

**Difficulties of Translating Al-Mushākalah
(Homonymy) in the Holy Qur'an: A Comparative
Analytical Study**

صعوبات ترجمة المشاكلة في القرآن الكريم: دراسة مقارنة تحليلية

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Department of English Language and Literature

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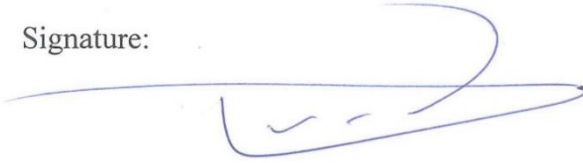
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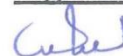
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Dedication

This work is dedicated to the memory of my inspiring Professor, Wajih Abderrahman [May his soul rest in peace], the member of the review committee for the Translation of the Noble Qur'an at King Fahd Complex for the Printing of the Holy Qur'an, in Madinah - Saudi Arabia.

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List of Abbreviations

1. PBUH: Peace Be Upon Him
2. SL: Source Language
3. TL: Target Language
4. ST: Source Text
5. TT: Target Text

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Abstract

This study aims to highlight the difficulties of translating Al-Mushākalah in the Holy Qur'an into English by selecting 9 pairs that involve this phenomenon. It examines the accuracy of rendering these expressions in five well-known translations of the Holy Qur'an, namely: Sahih International (1997), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Shakir (1987), based on six famous exegeses of the Holy Qur'an, namely: Ibn Kathir (2009), Al-Sabouni (2004), Al-Saadi (2002), Al-Qurtubi (1997), Ibnu'Asyur (1997), and Al-Zamakhshari (1966). The English equivalents selected by the translators were looked up in Collins English Dictionary to check their compatibility with the interpretations given in the exegeses. The study found that the translators were inaccurate in rendering the majority of the homonymous pairs under study. The translation of Al-Hilali and Khan was the most successful in achieving the intended meaning, followed by Yusuf Ali's. Shakir and Abdel-Haleem had almost the same level of accuracy and Sahih International translation was the least compatible with the interpretation in the exegeses.

Keywords: Al-Mushākalah; Homonymy; Translation; Holy Qur'an.

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إشراف: د. ليندا سليمان العباس

الملخص

تحررت هذه الدراسة صعوبات ترجمة المشاكلة في القرآن الكريم إلى اللغة الإنجليزية من خلال اختيار تسعة أمثلة تحتوي على ظاهرة المشاكلة في القرآن وذلك لفحص دقة ترجماتها في خمسة ترجمات معروفة للقرآن الكريم وهي: صحيح إنترناشونال (1997)، يوسف علي (1982)، محمد عبدالحليم (2005)، تقي الدين الهلالي ومحسن خان (2018)، شاكِر (1987)، وذلك بالاستناد إلى ستة تفاسير مشهورة للقرآن الكريم وهي: ابن كثير (2009)، الصابوني (2004)، السعدي (2002)، القرطبي (1997)، ابن عاشور (1997)، الزمخشري (1966). وتم البحث عن الكلمات المكافئة الإنجليزية التي اختارها المترجمون في قاموس كولينز الإنجليزي للتحقق من توافقها مع المعاني الواردة في التفسيرات. وخلصت الدراسة إلى أن المترجمين الخمسة لم يتمكنوا من تحقيق الدقة المطلوبة في ترجمة معظم الأمثلة موضع الدراسة. وتبين بأن ترجمة الهلالي وخان الأكثر تحقيقاً للمعنى المراد، تلتها ترجمة يوسف علي. أما ترجمات شاكِر وعبد الحليم فحققت نفس مستوى الدقة تقريباً، وقد كانت ترجمة صحيح إنترناشونال الأقل جودة من بين الترجمات موضع الدراسة.

الكلمات المفتاحية: المشاكلة؛ الجناس؛ الترجمة؛ القرآن الكريم.

CHAPTER ONE

Introduction

1.0 Introduction

This chapter commences with the background of the study, followed by the statement of the problem, objectives, and questions of the study. It also sheds light on the significance of the study and its limitations. Finally, it ends with the definition of terms.

1.1 Background of the Study

There is no doubt that translation is one of the most important means of achieving communication between different cultures and exchanging human and life experiences among people. This importance increases when it comes to translating religious books such as the Holy Qur'an. It is the miracle that was revealed to Prophet Muhammad [PBUH] for all people and most of the Islamic laws are based on it. Therefore, Muslims all over the world, no matter what language they speak, must read the Qur'anic texts and understand their meanings. For this reason, translating the Holy Qur'an into foreign languages is considered an important step for non-Arabic speakers to learn about the Islamic rules and have a deeper knowledge about the Islamic religion.

The Holy Qur'an is known for its eloquence and the high use of rhetorical devices among which is homonyms. Homonymy refers to a "semantic term used for lexical items that are identical in spelling and pronunciation but have

different meanings" (Yule, 2006, p.143). These expressions may result in what is known as homonymic clash which refers to the ambiguity arising from the different interpretations of homonyms (Fromkin et al., 2003). Consequently, translators may face difficulties in rendering homonyms into another language or even mistakenly translate them into the most common meaning in the target language, moving away from the intended message in the Holy Qur'an.

A homonymy-based semantic rhetorical device that is used in the Holy Qur'an is Al-Mushākah. It is defined as "delivering a certain meaning with a word that is not typically used for it to make the argument stronger and attract the attention of the reader" (Ibrahim, 2008, p.3). The identity of the two words in Al-Mushākah urges readers to reread the verse in order to resolve the ambiguity. This, in turn, delivers a lasting impact in the mind of the readers.

The following is an example of Al-Mushākah in the Qur'an:

{الله يستهزئ بهم ويمدّهم في طغيانهم يعمهون} سورة البقرة، الآية 15.

{Allah **mocks** them and prolongs them in their transgression [while] they wander blindly} Al-Baqara, verse 15. (Sahih International, 1997).

The verse includes a verb يستهزئ with a meaning that differs from the common use. It occurred in the same context with a term that resembles it in the previous verse:

{وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلوا إلى شياطينهم قالوا إنا معكم إنما نحن مستهزءون} سورة البقرة، الآية 14.

{And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers} Al-Baqara, verse 14. (Sahih International, 1997).

Understanding the meaning of the words that involve Al-Mushākahlah is crucial in order not to attribute inappropriate qualities to Almighty Allah. There is no believer who can refer mockery to Allah as the literal meaning indicates. The verb *mock* in this context means *punish the disbelievers for their mockery* (Al-Sabouni, 2004).

1.2 Statement of the Problem

Translators face many cultural and lexical problems when translating the Holy Qur'an as many words involve ambiguous meanings, and sometimes there are no equivalents for the Qur'anic words in other languages. These problems are embedded in the process of rendering the Qur'anic text to the extent that at some stage, translators conclude that it is untranslatable. It is noticeable that different translations produce different effects on readers with varying degrees of understanding the Qur'anic message in general and the understanding of homonyms in particular.

The Holy Qur'an is rich with rhetorical devices among which is Al-Mushākahlah. The holiness and beauty of it makes rendering these words problematic and challenging. The difficulties arise when the translator fails to understand the slight differences in meaning of words that involve Al-Mushākahlah and may render them into the most common equivalent in the

target language. This, in turn, may impede the proper understanding of the meaning conveyed by the Qur'anic verses, and therefore, consulting major Qur'an exegeses becomes necessary.

1.3 Objectives of the Study

This study aimed to :

1. Compare and contrast the rendering of 9 verses including Al-Mushākah in five well-known English translations of the Holy Qur'an, namely, Sahih International (1997), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Shakir (1987).
2. Analyze the meaning of the selected verses including Al-Mushākah based on the Qur'anic exegeses in order to determine the translation that best provided the closest English equivalent to the words under study.

1.4 Questions of the Study

The current study aimed to answer the following questions:

1. How do the translations of the Holy Qur'an of Sahih International (1997), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Shakir (1987) differ in their rendering of the selected verses including Al-Mushākah into English?
2. Based on the Qur'anic exegeses, how successful were the translators in selecting the closest English equivalents to the verses under study?

1.5 Significance of the Study

Many non-Arab people, Muslims and non-Muslims, around the world are learning the Qur'an through its English translations. This imposes that any translation of this book must be accurate to avoid any misunderstanding of the messages it delivers. Among the areas that may be challenging for translators to provide a proper rendering of the Qur'an is Al-Mushākah. Despite the fact that the problems of translating homonyms have been thoroughly investigated, not much research has so far been devoted to Al-Mushākah to the best of the researcher's knowledge, more specifically, the words that seemingly attribute human characteristics to Allah. This phenomenon may be even more problematic since the translators may be unaware of the other meanings that the word carries, because of the ambiguity of the meaning of some words in the Holy Qur'an. Therefore, this study fills this gap as it investigates the rendering of verses including Al-Mushākah in five well-known English translations of the Holy Qur'an.

