea was certainly shorter. Accordingly, the verb **أنجى** is used to express the brevity of that period, indicating an immediate act of deliverance, whereas **نجى** reflects a longer duration, involving deliberation and gradualness in the act of deliverance. The translators use the same lexical choice to render the meaning of the pair without paying attention to the subtle meaning difference.

4.3 Analysis of the Morphologically Related Pair فجر\تفجر

4.3.1 Lexical Choices in the English Translations

The word **تفجر** is derived from **فجر** which means exploded / detonated something: caused it to burst forth or erupt, according to Arabic- Arabic dictionary such as *Lisān al-‘Arab* (Ibn Manzūr, n.d.) and *al-Mu‘jam al-Wasīṭ* (*Majma‘ al-Lughā al-‘Arabiyya*, 2004). The base stem is **فجر** and belongs to the basic trilateral form indicating that the subject actively causes something to burst forth or erupt. The verb **تَفَجَّرَ** is derived from which describe an event that occurs spontaneously or from within, without explicit external agency , the word **تَفَجَّرَ** focuses on the phenomenon itself and its internal eruption.

The verb **فجر** mentioned in the quran in five verses that were collected from Qur’an corpus . The English equivalents selected by the translations under investigation are listed in Table (4.6).

Table 4.6: All occurrences of the word فَجْرَ in the holy quran and their translation.

No	Chapter:verse	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Hilali & Khan
1	(18:33)	flowing	Flow	gush forth	flow	gush forth
2	(36:34)	flow	Gush out	gush forth	gush forth	gush forth
3	(54:12)	burst forth	burst	gush forth	gush forth	gush forth
4	(82:3)	merged	Burst forth	poured forth	burst forth	burst forth
5	(76:6)	flows	Flows abundantly	gush forth	flow	gush forth

The table shows how translators understand the nuance of "gush forth," "burst forth," "poured forth," "flow," and "merged." According to the chosen Arabic dictionaries, the word تَفَجَّرَ meaning to spontaneously burst forth, emerge, or flow with power. This term appears three times in the same or separate verses; the English equivalents chosen by the versions under consideration are presented in Table (4.7).

Table 4.7: All occurrences of the word تَفَجَّرَ in the holy Quran with their translation

No	Chapter:verse	Sarwar	Abdel Haleem	Pickthall	Yusuf Ali	Hilali & Khan
1	(17:91)	flowing	Pour through	gush forth	gush forth	gush forth
2	(17:91)	flowing	Pour through	abundantly	abundant	abundantly
3	(76:6)	flows	Flows abundantly	gush forth	flow	gush forth

Each translator understands the term differently, using English equivalents such as "gush forth, flow, abundantly". This emphasises lexical variation in translating sophisticated Arabic verbs.

4.3.2 Accuracy of the English Equivalents

Translators frequently translate the phrases فجر and تفجّر as "gush forth, flow, and abundant," which typically depict physical motion. The words "فَجَرَ" and "تَفَجَّرَ" have different meanings and are translated differently in English. The Arabic lexicon defines فَجَرَ as a causative, transitive verb indicating that the subject actively causes something to burst forth or spill. English translations, such as Pickthall and Yusuf Ali's use of "burst forth," generally convey the physical action but do not always make the causative agent explicit, whereas Hilali and Khan frequently use phrasing like "caused to gush forth" to reflect the verb's agent-driven nature, which is more closely aligned with Quranic exegeses .

In contrast, تَفَجَّرَ refers to a self-initiated eruption. English equivalents for "gushed forth," as well as terms like "making it gush forth" and "causing it gush forth," accurately capture this spontaneous quality, reflecting both the morphological and semantic aspects of the original Arabic. Translations of تَفَجَّرَ reliably convey its self-occurring action. However, translations of فَجَرَ vary in how well they represent the causal nuance, emphasising a small but substantial difference between the two verbs in both form and meaning. Sarwar's use of "flow and merged" in rendering the word فجر is less expressive. According to the Cambridge Dictionary, "merged" means to combine or cause to combine to form a single entity, and the word فجر is a causative, transitive verb, indicating that the subject actively causes something to burst forth or gush. Using "merged" does not convey the meaning, so this can be considered a mistranslation.

