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### بغنوان:

## ترجمة المترادفات في القرآن الكريم

ترجمات "ع.علي يوسف" و "أ.ج.أربيري" و "م.شاكر" و "محسن خان  
و الهلالي" إستنادا إلى كتاب المنجد المترادف في القرآن الكريم \*دراسة مقارنة\*

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*This dissertation is dedicated to our parents*

*For their endless love, care, support, and encouragement*

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### Table of Abbreviations

Abbreviation	Expression	Translation
SL	Source language	اللغة المصدر
ST	Source text	النص المصدر
TL	Target language	اللغة الهدف
TT	Target text	النص الهدف
BT	Back translation	الترجمة العكسية
PBUH	Peace be upon him	صلى الله عليه وسلم

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## Abstract

Synonymy as a semantic phenomenon is considered as a problem in translation since the translators are to choose between more than one equivalent taking into consideration the exact nuances in meaning. Regarding the translation of the Holy Qur'an, synonymy also remains a controversial issue among Arab scholars who did not agree about the existence of synonymy in the Holy Qur'an, therefore, translators most of the time fail in translating synonyms in the Holy Book. We hypothesize that if the translators rely upon the Qur'an exegesis and apply Mona Baker's ideas of how to deal with non-equivalence, they can produce a close synonymy of the S.T. The present study, which is qualitative in nature, uses a descriptive comparative method. Our work is based on the book of Al-Munjed "Synonymy in the Holy Quran between theory and practise" and we have chosen the translation of four translators: Abdullah Yusuf Ali; John Arthur Arberry; Mohammed Shakir and Al Hilali-Muhsin Khan. Finally, we concluded that there is no real synonymy in the Holy Qur'an and if the translators rely upon Mona Baker strategies and the Qur'an exegesis, they may produce a close, correct and faithful equivalent of the S.T.

**Keywords:** synonymy, near-synonymy, equivalence, non-equivalence, The Holy Qur'an.

## ملخص :

تعتبر ظاهرة الترادف ظاهرة لغوية تمس علم المعاني، كما أنها تشكل معضلة في الترجمة إذا كثيرا ما يجد المترجمون أنفسهم مجبرين على أن يختاروا بين أكثر من مكافئ مع الأخذ بعين الاعتبار الفروق اللغوية الدقيقة بين الألفاظ. كما أثار الترادف لغطا كبيرا عند اللسانيين العرب الذين لم يتفقوا على اتجاه واحد في قضية إثبات وجود الترادف في القرآن الكريم، وقد سبب هذا أيضا مشكلة في الترجمة، لذلك فقد فشل المترجمون في أغلب الأحيان في ترجمة المترادفات في القرآن الكريم. افترضنا في هذه الدراسة أنه إذا اعتمد مترجمو القرآن على التفسير وعلى الإستراتيجيات المقترحة من طرف منى بكر في التعامل مع عدم التكافؤ، يمكنهم إنتاج ترجمة قريبة من النص الأصل. وقد اعتمدنا من خلال هذه الدراسة ذات الطبيعة النوعية، على المنهج الوصفي المقارن، كما اعتمدنا أيضا على كتاب نور الدين المنجد "الترادف في القرآن الكريم بين النظرية والتطبيق". أما في الجانب التطبيقي، فقد اخترنا ترجمات لأصحابها: عبد الله يوسف علي، جون آرثر أربيري، محمد شاكر، الهلالي ومحسن خان. وأخيرا، استنتجنا بأنه لا يوجد ترادف كلي في القرآن الكريم وأنه إذا اعتمد المترجمون على تفسير القرآن واستراتيجيات منى بكر أثناء الترجمة، يمكنهم إنتاج ترجمة صحيحة، أمينة وقريبة من النص الأصل.

**الكلمات المفتاحية :** الترادف، الترادف الجزئي، التكافؤ، عدم التكافؤ، القرآن الكريم.

## Résumé

La synonymie est un phénomène linguistique qui appartient à la sémantique. Elle pose un grand problème dans la traduction puisque les traducteurs sont obligés à choisir entre plusieurs équivalents très proches dans le sens. Quant à la traduction du Coran Sacré, la synonymie est aussi une affaire controversable entre les linguistes Arabes qui refusent son existence dans le Coran; c'est pourquoi, les traducteurs du Coran Sacré ne réussissent pas souvent dans la traduction de la synonymie. Notre hypothèse est : si les traducteurs utilisent les interprétations du Coran et les stratégies de Mona Baker, ils peuvent produire une traduction proche au source texte. Cette recherche est qualitative et adopte une méthode descriptive comparative. Notre travail est basé sur le livre de Al-Munjed "La synonymie dans le Coran entre la théorie et la pratique" et on a choisi les traductions de: Abdullah Yusuf Ali, John Arthur Arberry, Mohammed Shakir et Al Hilali- Muhsin Khan. Finalement, on a conclu qu'il n'y a pas de la synonymie dans le Coran Sacré et si les traducteurs adoptent les stratégies de Mona Baker et les interprétations du Coran, ils peuvent produire une traduction proche et correcte comme le source texte.

**Mots-clés:** La synonymie, l'équivalence, le Coran.

# **General Introduction**

Every language is characterized by a set of semantic relationships between its words. Synonymy is one of the main types of these relations. Synonymy is deemed as one of the fundamental issues in translation that needs further attention. Different views have been expressed about translating synonym; especially, in the case of sacred texts such as **the Holy Qur'an** as to choosing the exact synonym is very important.

Qur'an was revealed in Arabic which is mainly characterized by the use of synonyms that's why it is considered as a very rich language in the world. To define synonym, Cruse (1986) says "any two words sharing some semantic properties in common are **synonymous**"(p. 270).

The spread of Islam called for the translation of Qur'an in order to help non-Arab muslims to understand its meaning as well as Allah's messages. Many scholars and translators have translated the meaning of the Holy Qur'an, we may mention: "**Muhammed Shakir, Pickthall, Yusuf Ali, Arthur Arberry**" noting that there are some words that have nearly the same meaning in different contexts from the Qur'an.

## **Objective of the Study**

Our overall objective is to show the uniqueness of the use of synonymy in Qur'an and how translators strive to find a way through which they can make synonyms used in sacred text as close as "in the English version" to the Qur'anic one.

## **Research problem**

One of the factors that the translators face in the Holy Qur'an is that some lexical words are related in meaning called synonyms; for example ثواب وأجر ويأس وقنوط وشك وريب ورؤيا وحلم. This research aims at checking and investigating the strategies of translating synonyms in the Qur'an.

## **Research questions**

This study aims at answering the following questions:

1. How do the translators deal with the issue of translating synonyms in the Holy Qur'an?
2. To what extent the translators succeed in choosing the appropriate synonym to convey the intended meaning?
3. What are the strategies adopted according to Mona Baker's typology to reflect synonyms in the translated versions?

## **Hypotheses**

The following sets of working hypotheses are formulated to answer the above questions:

1. There are no such full synonymy in the Qur'an, for it only uses what we can call near synonymy.
2. No strategy whatever and no action however can succeed in reflecting synonymy in the Holy Qur'an as it is used and intended in its original context.
3. If the translators rely upon the Qur'an exegeses and Mona Baker's ideas of non- equivalence, they can, to a given extent, produce an acceptable synonymy of the source text.

## **Methodology**

This research is a comparative, descriptive and analytical study. The adopted method may allow us to investigate the translation of synonyms in the Holy Quran. In addition, the study adheres to Baker's strategies for dealing with non-equivalence in both Arabic and English.

## **Structure of the Study**

This dissertation composed of two chapters; theoretical part and practical part. The first part deals with an overview about translation of the Holy Quran, an overview about the definitions of synonym, types, opponents and advocates and the importance of synonymy in both English and Arabic. In addition, an overview about synonymy and its translation in the Quran is included in the first chapter. The second part is devoted to the collection and analysis of data, besides; discussion and comparison of some cases (verses) of "Arberry", "Yusuf Ali", "Shakir", "Muhsin Khan and Al-Hilali" translations of synonymous items that are taken from Al-Munjed's book "Taraduf fi Al-Quran Al-Karim", and how the translators deal with such words in order to convey the meaning of the (ST) faithfully . Finally, a conclusion summarizes the research and answers the research questions by the results obtained.

**Chapter One**

**The**

**Theoretical**

**Part**

## **1. Introduction**

The Holy Qur'an is the word of Allah. It has been revealed to Prophet Muhammed (PBUH) by the angel Gabriel during 23 years. It was sent to all mankind all over the world. It is the only heaven's book that remains unchangeable across times, due to Allah's protection as Allah said :

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) (سورة الحجر: 9)

[Lo ! We, even We, reveal the Reminder, and lo ! We verily are its Guardian].

Its original version was revealed in Arabic but it was translated into English language among others. The Qur'an is characterized by many miracles: the variety of its expressions, its eloquence, its particular style and its rhetoric. All these elements make it unique, distinctive and inimitable. Its translation is not an easy task for translators, it represents a big challenge for them especially when they deal with translating a semantic phenomenon like synonymy.

This chapter contains seven main titles. The first is the concept of synonymy in English which consists of the definition, types of synonymy, English scholars views about synonymy and the importance of synonymy in English language. The second deals with the concept of synonymy in Arabic which consists of the definition, types, Arab scholars' views and the importance of synonymy in Arabic language. The third one is: the translation of the Holy Qur'an. The fourth title is translation and synonymy followed by synonymy in the Holy Qur'an. The sixth one is entitled translating synonymy in the Holy Qur'an and the last speaks about Mona Baker's perspective on equivalence.

## **2. Definition of synonymy in English**

Synonymy is one of the main issues in linguistics and semantics. It is a kind of semantic relationship which exists between words. In general, synonymy can be defined as a lexical relation that means sameness of meaning. Thus, synonymous are lexical items that share the same or similar meaning, they can be nouns, adverbs or adjectives. Synonymy occurs when two words are used to substitute one another in any context on condition sharing several characteristics. Like many other languages, English is rich in synonymy, e.g.:

- Car: automobile
- Pretty: attractive

- Commence: start

However, synonymy in English has been a controversial problem between linguists. According to Edmonds and Hirst, "synonymy is one of the fundamental linguistic phenomena influencing the structure of lexicon. It is one of the fundamental types of sense relations. Though it has been regarded in the past two decades as one of the most significant phenomena that influence the structure of lexicon, it has been given less attention in linguistics, semantics and lexicography than the equally fundamental and much studied polysemy." (Edmonds and Hirst, 2002, p.106). They argue that synonymy has often been thought of as a "non- problem", i.e. that there are either synonyms that are completely identical in meaning and hence easy to deal with, or there are no synonyms in which case "each word can be handled like any other" (ibid, p.107 ).

Palmer (1981, p.88) states that English tends to have synonyms for historical reasons since it is derived from different linguistic sources: Anglo – Saxon, French, Latin and Greek. He says that synonymy is used to mean "sameness of meaning", and it can be defined also as symmetric hyponymy. Furthermore, he points out that for the dictionary-maker many sets of words that have the same meaning are synonymous. He argues that there are no real synonyms and that it seems unlikely that two words that have exactly the same meaning would both survive or exist in a language.( ibid :1981)

Cruse (1986) defines synonyms as lexical items whose senses are identical in respect of central semantic traits, but differ, if at all, only in respect of what we may provisionally describe as "minors" or "peripheral traits". He says that "synonyms also characteristically occur together in certain types of expressions. For instance, a synonym is often employed as an explanation, or a clarification of the meaning of another word". He adds that languages come to have synonyms in a variety of ways. They may be borrowed from other languages or dialects or arise via different morphological processes or different metaphors (Cruse,1986, p.267. As cited in Sana Kamel Al Omari and Abdel Rahman Husni Abu Melhim).

Nida and Taber define synonymy in language as "words which share several essential components and thus can be used to substitute for one another in same context without any appreciable difference of meaning in these contexts". (Nida and Taber, 1969, p.73).

According to Newmark (1988), synonyms in grammar are often closer and more numerous than in lexis. He points out that the richness of English synonymy, drawing as the language does on three main sources (Germanic, Romance and Classical) not to mention Norse, a later injection of Germanic, and having now the same powers of word–formation as German has often been commented on. (Peter Newmark ; 1988, p.84 ).

## **2.1.Types of synonymy in English**

There are many types of synonymy which linguists have talked about for a long time and they have mentioned several types: absolute, complete, near, cognitive, descriptive, partial synonymy. In our research, we will tackle only the most common types: Absolute synonymy, near synonymy and cognitive synonymy.

### **2.1.1. Absolute Synonymy**

Absolute synonyms are defined as words which are meeting in all their shades of meaning and in all stylistic characteristics. Ex.: kid- child. Automobile– car. Airman– pilot. (as cited in the problem of synonyms in the translation Gulbarchyn Modushova, 2016). They are semantically equivalent and they are identical on all dimensions of meaning in all contexts. In other words, absolute synonyms are any two lexemes which are interchangeable in any imaginable context.

Cruse (1986) indicates that absolute synonyms do not exist at all, he adds that there is no obvious motivation for the existence of absolute synonyms in a language and one would expect either that one of the items would fall into obsolescence or that a difference in semantic function would develop. (Cruse,1986, p.268. As cited in Sana Kamel Al Omari and Abdel Rahman Husni Abu Melhim ).

Clark ( 1992 ) says that language works to eliminate absolute synonyms which fall into disuse or it would be very rare in the language usage, consequently, it is restricted to colloquial variables and technical terms. (Clark,1992, p.172.As cited in Samia Muhsen Al Jabri). According to Quine (1951) and Goodman (1952), absolute synonymy is impossible because it is impossible to define.

### **2.1.2. Near synonymy**

Near synonymys are words that are similar but not identical in their meaning, e.g. : mist – fog, stream– brook, dive – plunge. According to Cruse (1986, p.270), near synonymys can be different by respecting any aspect in their meaning, between it, denotational, stylistic, expressive or structural variation. In other words, near synonyms are very similar but they differ from one another in fine aspect of their denotation. Edmonds and Hirst (2002, p.107) see that the notion of near – synonymy complex as the notion of polysemy and it affects the structure of the lexical knowledge.

### **2.1.3. Cognitive Synonymy**

Cognitive synonymy is a type of synonymy in which synonyms are so similar in the meaning and that we cannot make difference between them on the level of connotation or denotation. It is a very precise definition of synonymy for theoretical purposes. When two



lexemes are cognitively synonymous, they refer to the same thing. Quine (1951) has mentioned the concept of "cognitive synonymy" in his book "two dogmas of empiricism" he says that: "two words were cognitively synonymous if they were interchangeable in every possible instance" (Quine, 1951, p.26). For example:

- All bachelors are unmarried men.
- All unmarried men are not married.

## **2.2. Opponents and Proponents of Synonymy in English**

Scholars and experts in linguistics have controversially reviewed the problem of synonymy for a long time. Some of them have admitted the existence of synonymy in language, we called them proponents, however, the other part of linguists have denied completely the concept of synonymy, they are called opponents.

First of all, we talk about the proponents who said that the synonymy does exist. For example, Mykhailova claims that "synonymy delivers natural and inevitable characteristic of relations between terms as well as undesirable consequence of scientific and technological development" (As cited Yelyzaveta Zakharenko). O.V Superanska points out that "the phenomenon of synonymy in terminology is temporary and bears testimony of either changes in norms of terminology, or further in depth study of notions and concepts which, for different reasons, could be denoted by different words" (ibid, 8, p.49). I.I Vorena said that "synonymic connections and relations are not as simple as it may seem if basing on meaning of words only in their analysis, without taking into consideration the rest of aspects which connect a word to the system of language as a whole" (word building, morphological, paradigmatic, syntactic ),(ibid, 3, p. 182).

D.A. Cruse in his book "Lexical semantics" (1986) defines synonymy from a pragmatic point of view, he says: "synonyms are inter-substitutability in some or most rather than all contexts" (Cruse, 1986, p.55. As cited in Timothy Baldwin). That means if a word can replace another word in a sentence and still maintains equivalent truth conditions, they will be synonyms. For instance;

1. He is my father.
2. He is my daddy.

As we see in these two sentences, the two words: father and daddy can replace each other in the same sentence without changing the meaning, thus, Cruse considers them synonyms. Furthermore, he mentions that synonyms share common traits or attributional overlap, walking the fine line between "necessary resemblances" and "permissible differences". He enumerates also several properties of synonymy: It is symmetric, applies

only to lexical items of the same word class, applied at the sense or lexical item level and it is the converse of polysemy. (Cruse:1986, p.10).

Skalman (2012) in fact sees that there are two factors to test whether words are synonyms or not: semantic similarity and substitutability in syntactic structure. The first factor is the most important factor in testing synonymy; the second means if one word may replace another word or not. (Skalman, E . (2012) As cited in Sana Kamel Al Omari and Abdel Rahman Husni Abu Melhim).