1.6 Limitations of the Study

This study has three limitations. First, although there are many lexical relations that may be challenging for translators because of its ambiguous meaning such as synonymy, antonym, metonymy, etc., this study deals mainly with homonymy, and more specifically Al-Mushākah. Second, there are many English translations that are popular in the world, but the study is limited to

five, namely: Sahih International (1997), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Shakir (1987). Third, for time constraint, the study investigates only the homonymous words that seemingly attribute human characteristics to Allah.

1.7 Definition of Terms

1- **Translation:** “rendering the meaning of the text into another language in the way that the author intended the text”. (Newmark, 1988, p.5).

2- **Homonymy:** “a term used in semantic analysis to refer to lexical items which have the same form but differ in meaning”. (Crystal, 2008, p.231).

3- **Al-Mushākah:** “Delivering a certain meaning with a word that is not typically used for it to make the argument stronger and attract the attention of the reader”. (Ibrahim, 2008, p.3).

CHAPTER TWO

Literature Review

2.0 Introduction

This chapter includes an overview of the translation and the translation of the Holy Qur'an in addition to brief account on homonymy in English and Arabic with much focus on the phenomenon of Al-Mushākah. The empirical side of this chapter covers some studies that dealt with translating homonymy in the Holy Qur'an.

2.1 Review of Theoretical Literature

2.1.1 Translation

People belonging to different nations and cultures have always looked for common ways of communication among each other. Translation has served as a tool through which dialogues are made understandable between different languages. Without translation, the process of communication between those who speak different languages would not have succeeded, and each nation would not have benefited from the sciences and arts of other nations. Thus, translation plays the role of a cultural mediator which facilitates communication and between different cultures and countries.

Newmark (1988) defines translation as transferring the meaning of a text into another language in the manner intended by the author of the original text. Similarly, Catford (1965) states that translation is replacing the textual material

in the source language with an equivalent textual material in the target language. Venuti (1995) as well views translation as the presentation of language using a series of signifiers in the target language to give an exact meaning.

Translation is not only the transfer of a text from a source language to a target language, but rather it is a civilized transfer of the source text from one civilization to another civilization or from one cultural pattern to another cultural pattern (Fedouh, 2009). In this case, it is assumed that translation is a cultural transfer and not merely replacing a word with a word or an expression with an expression from the source language to the target language.

The concept of equivalence has always been of particular concern in the discipline of translation studies. It is viewed as replicating the same situation in the original but different wording is used (Vinay and Darbelnet, 1995). Agliz (2015) stresses that translators must observe equivalence at the level of word, sentence and text, and considers that equivalence at the level of word and grammar is the main problem that the translator faces when translating religious texts.

Nida (1964) maintains that equivalence is divided into two basic types: (1) formal equivalence and (2) dynamic equivalence. In formal equivalence, he argues that the TT is very similar to the ST in both form and content while in dynamic equivalence the ST message is conveyed in the TT as naturally as

possible. However, Newmark (1988) replaces Nida's terms of formal and dynamic equivalence with semantic and communicative translation respectively. He proposes that semantic translation focuses on meaning whereas communicative translation on effect. In other words, semantic translation is biased to ST and tries to retain its characteristics as much as possible. On the other hand, communicative translation tries to meet the needs of the addressees by making the text more direct and easier to read.

Similarly, Baker (1992) argues there are many linguistic and cultural factors that influence equivalence. She proposes different kinds of equivalence, including grammatical, textual and pragmatic equivalence. Grammatical equivalence refers to the diversity of grammatical categories across languages that may significantly change the way the message is carried across. This may lead the translator to add or delete information in the TT when there is lack of specific grammatical categories. Textual equivalence refers to equivalence in terms of cohesion and information. The feature of texture is necessary for the translator since it improves their comprehension of the ST and helps them encode a cohesive and coherent text in the TL. Pragmatic equivalence deals mainly with implicature where the focus is not on what is explicitly said but what is implied in a given context. The role of the translator is to produce the intended message of the SL to become accessible and comprehensible to the target audience.

Al-Nadawi (1997) states that the importance of translation in human civilizations has a nascent history and genuine glory; it was the carrier of the heavenly religions and the divine laws to different nations, In the Arab Islamic culture, and the importance of translation increased when Islam emerged as a global message not limited to Arabs. There was a need to spread the messages of the Qur'an to all nations of different languages. Therefore, the Holy Qur'an was translated into many languages, the most important of which is English that represents today's lingua franca in this multilingual world. However, Muslim scholars agree that any translation of the Quran can be only an approximate interpretation that allows non-Arabic speakers to understand the original text. The next section discusses the translation of the Quran and the difficulties it poses to translators.

2.1.2 Translation of the Holy Qur'an

Despite all what is said about the impossibility of translating the Qur'an, rendering its meanings into the languages of non-Arabic speaking people is a necessity. Khaleel (2005) emphasizes that due to the increase in Muslim societies in English-speaking countries and greater academic interest in Islam, there has been an increase in English translations of the Holy Qur'an in recent years.

Some scholars stressed the impossibility of translating the Qur'an in a literal way as it cannot absorb all the connotations of Arabic words, nor include all

the purposes learned from the Qur'anic text (Zarkani, 1945). Therefore, translators choose equivalents that express the original word as much as possible. Some Quranic words have more than one meaning and the translators must understand the correct interpretation in each context. Mahadi (2012) recommends that translators read interpretations of the Holy Qur'an before they start translating. They must have a near-complete understanding of the meaning behind religious terms with the help of exegeses (Sirriyya, 2015).

The Arabic-English translation process is faced with linguistic, rhetorical and cultural barriers that lead to severe losses, especially when dealing with a sacred text such as the Qur'an (As-Safi, 2011). Some Arabic Islamic items lack equivalents in English which obliges the translators to use the communicative approach. For example, many translators agree that the best translation of the word *زكاة* is "alms giving" although it delivers only part of the meaning. This stresses that any translation of the Holy Qur'an is "bound to be little more than an approximation of the source language text" (Al-Malik, 1995, p. 3).

The eloquence of the Arabic language, the language of the Quran, is so strong and distinctive, that any translated version of it would be a poor copy of the radiant splendor (Shakir, 1999). There are many stylistic devices such as metaphor, irony, polysemy, metonymy, simile, synonymy and homonymy that are extensively used in the Quran and should not be ignored by translators.

This study is concerned basically with homonymy and therefore, it is discussed separately in the following section.

2.1.3 Homonymy in English

The word homonymy comes from the conjunction of the Greek word 'homo' (same) and the suffix 'onyms' (name) and it refers to two or more distinct concepts sharing the same name (Lobner, 2002). Crystal (2008) defines homonymy as a term used in semantic analysis to refer to lexical items which have the same form but differ in meaning. Similarly, Fromkin & Rodman (1988, p. 122) states that homonyms are “two or more words with identical phonological forms, but with different meanings.” For Palmer (1970, p. 101), homonymy represents a case in which “there are several words with the same shape”.

Homonyms can be classified into two types: complete homonyms and partial homonyms. The first type represents words that have the same pronunciation and the same spelling such as *bank* (side of a river) and *bank* (financial institution) (Lyons, 1982). The second type, partial homonymy, includes homophony where two words are spelled differently but pronounced alike such as *meet* and *meat* and homography, where two words are pronounced differently but spelled alike such as *minute* (time unit) and *minute* (small) (Crystal, 2003).

Using homonymy may not allow the reader to identify the intended meaning of discourse which results in lexical ambiguity (Carter, 1997). A word or phrase is ambiguous if it has more than one meaning and can be interpreted in more than one way (Fromkin & Rodman, 1988). Ambiguity is the most immediate entailment of using homonymy.

2.1.4 Homonymy in Arabic

Homonymy is defined as a word or a sentence that has one articulation (or form) and more than one meaning (Al-Khuli, 2001). For example, the word سن has one articulation and two meanings *age* and *tooth*. Homonymy is a controversial issue among Arab linguists. On the one hand, some linguists, such as Ibn Dorstoya, deny the existence of this phenomenon and claim that only one of its meanings is real (physical) and the rest are metaphorical. For instance, the word وجد has several meanings like *to find*, *anger*, *to love*, etc. On the other hand, other linguists, like Al Kheleel bin Ahmed, Sibawayh agree on its existence in the Arabic language (Abu Humeid & Altai, 2010).

One of the phenomena that are based on homonymy is Al-Mushākalah. It is a rhetorical device that is used in the Holy Qur'an involving the use of the word with a meaning that differs from the common one as it occurred in the same context with a term that resembles it (Shittu, 2016).

Ibrahim (2008) divided Al-Mushākalah into two types as follows:

- 1- Verbal:** it appears in the pronunciation or vocabulary, and it occurs realistically, for example:

{وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا} سورة الشورى، الآية 40.

{The recompense for an **evil** is an **evil** like thereof} Al-shoura, verse 40. (Al-Hilali & Khan, 2018).

Here, the penalty is a right that cannot be described as evil for the one who commits a sin, but it is called evil (سيئة) because it is associated with the first word evil (سيئة) in the same sentence (Ibn Kathir, 2009).

- 2- Mental:** it understood with the mind and its meaning is realized. For example:

{صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ} سورة البقرة، الآية 138.