To determine the accuracy of the translators' lexical selections, Table (4.8) provides the definition of the English equivalents they chose based on the Cambridge English Dictionary.

Table 4.8: The definition of the English equivalents they chose based on the Cambridge English Dictionary.

word	definition
Gush forth	to flow out quickly and in large amounts. It often describes a sudden and uncontrolled release of a liquid or an outpouring of emotions or words.
Burst forth	means to emerge suddenly and violently, often with great intensity or force. This phrase is commonly used to describe situations where something erupts or breaks out unexpectedly.
Flow	(of a fluid, gas, or electricity) move along or out steadily and continuously in a current or stream
Poured forth	Of liquid, to flow, stream, or gush forward or outward in great volume or at great speed
Abundant	existing or available in large quantities; plentiful
merged	combine or cause to combine to form a single entity

Al Tabari's review on Sūrah Al Infitar (82:3) and Sūrah Al Isrā' (17:91) suggests that the best lexical choices by the three translators are "burst forth and poured forth," which means the subject is the doer of the action. Using "gush forth and flow" is not recommended because it is less precise for causative فَجَّرَ and misses both force and causative nuance. In contrast, the term تَفَجَّرَ indicates spontaneous eruption or gushing, without an external agent. Therefore, the ideal lexical choice is "gush forth and burst forth," which best portrays self-initiated, violent eruption. Sarwar argues that using "Poured forth and flow" is weaker and lacks the sensation of fast, powerful, and spontaneous emergence, making it the least evocative translation of the term فَجَّرَ. Gush forth best captures تَفَجَّرَ, whereas burst forth works well for both, depending on context. Hilali, Khan, and Abdel Haleem are the most accurate in expressing both the morphological form and the semantic meaning, directly indicating causation for فَجَّرَ and spontaneity for تَفَجَّرَ. For example, فَجَّرَ is often read as "caused to gush forth", demonstrating the agent's action, whereas تَفَجَّرَ is rendered as "gushed forth", emphasising spontaneous eruption. Translators like Pickthall and Yusuf Ali typically

utilise literary phrases like "burst forth" or "flowed forth" to capture the imagery while leaving the causative or reflexive complexity unexplained. These vivid descriptions do not always specify whether the action is triggered by an agent (فَجَرَ) or occurs spontaneously (تَفَجَّرَ). Therefore, when evaluating accuracy in light of both dictionary definitions and Quranic exegeses, Hilali and Khan provide the most true interpretation of the pair.

Al-Samarrai (2007) distinguishes between **فجر** and **تفجر** in that the former denotes the deliberate initiation of the action through the direction and agency of an external actor, whereas the latter indicates the occurrence of an outburst in a gradual, self-generated manner, focusing on the result rather than on the agent. Thus, **فجر** denotes the act of causing an explosion through an external agency, implying intention, deliberateness, and control over the event. An example of this is found in Sūrat al-Qamar (54:12) (وَفَجَّرْنَا) (الأَرْضَ عِيُونًَا), where the act of bursting forth occurs through a direct divine action that is intentional and orderly. By contrast, the verb **تفجر** involves a subtle yet significant semantic difference that is crucial for meaning and interpretation. **تفجر** denotes the occurrence of an explosion or outburst from within itself, that is, the event develops autonomously rather than being the result of a direct external action, as illustrated in Sūrat al-Baqarah (2:60) (فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا).

4.4 Analysis of the Morphologically Related Pair **وصى\أوصى**

4.4.1 Lexical Choices in the English Translations

The verbs **وصى** and **أوصى** come from the same stem root **وصى**, which means "commanded someone and emphatically urged him to do what must be done." According to Arabic-Arabic dictionary, such as Lisān al-‘Arab (Ibn Manzūr, n.d.) and al-Mu‘jam al-Wasīṭ (Majma‘ al-Lugha al-‘Arabiyya, 2004). **وصى** is a derivative verb

with one additional letter based on the pattern *فعل*, which expresses intensity, emphasis, and repetition. *أوصى* is a derivative verb formed by adding the hamzah to the pattern *أفعل*, which generally signifies producing an action to occur or bringing it about from the doer to the receiver. The verb *وصى* is mentioned in the Quran in six passages, gathered from the Qur'an corpus and translated by Abdel Haleem.