Secondly, we should speak about opponents of synonymy in language. Some scholars have not confessed of the existence of synonymy in language such as L. Bloomfield and V.A. Zveginstev, they agree that the notion of synonymy is artificial and it exists only in the imagination of scholars.

G.O. Vinokur thinks that a synonym is a synonym until it is limited to a dictionary. A.D. Olinyk expresses her point of view and says : " Synonymy breaks consistency of term system, complicates their functioning " (7, p. 113) since she thinks that synonymy presents a negative phenomenon in language and it makes difficulties for elaborating systems of terms.

Palmar disagrees with the idea of " two words in the same language have the same and identical meaning", he claims : "It can, however, be maintained that there are no real synonymys, that no two words have exactly the same meaning. Indeed it would seem unlikely that two words with exactly the same meaning would both survive in a language." (Palmar, F.R. ,1976, p.89). In fact, the point of the opponents and proponents of synonymy is more obvious and detailed in Arabic with Arab scholars, and we will discuss it later.

### **2.3. The importance of synonymy in language**

Synonymy cannot contain doubt in its existence as an essential phenomenon in the language, hence, it has a great role in enriching the vocabulary. Firstly, synonymy can help people to express themselves more clearly, in other words, if someone knows more than one word referring to the same thing, he will easily choose the appropriate one to use in order to convey the meaning and communicate with others. Synonyms also are important because they help to avoid repetition, boredom and monotony especially in literature (poetics – prose). Moreover, it can help in understanding, if it is difficult to grasp the meaning of something, it is sufficient to go and look for the synonymy in the dictionary to understand and there are special dictionaries for synonyms.

In addition, synonymy is beneficial in moving from one register to another, for example : formal / informal .....etc . Synonymy as a conclusion is an important branch of semantics and we cannot imagine our language and our natural speech without using it.

### 3. Definition of synonymy in Arabic

To grasp the message of synonymy in Arabic, we need first of all to define its broad aspects and make what it is exactly.

Synonymy is something that follows something else in the literal sense as Allah says:

"تَتَّبِعُهَا الرَّادِفَةُ" النازعات 7

"followed by oft-repeated(commotions):"

Also, Allah says :

"إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ" الأنفال 9

“Remember ye implored the assistance of your Lord, and He answered you: “I will assist you with a thousand of the angels, ranks on ranks”.

The expression "الملائكة المردفين" means they follow each other in succession, in addition Al-Fira' (الفراء) states "مردفين متتابعين" meaning each behind the other in succession.

The idiomatic meaning of synonymy is not clear because there is no general conventional definition of the word among classical and modern Arab scholars due to their different points of view which have been expressed regarding this phenomenon.

Some modern linguistic scholars follow the former linguistic scholars in their definition of synonymy referring to it as the use of different vocabulary items that refer to the same meaning or object that's all. While others make effort to define it. We pick out some definitions:

Al-Munjed, for instance, (1997) defines synonymy as: “two or more words which identify a specific object in a genuine and independent manner conveying one meaning in the same linguistic environment meeting the following condition: they should convey exactly the same semantic meaning, belonging to the same linguistic environment, belonging to the same era and one of the two words should not emerge to existence as a result of a development in the phonological process”.

Synonymy is a word that can be used for more than one meaning (Mokhtar Omar, 1965, p.123). In addition, Leabi اللعيبي (1980) states "synonymy refers to two or more words that have one meaning". He adds that synonymy is many words that are identical in meaning and are interchangeable in all contexts without any difference in the conceptual or emotive meaning. ( Leabi, 1980, as cited in Sahar Faiq, 2007, p 5). Moreover, Al-Suyūṭī السيوطي defines synonymy saying: “*It has to do with lexical items that denote one referent according to the same consideration*” هو الألفاظ الدالة على كل شيء واحد باعتبار واحد (Lesani Fesharaki, 1965, p: 66). Furthermore, Al-Jārim الجارم states: “synonyms are words having almost the same central

or general meaning, but they differ only in their peripheral or superficial meaning". According to Al-Asfahani (2002) الأصفهاني the real synonymy is when two or more synonymous words convey the same meaning within the same dialect.

Ramadan رمضان (1983) defines synonymy as utterances that convey the same meaning and are mutually interchangeable in all contexts. فلك and سفينة. For instance, could be substituted for one another in many sentences. (Ramadan, 1983 as cited Sana Kamel Al-Omari, Abdel-Rahman Husni Abu-Melhim, 2014, p2). Ramadan provides the most adequate and authentic definition of synonymy since it stresses out the role of context in selecting the most appropriate synonymy.

### 3.1 Types of synonymy in Arabic

Rafail Nakhla Yasouai رفائيل نخلة اليسوعي states two kinds of synonymy; the former is two or more words have no differences in meaning such as "safīna" سفينة and "folk" فلك, the second is words have slight differences in meaning as "safīna" سفينة and "zawraq" زورق where the latter signifies vehicle which is smaller than a ship, it is a "boat". Like Yasouai اليسوعي, contemporary linguists assert that synonymy in Arabic is into two main types: first, Taraduf al-kuli ترادف كلي (complete synonymy) is two or more words that have an identical meaning i.e. they share all the semantic characteristics with one another. Second, Taraduf Al- juz'I ترادف جزئي (near synonymy) means two or more words share nearly the same meaning, in other words they are closely related in meaning. According to Al-Askari, there are some language users do not care about the nuances of meaning between near-synonyms and they consider them as complete synonyms having an identical sense.

### 3.2 Arabic linguists' opponents and advocates of synonymy

The history of synonymy dates back to the second Hijri century where Sibawaih سيبويه refers to "dhahirat attarāduf" ظاهرة الترادف (i.e., the phenomenon of synonymy) in speaking. He divides the relationship between utterances into three kinds by saying: " know from their speech that is different words with different meanings, and the same word with different meanings, and *there is a phonetic difference between two lexemes while the meaning is the same*..... different words with the same meaning like انطلق and ذهب"

" اعلم إن من كلامهم اختلاف اللفظين لاختلاف المعنيين واختلاف اللفظين و المعنى واحد واتفاق اللفظين واختلاف المعنيين..... واختلاف اللفظين والمعنى واحد نحو ذهب وانطلق

(Sibawaih, 180 as cited in Al-Munjed, 1997, p 30).

This linguistic phenomenon was so ambiguous, and it has led to a great controversy among classical Arab scholars as well as modern Arab linguistic scholars regarding the existence of synonymy in language. On the one hand, Classical and modern Arab linguists do

not agree about the existence or absence of synonymy in language. They are divided into two groups: a group believes in synonymy and the other group rejects it altogether.

The first team accept the existence of synonymy; hence, and create collections of it. For instance, a seventy names for stones in Arabic have been compiled by Al-'asma'ī الأصمعي, fifty names for 'sword' have been collected by Ibn-khalaouia ابن خالويه; whilst, others have documented five hundred names for 'lion' and one hundred names for 'snake'. The classical writers believe in synonymy because of the words that they have been collected from the Arab sayings in the Arabic Sahara and then prove them in their linguistic letters writing which they are the main of sources of great dictionaries as it is mentioned in the dictionary of Al-khalil الخليل as well as it is tackled in the book of Sibaouih سيويو. Some Arab scholars assert the existence of synonymy by supplying narrative and anecdotes as evidence to prove their opinion. Accordingly, Prophet Mohammad , ( P B U H ), dropped a knife then he asked one of his followers to pick up the knife using the Arabic term ( سكين / sekkin ) his follower did not understand the intended meaning. Then, he asked the Prophet is he meant ( 'Lmudiyya) which is a synonymous word for it.

In addition, Ibn-Jenni ابن الجني claims that the existence of synonymy is due to the regional variation. He narrates a story which happened between three men, who are from different tribes; they disagreed in naming the "Hawk", each one of them gave a different name: the former gave صقر "saqr", the second زقر and the latter سقر "saqr". Ibn-Jenny took this incident as an evidence to prove that the interaction between dialects would create synonyms. Hence, in this case, he illustrates الخليفة "al-khalika", الغريزة "al-rarizah", الطبيعة "at-tabiaah", السجية "as-sajiyah" as near-synonymy. He tackles the notion of synonymy under the title تعادي وتلاقي المعاني على اختلاف الأصول و المباني .

Many articles and books have been written by most of Modern Arabic linguists proponents of synonymy in Arabic. Nevertheless, synonymy remains dispute among modern Arab linguists, Al-Jārim الجارم asserts that synonymy opponents and proponents reveal a kind of exaggeration about the occurrence of synonymy. He concludes that synonymy exists in Arabic, saying: *Synonymy is a reality in Arabic...* "ومجمل القول أن الترادف واقع في العربية"

In addition, Lu'aybi اللعيبي advocates the existence of partial synonymy (near synonymy) "attarāduf al-juz'i" الترادف الجزئي in Arabic. He says that synonymy in Arabic is a reality that is undeniable, لا سبيل إلى إنكاره . Ibn Al-anbari ابن الأنباري claims that synonymy exist in language. Accordingly, he sets some examples of synonymy as "mada" مضى and "dahaba" ذهب , "asaid" السيد and "adi'b" الذئب . He advocates the existence of denotative similarly rather than connotative. While, modern Arab linguists who accept the

existence of synonymy and believe in it as one of Arabic's advantages such as Dr. Ali Abd-Wahed علي عبد الواحد د. maintains in his article in (مجلة الثقافة), which was published in 1963, that Arabic is characterized by the excessive use of synonymous lexical items.

Wāfi الوافي justifies that the existence of synonymy is due to the interaction between the dialect of Quraysh and other Arab tribal dialects. He adds that synonymy refer to the efforts made by the lexicographers in collecting dictionaries which comprise words that belong to other Semitic languages. (Al-Munjed, 1997,p36-56).

The second group of classical and modern scholars ,on the other hand, deny the occurrence of synonymy entirely and, hence, try to find the nuances between these words. Al-Suyuti السيوطي reports a story which happened between Ibn-Khalawaih ابن خالويه, one of advocates of synonymy, and Abu-Ali Al-Farisi أبو علي الفارسي, an opponent of synonymy. when Ibn-Khalawaih ابن خالويه states that he knows forty-one synonyms for the word السيف "as-sayf " (sword) and eighty-seven synonyms for the word العسل " al-'asal" (honey), Al-Farisi الفارسي replies that السيف "as-sayf" has one, name whereas other words are described as adjectives of certain concepts. In fact, some scholars use the adjectives of certain concepts as synonyms. For instance, they use the adjective (الصارم or الهندي) for the sword itself though the item الهندي refers to the sword that is made in India only and الصارم is a semantic quality of السيف (the sword).

Abu-Hilal al 'askari أبو هلال العسكري points out that the meanings of two or more lexical items are different due to their phonemically differences, he supports his opinion by saying that different words should have different meanings and each word should indicate only one thing in other way. It will not be usefulness if it means more than one thing, Al-Askari العسكري, compiled a dictionary in which he mentions the nuances between near-synonyms, he illustrates المدح (madh) indicates praising for one time only, while الثناء (thana) refers to repeated praise.

Ibn-Darastawaih believes that there is no two words having the same meaning in one language. Also, he considered two lexical items as synonymy only if they belong to different origins. Ibn-Faris ابن فارس also denies the existence of synonyms in Arabic and provides an interesting criterion to arrive at the degree of similarity between synonyms. To support his idea, he discusses the two words قعد (qa'ada) and جلس (jalasa). According to Ibn-faris ابن فارس, we can distinguish between synonyms by providing their antonyms. He adds that جلس (jalasa) and قعد (qa'ada) are not synonyms because they demonstrate different opposites : جلس is the opposite of اضطجع (idtaja'a) while قعد is the antonym of قام (qama). (Al-Munjed, 1997, p.38-48).

However, Omar argue that "synonymy is the full correspondence that makes interchangeability possible in all contexts without any difference in meaning between two lexical items". In other words, he talks about complete synonymy. However, this type of synonymy is rare and limited to a certain words especially "technical terms" according to most linguists. He mentions that the existence of synonymy depends on how its meaning may be understood the meaning of synonymy. Furthermore, he asserts that synonymy does not exist when it refers to two items in one language within the same linguistic environment and at the same period. However, it does exist when it refers as the correspondence of referential meaning or the interchangeability in some contexts, or if we consider the two lexical items in two different languages, or in more than one period of time or in more than one linguistic environment.

### **3.3. The effect of synonymy on Arabic language according to Nour Eddine Al-Munjid**

Contemporary Arab linguists claimed that effects of synonymy have two parts: positive effects and negative effects. Some of them denied it and said that the phenomenon of synonymy hinder the eloquence, the others said that it has many benefits and serve the Arabic diction and style.

#### **3.3.1. Negative Effects :**

Dr. Al Khafaji د.الخفاجي indicates that synonymy leads to the difficulty in translation and transporting meanings from one language to another. He says also that the Arabic language is not rich with utterances and words because a lot of these utterances compete with many other utterances in meaning that lead to confusion and disturbance, further, it causes damage to language and eloquence and prevents the language to perform its linguistic functions.

Al-Munjid (1997) the author of (الترادف في القرآن الكريم) disagrees with Dr. Al-Khafaji because synonymy cannot be an obstacle against the clever and the professional translator who must have an experience in the two languages he deals with (the source and the target language). If absolute synonyms exist, the translator has to choose the appropriate and the accurate term to convey the meaning in the target text. The problem is not in synonymy but in the person who masters a foreign language without mastering terms and styles in his mother tongue while practicing translation. Therefore, Arabic is rich of its utterances, metaphor and metonymy.

#### **3.3.2. Positive Effects**

Proponents of synonymy in Arabic see that it has several benefits and it helps the writer or the poet to express his style in a good way. From the benefits of synonymy, it



diversifies the means of expression; we know that Arabic is the language of variety and Arab people hate repetition, thus, synonymy avoids repetition. Moreover, from its advantages, the expansion of utterances, emphasis, literary exaggeration and the variety of means of understanding. Finally, we would say that complete or absolute synonymy is very rare in Arabic and the synonymy in general is a linguistic phenomenon like many others linguistic phenomena that exist in Arabic and in other languages.

By comparing between the definition, types, opponents and advocates of synonymy in both Arabic and English, we highlight the main similarities between them. Concerning the definition, most of the scholars define synonymy as two or more different words refer to one meaning and are interchangeable in all contexts. Second, concerning types, there are two types of synonymy: absolute synonymy refers to two words have the identical meaning, and near synonymy refers to two words have close meaning. In addition, there are two groups of the existence of synonymy; the first is the proponents while the second is the opponents.

#### **4. Translation of the Holy Qur'an**

Translations of the Holy Qur'an are explanation of the meaning of the Glorious Qur'an. It was revealed by God in Arabic language and has been translated into many other languages: Persian, English, Roman, French, Italian,.....etc. The Qur'an is the Holy Book of Muslims all over the world and they consider it as the only reliable and authentic Islamic reference which they can refer to it in all their daily affairs at any time in addition to the Hadith of the Prophet Mohammad ( P B U H ), consequently, Muslims see that the Qur'an is inimitable and the Word of God is miraculous; and since the translations are done by human translators, they cannot reach to the sacred characters and the eloquence of the Glorious Qur'an. Therefore, Muslims prefer to call the "translations of the Qur'an", "interpretations" or "translations of the meanings of the Holy Qur'an" such as Pickthall (1875 – 1936) who called his translation : "The meaning of the Glorious Koran" in 1930.

Regarding the language of the Qur'an, it is not easy to grasp, it seems sometimes complicated even for native Arab- speakers, that is why translators particularly who are non-natives of Arabic language- must understand and read carefully the verses before translating, further, they must rely on exegesis, for instance, those written by Ibn-kathir ابن كثير, Al-Suyuti السيوطي, Al-Tabari الطبري, .....etc.



#### **4.1. History of translating The Holy Qur'an**

The first attempt to translate the Holy Qur'an was made by Salman Al-Farisi سلمان الفارسي (the Persian) in the 7<sup>th</sup> century, who translated "Surat Al-Fatihah" into Persian. In the same language, there was a complete translation of the Qur'an between the 10<sup>th</sup> and the 12<sup>th</sup> centuries when the king Mansur الملك منصور (961 – 976) has ordered many scholars to translate the exegesis of Al-Tabari from Arabic into Persian. Then, Abu Hafs Omar Al-Nasafi أبو حفص عمر النصفي has translated the Qur'an also into Persian in the 12<sup>th</sup> century. In addition, the Glorious Qur'an was been translated into European languages, in 1547, by the Italian Andrea Arrivabene. In French, there was the translation of Le Sieur Dur Ryer "l'Alcoran de Mahomet" in 1647, it was the first French translation of the Holy Qur'an. The first translation by a Muslim into French was in 1959 made by Règis Blachère, it is considered as the most accurate and faithful French translation of the Holy Qur'an from the linguistic side.