{ **(Our religion is) the Baptism** of Allah: And who can **baptize** better than Allah? And it is He Whom we worship} Al-Baqara, verse 138 (Yusuf Ali, 1982).

It was mentioned in the Qur'an exegeses that the Christians used to dip their children in yellow water, which they called baptism and claim that it was purification for them, so the verse mentioned the baptism of faith, which is the true cleansing purification (Al-Qurtobi, 1997).

2.2 Empirical Literature on the Translation of Homonyms

This section includes previous studies on the translation of homonyms in the Holy Qur'an and stresses how this study is different by its aim and procedures.

The problematic issues in translating the Holy Qur'an have attracted the attention of linguists and translation theorists alike over the years.

Dastjerdi & Zamani (2009) examined the translations of some homonymous words in the Holy Qur'an by referring to their meaning in two books specialized in Qur'anic terms. The study focused on examining the accuracy of translations of the words *سما*, *دعا*, *فتح*, *صلاة* and *شهيد* in five English translations of the Holy Qur'an, namely: Shakir (1985), Yusuf Ali (1990), Pickthall (1990), Al-Hilali & Khan (1995), and Saffarzadeh (2001). The study concluded that Al-Hilali & Khan and Saffarzadeh were more successful in translating these homonymous words.

Similarly, Abedelrazq, Yasmeeen (2014) examined the accuracy of translating 16 homonymous pairs of the Holy Qur'an in four English translations: Yusuf Ali, Pickthall, Arberry, and Al-Hilali & Khan based on four Qur'anic interpretations are Ibn Kathir, Al-Tabari, Al-Suyuti, and Al-Sabouni. The study concluded that the translators failed in most cases to achieve the intended meaning, except for Al-Hilali & Khan's translation which was more accurate in translating the homonymous pairs in many cases.

Shittu (2016) investigated the translation of Al-Mushākah in the Holy Qur'an into the Yoruba language. A number of verses that contain the phenomenon of Al-Mushākah were selected and their translations into the Yoruba language were examined. Those translations were analyzed and evaluated to prove how close or far from the intended meaning in the Holy Qur'an. The study found that the translators in most cases selected the primary meaning of the words under study and the secondary meaning, which conforms to the intended message of the Qur'an was neglected.

Likewise, Al-Thamery, Adel and Al-Salihi, Ali (2017) examined the accuracy of the translations of some of the homonymous verbs in the Holy Qur'an in three well-known translations, namely, Yusuf Ali, Pickthall, and Arberry based on Al-Tabari's interpretation. The selected translations are examined according to Jackendoff's Conceptual Structures Model to verify that the conceptual structures of the translated texts (TT) correspond to the conceptual structures of the source texts (ST). The study concluded that not all conceptual structures of translated texts (TT) fully correspond to the conceptual structure of source texts (ST).

Abbas, Rahimlou and Mahmoud, Tayyeb (2019) tried to find out the functions that can be used to reveal the phenomenon of Al-Mushākah to understand the meanings of the Holy Qur'an more accurately. The study concluded that the apparent meanings of the words are not sufficient to understand the intended

meaning and in order not to fall into the interpretational errors of the Holy Qur'an, they must reveal the motives for choosing those words. Their functions are represented in revealing an ironic tone in the text and providing an eloquent interpretation on the basis of homonymy.

Although there is a multitude of studies that investigated the translation of homonyms in the Holy Quran, this study is different in that it focuses on the homonymous words that seemingly attribute human characteristics to Allah. It compares the rendering of nine pairs in 5 translations to determine the most successful in terms of the lexical choices that correspond to the interpretation provided by the exegeses.

CHAPTER THREE

Methodology

3.0 Introduction

This chapter describes the method employed in this study. The researcher lists the selected verses for investigation which include homonymous words. The chapter includes a brief account on the translations of the Holy Qur'an compared in the study, and the reasons for their selection. It further describes the data collection tools, data Analysis and procedures. The Qur'anic exegeses referred to are also identified.

3.1 Sample of the study

This study focuses mainly on the translation of selected expressions that involve the phenomenon of Al-Mushākah in the Holy Qur'an into English. It mainly comprises all occurrences that seemingly attribute human characteristics to Allah. In order to make sure that the collected data represent the phenomenon of Al-Mushākah, and to provide the correct interpretations of the homonymous words under study, the researcher consulted three academic scholars specialized in Qur'an sciences. Some verses were excluded upon their comments that they do not represent clear examples on Al-Mushākah. Table (1) includes the final list of verses investigated in this study. The words that represent a case of Al-Mushākah are underlined.

Table 1. List of the investigated verses that include Al-Mushākahlah

| No. | Verse | Chapter | Verse No. |
|-----|---|----------|-----------|
| 01 | وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ (14) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (15). | الشورى | 14-15 |
| 02 | <u>صِبْغَةَ</u> اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ <u>صِبْغَةً</u> وَنَحْنُ لَهُ عَابِدُونَ. | البقرة | 138 |
| 03 | وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. | ال عمران | 54 |
| 04 | إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا. | النساء | 142 |
| 05 | وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. | المائدة | 116 |
| 06 | الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ. | التوبة | 67 |
| 07 | الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ. | التوبة | 79 |
| 08 | إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يُؤْتِيهِ أَجْرًا عَظِيمًا. | الفتح | 10 |
| 09 | إِنَّهُمْ يَكِيدُونَ كَيْدًا (15) وَأَكِيدُ كَيْدًا (16). | الطارق | 15-16 |

3.2 Instruments of the Study

For the purpose of this study, the renderings of the verses under investigation are collected for contrastive evaluation from five well-known English translations. A brief account is given on each translation with the features that distinguish them from other translations. In addition, the consulted exegeses are also discussed.

3.2.1 Examined English Translations of the Holy Quran

The following is a brief on the translations compared in this study. These translations are selected because they are popular in the Muslim World in addition to the fact that the translators belong to different linguistic, and cultural backgrounds (Al-Saadawi, 2018).

3.2.1.1 Sahih International (1997)

A translation by a team of three American women who converted to Islam. The women are Aminah Assami, Amatullah J. Bantley, and Mary M. Kennedy who translated the meanings of the Qur'an. It is considered a modern, accurate and simple translation (Al-Jabri, 2012). The first edition of Sahih International was published in 1997 (Al-Saadawi, 2018).

3.2.1.2 The Meaning of the Glorious Koran by Yusuf Ali (1982)

A translation made by Abdullah Yusuf Ali from Lahore. This translation was first published in 1934 and then several editions were issued until the Kingdom of Saudi Arabia took over printing it. It is spread among Muslims on a large scale (Al-Nadawi, 1997) and has a strong and rhyming language (Al-Jabri,

2012). However, some of the explanations were questionable and tainted with Sufism interpretations but were corrected later (Abderrahman, 2001).

3.2.1.3 The Qur'an, A New Translation by Abdel-Halim (2005)

A translation by Dr. Mohamed Abdel Halim that was first published in 2004 (Al-Jabri, 2012). This translation is distinguished for its modern language and easy style without using old words with ambiguous meanings (Kolkailah, 2010).

3.2.1.4 The Noble Qur'an in the English Language by Al-Hilali and Khan (2018)

A translation made by Dr. Taqi al-Din al-Hilali and Dr. Muhammad Mohsin Khan, its first edition was published in 1974 (Al-Saadawi, 2018). This translation is based on the interpretations of al-Tabari and Ibn Kathir. Its language is good and the Kingdom of Saudi Arabia took over printing it after making some modifications to it (Al-Nadawi, 1997).

3.2.1.5 The Holy Koran [Qur'an] by Shakir (1987)

A translation that appeared for the first time in America in 1983, attributed to an unknown person named Muhammad Habib Shakir. It provides a strong rhetorical translation of the Qur'an, and it pays great attention to linguistic phenomena in the Qur'an, such as homonymy, paronomasia, pun and others (Al-Saadawi, 2018).

3.2.2 Exegeses Used in the Analysis

To determine the accuracy of the meaning of the expressions under investigation, six Qur'anic exegeses were consulted.

3.2.2.1 Ibn Kathir Exegesis (2009)

It was authored by Imam Al-Hafiz Imad Al-Din Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basrawi Al-Dimashqi. The book is entitled "Tafsīr al-Qur'ān al-'Azīm" and it is one of the most famous Islamic books specialized in the science of the interpretation of the Noble Qur'an. It combines interpretation and narratives. It also focused on the Arabic language and its sciences, and focused on the reasons for the revelation of the verses. It also includes jurisprudential judgments, and focuses on the hadiths of the Prophet Muhammad [PBUH] (Al-Saadawi, 2018).

3.2.2.2 Al-Saboni Exegesis (2004)

Written by Muhammad Ali Al-Sabouni, the book is entitled "Safwat Al-Tafasir". It is an interpretation of the Qur'anic verses, and a statement of their meanings and connotations. Its author relied on the most important sources for the interpretation of the Holy Qur'an taken from the most reliable books of interpretation of the ancient imams, and he also mentions the sayings of the late ones. It is useful, interested in interpreting the linguistic meanings and the jurisprudential judgments contained in the verses, clarifying the rhetorical methods in the Qur'anic verses and the metaphors they include in an easy-to-understand manner (Al-Saadawi, 2018).