Table 4.9: All occurrences of the word *وصى* in the Holy Quran

No	Chapter : verse	Sarwar	Pickthall	Yusuf Ali	Hilali&Khan	Abdel Haleem
1	(2:132)	legacy	enjoin	legacy	enjoined	commanded
2	(6:151)	command	command	command	commanded	commands
3	(6:152)	guide	commandeth	command	commands	commands
4	(6:153)	guide	ordained	command	ordained	commands
5	(31:14)	advised	enjoined	enjoined	enjoined	commanded
6	(46:15)	advised	commended	enjoined	enjoined	commanded

The table (4.9) presents lexical choices and variations in translating *وصى*, illustrating how translators perceive the nuance of "command, enjoined, advised, legacy, guide, and ordained". The verb "*أوصى*" According to the Arabic dictionaries used, it refers to informing or transmitting the will (the covenant, guidance, and order) without implying repetition or excessive emphasis. The verb *أوصى* is mentioned in the Quran in many forms. Table (4.10) shows the English counterparts of the seven times stated verb *أوصى* in the Quran.

Table 4.10: All occurrences of the word *أوصى* in the Holy Quran with their translation

No	Chapter : verse	Sarwar	Pickthall	Yusuf Ali	Hilali & Khan	Abdel Haleem
1	(4:11)	commandment	chargeth	directs	commands	commands
2	(4:12)	bequeathed	bequeathed	legacies and debts	bequeathed or debts	bequests or debts
3	(5:106)	bequests	bequest	bequests	bequests	bequest
4	(2:180)	bequeath	bequeath	bequest	bequest	bequest
5	(2:181)	the will	(the will)	bequest	bequest	bequest
6	(2:182)	testator	testator	testator	testator	testator
7	(19:31)	commanded	enjoined	enjoined	enjoined	commanded

The translators describe the meaning of the word *أوصى* as "commands, bequests, directs, the will, legacies and debts, testator, enjoined"

4.4.2 Accuracy of the English Equivalent

According to Arabic dictionaries like Lisan AL Arab and AL Waseet dictionary, the phrase *وصى* means "a command with emphasis and reinforcement" and the word *أوصى* means "He made a will and instructed another person regarding what ought to be done." The translators use several lexical choices to represent both words based on their context. The phrase *وصى* is an intransitive verb that conveys emphasis and repetition. The presence of the shaddah, which serves as a marker of intensification in Arabic, strengthens the expression in communicating duty.

The verb "*أوصى*" is a transitive verb that appears in the Qur'an in numerous forms, including the present tense "*يوصي*" and the noun form "*الوصية*." To determine the accuracy of the translators' lexical selections, Table (4.11) provides the meaning of the English equivalent they chose based on the Cambridge English Dictionary.

Table 4.11: The meaning of the English equivalent they chose based on the Cambridge English Dictionary

No	Word	Definition
1	command	1.give an authoritative order 2.dominant (a strategic position) from a superior height
2	enjoin	instruct or urge (someone) to do something
3	legacy	1. an amount of money or property left to someone in a will 2. the long-lasting impact of particular events, actions, etc. that took place in the past, or of a person's life
4	the will	1.the faculty by which a person decides on and initiates action 2.a legal document containing instructions as to what should be done with one's money and property after one's death
5	guide	show or indicate the way to (someone)
6	advised	behaving as someone, especially the speaker, would recommend; sensible; wise
7	ordained	order or decree (something) officially
8	bequeathed	leave (a personal estate or one's body) to a person or other beneficiary by a will
9	bequests	a legacy
10	directs	control the operations of; manage or govern
11	testator	a person who has made a will or given a legacy
12	debts	something, typically money, that is owed or due
13	chargeth	accuse (someone) of something, especially an offense under law