In English language, the most famous translations of the Holy Qur'an are that of Richard Bell in 1973 and Arthur John Arberry in the 1950's. The first Muslim who translated the Qur'an into English was Mirza Abul Fazl (1910), it is important to mention that he took into consideration the chronological order of the Qur'anic verses. In 1930, Marmaduke Pickthall presented his translation which is literal. In 1934, Abdullah Yusuf Ali published his translation; it is the most famous one and it was published in more than thirty publishing houses all over the world. John Arthur Arberry, as mentioned above, translated the Qur'an and named his work "The Koran Interpreted" in 1955 and his translation is regarded as the most used by academic students. In 1974, Dr. Hashim Amir Ali presented "The message of the Quran". In 1972, The "Hilali – Khan Quran" was published and distributed by the Saudi government.

After that, in 2004, Muhammed Abdel- Haleem translated also the Qur'an. In 2009, Maulana Wahiduddin Khan presented "the Quran: Translation and commentary with parallel Arabic text", it was published by Goodword Books. Mohammad Habib Shakir translated it in 1983.

Generally, the Qur'an has been translated 120 translations, into thirty-five languages and this reflects the big need for the translation of the Holy Qur'an for Muslims, non-Muslims, non Arab- Muslims and for immigrant Muslims. Hussein Al Marsafy الحسين المرصفي (1871) indicates that Muslims tend to translate the Qur'an into Western languages in order to defend Islam against aggression by non- Muslims in addition to persuade the reader of the beauty and rightness of the muslim faith. It is very important to study the translation of

meanings of the Holy Qur'an to defend the Islamic faith and to show to the world that our religion is a religion of peace and forgiveness.

## 4.2. Methods of translating the Holy Qur'an

In fact, there are two methods followed by translators in translating the Holy Qur'an:

### 4.2.1 Literal translation

Vinay and Darbelnet define literal translation as: "Literal, or word for word translation is the direct transfer of a **SL** text into a grammatically and idiomatically appropriate **TL** text in which the translators task is limited to observing the adherence to the linguistic servitudes of the **TL**". (Vinay and Darbelnet, 1954, p. 33, 34). They wanted to say that literal translation is a direct procedure in which translators replace a word by a word equivalent in its meaning by keeping the main structure and the same form of the **TL**. We will see here an example of literal translation of the Holy Qur'an by John Arthur Arberry :

(قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ) ( الأعراف 106 )

[Said He, "if thou haft brought a sign, produce it, if thou speakest truly].

### 4.2.2 Translation of meaning or interpretation

It is the replacement of a word in the **SL** by another word or words in the **TL** with taking into account the content not the form. Baker and Hanna (2009: 330) describe the two translation methods, they called the first "word for word" (literal) and the second "sense for sense" (free or translation of the meaning). They pointed out that: "The first method, associated with Yuhanna Ibn-Al-Batriq يوحنا ابن البطريق and Ibn Naïma Al-Himsi ابن نعيمه الحمصي, was highly literal and consisted of translating each Greek word and where none existed, borrowed the Greek word into Arabic. The second method, associated with Ibn Ishaq ابن اسحاق and Al-Jawhari الجوهري, consisted of translating sense - for - sense, creating fluent target texts which conveyed the meaning of the original without distorting the target language ". (Jeremy Munday: 2012, p. 35 – 36).

In the case of the Holy Qur'an, sense – for – sense or free translation is based on the interpretation of the meanings of the Qur'an. We have, for instance, the translation of Abdullah Yusuf Ali from Surah (Sadd):

( كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَجِئْ مَنَّا ) ( سورة ص الآية رقم: 3 )

- **The translation :**

[How many generations before them did we destroy in the end they cried-for mercy- when there was no longer time for being saved].

We will see the difference between the two methods more clearly in the practical part of the dissertation.

## **5. Translation and synonymy**

Synonymy (intralinguistic) is a linguistic phenomenon while translation is a process and a product, it consists of transporting words from one language to another with taking into account linguistic and cultural criteria. Mr. Said M. Shiyab asserts that synonymy and translation are different from each other, he says : "translation is not a form of synonymy, simply because words may have semantic values that are not translatable into other languages". (Said M . Shiyab : 2007, p.3). He illustrates his point of view by the words (lie, falsehood, untruth, fib and misrepresentation), he says that these synonyms can replace each other in most contexts but not in all contexts since they are considered as near-synonyms according to Edmonds and Hirst (2002 ,p. 107).

Peter Newmark (1981, p.101) in his book "Approaches to translation" has the same opinion, he says: "I do not approve of the proposition that translation is a form of synonymy". Moreover, he points out that a translator cannot do without synonyms ; he has to make do with them as a compromise, in order to translate more important segments of the text, segments of the meaning more accurately. But unnecessary use of synonyms is a mark of many poor translations. (Newmark, 1988 ,p.84). That means that synonymy is a very important technique in translation and the translator must master its use in his target text in order to reach to the exact meaning of the utterance, further, a lot of bad translations are a consequence of misuse of synonyms used by translators.

Susan Bassnett (1981) states that "equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two **TL** versions of the same text, let alone between the **SL** and the **TL** version" (ibid,1981,p.37, 38 ). She wants to say that equivalence does not mean sameness. In fact, synonymy means that two or more words are interchangeable and can replace each other in all contexts without any change in all aspects of meaning. However, equivalence in translation is regarded as an important issue in translation studies and a controversial element between translation theorists.

Vinay and Darbelnet (1959, p.38) consider the equivalence as an oblique translation procedure, the translator has to use it when he is dealing with idioms, proverbs, clichés and animal sounds. Nida (1982) distinguishes between two types of equivalence: formal

equivalence and dynamic equivalence. Formal equivalence or formal correspondence (as he called it) consists of a **TL** item which represents the closest equivalent of a **SL** word or phrase, whilst dynamic equivalence is a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the **TL** wording will trigger the same impact on the **TC** audience. (equivalence in translation between Myth and reality cited by Vanessa Leonardi : Copyright translation journal: 2000, p.3 ).

Catford (1965) considers equivalence as a difficult problem faced by the translator, he says "the central problem of translation practice is that of finding **TL** equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence." (Catford : 1965, p. 21). Mona Baker in her book "In other words" (1992) differentiates between many types of equivalence: Equivalence at word level; equivalence above word level; grammatical equivalence; textual equivalence and pragmatic equivalence.

## **6. Synonymy in the Holy Qur'an**

Al Munjid المنجد ( 1997 ) in his book " Al Taraduf fi Al – Quran Al – Karim " (الترادف في القرآن الكريم) treats the issue of synonymy in the Holy Qur'an and he states that the majority of Arab scholars have highlighted the phenomenon of the existence of synonymy in the Qur'an and they have given it a great attention in their studies to interpret its meaning. He adds that each lexical item in the Qur'an has its accurate and precise meaning and cannot overlap with other to convey the same intention. Consequently, he asserts that the scholar or the researcher must study the meaning of synonyms plus to the exact nuances between them to decide whether they are synonyms or not. (Al-Munjid : 1997, p. 109 – 120). In fact, Qur'an contains literary and linguistic beauty and eloquence as well as the precise selection of words and expressions which make it unique from the other Holy Books.

### **6.1 Scholars views about the existence of synonymy in the Holy Qur'an**

Synonymy remains controversial issue in the Holy Qur'an because translators do not agree about its existence in this sacred text, they have been expressed different points of views. The proponents , on the one hand, assert the idea of its existence in language and in Qur'an; the opponents, on the other hand, reject this idea and claim that synonymy is totally absent, or, even it exists, it exists only as near synonymy not absolute or complete synonymy.

The first team, who advocates the existence of synonymy in the Glorious Qur'an, we have for instance, Fadel Saleh El-Sameraee السامرائي (2003) who states that Qur'an employs verbs and terms that appear as synonyms such as:

( العام، السنة )، ( القلب، الفؤاد )، ( العقل، اللب )، ( الزوج، البعل )، ( العاقر، العقيم )، ( الموت، الوفاة )، ( الأجر، الثواب )، ( نزل، أنزل )، ( التلاوة، الترتيل )، ( الاستهزاء، السخرية )، ( أتى، جاء )، ( الشكر، الحمد )،

There are many scholars who agree about the existence of absolute synonyms in the Holy Qur'an like : Ibn Al-Sukkeit ابن السكيت, Al-Zubaidy الزبيدي, Al-Romany الروماني, Ibn-Jinny ابن جني, Al-Baqlany البقلاني, Ibn-Sida ابن سيده, Al-Fairouz abady الفيروز ابادي (Al-Zawbasy, 1995, p. 5), Ibn Al-Athir ابن الاثير, Ibn Al-Arabi ابن العربي, Al-Husseiny الحسيني, Al-Salih الصالح (Al-Shaye, 1993, p.171). Ibn Al-Athir ابن الاثير, defends his idea by saying that the two synonyms ( رجز ) and ( عذاب ) which mean torture are absolute synonyms. Al-Salih الصالح, another scholar who rejects the idea of the existence of synonymy in the Holy Qur'an claims that this may lead to doubt about the beauty and richness of the Arabic language. (Al-shaye, 1993, p.p. : 163 – 70 ).

On the contrary, the second team of linguists and scholars refuse the existence of synonymy in the Qur'an. Some of them, assert that the Arabic language is rich with synonyms, but, in the case of the Holy Qur'an, they are rare due to the fact of the eloquence of Qur'an and the depth of Arabic language like Abu-Odeh أبو عدي who believes that language knows synonymous items, but he denies the existence of synonymy in the case of the Holy Qur'an, he says: "Synonymy exists in literary texts within limits, but it does not exist in the Holy Qur'an", "الترادف موجود في النصوص الأدبية بحدود وهو في القرآن الكريم غير موجود". He supports his idea by illustrating some examples, for instance, the word حلف "hālaḥ" signifies *swore untruthfully and it represents a false oath* while أقسم "aqsama" means *swore truthfully* and suggests a true oath, Al- Tha'āliby الثعالبي, also, tackles the notion of synonymy in the Holy Qur'an; he is one of opponents who denies the existence of absolute synonyms in language. He made efforts in order to clarify the subtle differences in meanings of the Qur'an synonyms. He studies items meaning *cloud* as "عارض", "الغمام", "السحاب" and "المزن". the slight differences between such items can cause problems to some unwary translators. He mentioned the different types of clouds as: "النشوء" "Nash'u" is when clouds first form, and "السحاب" "saḥāb" when the wind drives it. But, when it changes the color of the sky, it is "الغمام" "ghamām". And when it is white, it is "المزن" muzn. However, equivalents to these words cannot be easy to recognize, but the meanings said by Al-Tha'āliby الثعالبي should be conveyed into the target language. Thus translators should adopt certain strategies in order to give the appropriate and suitable words which convey the intended meaning of the TT. (Al-Omari and Abu-Melhim, 2014, p6).

In addition, we have Ibn-Taymia ابن تيمية, Al-Raghib Al-Asfahany الراغب الاصفهاني, Al-Tabary الطبري, Ibn-Atiah ابن عطية, Al-Zamakhshary الزمخشري, Ibn-Kathir ابن كثير,

Qurtuby القرطبي, Al-Khataby الخطبي, Al-Suyut السيوطي and Bint Al-Shati' بنت الشاطيء (Al-Shaye, 1993, p.p.: 175 – 180). The contemporary scholar Aicha Abd-Al-Rahman عائشة عبد الرحمن called "Bint Al-Shati'" ( 1997 ) refuses the idea of absolute synonymy in the Holy Qur'an. (vol 1, p.167). Al-Munjed ( 1997 ), also, believes that there are no complete synonymy in the Qur'an because each word in it is selected precisely to convey an accurate meaning. ( Bint-AL-Shati', 1996, p 14 ).

Therefore, translators of the Glorious Qur'an must be aware of the exact nuances between synonyms and they must use certain strategies and procedures to give the appropriate word which convey the exact meaning and to reach to the faithfulness towards the target reader when he reads the English version of the Holy Qur'an.

## 7. Translating synonymy in the Holy Qur'an

Synonymy is a very sophisticated phenomenon in sacred texts in general and in the Holy Qur'an in particular, which is characterized by its beautiful style and eloquent language that makes it inimitable. The majority of scholars see that in the Holy Qur'an, the right word appears in the right place, therefore, words cannot be replaced by others.

Al-Karami الكرامي (1997, p. 143) claims that there is always a different nuance of meaning between seemingly synonymous words in the Qur'an. Moreover, Abdul – Raouf عبد الرؤوف ( 2005, p.172 ) explains that "the Qur'anic text is rich with liturgical, emotive and cultural key expressions that are lacking in the TL. It is not easy to find parallel English expressions because the two languages are diverse linguistically and culturally ". (As cited in Dr. Ahmed Saleh Elimam. Marked word order in the Quran and its English translations: Patterns and motivations: 2013, p. 30). Abdul –Raouf ( 2005 ) also, enlightens some problems that the translator may face when dealing with synonymy in the Holy Qur'an.

First of all, the semantic gap is considered as one of the serious issues that the translator most of the time fails to make the difference between the exact meaning of synonyms. For instance, we have the verse from Surat Al- Amran :

(نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ). (سورة آل عمران : 3)

Arthur Arberry in his translation "The Koran interpreted" in 1955 translated this verse as: [ He has **sent down** upon thee the book with the truth, confirming what was before it, and He **sent down** the torah and the Gospel ]. In his translation, Arberry has translated the two verbs (نزل) and ( أنزل ) into ( **sent down** ) as if they are one word or as if they are absolute

synonyms. However, in Arabic language it exists some differences between them. The verb (نزل) (nazzala) means that Allah reveal the Qur'an to the Prophet Mohammad ( P B U H ) gradually , in twenty-three years; whereas, the verb (أنزل) (anzala) means that Allah reveal the Torah and the Gospel at one instance. ( Abdul-Raouf: 2005 ).

Second of all, the problem of the richness of Arabic language with synonyms in comparison with English. This raises a great problem to translators in translating from Arabic into English. Al-Suyuti ( 2008 ), for example, affirms that there are forty-one synonyms for the word (السيف) (sword) and eight synonyms for the word (العسل) (honey). Therefore, the translator here does not know what is the appropriate word he must select to replace the **ST** synonym without distorting the meaning. ( As cited in Noureldin Mohamed Abdelaal, Semantic loss in the Holy Quran translation with special reference to Surah Al-Waqiaa, 2015,p.5 ).

Sometimes, the translator is obliged to use descriptive translation in order to show the minute differences of meaning between synonyms when dealing with sacred texts. Newmark (1991, p.3) says that the descriptive translation must be the last choice taken by the translator. "This procedure simply irons out the difficulties in any passage, which can be achieved by an amplification or explanation of the meaning of the segment of the text." (Newmark, 1988, p. :90 As cited Belqes Saif Abdulelah – Sowaidi. University of Western Cape, May 2011).

Furthermore, translation of sacred texts, especially the Holy Qur'an is considered as a kind of untranslatability. The untranslatability occurs when the translation seems to be impossible or difficult, for instance, translation of sacred texts or religion translation, translation of poetry and translation of puns. It means that the translator fails to find any equivalent in the target language to replace another utterance or another word in the source language. There are two types of untranslatability : linguistic and cultural. The first when two languages do not share the same linguistic expression so that the same meaning is retained, for instance, the translation of greetings, metaphors and jokes. The second kind of untranslatability occurs when the two languages do not share the same cultural understanding, for example, the case of religious terms, ex. : وضوء ( wudu ), غسل ( ghol ) .....etc. (As cited in dubai translation services : info @ dubai- translation services.com).

Synonymy in the Qur'an is rare because each word is selected and used to indicate a specific meaning which is totally different from other related words. So, the role of the translator is to search for the exact equivalent for every synonym and not to use them interchangeable as if they have an absolute meaning.



## **8. Mona Baker's perspective on equivalence**

Mona Baker (1992) has treated the problem of equivalence and non-equivalence in her book entitled " In other words ". The equivalence according to her is the relationship between a **S.T** and a **T.T** in a way that the **T.T** is considered as a translation of the **S.T** in the first place. Baker has distinguished between many types of equivalence :

1- Equivalence at word level :

It concerns the meaning of single words and expressions.

2- Equivalence above word level :

It concerns combinations of words and phrases.

3- Grammatical equivalence :

It deals with grammatical categories

4- Textual equivalence :

It concerns the text level.

5- Pragmatic equivalence :

It discusses texts and their use in communicative situations that involves variables such as writers, readers and cultural context.

Since our work deals with translating synonymy in the Holy Quran, we will focus on the equivalence at word level and what are the strategies adopted by translators to solve the problem of non-equivalence at word level.

### **A / Equivalence at word level :**

This type of equivalence is divided into sub-types :

1- One to one equivalence :

When there is a **TL** single expression for a single **SL** expression, for example :  
beauty : جمال; independence : استقلال

2- One to-part of one equivalence :

When a **TL** expression covers only a part of the concept designated by a single **SL** expression, for instance, when translating the word زكاة ( zakat ) into English we translate it as " charity ". But the word " charity " covers only a part of the Arabic expression which means a regular obligatory charity and a fixed proportion of the wealth ( 2.5 % ) of every Muslim to be paid every year for the benefit of poors in Muslim countries.