3.2.2.3 Al-Saadi Exegesis (2002)

Authored by Abdul Rahman bin Nasser bin Abdullah Al-Saadi, the book is entitled "Taseer Al-Karim Al-Rahman fi Tafsir Kalam Al-Mannan". This interpretation is distinguished by its Sunni belief, especially with regard to the interpretation of Attributes and Names. It also uses easy words that enable the reader to understand the meanings of the Qur'an without difficulty. It also gives brief explanations without digression or large increase (Al-Saadawi, 2018).

3.2.2.4 Al-Qurtubi Exegesis (1997)

Authored by Imam Abu Abdullah Muhammad bin Ahmed Al-Ansari Al-Qurtubi, the book is entitled "al-Jāmi' li-aḥkām al-Qur'ān" and it is a comprehensive interpretation of all the verses of the Qur'an. The book is one of the best books of interpretation that focuses on the verses that contain jurisprudential judgments. Al-Qurtubi often resorts to language, and frequently cites Arab poetry (Al-Saadawi, 2018).

3.2.2.5 Ibnu'Asyur Exegesis (1997)

Authored by Sheikh Muhammad bin Al-Taher bin Ashour, the book is entitled "Tafsir Altahrir Wa Al-Tanwir", the author presents his innovative and reformist view of the books of interpretation. He was interested in the rhetorical aspects of the Holy Qur'an, and did not rely entirely on previous interpretations, but rather presented his own interpretation and modernizing vision. It is an important reference for many scholars interested in the interpretation of the Noble Qur'an (Al-Saadawi, 2018).

3.2.2.6 Al-Zamakhshari Exegesis (1966)

It was authored by the linguist, Sheikh of the Mu'tazila Abu al-Qasim Mahmoud bin Omar bin Omar Al-Khwarizmi. The book is entitled "al-Kasshāf 'an Ḥaqā'iq Ghawamiḍ al-Tanzīl". This exegesis is distinguished for its focus on the sciences of rhetoric, parsing, eloquence and literature, and it contains valuable interpretations that are not found in other interpretations. It focuses on the miraculous aspects of the Qur'an and shows the beauty and eloquence of the Qur'anic systems. Therefore, the interpretation has many linguistic and rhetorical benefits (Al-Saadawi, 2018).

3.3 Validity and Reliability of the Instruments


The five translations were selected as they are popular in the world and proved to be efficient in delivering the meanings of the Qur'an messages. Sahih International translation uses a modern and smooth English language, and pays much attention to the rhetorical aspects of the Holy Qur'an (Al-Jabri, 2012). The translation of Yusuf Ali is said to faithfully reflect the meaning of the original Qur'anic Arabic text with poetic English (Al-Jabri, 2012). Al-Hilali and Khan's translation is based on strong lexical meaning that is sometimes followed by an explanation between brackets in order to further clarify the meaning of some words (Al-Darraji, 2015). Abdel Haleem's translation uses accurate and simplified modern English to make the text easier to read, and avoids literal translations (Kolkailah, 2010). Shakir translation is widely spread in most of the Internet sites specialized in translating the Holy Qur'an, and it

provides a strong rhetorical translation of the Qur'an, and it pays great attention to linguistic phenomena in the Qur'an, such as homonymy, paronomasia, pun and others (Al-Saadawi, 2018). Regarding the selected exegeses, they are considered as a widely read and reliable exegeses by Muslim scholars (Al-Nadawi, 1997).

3.4 Data Collection

This study investigates the rendering of the words that involve Al-Mushākalah in five translations which were collected from two sources. The first is the Qur'anic Arabic Corpus website which offers seven parallel translations in English for all verses in the Holy Qur'an including Sahih International, Pickthall, Yusuf Ali, Shakir, Sarwar, Arberry, and Al-Hilali & Khan. Figure (I) is an example of a verse followed by the seven mentioned translations.

Chapter (1) sūrat l-fātiḥah (The Opening)


إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Sahih International: It is You we worship and You we ask for help.

Pickthall: Thee (alone) we worship; Thee (alone) we ask for help.

Yusuf Ali: Thee do we worship, and Thine aid we seek.

Shakir: Thee do we serve and Thee do we beseech for help.

Muhammad Sarwar: (Lord), You alone We do worship and from You alone we do seek assistance

Mohsin Khan: You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

Arberry: Thee only we serve; to Thee alone we pray for succour.

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

Since the translation of Abdel-Haleem is not available on the Qur'anic Arabic Corpus website, the renderings of the homonymous words were collected from the version that is readily available on the internet.

3.5 Data Analysis

This study relied on the qualitative descriptive approach which is a description of a selective but reasonable mix of sampling techniques, data collection, analysis, comparison and presentation of the results of their analysis, as the qualitative descriptive study is used when directly describing a phenomenon (Abrams, 1999). It also deals with data that is in the form of words or pictures rather than numbers and statistics (Ary, 2010). The selected translations that contain Al-Mushākah are analyzed by commenting on them in terms of accuracy stylistics and commitment to meaning and highlighting the discrepancy between these translations, to trying to deduce some judgments about these translations in order to find out which of them was the most successful in translating Al-Mushākah in the Glorious Quran.

3.6 Procedures

To conduct this research, the researcher performed the following steps:

1. Collecting theoretical and empirical studies that are related to the subject.
2. Determining the questions and objectives of the study.

3. Collecting the English rendering of the Arabic Qur'anic verses in which the selected homonyms occur in the five translations. The English equivalents of the homonymous words under investigation were presented tables as rendered by each translator.
4. Based on the Qur'an exegeses and English-English dictionaries, the rendering of the expressions under investigation were observed in terms of the accuracy of meaning and style in order to find out which one was the most successful in translating Al-Mushākah expressions in the Holy Qur'an.
5. Drawing out the conclusion.
6. Proposing recommendations for the future studies.
7. Indexing references according to APA style.

CHAPTER FOUR

Findings and Discussion

4.0 Introduction

This chapter is devoted to answering the questions of the study which include:

1. How do the translations of the Holy Qur'an of Sahih International (1997), Yusuf Ali (1982), Abdel-Haleem (2005), Al-Hilali & Khan (2018), and Shakir (1987) differ in their rendering of the selected verses including Al-Mushākah into English?
2. Based on the Qur'anic exegeses, how successful were the translators in selecting the closest English equivalents to the verses under study?

4.1 Lexical Analysis of the Homonymous Words

4.1.1 The Homonymous Words *مستَهزِءون/يستَهزِئ*

The homonymous words *مستَهزِءون/يستَهزِئ* occurred in verses (14) and (15) in Chapter (2) *sūrat l-baqarah* (The Cow). The translators under investigation rendered them as follows:

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّمَا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهزِءُونَ ﴿١٤﴾

اللَّهُ يَسْتَهزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

Sahih International: "And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we **were** only **mockers**." [But] Allah **mocks** them and prolongs them in their transgression [while] they wander blindly".

Yusuf Ali: "When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (**were**) only **jesting**." Allah will **throw back their mockery** on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro)".

Abdel-Haleem: "When they meet the believers, they say, 'We believe,' but when they are alone with their evil ones, they say, 'We're really with you; we **were** only **mocking**.' God is **mocking** them, and allowing them more slack to wander blindly in their insolence".

Al-Hilali & Khan: "And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we **were** but **mocking**." Allah **mocks** at them and gives them increase in their wrong-doings to wander blindly".

Shakir: "And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we

were only **mocking** Allah shall **pay them back their mockery**, and He leaves them alone in their inordinacy, blindly wandering on".

Table (2) includes the different renditions of the occurrence of the words مستهزءون/يستهزئ.

Table (2). The rendering of the occurrence of the words مستهزءون/يستهزئ in the five translations

| Word/Translator | مستهزءون | يستهزئ |
|-----------------------------|----------------|-----------------------------|
| Sahih International | were mockers | mocks |
| Yusuf Ali | (were) jesting | throw back their mockery |
| Abdel-Haleem | were mocking | mocking |
| Al-Hilali & Khan | were mocking | mocks |
| Shakir | were mocking | pay them back their mockery |

Table (2) demonstrates that *mock* with different derivations was the most word used to render the words مستهزءون/يستهزئ into English. Sahih International used *were mockers* and *mocks*. Abdel-Haleem used *were mocking* and *mocking*. Al-Hilali & Khan used *were mocking* and *mocks*. Shakir used *were mocking* and *pay them back their mockery*. Yusuf Ali chose two different lexical items to render the words under investigation, namely, *were jesting* and *throw back their mockery*.

Using the same word to render both مستهزءون/يستهزئ into English means that the translators assumed that they have the same meaning. However, by referring to the Quranic exegeses, words proved not to be similar. Al-Sabouni (2004), Al-Qurtobi (1997), and Ibnu'Asyur (1997) interpret the word مستهزءون

as those who mock the believers. The word *يستہزی*, however, is interpreted as *punish* when it is associated with Allah. Mocking cannot be an attribute of Allah and what is meant here is that Allah punishes the mockers for their bad deeds with delay and deception, then takes revenge on them and punishes them for mocking the believers. The words are used rhetorically since they involve two different meanings within the same context.