According to the Quranic exegeses and the Cambridge dictionary, Abdel Haleem's translation is the most expressive. He uses the word "command" to render the meaning of *وصى*, which is the best lexical choice that demonstrates the order is from dominant and from superior height. He also chooses words like "bequests and testator" to render the meaning of *أوصى* in order to demonstrate the difference in meaning according to the

morphological shift and the context itself. In a same vein, Pickthall, Yusuf Ali, and Hilali & Khan successfully convey the idea of the command by utilising phrases like "command, ordained, enjoin, bequest" and "chargeth, bequest, bequeathed." Sarwar chooses the word "advise and guide" to render the meaning of *وصى*, which is considered the weakest and least expressive lexical option according to exegeses and Cambridge dictionary study. Hilali & Khan and Abdel Haleem are the most expressive translations that reliably preserve the legal and exegetical sense using "enjoined, commanded, ordained" to translate *وصى*, which means to command powerfully and emphatically, respectively. The term "*أوصى*" translates to "make a will, bequeath, give a bequest," implying legal instructions. In contrast to Yusuf Ali and Pickthall, who may muddle the distinction between *وصى* and *أوصى* by translating both with similar verbs "enjoin, command, and bequests". Sarwar diminishes meanings and does not keep morphological variations, making his translation less expressive. For example, using the terms "advise" and "guide" softens the word *وصى*, diminishing the emphatic power meant by the shadda and which is connected to religious matters. Therefore, when considering accuracy in light of both dictionary definitions and Quranic exegeses, Hilali, Khan, and Abdel Haleem provide the most true interpretation of the pair.

The verb *وصى* emphasises and intensifies an instruction or command. The Qur'an employs *waṣā* in religious topics, but not *أوصى* in this context. In contrast, *أوصى* is commonly utilised in material affairs, like inheritance. The term *أوصى* comes in religious context only once, in Sūrat Maryam, (19:31). ﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ﴾. *أوصى* is associated with a material requirement, zakah, indicating that it carries stress and is closely linked to religious commands, in contrast to *أوصى*, which is associated with material things. In the cited verse, *أوصى* is utilised because the speaker was still a child and not required in either prayer or zakah, therefore the lighter version was used.

4.5 Analysis of the Morphologically Related Pair **نَبَأ\أَنْبَأ**

4.5.1 Lexical Choices in the English Translations

The word **نَبَأ** is a root stem from the word **أَنْبَأ**. According to Arabic-Arabic dictionary such as *Lisān al-‘Arab* (Ibn Manzūr, n.d.) and *Al-Mujam Al-Wasit* (Majma‘ al-Lugha al-‘Arabiyya, 2004), it means "A great and important piece of news that carries truth and certainty.", while **أَنْبَأ** has a broader meaning than **نَبَأ**. According to Hamlawi (1994), the pattern **فَعَّل**, including **نَبَّأ**, implies intensification, exaggeration, and sometimes causality. The pattern **أَفْعَلَ**, such as **أَنْبَأَ**, expresses causality and the action performed by the doer on the object. The verb **نَبَأَ** is mentioned in fifteen verses of the Quran, selected from the corpus and translated by Abdel Haleem.

Table (4.12) contains the English equivalents determined by the translations under examination.

Table 4.12: All occurrences of the word **نَبَأ in the Holy Quran with their translation**

No	Chapter : verse	Sarwar	Pickthall	Yusuf Ali	Hilali & Khan	Abdel Haleem
1	(18:13)	story	story	story	story	story
2	(66:3)	divulged	divulged	divulged	told	told
		told	told	told	told	told
3	(5:27)	the true story	truth	the truth of the story	the story	the story
4	(6:67)	prophecy	announcement	message	news	prophecy
5	(9:70)	the stories	the fame	the story	the story	the stories
6	(9:94)	told	told	informed	informed	told
7	(10:71)	the story	the story	the story	news	the story
8	(12:37)	tell	tell	reveal	inform	tell
9	(26:69)	story	the story	story	the story	the story
10	(27:22)	report	tidings	tidings	news	news
11	(28:3)	the story	the story	the story	news	the story
12	(38:88)	truthfulness	the truth	the truth	the truth	truth