3- One to- many equivalence :

When there is more than one **TL** expression for a single **SL** expression, for example :



Uncle : عم / خال  
nephew : ابن الأخ / ابن الأخت

#### 4- Nil equivalence :

When there is no **TL** expression for a **SL** expression, for example : العمرة ، التهجد ، الخ.....

#### **B/ Non- equivalence at word level :**

Mona Baker here has highlighted the common problems faced by the translator in the case of non- equivalence. Non –equivalence at word level occurs when there is no direct equivalent for a word in a **SL**. There are many kinds of non-equivalence, some are direct, others are difficult and indirect. Therefore Baker has suggested different strategies to deal with them .

#### ➤ **Common problems of non – equivalence**

##### **a- Culture specific concepts :**

There are some concepts in the **SL** which have no direct equivalent in the **TL** especially from the cultural side. They may be abstract or concrete concepts like religious, social terms and types of food. They are named "culture specific concepts". E.g . : **speaker (of the House of Commons )**, it has no equivalent in many languages, such as Russian, Chinese and Arabic. (Baker, 1992, p.21).

##### **b- The SL concept is not lexicalized in the TL**

A word in a **SL** may be not lexicalized in the **TL**, in other words, it does not exist in it even if it is easy to understand e.g. : the adjective "**standand**" ( means ordinary ) expresses a concept which is easily understood by most people, however, Arabic has no equivalent for it. (ibid,p.21).

##### **c- The SL word is semantically complex :**

Among the serious problems in translation, when a **SL** word is semantically complex. Usually, languages have concise forms to express complex concepts. Sometimes , translators do not recognize if the word is semantically complex or not until they tried to find an equivalent to it.

##### **d- The source and the target languages make different distinctions in meaning :**

Among the problems of non-equivalence is when the **SL** and the **TL** make different distinctions in meaning of the same expression.

##### **e- The TL lacks a superordinate ( general word ) :**

The **TL** may has specific words (hyponyms) and lacks the general ones (superordinte).

**f- The TL lacks a specific term ( hyponym):**

On the contrary, languages may have general words ( superordinates ) and lack specific ones (hyponyms ) because each language has its own world view. For example, English has a variety of hyponyms under the word "**house**": **bungalow, cottage, chalet, lodge, villa** and **hall**. (Baker, 1992, p.23 ).

**g- Differences in physical or interpersonal perspective :**

One language can give more importance to physical or interpersonal perspective than another. Physical perspective is the relationship between people or things to one another, as expressed in pairs of words such as : **come / go ; take / bring ; arrive / depart**. (ibid, 1992, p.23 ).

**h- Difference in expressive meaning :**

The propositional meaning may be the same in the target and the source language, but the expressive meaning may differ between them, this is considered as a big problem in translation. If the translator deals with a **ST** that contains word with a strong value ( charge ) and the **TL** equivalent seems neutral, he will must add an evaluative element like a modifier or an adverb, or putting it in somewhere else in the text. For instance, translating the English verb "**to batter** " ( as in child / wife battering ) into the more neutral Japanese verb "**tataku** " ( means to beat ) plus an equivalent modifier such as "**savagely** " or "**ruthlessly** " ( Baker : 1992,p.24 ).

**i- Differences in form :**

Different forms in the **SL** have no equivalent in the **TL**, e.g. : some prefixes and suffixes in English are difficult to translate into other languages such as – **ish** ( e.g. boyish, hellish, greenish ) and – **able** ( e.g. conceivable, retrievable, drinkable ). Arabic, however, has no ready technique for producing such forms and they are replaced by a paraphrase (e.g. retrievable as "can be retrieved" ). ( ibid, p.24).

**(j)- Differences in frequency and purpose of using specific forms :**

Even if the **TL** has a direct equivalent for a form of the **SL**, there may be a difference in the frequency or the purpose for which it is used. For example, the continuous "**ing**" form in English is used more frequently than other languages like German, Danish or Swedish.

**(k)- The use of loan words in the ST :**

If the **ST** contains loan words, it will be a special problem in translation. For example, "**chic**", "**au fait** " , "**alfresco**" in English. ( ibid, p.25 ). It is not easy to find a loan word in the **TL** that has the same effect of the **SL** loan word. If it exists, it is only the propositional meaning that has been transferred, whereas the stylistic effect will be absent. There is also the

problem of "false friends". They are words that have the same form in two or more languages but not the same meaning, for example : **actuellement** ( fr ) – **actually** ( eng ) – **sensible** (eng) ; **sensibel** ( german ) ; **sympathetic** ( eng ) – **sympathique** ( fr ) (ibid, p.26 ).

➤ **Strategies used by professional translators**

**a- Translation by a more general word ( superordinate )**

This strategy is from the most common strategies to deal with non-equivalence especially in the case of propositional meaning. For example:

➤ **S.T :**

The rich and creamy Kolestal – super is easy to **apply** and has a pleasant fragrance.

➤ **T.T :**

كوليسترال سوبر غني ومكثف في تركيبته التي تمنح مستحضرا يشبه الكريما مما يجعله في منتهى السهولة لوضعه على الشعر

( Baker, 1992, p.27 ).

When professional translators have a lack of specific word or hyponym, they resort to general word ( superordinate ) to fill this lacuna and cover the propositional meaning in the **T.L.**

**b- Translation by a more neutral / less expressive word**

**. S.T :**

Many of the species growing wild here are familiar to us as plants cultivated in European gardens species like this **exotic** lily.

**. T.T . (back – translated from Chinese ) :**

We are very familiar with many varieties of the wild life here, they are the kind grown in European gardens – varieties like this **strange unique** lily flower. (ibid, 1992, p.29). In the Chinese language, there is no equivalent for the word "exotic". So, the translator has used a less expressive word " strange unique " and the expressive meaning is lost in translation.

**c- Translation by cultural substitution :**

Translators here depend on replacing a culture specific term with a **TL** term that has almost the same effect on the target reader to find it familiar and acceptable.

In Britain, we have the English example " **cream tea** ". It is an afternoon meal consisting of tea to drink and scones wit jam and clotted cream to eat. Cream tea has no equivalent in other languages, for instance, the Italian language, so, the Italian translator replaced it with "pastry" which does not have the same meaning. ( Cream tea is a meal in Britain whereas "pastry " is only a type of food ). (Baker, 1992, p.33 ).

**d- Translation using a loan word or loan word plus explanation :**

The translator can translate using loan words in order to keep the local taste of the **S.L**, modern concepts or buzz words. He may also follow these loan words with explanations to clarify them to the target reader.

**.S.T :**

For maximum effect, cover the hair with a plastic **cap** or towel.

**.T.T :**

للحصول على فعالية مطلقة، يغطي الشعر بواسطة كاب أي قبعة بلاستيكية تغطي الشعر، أو بواسطة منشفة .

(ibid, p.35)

In the example above, we notice the use of a loan word plus the explanation : كاب + قبعة )

بلاستيكية تغطي الشعر)

( cap : that is a plastic hat which covers the hair ).

#### **e- Translation by paraphrase using a related word :**

When the word expressed in the **SL** is lexicalized in the **TL** but in a different form, this strategy is used, and when the frequency of use in the **ST** is higher than in the **T.T**.

**.S.T :**

The rich and **creamy** Kolestrol super is easy to apply and has a pleasant fragrance.

**.T.T :**

كوليسترال سوبر غني ومكثف في تركيبته التي تمنح مستحضرا يشبه الكريما.

(ibid, p.33)

#### **f- Translation by paraphrase using unrelated words :**

Translators can use the strategy of paraphrasing in some contexts if the concept expressed by the source item is not lexicalized at all in the **T.L**.

**.S.T :**

In words of a Lonrho **affaidavit** dated 2 November 1988, the allegations .....

**.T.T :**

وحسب النص الوارد في إفادة كتابية مشفوعة بيمين قدمتها مؤسسة لونرو بتاريخ 2 نوفمبر 1988 ، فإن الادعاءات.....

( ibid, p.38 ).

#### **g- Translation by omission :**

Translators can sometimes resort to omitting the word or the expression in question when the meaning in the **T.L** is conveyed, therefore, there is no need to distract the target reader with lengthy explanations. ( ibid, p.40 ).

**h- Translation by illustration :**

We can translate by illustration if there is no equivalent in the **T.L** and if the word in the **S.L** refers to a physical entity. This strategy is very common when translating advertisement, for example, tagged teabags of Label tea.

**9. Conclusion**

In this chapter, we discovered that synonymy is a very complicated and divergent linguistic phenomenon in both, Arabic and English semantics. Further, we realized the great importance of the use of synonyms in the Holy Qur'an. We conclude that translators of the Qur'an must choose accurately their equivalents before translating synonyms in order to avoid the problem of mistranslation and to be faithfully in conveying the meaning. We will see this more obviously in the practical part of the dissertation.

# **Chapter two**

## **The Practical**

### **Part**

## 1. Introduction

The practical part of the dissertation includes a short summary of the corpus “*Al-Taraduf fi Al-Qur’an Al-Karim bayna Al-nadariya wa tatbik*” الترادف في القرآن الكريم بين النظرية والتطبيق “Synonymy in the Holy Qur’an between theory and practice” and a brief description of methodology. It also consists of information about the translators and the books of exegeses (Tafseer) under investigation. After that, it involves the different meaning of the near-synonyms and the strategies adopted by the translators to deal with non-equivalence to render the appropriate synonym in case of the Holy Qur’an through analyzing and discussing the translated versions by three Muslims, and only one non-Muslim translator. The main concern of this study will go deeply in the Qur’anic verses which are extracted from Al-Munjed’s book “*Taraduf fi Al-Qur’an Al-Karim*” by looking for the translated synonyms via comparing them with the original.

## 2. Methodology

To validate our hypothesis, we opt for a descriptive comparative methodology through which we describe first the different meanings of synonymy aspects in the source text which is the Holy Qur’an, and the potential contexts they may occur in. Then, we compare these to the four translations in order to check to what extent there is any kind of credible synonymy as they are expressed in the source text. After that, we compare the four versions with each other to check which version applied Mona Baker’s typology and hence which one expresses the meaning faithfully.

## 3. Corpus

The aim of study is to examine synonyms in the Holy Qur’an taking into consideration Warsh recitation رواية ورش and its three English versions by Yusuf Ali, Arberry, Shakir, Al-Hilali and Muhsin Khan and the book of Al-Munjed الترادف في القرآن الكريم بين النظرية والتطبيق “Synonymy in the Holy Qur’an between theory and practice” which is the available book that tackles the phenomenon of synonymy in this regard, it was first published in 1997 by El-Fikr Publishing House in Damascus, Syria. This book comprises two (02) chapters and a total of 285 pages.

#### **4. Identification of the selected translations**

The four translators under study are: Yusuf Ali, Arthur Arberry, Shakir, Al-Hilali and Muhsin Khan. They differ in their religious background, their cultural origins, their mother tongue and their translation publishing year. Ali was an Indian Muslim but a non-native speaker of Arabic. Arberry was an English non-Muslim, while Muhammad Shakir was an Egyptian Muslim Arabic speaker, Muhammad Taqi-Eddine Al-Hilali was a Moroccan Muslim Arabic speaker and Muhammad Muhsin Khan was a Pakistani Muslim but a non-native speaker of Arabic. The publishing year of Yusuf Ali translation was in 1934, Arberry's was in 1955, Shakir's was in 1983, Al-Hilali and Muhsin's was in 1972. These factors have an influence on the four translators and how they see and understand the Qur'anic synonyms. The synonyms in this study are not limited to one part of speech. The following overview includes information about the translators and the books of exegeses.

##### **4.1. Abdullah Yusuf Ali**

**Abdullah Yusuf Ali**, a Muslim Indian Scholar and well-known translator in the world, translated the "**Holy Qur'an**" into English Language. He was born on April 14<sup>th</sup>, 1872 in India and died on December 10<sup>th</sup>, 1953 in London. He was taught Arabic language by his father. **Abdullah Yusuf Ali** was very interested in the Qur'an and for many years he was searching and collecting data about its translation. Among the famous books of Ali is "**The Holy Quran: text, translation and commentary**" published in 1934. His translation of the meanings of the Holy Qur'an is considered to be widely spread and most faithful rendition available in English. The reliability and authenticity of the translation work of **Abdullah Yusuf Ali** make most of scholars classifying it as the most acceptable and readable English version of the Qur'an.

##### **4.2 Arthur John Arberry**

**Arthur John Arberry** is a famous non-Muslim translator of the Qur'an into English. He was born on May 12<sup>th</sup>, 1905 in England and he died on October 2<sup>nd</sup>, 1969 in Cambridge. He studied Persian and Arabic at Cambridge University with R.A. Nicholson. His translation work is considered as one of the most authoritative, readable and faithful interpretation of the Qur'an. He regarded as the first English translator. The great work of **Arberry** was first published in 1955. From the Orthodox Muslim View that the Qur'an cannot be translated, but only interpreted, **Arberry** titled his work "**The Koran Interpreted**".



#### 4.3. Muhammed Shakir محمد شاكر

**Muhammad Habib Shakir** is an Egyptian Judge. He was born in Cairo in 1866 and died in 1939. He studied and graduated from Al-Azhar. He did some works in Arabic language entitled: “*Al-Durus al Awwaliyya fi al-‘Aqa’id al-Diniyya*” الدروس الأولية في العقيدة الدينية, *Al-Qawl al-Fasl fi Tarjamat al-Qur’an al-Karim* القول الفصل في ترجمة القرآن الكريم, *Al-Sira al-Nabawiyya* السيرة النبوية. His translation work first appeared in 1983. It is alleged as a plagiarism which copied directly from Maulana Muhammad Ali’s English translation of the Qur’an. **Shakir** is known by giving the Arabic form of the Prophets’ names such as: Musa for Moses.

#### 4.4. Taqi al-Din al-Hilali and Muhammad Muhsin Khan تقي الدين الهلالي ومحمد محسن خان

On one hand, **Muhammad Taqi-al-Din ben Abdil-Qadir Al-Hilali** is a Moroccan scholar, he was born in 1893 and died on July 22<sup>nd</sup>, 1987. He served as an assistant professor in Baghdad. On the other hand, **Muhammad Muhsin Khan** is a contemporary Islamic doctor and scholar of ethnic Afghan origin, he was born in 1927. He comes from Pakistan. Both of them are known by their English translation work of the Qur’an “*The Noble Quran in the English Language*”, published in 1972, which is incorporating commentary from Tafsir al-Tabari, Tafsir ibn Kathir, Tafsir al-Qurtubi. It also carries the Saudi Government’s approval.

### 5. Identification of the exegeses books

#### 5.1. Ibn-Kathir’s Al-Qur’an Al-Azeem “the Grand Holy Quran” القرآن العظيم لابن كثير

Abu Al-fida 'Imad ad-din Isma'il bin kathir, Al-Qurashi, Al-Busrawi (1301-1373). His ten volume book is (*Al-Qur’an-al-Azeem*) which is one of the popular explanations of the Qur’an. It uses certain Hadith or sayings of the Prophet Muhammed and sayings of the companions (al-sahaba) to explain each verse of the Qur’an. It is described as a summary of the Tabari's exegesis. *Al-Qur’an-al-Azeem* is an exegesis book which implies the explanation of the Qur’an by the Sunnah (Tafseer bialmathur بالتفسير).

#### 5.2. Al-Qurtubi’s Al-Jami’ li Ahkam al-Qur’an (كتاب الجامع لاحكام القرآن للقرطبي)

He is Abu'-Abdullah Muhammad Ibn Ahmad Ibn Abu Bakr al-Ansari al-Qurtubi ابو عبد الله محمد بن احمد ابن بكر الانصاري القرطبي (1214-1273). His twenty four volume book is (*Al-Jami' li Ahkam al-Qur’an*). Its preface comprises discussions on the sciences of the Qur’an. *Al-Jami' li Ahkam al-Qur’an* is an exegesis book which implies the explanation of the Qur’an by the juristic injunctions and rulings from the Qur’anic verses (Tafseer bial Rai بالتفسير).

#### 5.3. Al-Zamakhchari’s Al-Kachaf

He is Al-Zamakhshari Muhammad bin Amr bin Muhammad bin Amr (467 H - 538 H). His four-volume book is (*Al-Kashshaf*) which was written in the 12<sup>th</sup> century. He is one of

the famous linguist, syntactician and a man of literature. He stresses the aesthetic values of Qur'anic discourse and provides interesting rhetorical and semantic analysis of the Qur'an. He takes this as a means to demonstrate the inimitability of the Qur'an. *Al-Kashshaf* is an exegesis book which implies a linguistic analysis of the Qur'an.