In order to determine the accuracy of the English translation of the words under investigation, the lexical choices of the five translators are provided in Table (3) according to the Collins English Dictionary.

Table (3). The definition of the English equivalents selected by the five translators for the words *مستہزءون/يستہزی*

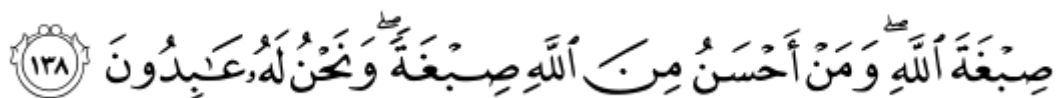
| Word | Definition |
|-------------|--|
| Mock | "If someone mocks you, they show or pretend that they think you are foolish or inferior" |
| Jest | "If you jest, you tell jokes or say amusing things." |

With reference to the meaning of the two words in the exegeses, it is clear that the occurrence of the word *مستہزءون* was not problematic since all the translators succeeded in rendering it literally, representing the real mockery. However, none of them could provide the intended meaning of the word *يستہزی*. In Arabic, the word *يستہزی* has different interpretations in this Quranic context. Although there is an Arabic equivalent to the meaning intended by the verse, namely *يعاقب*, the word *يستہزی* was used with multiple meanings for rhetorical purposes. By considering the English lexical choices, none of the

verbs used could mean both *mock* and *punish*, and hence, it is not accurate to use the same word in the two occurrences. Nevertheless, this difference in verbs was not realized by the five translators.

4.1.2 The Homonymous Word صبغة

The homonymous word صبغة occurred twice in verse (138) in Chapter (2) sūrat l-baqarah (The Cow). The translators under investigation rendered it as follows:



Sahih International: "[And say, "Ours is] **the religion** of Allah. And who is better than Allah in [**ordaining**] **religion**? And we are worshippers of Him".

Yusuf Ali: "**(Our religion is)** the Baptism of Allah: And who can **baptize** better than Allah? And it is He Whom we worship".

Abdel-Haleem :"[Our life] takes its **colour** from God, and who gives a better **colour** than God? It is Him we worship".

Al-Hilali & Khan :"**(Our Sibghah (religion) is)** the Sibghah (Religion) of Allah (Islam) and which **Sibghah (religion)** can be better than Allahs? And we are His worshippers. (Tafsir Ibn Katheer)".

Shakir: "(Receive) **the baptism** of Allah, and who is better than Allah in **baptising?** and Him do we serve".

Table (4) includes the different renditions of the two occurrences of the word صبغة in the five translations.

Table (4). The rendering of the two occurrences of the word صبغة in the five translations

| Word/Translator | First Occurrence | Second Occurrence |
|-----------------------------|-----------------------------|----------------------|
| Sahih International | the religion | [ordaining] religion |
| Yusuf Ali | (Our religion is) | baptize |
| Abdel-Haleem | colour | colour |
| Al-Hilali & Khan | (Our Sibghah (religion) is) | Sibghah (religion) |
| Shakir | the baptism | baptising |

Table (4) shows the differences in the words selected by the five translators to render صبغة into English. Four translators used the same strategy in rendering it, repeating the same lexical choice twice. However, the English equivalents they selected vary from one translator to another. Sahih International used *religion*; Abdel-Haleem used *colour*; Yusuf Ali used *religion* and Shakir used *baptism* for the first occurrence and chose the verb form *baptize(ing)* for the second occurrence to render the two occurrence; and Al-Hilali & Khan used transliteration *Sibghah* followed by brackets that include the meaning of the word (*religion*).

According to Al-Qurtobi (1997), Al-Sabouni (2004), and Al-Saadi (2002) the word صبغة was used to refer to the water with which the Jews and Christians

baptize themselves as a sign of purification and repentance of sins. However, in this verse, the word صبغة is interpreted as the religion of Allah which is Islam. Muslims' deeds and characteristics appear to all just the same way as dye appears on a garment. People are adapted with Islam to be purified from disbelief and misguidance.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Table (5) according to Collins English Dictionary.

Table (5). The definition of the English equivalents selected by the five translators for the word صبغة

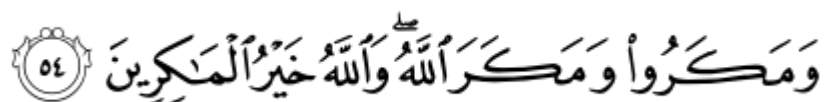
| Word | Definition |
|----------|---|
| Religion | "Religion is belief in a god or gods and the activities that are connected with this belief, such as praying or worshipping in a building such as a church or temple." |
| Baptism | "When someone is baptized, water is put on their heads or they are covered with water as a sign that their sins have been forgiven and that they have become a member of the Christian Church." |
| Colour | "The colour of something is the appearance that it has as a result of the way in which it reflects light." |

Depending on the exegeses, it is clear that Sahih International, Yusuf Ali and Al-Hilali & Khan selected the closest equivalent to the word صبغة as they used *religion* which goes in line with the interpretation of different exegeses. However, Shakir used *baptism* which seems to be similar in meaning since it involves purification but it does not reflect the precise meaning of the word.

Abdel-Haleem translated the word literally using *colour* which may be justified by the fact that the word was used figuratively in English as it was in Arabic. Therefore, it can be said that he used the same style of the Arabic verse which made his translation seems a bit far from the intended meaning.

4.1.3 The Homonymous Words مكر/مكروا

The homonymous words مكر/مكروا occurred in verse (54) in Chapter (3) sūrat āl 'im'rān (The Family of Imrān). The translators under investigation rendered them as follows:



Sahih International: "And the disbelievers **planned**, but Allah **planned**. And Allah is the best of planners".

Yusuf Ali: "And (the unbelievers) **plotted and planned**, and Allah too **planned**, and the best of planners is Allah".

Abdel-Haleem: "The [disbelievers] **schemed** but God also **schemed**; God is the Best of Schemers".

Al-Hilali & Khan: "And they (disbelievers) **plotted (to kill Iesa (Jesus))**, and Allah **planned** too. And Allah is the Best of the planners".

Shakir: "And they **planned** and Allah (also) **planned**, and Allah is the best of planners".

Table (6) includes the different renditions of the occurrence of the words مكر/مكرو.

Table (6). The rendering of the occurrence of the words مكر/مكرو in the five translations

| Word/Translator | مكرو | مكر |
|-----------------------------|---------------------------------|---------|
| Sahih International | planned | planned |
| Yusuf Ali | plotted and planned | planned |
| Abdel-Haleem | schemed | schemed |
| Al-Hilali & Khan | plotted (to kill Iesa (Jesus)) | planned |
| Shakir | planned | planned |

Table (6) shows the different words that the translators opted for when they rendered the words مكر/مكرو into English. Sahih International, Shakir, and Abdel-Haleem used the same word to render both words into English. The first two used *planned* while the latter used *schemed*. Yusuf Ali used the same equivalent but added the word *plotted* in render the word مكر. Al-Hilali & Khan's translation was the only one to use different words *plotted (to kill Iesa (Jesus))* and *planned*.

The interpretation of the verse was looked up in the Quranic exegeses to determine the exact meaning of the words under investigation. Ibnu'Asyur (1997), Al-Zamakhshari (1966), and Ibn Kathir (2009) state that the word مكر was used to indicate deception and cunning in the event when the Jews

surrounded Jesus's house to kill him. However, when the word is associated with Allah, it is interpreted as foiling this attempt when Gabriel raised Jesus to the sky. A person called Judas went inside Jesus's house to kill him but he did not find him. When he went out, Allah made him look like Jesus, and he was then killed and crucified him. The words were used rhetorically since they involve two different meanings within the same context.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Tables (7) according to the Collins English Dictionary.

Table (7). The definition of the English equivalents selected by the five translators for the words مكر/مكروا

| Word | Definition |
|---------|--|
| Planned | "If you plan what you are going to do, you decide in detail what you are going to do, and you intend to do it" |
| Plotted | "If people plot to do something or plot something that is illegal or wrong, they plan secretly to do it." |
| Schemed | "If you say that people are scheming, you mean that they are making secret plans in order to gain something for themselves." |

By matching the interpretation of the occurrence of the words مكر/مكروا with the definition of the lexical items used to render them, it can be said that the best equivalents of the word مكر/مكروا are *plot* and *scheme* while *planned* may best describe the meaning reflected by the word مكر. Going back to the translators' selections, it is clear that all translators except for Abdel-Haleem used the

closet equivalent to مكر. However, for the first مكر, Sahih International and Shakir used *plan* which seems to have a connotation that is not reflected in the verse. Abdel-Haleem used *scheme* which seems to fit well in this context. Yusuf Ali used *plan* and *plot* which, based on the English definitions, have different connotations, and thus makes his rendition inaccurate. Al-Hilali & Khan's translation was realizing the closest equivalents in meaning to the word مكر under investigation when they used the word *plot* to refer to the Jews who wanted to kill Jesus. Thus, Abdel-Haleem and Al-Hilali & Khan were more successful in rendering the word مكر in this context.