No	Chapter : verse	Sarwar	Pickthall	Yusuf Ali	Hilali & Khan	Abdel Haleem
13	(49:6)	news	tidings	news	news	news
14	(78:2)	news	tidings	news	news	announcement
15	(7:175)	the story	the tale	the story	the story	the story

The verb نَبَأَ and the noun نَبَأ have different meanings, as shown in the table above. Translators use the words "tell, report, news, tidings, story, announcement, truth, tale, reveal, inform, divulged, told, frame, prophecy" to convey the meaning of both forms. According to Arabic dictionaries, the word أَنْبَأ means "to inform someone, make him aware or apprised of a matter, whether minor or significant." The verb أَنْبَأ is mentioned in the Quran in two verses. The English counterparts chosen by the translations under consideration are listed in Table (4.13).

Table 4.13: All occurrences of the word أَنْبَأ in the Holy Quran with their translation

No	Chapter : verse	Sarwar	Pickthall	Yusuf Ali	Hilali & Khan	Abdel Haleem
1	(2:33)	Tell	Inform	Tell	Inform	tell
2	(66:3)	informed	told	told	told	told

The translators render the word أَنْبَأ using "tell, inform" and their past tense "told, informed".

4.5.2 Accuracy of the English Equivalent

According to some Arabic dictionaries, the distinction between نَبَأ and أَنْبَأ is that نَبَأ is used to inform someone of vital news with confidence, and أَنْبَأ is used to inform of minor or significant news. According to Hamlawi (1994), the morphological difference between the pair is based on the patterns. The pattern indicates intensification, exaggeration, and occasionally causality. Whereas أَفْعَل implies causality and the action carried out by the doer on the thing. Thus, the meaning varies depending on the pattern utilised. The use of نَبَأ and النَبَأ as nouns differs from نَبَأ as a verb with (shadah). The

translators use "the story, tidings, news, truth, the tale, announcement, frame, message, and report" to render the meaning of the noun **نَبَأٌ**, and "tell, inform, and reveal, divulged" to render the verb **نَبَأَ**. In contrast, they employ the phrase "tell, inform" to convey the idea of **أُنْبَأَ**. To determine the accuracy of the translators' lexical selections, Table (4.14) provides the meaning of the English equivalent they chose based on the Cambridge English Dictionary.

Table 4.14: The meaning of the English equivalent they chose based on the Cambridge English Dictionary

Word	Definition
Tell	communicate information, facts, or news to someone in spoken or written words.
Inform	give (someone) facts or information; tell.
Reveal	make (previously unknown or secret information) known to others.
Story	an account of imaginary or real people and events told for entertainment.
Truth	the quality or state of being true.
Tidings	news; information.
Announcement	a public and typically formal statement about a fact, occurrence, or intention.
News	newly received or noteworthy information, especially about recent or important events.
tale	a fictitious or true narrative or story, especially one that is imaginatively recounted.
Report	a piece of information that is unsupported by firm evidence and that the speaker feels may or may not be true.
divulged	make known (private or sensitive information)
prophecy	a prediction
frame	1. a rigid structure that surrounds or encloses something such as a door or window. 2. a person's body with reference to its size or build.
message	a significant point or central theme, especially one that has political, social, or moral importance.

After reviewing Arabic dictionaries, Cambridge English dictionary, and Quranic exegeses, the best lexical choices to convey the meaning of the verb نَبَأ are "tidings , news," highlighting the significance of news and reflect the semantic depth of نَبَأ as employed by translators . In contrast to the use of the words like "tell , form " by Abdel Haleem, Pickthall, and Sarwar, which has a broad meaning and does not indicate importance or detailed information, and too general and fail to convey importance or consequence . Tell is semantically weak but not incorrect. Moreover words like "reveal, divulged," which are considered inaccurate in translating the word نَبَأ which is more appropriate for أَنْبَأ . In some verses the translators use words like "story , tale" and these words suggest narration or fiction and weaken the seriousness of نَبَأ . Similarly to the word " truth" which focuses on veracity not the act of informing. In addition to the word "frame" which is semantically unrelated to conveying information.