## 6.Data analysis and discussion

This study based on the translations of Abdullah Yusuf Ali, Arthur John Arberry, Shakir, Al-Hilali and Muhsin khan.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin khan Translation
فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ الشعراء 21	So I <b>fled</b> from you [all] when I feared you; but my Lord has [since] Invested me with judgment [and wisdom] and appointed me as one of the messengers.	So I <b>fled</b> from you, fearing you. But my Lord gave me Judgment and made me one of the Envoys.	So I <b>fled</b> from you when I feared you, then my lord granted me wisdom and made me of the apostles	So I <b>fled</b> from you when I feared you. but my lord has granted me Hukm (i.e. religious knowledge, right judgement of the affairs and prophets, and made me one of the messengers
كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَواْ وَلَا تَجِئْ مُنَاصِبِيْ" ص 3	How many generations before them did We destroy? In the end they cried [for mercy]- when there was no longer time for <b>being saved!</b>	How many a generation We destroyed before them, and they called, but time was none to <b>escape.</b>	How many did we destroy before them of the generations, then they cried while the time of <b>escaping</b> had passed away	How many a generation have we destroyed before them! And they cried out when there was no longer time for <b>escape</b>
"وَإِنَّا ظَنَنَّآ أَن لَّنْ نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا" الجن 12	But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by <b>flight.</b>	we thought that we should never be able to frustrate God in the earth, neither be able to frustrate Him by <b>flight.</b>	And that we know that we cannot escape Allah in the earth, nor can we escape him by <b>flight</b>	And we think that we cannot escape( the punishment of Allah in the earth, nor can we escape Him by <b>flight</b>

Table -1- Investigating the translation of the near-synonymous lexis( فررت، مناص، هربا )

In these Glorious verses, the synonym expressions lie in the words (فرار), (مناص) and (هربا). In the Arabic verses, the word (فرار) denotes that Moses left the land of Egypt where he feared pharaoh and his followers and then fled into Madyan. He stayed there for many years then came back again to Egypt. According to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari, (مناص) means either the time of calling out in order to be safe or the time for escape (خلاص), flee, or run away. According to Ibn-Kathir, Al-Zamakhchari, (هربا) occurs once in the Qur'an and it means try to fly to the sky.

According to Al-Munjed, (فرار) has three consecutive stages: الانكشاف (exposure), (الخوف) (fear) and then الهرب (escape) into a safe place. For instance, Moses had killed an Egyptian man (he was one of pharaoh's followers) then he was revealed then he feared (Pharaoh) he ran away into Madyan. He adds that the word (مناص) occurs once in the Holy Qur'an and it signifies confusing, perturbation about a situation or hesitating about two things. One is not sure which one is right or appropriate. He mentioned that the main difference between فرار and الهرب is: the former occurs publicly while the latter occurs secretly, latently and covertly which means to escape in latency (في استتار).

In the first and the third verses, all the translators succeeded in translating the following words: the verb فررت as **fled**, and هربا as **flight**. Fled means, according to Longman dictionary: to escape through hurrying away and to go abroad for safety. So, the translation of the two source items is adequate since it is similar to the exegeses shown above. In the second verse, however, only **Yusuf Ali** rendered the exact meaning of the noun مناص as "being saved" where the meaning signifies they called for help and cried out to Allah in order to save them from punishment according to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari. Hence, in this case, the three other translators did not succeed to render the right meaning of this word since they translated it as "escape" because they were far from the intended meaning and mistranslated this lexical term. In addition, they did not show the nuances between مناص and فرار because they thought that they are near-synonyms, but in fact, they have slight differences in Arabic and only the competent translator who masters the Arabic language could distinguish between these two words.

Relying upon Baker's non- equivalence at word level and taking into consideration some common strategies, we can say that the word مناص lacks a specific term (hyponym) in the target language, only **Ali** rendered it by paraphrasing using unrelated word to overcome this issue. We explain:

**ST:** "كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَواْ وَلَا تَجِئْ مِنَّا" **مناص**

**TT** : How many generations before them did We destroy? In the end they cried [for mercy]- when there was no longer time for **being saved!**

**BT**: كم أهلكنا من قبلهم من أجيال و في النهاية نادوا (للرحمة) عندما لم يعد هناك وقت للخلاص

We note that the word مناص does not have an equivalent in the **TL**. So, the translator used a paraphrased expression "being saved" to render its meaning. Therefore, By comparing the four translations one another, it is clear that Ali's translation is more faithful to the original text rather than the other translators.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin khan Translation
"قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ" الأعراف 106	[Pharaoh] said: "If indeed thou <b>hast come</b> with a Sign, <b>show</b> it forth,- if thou tellest the truth."	Said he, 'If thou hast <b>brought</b> a sign, <b>produce</b> it, if thou speakest truly.'	He said: if you <b>have come</b> with a sign, then <b>bring</b> it, if you are of the truthful ones	Fir'aun (pharaoh) said: if you <b>have come</b> with a sign, <b>show</b> it forth, if you are one of those who tell the truth
"كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ" البقرة 180	It is prescribed, when death <b>approaches</b> any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.	Prescribed for you, when any of you <b>is visited</b> by death, and he leaves behind some goods, is to make testament in favour of his parents and kinsmen honourably-- an obligation on the godfearing.	Bequest is prescribed for you when death <b>approaches</b> one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil)	It is prescribed for you, when death <b>approaches</b> any of you, if he leaves wealth, that he makes a bequest to parents and next to kin, according to reasonable manners. (this is) a duty upon al muttaqun (the pious)

**Table -2- Investigating the translation of the near-synonymous lexis (جئت، فَأْتِ، حضر)**

In these verses, the synonymy lies in the words جئت، فَأْتِ and حضر. In the Arabic verses, Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari interpreted the verb جئت as "to have"

while they interpreted the verb **فَأْتِ** differently: it means “to show” According to Ibn-Kathir and Al-Qurtubi but it signifies to bring according to Al-Zamakhchari. According to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari, the verb **حضر** means “approaches”. Al-Munjed stated that **أتى** is easy in spelling rather than **جاء**. He mentioned that the word **الاتيان** is surrounded with the meaning of ambiguity, doubt, ignorance, unintentionality, denial and unseen whereas **المجيء** is surrounded by the meaning of certainty, knowledge (awareness), approving, belief and intentionality.

In the two verses, all the translators rendered the verbs **جئت**, **فَأْتِ** and **حضر** using different words. This means that they did show the nuances between these three verbs because they knew that they are not synonyms. As we see here, Yusuf Ali, Shakir, Al-Hilali and Muhsin Khan rendered the exact meaning of the following verbs as they were expressed in the above exegeses: (**جئت**) becomes **"have come"**, (**فَأْتِ**) becomes **"show"** in the translation of Ali, Al-Hilali, and Muhsin Khan, whereas Shakir opted for the equivalent “bring” this means that Ali, Al-Hilali, and Muhsin Khan based their translation upon the exegeses of Ibn-Kathir and Al-Qurtubi while Shakir’s translation is based upon the exegesis of Al-Zamakhchari. One of the lexical items related to the two verbs **جئت**, **فَأْتِ** is the verb **حضر** which becomes **"approaches"**. However, **Arberry** failed in rendering **جئت** as "brought", **فَأْتِ** as produce. This apposition means that Arberry treats "brought" and "come" as synonyms but he does not render the exact meaning of the Arabic word **حضر**. Therefore, Arberry's translation is misleading because it does not convey the full semantic aspects of these words.

Relying upon Baker's non- equivalence at word level and taking into consideration some common strategies, we can say that the two verbs **فَأْتِ** and **حضر** have no specific term (hyponym) in the English language; and only **Ali** rendered it by a more general word (superordinate) to overcome this issue. We explain:

**ST:** "قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ"

**TT:** [Pharaoh] said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."

**BT:** قال فرعون ان كنت حقا جئت بعلامة فاطهرها لنا ان كنت صادقا

In the English translation, we note that a general word (superordinate) is used instead of specific one in order to overcome a relative lack of specificity in the TL compared to the SL. "To show" is more general than ‘to present’. Therefore, by comparing the four translations one another, it is clear that the translation of Ali, Al-Hilali and Muhsin Khan are more faithful to the original text rather than Arberry's and Shakir's.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin Khan Translation
<p>"لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ" البقرة</p> <p>225</p>	<p>"Allah will not call you to account for thoughtlessness in your <u>oaths</u>, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing".</p>	<p>"God will not take you to task for a slip in your <u>oaths</u>; but He will take you to task for what your hearts have earned; and God is All-forgiving, All-clement".</p>	<p>"Allah does not call you to account for what is vain in your <u>oaths</u>, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing".</p>	<p>"Allah will not call you to account for that which is unintentional in your <u>oaths</u>, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing".</p>
<p>"الَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاعُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ" البقرة</p> <p>226</p>	<p>"For those who <u>take an oath for abstention from their wives</u>, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful".</p>	<p>"For those who <u>forswear their women</u> a wait of four months; if they revert, God is All-forgiving, All-compassionate".</p>	<p>"Those who <u>swear that they will not go in to their wives</u> should wait four months; so if they go back, then Allah is surely Forgiving, Merciful".</p>	<p>"Those <u>who take an oath not to have sexual relation with their wives</u> must wait for four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful".</p>

<p>"لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ" المائدة</p> <p>89</p>	<p>"Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: For expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye <b>have sworn</b>. But keep to your oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful".</p>	<p>"God will not take you to task for a slip in your oaths; but He will take you to task for such bonds as you have made by oaths, whereof the expiation is to feed ten poor persons with the average of the food you serve to your families, or to clothe them, or to set free a slave; or if any finds not the means, let him fast for three days. That is the expiation of your oaths when you <b>have sworn</b>; but keep your oaths. So God makes clear to you His signs; haply you will be thankful".</p>	<p>"Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you <b>swear</b>; and guard your oaths. Thus does Allah make clear to you His communications,</p>	<p>"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masakin (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you <b>have sworn</b>. And protect your oaths (i.e. do not swear much).</p>
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			that you may be Fateful”.	Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) that you may be grateful”.
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**Table -3-** Investigating the translation of the near-synonymous lexis (أيمانكم، يؤلون، حلفتكم)

In these Glorious verses, the synonym expressions lie in the words يؤلون، أيمانكم and حلفتكم. In the Arabic verses, the word أيمانكم, which is the plural form of يمين, means a vow that people intend to make according to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari. While the verb يؤلون is derived from the word Ila' (الإيلاء) which means a type of vow where a man swears not to sleep with his wife according to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari. According to Al-Munjed, الحلف indicates the case when someone swears to hide that he is lying or he is not honest. It implies the sense of a false oath while the word إيلاء is, especially, related to swearing not to have sexual relations with a wife. He argues that اليمين is not itself قسم but it can be used with القسم and الحلف for instance, we say حلف يميننا and اقسم يميننا but you cannot say يمين يميننا .

In the first and the third verses, all the translators succeeded in translating the following words: the word أيمانكم as "oaths", and حلفتكم as "have sworn/swear". This translation is adequate since it is similar to the exegeses shown above as well as it conveys the intended meaning of these verses. In the second verse, all the translators were aware of the meaning of the verb يؤلون, but only **Al-Hilali** and **Muhsin Khan** rendered its exact meaning as "take an oath not to have sexual relation with their wives" where the meaning is the same as mentioned in the exegeses shown above. However, in this case, **Arberry** and **Shakir** did not show the specific sense of the word which implies a sexual relation. Thus, their translations lead to two interpretations: either to take an oath not to talk to their wives, or to take an oath not to have sexual relationship.

Relying upon Baker's non- equivalence at word level and taking into consideration some common strategies, we can say that the word يؤلون is semantically complex, only **Al-Hilali**



and Muhsin Khan rendered it by paraphrasing using unrelated word to overcome this issue.

We explain:

**ST:** "لَّذِينَ يُؤْلُونَ مِنْ نَسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ"

**TT:** Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allah is Oft Forgiving, Most Merciful.

**BT:** يجب على الذين يحلفون بعدم إقامة علاقة جنسية مع زوجاتهم أن ينتظروا أربعة أشهر فإن تراجعوا (غيروا رأيهم خلال هذه الفترة) فإن الله غفور رحيم

We note that the meaning of the source word يؤلون is unpacked in the TL. Therefore, by comparing the four translations one another, it is clear that the translation of **Al-Hilali and Muhsin Khan** is more faithful to the original text.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin Khan Translation
وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ	"And complete the Hajj or 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [Necessitating shaving], [He should] in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in	"Fulfil the Pilgrimage and the Visitation unto God; but if you are prevented, then such offering as may be feasible. And shave not your heads, till the offering reaches its place of sacrifice. If any of you is sick, or injured in his head, then redemption by fast, or freewill offering, or ritual sacrifice. When you are secure, then whosoever enjoys the Visitation until the Pilgrimage, let his offering be such as may be feasible; or if	"And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you	"And perform properly ( i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم) the Hajj and Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must

<p>تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةٍ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ "البقرة</p> <p>196</p> <p>"قَلَّمَا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا</p>	<p>peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is <u>strict</u> in punishment".</p> <p>"When they disregarded the warnings that</p>	<p>he finds none, then a fast of three days in the Pilgrimage, and of seven when you return, that is ten completely; that is for him whose family are not present at the Holy Mosque. And fear God, and know that God is <u>terrible</u> in retribution".</p> <p>"So, when they forgot that they were reminded of; We delivered</p>	<p>return; these (make) ten(days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is <u>severe</u> in requiting(evil)".</p> <p>"So when they neglected what they had been</p>	<p>pay a Fidyah (ransom) of either observing Saum (fast) (three days) or giving Sadaqah (charity-feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the Umrah in the months of hajj, before (performing) the Hajj, (i.e. Hajj-at- Tamattu' and Al- Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum(fast) three days during the Hajj and seven days after his return( to his home), making ten days in all. This is for him whose family is not present at Al Masjid-Al- Haram(i.e. non- resident of Makkah). And fear Allah much and know that Allah is <u>severe</u> in punishment".</p> <p>"So when they forgot the reminding that had been given to</p>
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<p>الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بِئْسَ بِمَا كَانُوا يَفْسُقُونَ "الاعراف</p> <p>165</p>	<p>had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a <b><u>grievous</u></b> punishment because they were given to transgression".</p>	<p>those who were forbidding wickedness, and We seized the evildoers with <b><u>evil</u></b> chastisement for their ungodliness".</p>	<p>reminded of, We delivered those who forbade evil and We overtook those who were unjust with an <b><u>evil</u></b> chastisement because they transgressed".</p>	<p>them, We rescued those who forbade evil, but we seized those who did wrong with a <b><u>severe</u></b> torment because they used to rebel against Allah's command(disobey Allah)"</p>
<p>"فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَّيَبِيلًا" المزمّل</p> <p>16</p>	<p>"But Pharaoh disobeyed the messenger; so We seized him with a <b><u>heavy</u></b> Punishment".</p>	<p>"but Pharaoh rebelled against the Messenger, so We seized him <b><u>Remorselessly</u></b>".</p>	<p>"But firon disobeyed the apostle, so We laid on him a <b><u>violent</u></b> hold".</p>	<p>"But Fir'aun (Pharaoh) disobeyed the Messenger (Musa)(Moses); so we seized him with a <b><u>severe</u></b> punishment".</p>

Table - 4- Investigating the translation of the near-synonymous lexis (شديد، بنيس، وبيل)

The words بنيس , شديد and وبيل are considered as synonymous and interchangeable in all contexts except in the Holy Qur'an. In the Arabic verses, According to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari ,the meaning of شديد is strict while بنيس signifies severe and painful. However وبيل means heavy amount or forces. According to Al-Munjed, the adjective شديد indicates the sense of force, you can say, for instance, a self strength, strength of the body, etc. He stated that the word بنيس occurs once in the Holy Qur'an, it was defined by scholars and interpreters as شديد. He mentioned that وبيل occurs also once in the Holy Qur'an, it implies the meaning of the heavy weight for example, الوابل is a heavy rain like you say in English "it rains cats and dogs", while الوبيل is the strict beating. Al-Munjed said that بنيس and

وبيل are not synonyms to شديد because they belong to different tribal dialects: بنيس is in the language of Ghasan غسان whilst وبيل is in the language of Hamyer حمير.

**Yusuf Ali, Arthur Arberry, Shakir** rendered the words بنيس , شديد and وبيل using different words because they were aware of the slight differences between these latter words. However, **Al-Hilali** and **Muhsin Khan** thought that they are synonyms and they translated them into one word which is **severe**. In the three verses, only **Yusuf Ali** rendered the exact meaning of the following words: بنيس , شديد and وبيل. This translation is adequate since it is similar to the exegeses shown above as well as it conveys the intended meaning of the verses. However, both **Arberry** and **Shakir** did not succeed to get the right meaning of these words because they were far from the intended meaning and they mistranslated these lexical terms accordingly, they translated the word (بنيس) as "evil" which lacks the sense of excessive intensity as well as they rendered وبيل as remorselessly/ violent respectively, these two words lacks the sense of **heaviness**.