4.1.4 The Homonymous Words يخادعون/خادعهم

The homonymous words يخادعون/خادعهم occurred in verse (142) in Chapter (4) sūrat l-nisāa (The Women). The translators under investigation rendered them as follows:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
 يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

Sahih International: "Indeed, the hypocrites [think to] **deceive** Allah, but He is **deceiving** them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little".

Yusuf Ali: "The Hypocrites - they think they are **over-reaching** Allah, but He will **over-reach** them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance".

Abdel-Haleem: "The hypocrites try to **deceive** God, but it is He who **causes** them **to be deceived**. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember God only a little".

Al-Hilali & Khan: "Verily, the hypocrites seek to **deceive** Allah, but it is He Who **deceives** them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little".

Shakir: "Surely the hypocrites strive to **deceive** Allah, and He shall **requite** **their deceit** to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little".

Table (8) includes the different renditions of the occurrence of the homonymous words **يخادعون/خادعهم**.

Table (8). The rendering of the occurrence of the words **يخادعون/خادعهم** in the five translations

| Word/Translator | يخادعون | خادعهم |
|-----------------------------|---------------|-----------------------|
| Sahih International | deceive | deceiving |
| Yusuf Ali | over-reaching | over-reach |
| Abdel-Haleem | deceive | causes to be deceived |
| Al-Hilali & Khan | deceive | deceives |
| Shakir | deceive | requite their deceit |

Table (8) demonstrates the different words that the translators selected for when they rendered the words *يخادعون/خادعهم* into English. Some translators used one English equivalent to render both occurrences; Sahih International and Al-Hilali & Khan used *deceive* while Yusuf Ali used *over-reach*. Abdel-Haleem used the same word in different structures, *deceive* and *causes to be deceived*. Shakir chose two different lexical expressions to render the words under investigation, namely, *deceive* and *requite their deceit*.

Since the words under study are similar in meaning, they were checked in the Quranic exegeses. AL-Saboni (2004) and Al-Zamakhshari (1966) interpret the word *يخادعون* as the hypocrites doing what the deceiver does of manifesting faith and concealing disbelief. Nevertheless, when the deception is associated with Allah in the word *خادعهم*, it indicates that He lures the hypocrites into their tyranny and misguidance by preventing the believers from killing them. He will punish them with the deepest level of Hellfire on the Day of Judgment. The words are used rhetorically since they involve two different meanings within the same context.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Table (9) according to the Collins English Dictionary.

Table (9). The definition of the English equivalents selected by the five translators for the words يخادعون/خادعهم

| Word | Definition |
|------------------|--|
| Deceive | "If you deceive someone, you make them believe something that is not true, usually in order to get some advantage for yourself." |
| Over-reaching | "to get the better of by cunning or cheating; outwit" |
| Requite (Deceit) | " to make return to (a person for a kindness or injury); repay with a similar action " "Deceit is behavior that is deliberately intended to make people believe something which is not true." |

Based on the interpretations of the Arabic words and the definition of the English equivalents, it can be said that the word يخادعون is best rendered as *deceive or overreach* while خادعهم as *cause to be deceived* as it involve the meaning of greater intelligence which can be given as a description to Allah. *Requite their deceit* also seems to be a good translation as it indicates returning one's deception as a punishment without initiating deceiving acts. Using the same word for both occurrences does not seem to be a good strategy since the translators need to stress Allah superiority over his servants. More significantly, the word *overreach* indicates cunning and cheating which cannot be appropriate characteristics to be attached to His Almighty. Therefore, all translators succeeded in rendering the word يخادعون. Regarding the word خادعهم, Sahih International and Al-Hilali and Khan used *deceive* which has a negative connotation representing deception and misleading but Allah is far from such descriptions as He preserves His good faithful servants, and delivers

punishment to those who deserve it. However, Abdel-Haleem and Shakir were more successful in rendering the word *خادعهم* in this context.

4.1.5 The Homonymous Words *نفسى/نفسك*

The homonymous words *نفسى/نفسك* occurred in verse (116) in Chapter (5) *sūrat l-māidah* (The Table spread with Food). The translators under investigation rendered it as follows:

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ
 قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن أَقُولَ مَا لَيْسَ لِيٓ بِحَقِّٓ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ
 مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

Sahih International: "And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah ?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within **myself**, and I do not know what is within **Yourself**. Indeed, it is You who is Knower of the unseen".

Yusuf Ali: "And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in

my heart, Thou I know not what is in **Thine**. For Thou knowest in full all that is hidden".

Abdel-Haleem: "When God says, 'Jesus, son of Mary, did you say to people, "Take me and my mother as two gods alongside God"?' he will say, 'May You be exalted! I would never say what I had no right to say- if I had said such a thing You would have known it: You know all that is within **me**, though I do not know what is within **You**, You alone have full knowledge of things unseen".

Al-Hilali & Khan: "And (remember) when Allah will say (on the Day of Resurrection): "O Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: Worship me and my mother as two gods besides Allah? " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in **my innerself** though I do not know what is in **Yours**, truly, You, only You, are the AllKnower of all that is hidden and unseen".

Shakir: "And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in **my mind**, and I do not know what is in **Thy mind**, surely Thou art the great Knower of the unseen things".

Table (10) includes the different renditions of the occurrence of the words نفسي/نفسك.

Table (10). The rendering of the occurrence of the words نفسي/نفسك in the five translations

| Word/Translator | نفسِي | نفسك |
|-----------------------------|--------------|----------|
| Sahih International | myself | Yourself |
| Yusuf Ali | my heart | Thine |
| Abdel-Haleem | me | You |
| Al-Hilali & Khan | my innerself | Yours |
| Shakir | my mind | Thy mind |

Table (10) shows the diversity of the translators' lexical selections to render the words نفسي/نفسك into English. Sahih International used reflexive pronouns being *myself* and *Yourself*. Yusuf Ali used *my heart* and *Thine*. Abdel-Haleem used the pronouns *me* and *You*. Al-Hilali & Khan used *my innerself* and *Yours*. Shakir chose the word mind for both occurrences with changing the possessive pronoun; *my mind* and *Thy mind*.

Ibnu'Asyur (1997) and Ibn Kathir (2009) interpret the word نفسي as the mind and what one believes in and hides in his heart. And they interpret the word نفسك as Allah's unseen knowledge and what He hides and intends to do".

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Tables (11) according to the Collins English Dictionary.

Table (11). The definition of the English equivalents selected by the five translators for the words نفسي/نفسك

| Word | Definition |
|-----------|--|
| Myself | "A speaker or writer uses myself to refer to himself or herself." |
| Heart | "Your heart is the organ in your chest that pumps the blood around your body." "You can refer to someone's heart when you are talking about their deep feelings and beliefs." |
| Me | "A speaker or writer uses me to refer to himself or herself." |
| Innerself | "a person's true or internal mind, soul, or nature" |
| Mind | "You refer to someone's mind when talking about their thoughts." |
| Thine | "Thine is an old-fashioned, poetic, or religious word for 'yours' when you are talking to only one person." |
| Yourself | "A speaker or writer uses yourself to refer to the person that they are talking or writing to." |
| You | "A speaker or writer uses you to refer to the person or people that they are talking or writing to." |
| Yours | "A speaker or writer uses yours to refer to something that belongs or relates to the person or people that they are talking or writing to." |

With reference to the meaning of the two words in the exegeses, it is clear that all translators had no problem in translating the word نفسي since they provided an equivalent that grasps the intended meaning of the word. However, it seems that the translators tended to render the word نفسك literally which cannot be the case when we refer to Allah. Allah should not be described as having a self, a heart or a mind as these are all human qualities. Abdel-Haleem seems to be the most successful in rendering the word as he avoided using such words and simply used *You* which may reflect the intended meaning.

4.1.6 The Homonymous Words نسوا/نسيهم

The homonymous words نسوا/نسيهم occurred in verse (67) in Chapter (9) sūrat l-tawbah (The Repentance). The translators under investigation rendered them as follows:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ
الْفَاسِقُونَ ﴿٦٧﴾

Sahih International: "The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They **have forgotten** Allah , so He **has forgotten** them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient".

Yusuf Ali: "The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They **have forgotten** Allah; so He **hath forgotten** them. Verily the Hypocrites are rebellious and perverse".

Abdel-Haleem: "The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted. They **have ignored** God, so He **has ignored** them. The hypocrites are the disobedient ones".

Al-Hilali & Khan: "The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Maroofof (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands (from giving (spending in Allahs Cause) alms, etc.). They **have forgotten** Allah, so He **has forgotten** them. Verily, the hypocrites are the Fasiqoon (rebellious, disobedient to Allah)".

Shakir: "The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they **have forsaken** Allah, so He **has forsaken** them; surely the hypocrites are the transgressors".

Table (12) includes the different renditions of the occurrence of the words نسوا/نسيهم.