Most of them use the term "inform" to render the word أَنْبَأ, which is the best translation in terms of semantic purpose In contrast to "tell, told" which are regarded a weak translation, Pickthall's use of "frame, announce, story, tale" weaken his translation. According to Al-Samarrai (2007),the word (نَبَأ) entails a more comprehensive act of informing than (أَنْبَأ), since denotes conveying only a part rather than the whole. Accordingly, (الإنباء) is less extensive than (التنبيى). Thus the translator render the words without pay attention to the subtle difference in meaning.

CHAPTER FIVE

Conclusion and Recommendations

5.0 Introduction

The results of the study are summarized in this chapter in light of the literature review. It discusses the results of each question independently, offers recommendations, and outlines implications for translators.

5.1 Conclusion Related to Question Number One

The first question concerned the differences in the lexical choices of the five pairs of morphologically related verbs in the Holy Quran—*نجى/أنجى*, *وصى/أوصى*, *نبا/أنبا*, *كرم/أكرم*, and *تفجر/فجر*—across five English translations. The five translators typically interpret the meaning of the pairs in a similar manner, according to the research, and they utilize one English equivalent to donate the morphological pairs in the source text. Due to the manner in which they translate the pairs and the variations in meaning according to the exegeses and Arabic dictionaries, some translators have different lexical strengths and weaknesses. In particular, Al-Hilali and Khan employed parenthesis to explain the meaning. The study found that the difference between pairs is determined by the context and how it is understood, and that this is what translators have used to translate the pairs.

5.2 Conclusion Related to Question Number Two

The second issue centered on the extent to which translators were successful in rendering the root-related verbs into English. The word *أكرم* was translated with remarkable similarity in all five English translations for the pair *كرم/أكرم*. Pickthall used various meanings of "honour" for each instance. Yusuf Ali and Al-Hilali & Khan

both chose "honour" twice, but in the third instance, they used the term "make comfortable." In a similar vein, Sarwar used the word "honour" twice but the word "be kind" in the third. Besides Adel Haleem, who also selected "honour" twice and "look after" in the third. . . Since the terms *نجى* and *أنجى* have the common meaning of protecting someone from danger, harm, or destruction, the pair are frequently translated by *نجأنجى* translators as "deliver," "save," or "rescue." Without emphasizing the causative nuance of *أنجى*, Pickthall regards both forms as salvific acts. Conversely, Yusuf Ali, Abdel Haleem, and Hilali and Khan's translations are more expressive and occasionally attempt to capture subtleties. For instance, Yusuf Ali translates *نجى* as "save, deliver, and sometimes rescued" and *أنجى* as "save, deliver, and occasionally brought to safety." In contrast to Sarwar, who uses the term "brought" (the past and past participle of bring in the English dictionary, which might be seen as a mistranslation considering the definitions and the exegeses), the four translators attempt to convey the meaning in context. The strongest effort to emphasize the causative function of *أنجى* is made by Hilali & Khan, who use explanatory statements with some parenthetical explanations. In terms of *تفجر* English translations, Pickthall and Yusuf Ali, for example, usually use "burst forth," which captures the physical action but sometimes fails to specify the causative agent, while Hilali & Khan often employ language like "caused to gush forth," which more closely aligns with the Quranic exegeses by reflecting the agent-driven character of the verb. In contrast, the term *تَفَجَّرَ* describes a sudden or self-initiated eruption, making it a reflexive or inchoative verb. The least expressive translations, in Sarwar's opinion, are the ones that best capture the word *فجر*, which he used "poured forth and flow." Hilali and Khan and Abdel Haleem best reflect both the morphological form and the semantic meaning, explicitly indicating causation for *فَجَرَ* and spontaneity for *تَفَجَّرَ*. For instance *تَفَجَّرَ* is sometimes translated as "gushed