Relying upon Baker's non-equivalence at word level and taking into consideration some common strategies, we can say that the words بنيس and وبيل lack specific terms (hyponyms) in the target language, only **Ali** rendered them by a more general word to overcome this issue. We explain:

**ST:** "فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَينِيسٍ بِمَا كَانُوا يَفْسُقُونَ"

**TT:** When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a **grievous** punishment because they were given to transgression.

**BT:** فلما تجاهلوا التحذيرات التي أعطيت لهم، أنقذنا الذين ينهون عن السوء لكننا أخذنا الذين ظلموا بعذاب شديد لأنهم كانوا آثمين

**ST:** "فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْداً وَبِيلاً"

**TT:** But Pharaoh disobeyed the messenger; so We seized him with a **heavy** Punishment.

**BT:** لكن عصي فرعون الرسول. لذلك أخذناه بعقوبة ثقيلة

The two underlined lexis in the source texts are used general words in the English texts because they have no hyponyms in the **TL**. "Grievous" can be seen as a near-synonym of the word "severe" but the former implies the sense of intensity more than the latter. Similarly, the word وبيل is replaced by English near-equivalent "heavy" which has the sense of heaviness but lacks the sense of intensity. Therefore, By comparing the four translations one to the other, it is made clear that the translation of **Ali** is more faithful to the original text rather than the others'.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin khan Translation
<p>قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ "البقرة</p> <p>38</p> <p>وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ</p>	<p>"We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever <b>follows</b> My guidance, on them shall be no fear, nor shall they grieve".</p> <p>"We gave Moses the Book and <b>followed</b> him <b>up</b> with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it that whenever there</p>	<p>"We said, 'Get you down out of it, all together; yet there shall come to you guidance from Me, and whosoever <b>follows</b> My guidance, no fear shall be on them, neither shall they sorrow".</p> <p>"And We gave to Moses the Book, and after him <b>sent</b> succeeding Messengers; and We gave Jesus son of Mary the clear signs, and confirmed him with the Holy Spirit; and whensoever there came to</p>	<p>"We said: Go forth from this (state) all; so surely there will come to you a guidance from me, then whoever <b>follows</b> My guidance, no fear shall come upon them, nor shall they grieve".</p> <p>"And most certainly We gave Musa the Book and We <b>sent</b> apostles after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What!</p>	<p>"We said: "Get down all of you from this place(Paradise), then whenever there comes to you Guidance from Me, and whoever <b>follows</b> My Guidance, there shall be no fear on them, nor shall they grieve".</p> <p>"And indeed, We gave Musa (Moses) the Book and <b>followed</b> him <b>up</b> with a succession of messengers. And We gave Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-</p>

<p>رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ "البقرة" 87</p>	<p>comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!".</p>	<p>you a Messenger with that your souls had not desire for, did you become arrogant, and some cry lies to, and some slay?".</p>	<p>Whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew".</p>	<p>Qudus (Jibrael عليه السلام) Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed".</p>
<p>"رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ" الشعراء 83</p>	<p>"O my Lord! bestow wisdom on me, and <b>join</b> me with the righteous".</p>	<p>"My Lord, give me Judgment, and <b>join</b> me with the righteous".</p>	<p>"My Lord: Grant me wisdom, and <b>join</b> me with the good".</p>	<p>"My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and <b>join</b> me with the righteous".</p>

Table -5- Investigating the translation of the near-synonymous lexis (تبع، قفينا، الحقني)

In these verses, the synonymy lies in the words **تبع** and **قفينا**. In the Arabic verses, the word **تبع** signifies to move behind or to follow the direction and guidance of Allah according to Ibn-Kathir. Al-Zamakhchari, Al-Qurtubi and Ibn-Kathir interpret **قفينا** as "succeeded or followed". One of the lexical items related to these two verbs is **الحقني** which indicates to meet together with righteous in the world and the hereafter according to Al-Zamakhchari and Ibn-Kathir. According to Al-Munjed, **تبع** is used with the sense of symptoms, meaning, inheritance and laxity. Moreover, it is used when the follower is abstract

whereas who is followed is concrete. He mentioned that القفو occurs either between concrete things only or between both abstract and concrete things. He added, there is between القافي and المقفو a period of time. He pointed out that the main differences between القفو and التبوع is: the former is accompanied with "commitment" الالتزام while the latter is accompanied with "accordance" الموافقة. On the other hand, the word لحق implies the sense of reach and arrive.

In the first, second and the third verses, all translators rendered تبع قفينا and ألحقني using different words; they translated (تبع) as "follows", قفينا as "followed up/ sent" and ألحقني as "join". They did show the nuance between the three verbs because they knew that they are not synonyms especially in this case because Allah uses every word in Qur'an to indicate a specific meaning. In the first verse, the translators rendered the exact meaning of the lexicon (تبع) as "follows" which is an adequate translation since it is similar to the exegeses cited above. In the second verse, the word قفينا was translated by both Arberry and Shakir as "sent" while Ali, Al-Hilali and Muhsin khan translated (قفينا) similarly as "followed up". Depending on the above exegeses, Ali 's, Al-Hilali and Muhsin khan's translations of the verb قفينا is nearly coincide with Ibn-Katheer's, Al-Qurtubi's and Al-Zamakhchari's interpretation. In the third verse, the translators provided for the verb (ألحقني) "join" which is an accurate translation.

Relying upon Baker's non-equivalence at word level and taking into consideration some common strategies, we can say that the word قفا lacks a specific term (hyponym) in the target language. Ali, Al-Hilali and Muhsin khan rendered it by using a general word to overcome this issue. We explain:

**ST:** وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ "البقرة: 87

**TT1:** "We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!" (Ali Yusuf)

**BT1:** ولقد أعطينا موسى الكتاب وأعقبناه بمجموعة من الرسل متتابعين وأعطينا المسيح عيسى ابن مريم البينات وعززناه بالروح المقدسة. أفكلما جاءكم رسول لا تريدونه استكبرتم وتفاخرتم فكذبتم فريق منهم وذبتم آخرين

**TT2:** "And indeed, We gave Musa (Moses) the Book and followed him up with a succession of messengers. And We gave Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus (Jibrael Gabriel عليه السلام). Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed" (Al-Hilali and Muhsin khan).



**BT2:** وفي الواقع، أعطينا موسى الكتاب وأتبعناه بسلسلة من الرسل. وأعطينا عيسى (المسيح)، ابن مريم، بينات واضحة: وأيدناه بروح القدس [(جبريل (جبرائيل) عليه السلام)] أفكلما جاءكم رسول لا تريدنه، تعجرفتم وتكبرتم، كفرتم بعضا منهم وقتلتم الآخرين

In these two examples, the translators use a general word to overcome to relative lack of specificity in the target language compared to the source language. Follow up means, according to Longman dictionary, to take further action after (something) (by means of something else). Therefore, by comparing the four translations one to the other, it is clear that the translations of Ali, Al-Hilali and Muhsin khan are more faithful to the original text rather than the translation of the other ones.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin khan Translation
<p>مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ "البقرة</p> <p>17</p> <p>وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً فَأَخَذْنَاكَ الصَّاعِقَةَ</p>	<p>"Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not <u>see</u>".</p> <p>"And remember ye said: "O Moses! We shall never believe in thee until we <u>see</u> Allah</p>	<p>"The likeness of them is as the likeness of a man who kindled a fire, and when it lit all about him God took away their light, and left them in darkness <u>unseeing</u>".</p> <p>"And when you said, 'Moses, we will not believe thee till we <u>see</u> God openly'; and the</p>	<p>"Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness—they do not <u>see</u>".</p> <p>"And when you said: O Musa! We will not believe in you until we <u>see</u> Allah</p>	<p>"Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. So they could not <u>see</u>".</p> <p>"And (remember) when you said: "O Musa (Moses)! We shall never</p>



<p>وَأَنْتُمْ تَنْظُرُونَ الْبَقْرَةَ</p> <p>55</p>	<p>manifestly," but ye were dazed with thunder and lighting even as ye looked On".</p>	<p>thunderbolt took you while you were beholding".</p>	<p>manifestly, so the punishment overtook you while you looked on".</p>	<p>believe in you until we <u>see</u> Allah plainly." But you were seized with thunder-bolt (lightning) while you were looking".</p>
<p>وَابْتَلُوا الْيَتَامَىٰ</p> <p>حَتَّىٰ إِذَا بَلَغُوا</p> <p>النِّكَاحَ فَإِنْ</p> <p>أَنْسَأْتُمْ مِنْهُمْ</p> <p>رُشْدًا فَادْفَعُوا</p> <p>إِلَيْهِمْ أَمْوَالَهُمْ وَلَا</p> <p>تَأْكُلُوهَا إِسْرَافًا</p> <p>وَبِدَارًا أَنْ يَكْبَرُوا</p> <p>وَمَنْ كَانَ غَنِيًّا</p> <p>فَلْيَسْتَعْفِفْ وَمَنْ</p> <p>كَانَ فَقِيرًا فَلْيَأْكُلْ</p> <p>بِالْمَعْرُوفِ فَإِذَا</p>	<p>"Make trial of orphans until they reach the age of marriage; if then ye <u>find</u> sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and</p>	<p>"Test well the orphans, until they reach the age of marrying; then, if you <u>perceive</u> in them right judgment, deliver to them their property; consume it not wastefully and hastily ere they are grown. If any man is rich, let him be abstinent; if poor, let him consume in reason. And when you deliver to them their property,</p>	<p>"And test the orphans until they attain puberty; then if you <u>find</u> in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them</p>	<p>"And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you <u>find</u> sound judgment in them, release their property, but consume it not wastefully and hastily, fearing that they should grow up, and whoever( amongst guardians) is rich, he should take no wages, but if he is poor, let him have for</p>

<p>دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا "النساء"</p> <p>6</p>	<p>reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account”.</p>	<p>take witnesses over them; God suffices for a reckoner”.</p>	<p>their property, call witnesses in their presence; and Allah is enough as a Reckoner”.</p>	<p>himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allah is All- sufficient in taking account”.</p>
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Table -6- Investigating the translation of the near-synonyms lexis (يبصرون، نرى، أنستم)

In these Glorious verses, the synonym expressions lie in the words *يبصرون*, *نرى* and *أنستم*. In the Arabic verses, the word *نرى* implies the sense of publicly. It signifies to gaze at Allah's creation according to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari. While the word *أنستم* signifies when you "find that minor (underage) orphan children to be good and wise in spending their money" according to Ibn-Kathir. According to Al-Munjed, *الإيناس* is defined as a broad term which can occur through seeing or feeling, it is limited to what is good and self comfort. Al-Zamakhshari said that *الإيناس الإبرار البين الذي لا شبهة فيه وقيل هو إِبصار ما يؤنس به*. He mentioned that *الإبصار* implies the strength of seeing. He added, *الرؤية* indicates realization.

In the first and the second verses, all the translators translated the two verbs (*يبصرون*) and (*نرى*) as one verb "see". They did not show the nuance between these two verbs because they thought that they are synonyms. But in the third verse, the translators rendered (*أنستم*) into different words: **Ali**, **Shakir**, **Al-Hilali** and **Muhsin khan** opted for the equivalent “**find**” while **Arberry** rendered it as "**perceive**". Hence, in this case, they were aware of the nuance between *أنستم* and *يبصرون* on one hand and the two verbs (*يبصرون*, *نرى*) on the other hand. In the second verse, all the translators rendered the exact meaning of the verb "*نرى*" as it really signifies. In the third verse, **Ali**, **Shakir**, **Al-Hilali** and **Muhsin khan** used a close meaning of the verb *أنستم*. In contrast to, **Arberry** who mistranslated it relying upon the literal translation for the word *أنستم* which is "**perceive**".

### Discussion:

In the following examples we notice:

**ST:** "وَابْتَالُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا.....".

**TT1:** "Make trial of orphans until they reach the age of marriage; if then ye **find** sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up".

**BT1:** اختبروا اليتامى حتى يبلغوا سن الزواج؛ فإن وجدتم فيهم الحكمة، ادفعوا لهم ممتلكاتهم ؛ ولا تأكلوها إسرافا ولا استعجالا أن يكبروا.....

**TT2:** "And test the orphans until they attain puberty; then if you **find** in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age".

**BT2:** و اختبروا اليتامى حتى يبلغوا سن البلوغ. فإن وجدتم فيهم نضج في الفكر، فادفعوا لهم ممتلكاتهم ، ولا تأكلوها إسرافا ولا استعجالا أن يبلغوا السن كاملا.....

**TT3:** "And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you **find** sound judgment in them, release their property, but consume it not wastefully and hastily, fearing that they should grow up".

**BT3:** و اختبروا اليتامى (فيما يتعلق بذكائهم) حتى يبلغوا سن النكاح؛ فإن وجدتم فيهم الحكمة السليمة، فادفعوا لهم ممتلكاتهم ، ولا تأكلوها إسرافا ولا استعجالا خوفا من أن يكبروا.....

Relying upon Baker's non-equivalence at word level and taking into consideration some common strategies, we can say that the word آنس lacks a specific term (hyponym) in the target language. **Ali, Shakir, Al-Hilali and Muhsin khan** rendered it by using a general word to overcome this issue. Therefore ,by comparing the four translations one another, it is clear that these translations are more faithful to the original text.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin khan Translation
"وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ	"Their Prophet said to them: "Allah hath appointed Talut as king over you" They said: "How can he exercise authority over us when we are	"Then their Prophet said to them, 'Verily God has raised up Saul for you as king.' They said, 'How should he be king over us who have better right than he to	"And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship	"And their Prophet (Samuel عليه السلام) said to them, "Indeed, Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us

<p>بَسْطَةَ فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ البقرة 247</p> <p>"وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ" ص 34</p> <p>"قَالِیَوْمَ نُنَجِّیْكَ بِیَدِنَا لِتَكُونَ لِمَنْ خَلَقَ آیَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ" یونس 92</p>	<p>better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and <b>bodily prowess</b>: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things".</p> <p>"And We did try Solomon: We placed on his throne <b>a body</b> [without life]; but he did turn [to Us in true devotion]".</p> <p>"This day shall We save thee in <b>the body</b>, that thou mayest be a sign to those who come after thee! but verily, many</p>	<p>kingship, seeing he has not been given amplitude of wealth?" He said, 'God has chosen him over you, and has increased him broadly in knowledge and <b>body</b>. God gives the kingship to whom He will; and God is All- embracing, All- knowing".</p> <p>"Certainly We tried Solomon, and We cast upon his throne <b>a mere body</b>; then he repented".</p> <p>"So today We shall deliver thee with <b>thy body</b>, that thou mayest be a sign to those after thee. Surely many</p>	<p>than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and <b>physique</b>, and Allah grants His kingdom to whom He pleases, and Allah is Ample giving, knowing".</p> <p>"And certainly We tried Sulaiman, and We put on his throne <b>a (mere) body</b>, so he turned (to Allah)"</p> <p>"But We will this day deliver you with <b>your body</b> that you may be a sign to those after you, and most surely the majority of the</p>	<p>when we are fitter than him for the kingdom, and he has not been given enough wealth. He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and <b>stature</b>. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-knower".</p> <p>"And indeed, We did try Sulaiman (Solomon) and We placed on his throne <b>Jasad</b> (a devil, so he lost his kingdom for a while) and he did return (to Allah with obedience and in repentance, and to his throne and kingdom by the Grace of Allah)".</p> <p>"So this day We shall deliver <b>your (dead) body</b> (out from the sea) that you may be a sign to those who come after you! And</p>
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	among mankind are heedless of Our Signs!”	men are heedless of Our signs”.	people are heedless to Our communications”.	verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc)”.
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**Table -7- Investigating the translation of the near-synonymous items**  
(الجسم، جسدا، بدنك)

In these Glorious verses, the synonym lies in the words بدنك، الجسم and جسدا. In the first verse, the word الجسم signifies being fair looking and having strong physical appearance according to Ibn-Kathir, Al-Qurtubi and Al-Zamakhchari while according to Al-Munjed, the word الجسم denotes a body with soul which is alive. In the second verse, the exegeses interpret the Arabic word جسدا differently: Ibn-Kathir and Al-Qurtubi interpret it as Jasad (a body) of satan (devil) who looks like Solomon, while it signifies dead body of a man (Solomon's son) or Solomon who has a serious sickness. So, Allah describes him as جسدا (a mere body) according to Al-Qurtubi and Al-Zamakhchari. According to Al-Munjed, the word جسدا means inanimate or corpse (body) without a soul or life, in other words, a dead body. In the third verse, the word بدنك signifies a physical body according to Ibn-Kathir while it means a small red body or the known armor plate of Pharaoh. It means also jasad without soul or the upper part of the body. According to Al-Zamakhchari, بدنك means a body without life or a whole complete body that lacks no part or a naked body without clothes or the armor plate of Pharaoh. Al-Munjed says that بدن refers to whole body save the head, the arms and the legs or a small armor plate.