Table (12). The rendering of the occurrence of the words نسوا/نسيهم in the five translations

| Word/Translator | نسوا | نسيهم |
|-----------------------------|----------------|----------------|
| Sahih International | have forgotten | has forgotten |
| Yusuf Ali | have forgotten | hath forgotten |
| Abdel-Haleem | have ignored | has ignored |
| Al-Hilali & Khan | have forgotten | has forgotten |
| Shakir | have forsaken | has forsaken |

Table (12) shows the different words that the translators selected for the words نسوا/نسيهم into English. Sahih International, Yusuf Ali and Al-Hilali & Khan used the verb *forget* for both occurrences. Abdel-Haleem used *ignore* while Shakir chose *forsake* for the two words under investigation.

By referring to the Quranic exegeses, including Ibn Kathir (2009), Al-Saadi (2002), and AL-Saboni (2004) the words are said not to be similar although they have the same trilateral root. On the one hand, they interpret the word نسوا as the hypocrites; both men and women are abandoning the worship of Allah and disobeying His commands. On the other hand, they interpret the word نسيهم as Allah left them out of His mercy and grace and made them like the forgotten. The words are used rhetorically since they involve two different meanings within the same context.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Table (13) according to the Collins English Dictionary.

Table (13). The definition of the English equivalents selected by the five translators for the words نسوا/نسيهم

| Word | Definition |
|-----------|---|
| Forgotten | "If you forget something or someone, you deliberately put them out of your mind and do not think about them anymore." |
| Ignored | "If you ignore someone, you pay no attention to them." |
| Forsaken | "If you forsake someone, you leave them when you should have stayed, or you stop helping them or looking after them." |

It's clear that the translators had no problem in rendering the first word نسوا as all the lexical choices they opted for seem to deliver the exact meaning if the verse as per the interpretation provided by the exegeses. Although the second word نسيهم appear to have the same meaning superficially, in-depth investigation shows that such attribute cannot be associated with Allah. Allah

cannot be forgetting and the meaning intended in this verse was that He deprived the polytheists of what He had prepared for the believers, so all translators failed in render the word نسيهم.

4.1.7 The Homonymous Words يسخرون/سخر

The homonymous words يسخرون/سخر occurred in verse (79) in Chapter (9) sūrat l-tawbah (The Repentance). The translators under investigation rendered them as follows:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

Sahih International: "Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they **ridicule** them – Allah will **ridicule** them, and they will have a painful punishment".

Yusuf Ali: "Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw **ridicule** on them,- Allah will **throw back their ridicule** on them: and they shall have a grievous penalty".

Abdel-Haleem: "It is they who criticize the believers who give freely and those who can only give a little with great effort: they **scoff** at such people, but it is God who **scoffs** at them- a painful punishment awaits them".

Al-Hilali & Khan: "Those who defame such of the believers who give charity (in Allahs Cause) voluntarily, and those who could not find to give charity (in Allahs Cause) except what is available to them, so they **mock** at them (believers), Allah will **throw back their mockery** on them, and they shall have a painful torment".

Shakir: "They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and **scoff** at them; Allah will **pay them back their scoffing**, and they shall have a painful chastisement".

Table (14) includes the different renditions of the occurrence of the words يسخرون/سخر .

Table (14). The rendering of the occurrence of the words يسخرون/سخر in the five translations

| Word/Translator | يسخرون | سخر |
|-----------------------------|----------|------------------------------|
| Sahih International | ridicule | ridicule |
| Yusuf Ali | ridicule | throw back their ridicule |
| Abdel-Haleem | scoff | scoffs |
| Al-Hilali & Khan | mock | throw back their mockery |
| Shakir | scoff | pay them back their scoffing |

Table (14) shows the different words that the translators opted for when they rendered the words يسخرون/سخر into English. Sahih International and Abdel-Haleem used one English equivalent being *ridicule* and *scoff* respectively. The

other three translators used a verb for the first occurrence and for the second, they used the noun derivation of the same verb. Yusuf Ali used *ridicule* for the first occurrence and the expression *throw back their ridicule* for the second. Al-Hilali & Khan used *mock* and *throw back their mockery*. Shakir used *scoff* and *pay them back their scoffing*.

The majority of mentioned translators rendered both words *يسخرون/سخر* literally assuming that they have the same meaning. However, by referring to the Quranic exegeses, including Al-Qurtobi (1997), Ibn Kathir (2009), and AL-Saboni (2004) the words are said not to be similar. The word *يسخرون* is interpreted as mocking and ridiculing the poor believers who give little in charity. However, the word *سخر* is interpreted as Allah punishes them for their mockery by exposing and humiliating them, and making them the object of contempt. He also prepared a painful punishment for them in the Hereafter.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Table (15) according to Collins English Dictionary.

Table (15). The definition of the English equivalents selected by the five translators for the words *يسخرون/سخر*

| Word | Definition |
|----------|---|
| Ridicule | "If you ridicule someone, or ridicule their ideas or beliefs, you make fun of them in an unkind way." |
| Scoff | "If you scoff at something, you speak about it in a way that shows you think it is ridiculous." |
| Mock | "If someone mocks you, they show you are inferior." |

With reference to the meaning of the two words in the exegeses, it is clear that all translators succeeded in rendering the word *يسخرون*, because it is used literally, representing the real ridicule. On the other hand, Sahih International and Abdel-Haleem failed to render the word *سخر* as this attribute is not appropriate to be attached to Allah. Yusuf Ali, Al-Hilali & Khan, and Shakir were more successful in rendering the word as they used *throw back* and *pay back* with *ridicule*, *mockery*, and *scoffing* respectively making Allah away from such action, it is only throwing back the bad deeds as a kind of punishment which.

4.1.8 The Homonymous Words يد /أيديهم

The homonymous words *يد/أيديهم* occurred in verse (10) in Chapter (48) *sūrat l-fath* (The Victory). The translators under investigation rendered them as follows:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يَكْفُرْ لِيَ كُفْرًا عَظِيمًا ﴿١٠﴾

Sahih International: "Indeed, those who pledge allegiance to you, [O Muhammad] – they are actually pledging allegiance to Allah. The **hand** of Allah is over their **hands**. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah – He will give him a great reward".

Yusuf Ali: "Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the **Hand** of Allah is over their **hands**: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward".

Abdel-Haleem: "Those who pledge loyalty to you [Prophet] are actually pledging loyalty to God Himself- God's **hand** is placed on **theirs**—and anyone who breaks his pledge does so to his own detriment: God will give a great reward to the one who fulfils his pledge to Him".

Al-Hilali & Khan: "Verily, those who give Baia (pledge) to you (O Muhammad SAW) they are giving Baia (pledge) to Allah. The **Hand** of Allah is over their **hands**. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allah, He will bestow on him a great reward".

Shakir: "Surely those who swear allegiance to you do but swear allegiance to Allah; the **hand** of Allah is above their **hands**. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward".

Table (16) includes the different renditions of the occurrence of the words
يد/أيديهم.

Table (16). The rendering of the occurrence of the words يد/أيديهم in the five translations

| Word/Translator | يد | أيديهم |
|-----------------------------|------|--------|
| Sahih International | hand | hands |
| Yusuf Ali | Hand | hands |
| Abdel-Haleem | hand | theirs |
| Al-Hilali & Khan | Hand | hands |
| Shakir | hand | hands |

Table (16) demonstrates that all the translators under investigation were consistent in their selection of the word *hand* as an English equivalent for both words يد/أيديهم . However, Yusuf Ali and Al-Hilali & Khan capitalized the first letter of the equivalent words when it was associated with Allah. This is a convention used to respect and set apart Allah from any other male that might be in the context. Abdel-Haleem avoided repetition of the word hand and used the possessive pronoun theirs for the second occurrence. This indicates that the two words are equal in what they refer to.

The majority of mentioned translators rendered both words يد/أيديهم literally assuming that they have the same meaning. Ibn Kathir (2009) and Al-Sabouni (2004) interpret the word يد as the Allah is the highest and is always present with those who pledged allegiance to Him through Prophet Muhammad [PBUH]. He hears their words, sees their place, and knows their consciences and outward appearances. The word أيديهم is interpreted as the hands of those who pledged allegiance to Prophet Muhammad [PBUH].

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 (17) according to the Collins English Dictionary.

Table (17). The definition of the English equivalent selected by the five translators for the words **يد/أيديهم**

| Word | Definition |
|------|--|
| Hand | "Your hands are the parts of your body." Or "The hand of someone is their influence in an event." |

With reference to the meaning of the two words in the exegeses and taking into consideration the second meaning of the word hand in the English dictionary, it can be said that all translators delivered the accurate meaning of the word **أيديهم**. The word **hand** may be used metaphorically as it is the case of rendering the word **يد** to deliver the meaning of utmost authority, or literally as in the rendition of the word **أيديهم**, representing the real human body part, so all translators failed in render the word **يد**.

4.1.9 The Homonymous Word **يكدون/أكيد**

The homonymous words **يكدون/أكيد** occurred in verses (15) and (16) in Chapter (86) *sūrat l-ṭāriq* (The Night-Comer). The translators under investigation rendered them as follows:



Sahih International: "Indeed, they **are planning** a plan, But I **am planning** a plan".