forth" to highlight the agent's role in spontaneous eruption, but فَجَرَ is frequently rendered as "caused to gush forth" to emphasize the agent's role. Although some translators, like Yusuf Ali and Pickthall, use literary phrases like "burst forth" or "flowed forth" to depict the imagery, they occasionally leave the causal or reflexive nuance implied. Although these are vivid, they don't always make it clear if the action is caused by an agent (فَجَرَ) or if it happens on its own (تَفَجَّرَ). As a result, Hilali and Khan's translation of the pair is the most accurate when judged by both dictionary definitions and Quranic exegesis. In addition, Abdel Haleem's translation of وصى is the most eloquent, using the word "command" to express the meaning of وصى and words like "bequests and testator" to express the meaning of أوصى, thus highlighting the distinction. In a similar manner, Pickthall, Yusuf Ali, and Hilali & Khan use words like "command, ordained, enjoin, bequest" to render the word وصى, which strongly emphasizes the emphasis in the command, and they also successfully render the meaning of أوصى by using "chargeth, bequeathed, bequest, and enjoined." Whereas Sarwar, who employs the terms "advise and guide" to convey the meaning of وصى, which, according to the exegesis and the Cambridge dictionary study, is the least expressive and least powerful lexical choice. Yusuf Ali, Khan, and Hilali were the finest at using "inform" to deliver نَبَأٌ. In contrast to the translations by Abdel Haleem, Pickthall, and Sarwar, which use words like "tell," which are often broad in meaning and don't convey importance or specific information, or words like "reveal, divulged," which are deemed inaccurate and mean to make known something private or secret. The majority of them translate the word أَنْبَأَ with "inform," which demonstrates that they make the same lexical choice for various patterns. Abdel Haleem's translation, which uses "told" to reflect the generality of the news, is the most expressive one. The translators' lack of understanding of the subtle changes in the holy

Quran's morphology resulted in some pairs being incorrectly translated or having more accurate translations than others.

5.3 Implications for Translators

The art of translation presents formidable obstacles, and translators struggle with the intricacies of religious, cultural, and intellectual literature. The challenges that translators encounter when interpreting the Holy Quran are highlighted in this study. The pairs in this study could not be properly translated by most translators. The translators must be familiar with the meanings of the morphologically related pairs in order to adequately convey the unique distinctions and select the most appropriate equivalents that truly represent the intended meanings. To do this, one may consult a variety of Arabic and English dictionaries to verify the meanings and uses of words in various situations, as well as numerous Qur'anic exegeses, which will aid the translator in getting the precise meaning. Furthermore, it's better if the translator employs parentheses to add supplementary information that will help the reader.

5.4 Recommendations

This study examined one lexical relationship device (morphological shifts) in five different translations of the Holy Qur'an (Muhammad Sarwar, Pickthall, Yusuf Ali, Abdel Haleem, Al-Hilali & Khan), in a specific text type (the Holy Qur'an), in one target language (English). Based on the results of this research, the researcher makes the following recommendations:

1. Although the Holy Qur'an has been translated into several languages, this work focuses primarily on English. Further study is advised on the translations of the Holy Qur'an into other languages, including Turkish, Urdu, Hindi, Hebrew, and others.

2. This investigation is confined to only five of the many English translations of the Holy Qur'an. We advise future academics to look at a few alternative translations.
3. This research examines the translation accuracy of only five pairs of Allah's names. In light of this, it is suggested that future researchers investigate some other pairs that were not examined in the current study.
4. More research on Holy Qur'anic translations, notably morphological changes, is encouraged for future academics because there are few studies on this subject.
5. This study focuses primarily on morphological changes inside the same verse and elsewhere in the Quran. There are, however, other lexical relationships of equal significance. Future studies should look into the use and interpretation of other lexical relationships, including polysemy, hyponymy, hypernymy, homonymy, and so on.

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