In the first verse, it is worth to say that the translators rendered the word الجسم differently: on one hand, **Ali** rendered the exact meaning of this lexicon as "**bodily prowess**" because it is an adequate translation since it is similar to the exegeses, on the other hand, **Arberry**, **Shakir**, **Al-Hilali** and **Muhsin Khan** rendered the partial meaning of the word expressed in this verse (ayah). Each translator represents one person's understanding of the Qur'anic verse, and each is significantly different from the others: **Arberry** opted for the equivalent body which is a broad concept, **Shakir** chose the equivalent physique which does not convey the intended meaning of the verse but **Al-Hilali** and **Muhsin Khan** translated as stature, they specify one characteristics of a person's body which is a natural height.

ST: "وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ"

TT: And indeed, We did try Sulaiman (Solomon) and We placed on his throne **Jasad** (a devil, so he lost his kingdom for a while) and he did return (to Allah with obedience and in repentance, and to his throne and kingdom by the Grace of Allah).

BT: وفي الواقع، لقد فتنا سليمان ووضعنا على عرشه جسدا (شيطان، لذلك فقد مملكته لفترة من الوقت) ثم رجع (إلى الله مع الطاعة والتوبة، وإلى عرشه ومملكته بفضل من الله)

In the above example, translators borrowed the word "**Jasad**" then, they provided an explanation between brackets after this word. This explanation makes the loan word very clear. Therefore, by comparing the four translations one another, it is clear that the translation of Al-Hilali and Muhsin Khan is more faithful to the original text.

The Original Verse In Arabic	Abdullah Yusuf Ali Translation	Arthur Arberry Translation	Shakir Translation	Al-Hilali and Muhsin Khan Translation
<p>"إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا" النساء 116</p>	<p>"Allah forgiveth not [The sin of] joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed <b>far, far away</b> [from the right]".</p>	<p>"God forgives not that aught should be with Him associated; less than that He forgives to whomsoever He will. Whoso associates with God anything, has gone astray into <b>far</b> error".</p>	<p>"Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a <b>remote</b> error".</p>	<p>"Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed <b>far away</b>".</p>
<p>"سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى</p>	<p>"Glory to [Allah] Who did take His servant for a Journey by night from the Sacred Mosque to <b>the farthest</b> Mosque, whose</p>	<p>"Glory be to Him, who carried His servant by night from the Holy Mosque to the <b>Further</b> Mosque the precincts of</p>	<p>"Glory be to Him who made His servant to go on a night from the Sacred Mosque to the <b>remote</b> mosque of</p>	<p>"Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] who took His slave (Muhammad صلى الله عليه وسلم) for a</p>

<p>الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ الإِسْرَاءُ 1</p> <p>"وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُؤُوسًا" الإِسْرَاءُ 83</p>	<p>precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth [all things]".</p> <p>"Yet when We bestow Our favours on man, he turns away and <b>becomes</b> <b>remote</b> on his side [instead of coming to Us], and when evil seizes him he gives himself up to despair!</p>	<p>which We have blessed, that We might show him some of Our signs. He is the All- hearing, the All-seeing".</p> <p>"And when We bless man, he turns away, and <b>withdraws</b> aside; but when evil visits him, he is in despair".</p>	<p>which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing".</p> <p>"And when We bestow favor on man, he turns aside and <b>behaves</b> <b>proudly</b>, and when evil afflicts him, he is despairing".</p>	<p>journey by night from Al-Masjid- al-Haram (at Makkah) to Al- Masjid-<b>al-Aqsa</b> (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our Ayat (proofs, evidences, lessons, signs, etc). Verily, He is the All-Hearer, the All-Seer".</p> <p>"And when We bestow Our Grace on man( the disbeliever), he turns away and <b>becomes</b> <b>arrogant</b> (far away from the Right Path). And when evil touches him, he is in great despair".</p>
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Table -8- Investigating the translation of the near-synonymous lexis (بعيدا، الأقصى، نأى)

In these Glorious verses, the synonym expressions lie in the words نأى، الأقصى، بعيدا. Al-Munjed and Ibn-Kathir interpreted the Arabic word بعيدا as "a faraway place or path which cannot be possible to reach it". Al-Munjed, Al-Qurtubi interpreted the Arabic word الأقصى as a place which can be reached since the Prophet Muhammed visited Masjid-Al-Aqsa in the Night Journey whereas the distance between it and Masjid-al-Haram (at Makkah) was so far. According to Ibn-Kathir, Al-Zamakhchari and Al-Qurtubi, the Arabic word نأى means turning



or going away from the obedience and worship of Allah (go astray), Al-Munjed added that نأى is nearer than بعيدا.

Only **Al-Hilali** and **Muhsin Khan** succeeded in rendering these words differently. This mean that they were aware of the nuance between the three words. In the first verse, the translators rendered the word (بعيدا) differently: **Ali** opted for the equivalent “far, far away” which is an adequate translation since it is similar to the exegeses. In the second verse, **Al-Hilali** and **Muhsin Khan** succeeded in translating the word (الأقصى) as "**Al-Aqsa**". However, **Ali**, **Arberry** and **Shakir** did not show the nuances between الأقصى and بعيدا because they consider them as synonyms. Accordingly, **Ali** translated (الأقصى) as "**farthest**" which is a superlative of far while **Arberry** translated it as "**further**" which is comparative of far, but **Shakir** used for it the same equivalent of (بعيدا) which is "**remote**". In the third verse, the translators rendered the verb نأى differently: **Ali** opted for the equivalent "**becomes remote**" while **Arberry** translated it as "**withdraws**", but **Shakir** chose the equivalent "**behaves proudly**". However, **Al-Hilali** and **Muhsin Khan** rendered it as "**becomes arrogant**" which is an adequate translation since it is similar to the exegeses shown above.

Relying upon Baker's non-equivalence at word level and taking into consideration some common strategies, we can say that the word الأقصى lacks a specific term (hyponym) in the target language, Al-Hilali and Muhsin Khan rendered it by using a loan word plus explanation. We explain:

**ST:** "سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى"

**TT:** Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al Haram (at Makkah) to Al-Masjid-**al-Aqsa** (in Jerusalem),

**BT:** هو الله سبحانه وتعالى الذي أسرى بعبده (محمد صلى الله عليه وسلم) ليلا من المسجد الحرام (في مكة المكرمة) إلى المسجد الأقصى (في القدس)

In the English translation, we note that the explanation which follows the loan word indicates the place of that mosque as well as we note that the translators wrote the loan word in capital letters because it is a proper name. Therefore ,by comparing the four translations one another, it is clear that the translation of Al-Hilali and Muhsin Khan is more faithful to the original text.

## 7. Conclusion

Through this chapter, we tried all along the study to investigate the translation of synonyms in the Holy Qur'an; The aforesaid discussions, analyses and comparisons about the



translated verses which are extracted from **Munjed's book**, those rendered by **Abdullah Yusuf Ali, John Arthur Arberry, Shakir, Al-Hilali and Muhsin Khan**, we come with the conclusion that translators produced acceptable synonyms of the source text when they relied upon the Qur'an exegeses and Mona Baker's suggestions of non-equivalence.

# **General Conclusion**

Translating synonyms is not an easy task in sacred texts, especially “the Holy Qur’an” where choosing the exact equivalent of each synonym is required. The translation of synonyms in Qur'an is more sensitive than in any other types of texts because every word in the Qur'an has its distinctive meaning. As a result translators tend to strive to produce correct equivalent. The main focus in this study is the investigation of **synonyms’ translation** in the Holy Qur’an in some verses that thought may have synonymous items. After analysing the matter theoretically and practically, the following results were identified:

- Absolute synonyms in the Holy Qur’an do not exist because every word ,in this sacred text, is used to indicate a specific meaning which is different from other related words. So, these kind of words have to be ascribed as linguistic nuances’ lexis rather than synonymous ones.
- Investigation the renditions of some near- synonyms in the Qur’anic verses reveals that some of the renditions do not convey the same meaning as the original words. Accordingly, some translators failed to some extent in translating synonyms because they thought that these words are synonyms so they did not show the nuances between them.
- Some translators succeeded to some extent to render a close equivalent of each synonym when they relied upon the exegeses books.
- The transfer of synonyms may cause difficulty to the translator especially if the latter faces some non-equivalence problems of some source text items. The cases examined in this study show how challenging the transfer of synonyms from **ST** to **TT** is.
- From the examination, discussion and comparison of the synonyms in the studied verses, we get that Alis’ translations show acceptable equivalents to the synonyms; while Arberrys’ translations sometimes show literal translation of synonyms. In addition, Al-Hilalis’ are suitable translations.
- The problem of non-equivalence that translators encounter at many types in particular when dealing with the meaning of the Qur’an proves what the Qur’an is untranslatable when it comes to the synonymous lexis.
- Loan word plus explanation is the best strategy used by translators for dealing with the lack of specific word ( non- equivalence).

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# ملخص الدراسة

## ترجمة المترادفات في القرآن الكريم

ترجمات "ع.علي يوسف" و "أ.ج.أربيري" و "م.شاكر" و "محسن خان  
و الهلالي" إستنادا إلى كتاب المنجد الترادف في القرآن الكريم \* دراسة  
مقارنة \*



## مقدمة :

تتميز كل لغة بألفاظها وعباراتها ويعلم المعاني الخاص بها، ويعد الترادف واحداً من أهم الظواهر التي تنتمي إلى ذلك العلم. ولعل من بين أهم القضايا في الترجمة هي ترجمة المترادفات والتي تستحق المزيد من الاهتمام من طرف اللسانيين والمنظرين خاصة في النصوص المقدسة مثل القرآن الكريم أين يصبح اختيار المرادف المناسب أمر دقيق وضروري للغاية.

نزل القرآن الكريم على سيدنا محمد ( صلى الله عليه وسلم ) باللغة العربية التي تتميز بثرائها وغناها خاصة في استعمال المترادفات. وقد قام العديد من اللسانيين بتعريف الترادف من بينهم كروز Cruse قائلا : " أي كلمتين يشتركان في نفس الخصائص المعنوية هما مترادفتين ". ومن بين العوامل التي أدت إلى ترجمة القرآن الكريم هو انتشار الإسلام بشكل كبير في جميع أنحاء العالم والحاجة إلى أن يفهم المسلمون الغير عرب معاني القرآن وتعاليم الدين الإسلامي الحنيف. وقد قام العديد من المترجمين بترجمة معاني القرآن الكريم، نذكر منهم محمد شاكراً، بيكتال، يوسف علي وآثر أربيري، مع العلم بأن القرآن يحتوي على كلمات وألفاظ قريبة ومتماثلة في المعنى.

## ➤ أهداف الدراسة :

الهدف الأساسي من هذه الدراسة هو أن تظهر تفرد وتميز أسلوب النص القرآني خاصة في استعمال المترادفات وكيف أن المترجمين يجدون صعوبة بالغة في ترجمتها وإيجاد مكافئ قريب من النص الأصل.

## ➤ إشكالية البحث :

يعتبر الترادف واحداً من أهم المشاكل التي يواجهها المترجم أثناء ترجمة القرآن الكريم ويرجع ذلك لأن بعض الكلمات المعجمية تتشابه في المعنى، مثل : ( ثواب / أجر ) ، ( يأس / قنوط ) ، ( شك / ريب ) ، ( رؤيا / حلم ) . كما يرمي هذا البحث إلى التحليل والبحث في الاستراتيجيات المستعملة في ترجمة المترادفات في القرآن.

## ➤ تساؤلات البحث :

- كيف تعامل المترجمون مع قضية ترجمة الترادف في القرآن الكريم ؟
- إلى أي مدى نجح المترجمون في اختيار اللفظ المناسب لإيصال المعنى المقصود ؟
- ما هي الاستراتيجيات المقترحة من طرف منى بكر للتعامل مع مشكلة الترادف في الترجمة ؟

## ➤ فرضيات البحث :

قمنا بوضع الفرضيات الآتية للإجابة على التساؤلات أعلاه :

- لا يوجد ترادف تام في القرآن الكريم بل يوجد ترادف جزئي .
- ما من استراتيجية أو تقنية بإمكانها أن تتجح في ترجمة المترادفات في القرآن الكريم.
- إذا اعتمد المترجمون على تفاسير القرآن الكريم واستراتيجيات منى بكر في التعامل مع عدم التكافؤ في الترجمة سيكون بإمكانهم إنتاج ترجمة قريبة من النص الأصل.

## ➤ المنهجية :

اعتمدنا خلال هذه الدراسة على المنهج الوصفي المقارن أين قمنا بتحليل ووصف ودراسة مختلف أنواع الترادف في العربية والانجليزية، ثم أنواع المترادفات الموجودة في القرآن الكريم في أكثر من سياق. قمنا بعد ذلك بمقارنة تلك الأنواع بالأربع ترجمات لاكتشاف احتمال وجود مترادفات حقيقية في النص الأصل. ثم قمنا بمقارنة الترجمات الأربع ببعضهم البعض ومعرفة إذا كانت أي منهم قد قامت بتطبيق استراتيجيات منى بكر لإيصال المعنى بأمانة.

تتقسم الدراسة إلى قسمين أساسيين، قسم نظري وآخر تطبيقي. حيث تطرقنا في الجانب النظري إلى نبذة عن ترجمة القرآن الكريم بشكل عام بالإضافة إلى التعريف والأنواع والمثبتين والمنكرين للترادف في العربية والإنجليزية، علاوة على آثار الترادف في اللغتين. ثم تحدثنا عن علاقة الترجمة بالترادف وترجمة الترادف في القرآن الكريم بالإضافة إلى منهجية منى بكر في التعامل مع أنواع عدم التكافؤ في الترجمة. أما في الجانب التطبيقي فقد قمنا بجمع وتحليل المعلومات بالإضافة إلى مناقشة ومقارنة بعض الآيات من القرآن الكريم مع الأربع ترجمات ليوسف علي، أربيري، شاكور، محسن خان والهالي، وقمنا باختيار المترادفات من كتاب المنجد " الترادف في القرآن الكريم " لنظهر كيف تعامل المترجمون مع تلك المترادفات لإيصال المعنى بأمانة. وأخيرا قمنا بوضع خاتمة تلخص البحث وتجيب على تساؤلاته من خلال النتائج المتحصل عليها.

## ➤ الفصل الأول :

نزل الله سبحانه وتعالى القرآن الكريم على سيدنا محمد صلى الله عليه وسلم بلسان سيدنا جبريل عليه السلام خلال ثلاثة وعشرون عاما. وقد أرسل الله القرآن للإنسانية في جميع أنحاء العالم وحفظه الله سبحانه وتعالى من أي تحريف أو تشويه. قال تعالى:

( إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ) ( سورة الحجر : 9 ).

يتميز القرآن الكريم بعدة خصائص كتتنوع أساليبه وفصاحه لغته وأسلوبه المتميز وبلاغته، كل تلك العوامل تجعله متفرد، مميز ولا يضاهي. لذلك فإن ترجمة القرآن الكريم ليس بالأمر السهل وتمثل تحد كبير للمترجمين خاصة عند التعامل مع ظاهرة كالترادف.

ينقسم هذا الفصل إلى سبعة عناوين رئيسية :

العنوان الأول مفهوم الترادف في اللغة الإنجليزية والذي ينقسم بدوره إلى تعريف الترادف، أنواع الترادف، مثبتو ومنكرو الترادف و أهمية الترادف. و العنوان الثاني هو مفهوم الترادف في اللغة العربية والذي ينقسم أيضا إلى نفس العناصر السابقة ولكن في اللغة العربية. أما العنوان الثالث فهو ترجمة القرآن الكريم، ويتحدث الرابع عن الترجمة والترادف، ويتمثل العنوان الخامس في الترادف في القرآن الكريم، أما السادس فهو ترجمة الترادف في القرآن الكريم، أما العنوان السابع والأخير يتعرض لمنظور منى بكر عن التكافؤ وعدم التكافؤ في الترجمة.

### 1- الترادف في الإنجليزية :

الترادف في الإنجليزية هو فرع من فروع علم المعاني وهو عبارة عن علاقة معجمية ومفرداتية بين الألفاظ تعني التماثل في المعنى وتأتي المفردات على شكل أسماء، صفات أو حال. وينقسم الترادف في اللغة الإنجليزية إلى عدة أنواع نذكر منها :

. **الترادف الكلي** : المترادفات الكلية أو المطلقة هي كلمات تشترك في جميع ظلال المعنى وفي جميع الصفات الأسلوبية وهما أي كلمتين بإمكانهما أن يكونا متبادلتين في أي سياق ممكن.