Yusuf Ali: "As for them, they **are** but **plotting** a scheme, And I **am planning** a scheme".

Abdel-Haleem: "They **plot and scheme**, but so do I".

Al-Hilali & Khan: "Verily, they **are** but **plotting** a plot (against you O Muhammad (Peace be upon him)), And I (too) **am planning** a plan".

Shakir: "Surely they **will make a scheme**, And I (too) **will make a scheme**".

Table (18) includes the different renditions of the occurrence of the words يَكِيدُونَ/أَكِيد .

Table (18). The rendering of the occurrence of the words يَكِيدُونَ/أَكِيد in the five translations

| Word/Translator | يَكِيدُونَ | أَكِيد |
|-----------------------------|--------------------|--------------------|
| Sahih International | are planning | am planning |
| Yusuf Ali | are plotting | am planning |
| Abdel-Haleem | plot and scheme | so do I |
| Al-Hilali & Khan | are plotting | am planning |
| Shakir | will make a scheme | will make a scheme |

Table (18) shows the different words that the translators opted for when they rendered the words يَكِيدُونَ/أَكِيد into English. Sahih International used *planning* for both occurrences. Yusuf Ali and Al-Hilali & Khan used *plotting* for the first occurrence and *planning* for the second. Abdel-Haleem used *plot and*

scheme for يَكِيدُونَ and opted for avoiding repetition by substituting the verbs with *so do I*. Shakir chose *will make a scheme* for both occurrences.

By checking the Quranic exegeses, including Al-Qurtobi (1997), Ibn Kathir (2009) and AL-Sabouni (2004) the words are said not to be similar. On the one hand, they interpret the word يَكِيدُونَ as these polytheists – the infidels of Mecca – are plotting to stop the spread of Islam. On the other hand, they interpret the word أَكِيدُ as Allah punishes them with delay and deception, then takes revenge on them when the time for that comes. The words are used rhetorically since cunning implies a negative connotation and cannot be an attribute of Allah.

In order to determine the accuracy of the lexical choices made by the translators, the definition of the English equivalents they selected is provided in Tables (19) according to Collins English Dictionary.

Table (19). The definition of the English equivalents selected by the five translators for the words يَكِيدُونَ/أَكِيدُ

| Word | Definition |
|----------|---|
| Planning | "If you plan what you are going to do, you decide in detail what you are going to do, or you intend to do it" |
| Plotting | "If people plot to do something or plot something that is illegal or wrong, they plan secretly to do it." |
| Scheme | "If you are scheming, that means you are making secret plans to gain something for yourself." |

By considering the interpretation of the occurrence of the words يَكِيدُونَ/أَكِيدُ with the definition of their English equivalents, it can be said that the word يَكِيدُونَ is best rendered as *plot* and *scheme* while *planned* may best describe the meaning

reflected by the word أكيد. Going back to the translators choices, it is clear that all translators except for Sahih International used the closet equivalent to يكيدون. However, for the word أكيد, Abdel-Haleem and Shakir used *plot*, *scheme*, and *make a scheme* which seem to have negative connotations not reflected in the verse. The other three were more successful in rendering the word أكيد.

4.2 Summary of the Findings

The accuracy of the translation of homonyms under investigation in the five translations is determined with reference to the exegeses and the English dictionary and they both proved that there are some words that are better than others among the equivalents chosen by the translators. Table (20) summarizes the results of the translations that appeared to be the most suitable.

Table 20. The accuracy of the English equivalents of the homonymous pairs under investigation

| The accuracy of the English equivalents of the homonymous pairs under investigation | Word | Sahih International | Yusuf Ali | Abdel-Haleem | Al-Hilali & Khan | Shakir |
|---|----------|---------------------|-----------|--------------|------------------|--------|
| | مستهزءون | √ | √ | √ | √ | √ |
| | يستهزء | X | X | X | X | X |
| | صبغة | √ | √ | X | √ | X |
| | صبغة | √ | √ | X | √ | X |
| | مكروا | X | X | √ | √ | X |
| | مكر | √ | √ | X | √ | √ |
| | يخادعون | √ | √ | √ | √ | √ |
| | خادعهم | X | X | √ | X | √ |
| | نفسى | √ | √ | √ | √ | √ |
| | نفسك | X | X | √ | X | X |
| | نسوا | √ | √ | √ | √ | √ |
| | نسيهم | X | X | X | X | X |
| | يسخرون | √ | √ | √ | √ | √ |
| | سخر | X | √ | X | √ | √ |
| يد | X | X | X | X | X | |
| أيديهم | √ | √ | √ | √ | √ | |

| | | | | | | |
|---|--------|---------------|---------------|---------------|---------------|---------------|
| | يكيدون | X | √ | √ | √ | √ |
| | أكيد | √ | √ | X | √ | X |
| Total of successfully translated pairs | | 1 | 3 | 2 | 4 | 2 |
| Success Rate | | 11.11% | 33.33% | 22.22% | 44.44% | 22.22% |

Table (20) shows that the most accurate translation in terms of rendering the homonymous pairs under study was Al-Hilali & Khan with (44.44%), followed by Yusuf Ali translation (33.33%). Shakir and Abdel-Haleem translations had almost the same level of accuracy with (22.22%). Sahih International was the lowest quality translation with (11.11%).

CHAPTER FIVE

Conclusion and Recommendations

5.0 Introduction

This chapter summarizes the findings of the study in light of the literature review. It addresses the findings of each question separately, provides implications for translators and recommendations.

5.1 Conclusion Related to Question Number One

The first question was related to how the translations of the Holy Qur'an under study differ in their rendering of the selected verses including Al-Mushākalah into English. It is clear that in most cases, the translators use one English equivalent to denote the two homonymous words in the source text. They rendered the pairs literally, which led to repeating some words in the translated text, although they carry different meanings in the source text. Some translators, especially Al-Hilali and Khan used parentheses to clarify the meaning. In some cases, some translators mentioned the exegeses they relied on when translating these homonymous pairs.

5.2 Conclusion Related to Question Number Two

The second question was about how successful were the translators in selecting the closest English equivalents to the verses under study based on the Qur'anic exegeses. There is no doubt that the translators were not accurate in translating the majority of the homonymous pairs, although Al-Hilali & Khan, and Yusuf

Ali succeeded in translating a few of them. The translation of Al-Hilali and Khan was the most successful in achieving the intended meaning and followed by Yusuf Ali. Shakir and Abdel-Haleem had almost the same level of accuracy; Sahih International translation was least in terms of choosing the closest equivalent to the pairs under study. Their use of literal translation without recognizing the slight differences in meaning between the homonymous pairs was a major reason for their failure to achieve the intended message.

5.3 Implications for Translators

Translating the Holy Qur'an is a very complex task. In this study, the translators were not able to provide a suitable translation for homonymous pairs in most of the cases. They literally translated the homonymous pairs and used the same equivalent twice. Translators of the Holy Qur'an must have high linguistic competence in Standard Arabic, including grammar and rhetoric, to be able to understand the rhetorical meanings of the Qur'anic verses, since some deviations and errors in the translation of the Holy Qur'an are the result of a misunderstanding of the grammar and eloquence of the Arabic language. They must understand the meanings of the verses accurately to differentiate between the meanings of homonymous words and to be able to choose the appropriate equivalent. The translators of the Holy Qur'an must resort to the exegeses of the Holy Qur'an in order to understand the interpretation of words

that contain ambiguity in meaning and convey them with a high degree of efficiency and accuracy that is necessary in translating the Holy Qur'an. They can achieve this by relying on different exegeses of the Qur'an as well as using Arabic and English dictionaries and books to find vocabulary that is more compatible with lexical ones. They can use explanatory notes or footnotes to explain the differences between words. Translators also need to explore strategies that can be used to improve the accuracy and consistency of future translations of the Holy Qur'an and to make the translated text as compatible as possible with the source Qur'anic text.

5.4 Recommendations

This study investigated one lexical relation device (homonymy), in one target language (English), in a particular type of text (the Holy Qur'an), in five translations of the Holy Qur'an (Sahih International, Yusuf Ali, Abdel Haleem, Al-Hilali & Khan, and Shakir). Based on the results obtained from the current study, the researcher proposes the following recommendations:

1. The Holy Qur'an has been translated into many languages, but this study was concerned with one language, which is English. So it is recommended that future studies investigate translations of the Holy Qur'an into other languages such as Urdu, Hindi, Malay, and others.

2. There are many English translations of the Holy Qur'an, but this study focuses on five translations only. It is therefore recommended that other English translations be examined in future studies.
3. This study focuses on examining the accuracy of translating homonymous pairs in the Holy Qur'an, although there are other important lexical relations. Future researchers are advised to investigate the translation of other lexical relations such as antonymy, polysemy, hyponymy, and others.
4. This study is concerned with examining the translation accuracy of only 9 homonymous pairs. Therefore, future researchers are advised to study some other pairs not mentioned in this study.
5. The Arab and Islamic universities should pay attention to the issue of the Holy Quran translation by directing graduate students to research in the translations of the Holy Quran.

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