. **الترادف الجزئي** : المترادفات الجزئية هي كلمات متشابهة ولكنها ليست متطابقة في المعنى.

. **الترادف المعرفي** : المترادفات المعرفية هي نوع من أنواع المترادفات التي تتشابه بشكل كبير في المعنى بحيث يصعب

التفريق بينهما على مستوى التضمين والدلالة.

كما ينقسم علماء اللغة في الإنجليزية إلى مثبتي ومنكري الترادف. ومن بين مثبتي الترادف نذكر " كروز 1986  
"Cruse و " سكالمان 2012 " Skalman، أما المنكرين فنجد " بالمار 1976 "Palmar. وتتضح هذه النقطة أكثر في  
اللغة العربية.

للترادف أهمية كبيرة في اللغة فهو يضطلع بدور كبير في إثراء اللغة ومفرداتها، كما يساعد الأشخاص على  
التعبير عن أنفسهم بوضوح ويساعد أيضا على تفادي التكرار، الملل والرتابة خاصة في الكتابات الأدبية كالشعر والنثر.  
كما يساهم الترادف في الانتقال بين مستويات اللغة المختلفة.

## 2- الترادف في العربية :

الترادف لغة هو لفظ مشتق من الفعل ردف أو المصدر الردف، والردف : ما تبع الشيء، وكل شيء تبع شيئا،  
فهو ردفه، وإذا تتابع شيء خلف شيء فهو الترادف والجمع الرادفي. أما الترادف اصطلاحا فإنه أطلق مجازا على عدة  
استعمالات مجازية، أشهرها ما تواضع عليه علماء فقه اللغة من إطلاقه على كلمتين أو أكثر تشترك في الدلالة على معنى  
واحد لأن " الكلمات قد تترادف على المعنى الواحد أو المسمى الواحد، كما يترادف الراكبان على الدابة الواحدة ".  
ينقسم الترادف في اللغة العربية إلى نوعين :

. **الترادف التام** : ويقصد به اتفاق الكلمتين في المعنى اتفاقا تاما.

. **الترادف الجزئي** : أو ما يسمى بشبه الترادف، أو الترادف غير التام، وهو أن تتقارب الألفاظ في دلالتها على الشيء  
الواحد.

أما من أثبت وجود الترادف في العربية، أي وجود كلمات عديدة مترادفة، تشترك في الدلالة على معنى واحد اشتراكا تاما،  
أو أسماء عديدة تشير إلى مسمى واحد نذكر منهم : الأصمعي، ابن خالويه، الروماني، الجواليقي، ابن مالك، الفيروز  
أبادي وابن جني. أما منكرو الترادف فقد رفضوه رفضا تاما، ومن هؤلاء أبو عبد الله محمد بن زياد الأعرابي، وأبو العباس  
أحمد بن يحيى ثعلب، وأبو محمد عبد الله بن جعفر بن درستويه، وأبو علي الفارسي، وابن فارس وأبي هلال العسكري.

( مقالة : ظاهرة الترادف في العربية، 2015 ، مجلة آفاق الحضارة الإسلامية، نجارين، ماجد ).

يشير الأستاذ نور الدين المنجد في كتابه " الترادف في القرآن الكريم " أن علماء اللغة المعاصرين يرون أن  
للترادف آثارا إيجابية وسلبية. من بين الآثار السلبية للترادف هو أنه يؤدي للصعوبة في الترجمة ونقل المعاني من لغة إلى  
أخرى، بالإضافة إلى أنه يسبب تلف وإفساد اللغة والبلاغة ويمنع اللغة من تطوير وظائفها اللغوية.

أما آثار الترادف الإيجابية فتتمثل في أنه يساعد الكاتب أو المتكلم في التعبير عن أسلوبه بطريقة جيدة وسلسة، ويساهم في تنويع أساليب التعبير، نقادي التكرار، تعدد الألفاظ، التوكيد والمبالغة الأدبية.

### 3- ترجمة القرآن الكريم :

ترجمة القرآن الكريم هي عبارة عن تفسير لمعاني القرآن الكريم. فالقرآن نزل باللغة العربية وتمت ترجمته إلى لغات عدة كالفارسية والإنجليزية و الفرنسية والإيطالية. ويعتبر القرآن الكريم المرجع الديني الوحيد للمسلمين في جميع أنحاء العالم بالإضافة إلى حديث الرسول صلى الله عليه وسلم. والقرآن ( بلا شك ) يمثل أعلى درجات الإعجاز اللغوي من حيث ألفاظه وأساليبه التي لا تضاهى وبلاغته التي لا مثيل لها.

لذلك تسمى ترجمة القرآن الكريم ترجمة معاني القرآن. ويعد سلمان الفارسي أول من حاول ترجمة معاني القرآن إلى اللغة الفارسية ثم أبو حفص عمر النصفى الذي ترجمه إلى نفس اللغة. أما في اللغة الإيطالية فقد ترجمه أندريا أريفابيني Andrea Arrivabene، وفي اللغة الفرنسية لوسيو دي رينييه Le Sieur Du Riyer، أما في الإنجليزية فالترجمة الأكثر شيوعا هي لريتشارد بل Richard Bell عام 1973 وترجمة جون آرثر أرييري John Arthur Arberry عام 1955 . أما في سنة 1934 قام بترجمته عبد الله يوسف علي، أما الهاللي ومحسن خان فكانت ترجمتهم عام 1972 والتي تم نشرها من طرف حكومة المملكة العربية السعودية، وترجمة محمد شاكركانت عام 1983.

#### . مناهج ترجمة القرآن الكريم :

اعتمد مترجمو القرآن الكريم على منهجين في الترجمة :

- **الترجمة الحرفية :** وهي طريقة مباشرة للترجمة يقوم خلالها المترجم باستبدال كلمة بكلمة مع المحافظة على شكل النص الاصل وتركيبته وهي الطريقة التي اتبعها جون ارثر أرييري في ترجمته.
- **ترجمة المعنى أو التأويل :** وتعتمد هذه الترجمة على التركيز على المعنى والمحتوى وليس الشكل مع الأخذ بعين الاعتبار الخلفية الثقافية للنص الهدف، ومن متتبعي هذه الطريقة في الترجمة عبد الله يوسف علي.

### 4- الترجمة والترادف :

يعتبر الترادف ظاهرة لغوية في حين تعرف الترجمة كنقل المعنى من لغة إلى لغة أخرى بدقة وأمانة، أي النقل والتحويل. الترادف ليس شكلا من أشكال الترجمة بأي حال من الأحوال لأن الكلمات يمكن أن تمتلك قيمة معنوية لا يمكن ترجمتها إلى اللغات الأخرى حيث يرى بيتر نيو مارك Peter Newmark 1981 أن المترجم الجيد لا يجب أن يكثر من

استعمال المترادفات لأن الاستعمال المفرط والغير ضروري لهم قد يؤدي إلى ترجمات فقيرة في المعنى. وتؤكد سوزان باسنت Susan Basnett 1981 أن التكافؤ في الترجمة لا يعني التماثل في المعنى لأن التماثل أو المطابقة لا يمكن أن يكون موجودا في نسختين من نفس النص الهدف.

في حين يرى فيناي وداربلنيه Vinay and Darbelnet 1959 ان التكافؤ في الترجمة هو إجراء غير مباشر يعتمد على المترجم أثناء ترجمة العبارات الاصطلاحية، الأمثال، العبارات الجاهزة و أصوات الحيوانات.

## 5- الترادف في القرآن الكريم :

تحدث المنجد في كتابه عن ظاهرة الترادف في القرآن الكريم ونوه على أن أغلب اللسانيين العرب قد اهتموا بتلك الظاهرة. بالإضافة إلى ذلك فقد أشار المنجد أيضا بأن كل كلمة موجودة في القرآن الكريم لها معناها الدقيق ولا يمكن أن تتداخل مع أي كلمة أخرى لتأدية نفس المعنى لأن القرآن يتميز بلغة بليغة وجمال لغوي وأدبي وما يجعل القرآن متفردا هو أن الله سبحانه وتعالى اختار كل كلمة بعناية ودقة فائقة. وقد انقسم علماء اللغة أيضا بخصوص وجود الترادف في القرآن الكريم، فمنهم من أيد وجود الترادف مثل : السامرائي، الزبيدي، الروماني، ابن جني، البقلائي، الفيروز آبادي، الحسيني وابن العربي. أما المنكرون فنذكر منهم ابو عدي، الثعالبي، ابن تيمية، الأصفهاني، الطبري، الزمخشري وابن كثير.

## 6- ترجمة الترادف في القرآن الكريم :

يرى أغلب اللسانيين بأن الكلمة الصحيحة وجدت في المكان الصحيح في القرآن الكريم إذ لا يمكن استبدالها بأخرى، مما يعني أن ترجمة المترادفات في القرآن ليس بالأمر السهل أو المهمة الهينة للمترجمين بل يجب عليهم أن يكونوا حذرين في التعامل مع الألفاظ والكلمات المتشابهة في المعنى.

كما تعتبر ترجمة القرآن الكريم والنصوص المقدسة بشكل عام نوع من أنواع تعذر الترجمة. ويحدث تعذر الترجمة عند استحالة إيجاد مكافئ في اللغة الهدف مثل : ترجمة النصوص المقدسة، ترجمة الشعر كالشعر الجاهلي والتلاعب بالألفاظ.

. ونقترح منى بكر للتغلب على تلك المشاكل عددا من الحلول التي يمكن للمترجم أن يلجأ إليها عند حدوث عدم التكافؤ في الترجمة.

كما تطرقت منى بكر في كتابها " in other words " 1992 إلى قضية التكافؤ في الترجمة. حيث تعرفه على أنه العلاقة بين النص الأصل والنص الهدف، بحيث يكون النص الهدف ترجمة للنص الأصل في المقام الأول. وقد قسمت

التكافؤ إلى عدة أنواع : نذكر منها حصريا التكافؤ على مستوى الكلمة وعدم التكافؤ على مستوى الكلمة وبما أن هذا

البحث يدرس مسألة الترادف، فقد ركزنا على التكافؤ وعدم التكافؤ على مستوى الكلمة.

- التكافؤ على مستوى الكلمة : يعنى بمعنى الكلمات والتعابير المفردة
- عدم التكافؤ على مستوى الكلمة : يحدث عدم التكافؤ عند استحالة وجود مكافئ مباشر لكلمة معينة في اللغة الأصل. وقد ذكرت منى بكر عدة أنواع من حالات عدم التكافؤ في الترجمة منها :

- المفاهيم الثقافية الخاصة

- عدم تواجد مفهوم ينتمي إلى اللغة الأصل في مفردات اللغة الهدف.

- الكلمة في اللغة الأصل معقدة من ناحية المعنى.

- اللغة الأصل واللغة الهدف لا تشتركان في ذات المعنى

- افتقار اللغة الهدف إلى لفظ عام

- افتقار اللغة الهدف إلى لفظ خاص

- الاختلاف في المنظور المادي بين اللغتين

- الاختلاف في المعنى التعبيري

- الاختلاف في الشكل

- الاختلاف في درجة وهدف استعمال الألفاظ

- استعمال كلمات مقترضة في النص الأصل.

كما قامت منى بكر باقتراح عدة استراتيجيات يمكن للمترجم أن يستعملها في حالات عدم التكافؤ المذكورة أعلاه ألا وهي :

- الترجمة باستعمال لفظ عام

- الترجمة باستعمال كلمة أكثر حيادية

- الترجمة باستعمال الاستبدال الثقافي

- الترجمة بالاقتراض أو الاقتراض مع الشرح

- الترجمة عن طريق إعادة الصياغة باستعمال كلمة مذكورة في النص الأصل.

- الترجمة عن طريق الحذف

## - الترجمة عن طريق الإيضاح

خلال هذا الفصل، لاحظنا أن الترادف هو ظاهرة لغوية منشعبة ومعقدة في كلتا اللغتين العربية والانجليزية، ولاحظنا أيضا الأهمية الكبيرة لاستعمال الألفاظ المتشابهة في المعنى في القرآن الكريم. كما استخلصنا أن على مترجمي القرآن اختيار المكافئات بدقة قبل الشروع في ترجمة المترادفات خوفا من الوقوع في الترجمة الخاطئة ولإنتاج ترجمة أمينة مؤدية للمعنى.

### الفصل الثاني:

نستعرض في هذا الفصل الجزء التطبيقي للبحث، سيتم أولا تقديم ملخص قصير عن مدونة البحث كتاب المنجد "الترادف في القرآن الكريم بين النظرية والتطبيق" ثم يتم تقديم معلومات عن المترجمين وكتب التفسير التي اعتمدها في البحث و الدراسة. بعد ذلك يُشرع في العمل التحليلي لترجمات المترادفات في الآيات القرآنية والذي مر بثلاث مراحل: حيث تم في المرحلة الأولى تحديد المعاني المختلفة للمترادفات الجزئية للنص الأصلي بعد ذلك تمت عملية التحليل والمقارنة وكمرحلة أخيرة تم تحديد أي الترجمات أقرب لمترادفات النص الأصلي من خلال مناقشة الأساليب التي تبناها المترجمين في التعامل مع عدم التكافؤ. انصب الاهتمام في هذه الدراسة على الآيات التي يظن فيها الترادف والتي اختيرت من كتاب المنجد و ذلك بمقارنتها مع النص الأصلي.

قمنا باختيار القرآن الكريم و ترجمات كل من يوسف علي وأربيري وشاكر ومحسن خان و كتاب المنجد كعينات لإجراء هذه الدراسة، ويعتبر كتاب المنجد الترادف في القرآن الكريم الكتاب المتوفر الذي جمع بين الجانب النظري والتطبيقي لدراسة المترادفات. يعود سبب اختيارنا لهذا الكتاب كونه يحوي معظم المترادفات القرآنية. حيث احتوى الكتاب على بابين موزعة على 263 صفحة.

حاولنا من خلال هذا الفصل أن نتطرق إلى ترجمة المترادفات الجزئية في القرآن الكريم من خلال تحليل أربعة ترجمات لكتاب الله الأولى لباحث شهير ومترجم هندي مسلم يدعى "يوسف علي" ترجم القرآن الكريم للغة الانجليزية أين انتشرت على نطاق واسع وساعدت في إثراء فهم القراء لمعنى القرآن الكريم من بين أشهر كتبه "The Holy Quran: Text, Translation and Commentary". أما الترجمة الثانية فهي لأربيري الذي يعتبر من أبرز المترجمين الذين قاموا بترجمة القرآن الكريم لغير المسلمين للغة الانجليزية من أهم أعماله ترجمة القرآن الكريم تحت عنوان: "The Koran"



"Interpreted" أما الترجمة الثالثة فهي لمترجم مصري يسمى محمد حبيب شاكر أما بالنسبة للترجمة الرابعة فهي عمل

ثنائي جمع بين تقي الدين الهلالي ومحسن خان.

قمنا بالاستعانة بثلاث كتب للتفسير وذلك من أجل ذكر وتحديد المعاني المختلفة للمترادفات الجزئية في الآيات القرآنية

ومن أجل أيضا معرفة مدى توفيق المترجمين في إختيار مكافئات مقاربة لمترادفات النص الأصلي. و هاته الكتب هي

كالتالي: أولا القرآن العظيم لإبن كثير الذي يستعمل أحاديث الرسول صلى الله عليه وسلم وأقوال الصحابة لشرح كل أية من

آيات القرآن الكريم (تفسير بالمأثور) ثانيا الجامع لأحكام القرآن للقرطبي وهو تفسير جامع لآيات الأحكام في القرآن الكريم

وهو من أنواع التفسير بالرأي ثالثا تفسير الزمخشري للكشاف فهو يعتمد التفسير اللغوي للقرآن الكريم لأنه يحرص على

تأكيد القيمة الجمالية للخطاب القرآني من خلال تحليله الدلالي الذي يتجنب التفاصيل المطولة بحيث يهدف لإثبات

الإعجاز القرآني.

ركزنا في هذا الفصل من البحث على ترجمة المترادفات في الآيات القرآنية في كل من ترجمات (يوسف علي) و (أربيري)

و (شاكر) و (الهلالي ومحسن خان) نستعرض منها على سبيل المثال:

في قوله عز و جل في الآية (16) من سورة البقرة:

الآية 1: "إِذَا أَمِنْتُمْ مِمَّنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا

رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ" البقرة

(196)

الآية 2: "فَلَمَّا تَسَوَّأَ مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ" الأعراف

(165)

الآية 3: "فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا" المزمل (16)

Verse 1:

**TT1:** "when ye are in peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment"(Ali Yusuf).

**TT2:** "When you are secure, then whosoever enjoys the Visitation until the Pilgrimage, let his offering be such as may be feasible; or if he finds none, then a fast of three days in the

Pilgrimage, and of seven when you return, that is ten completely; that is for him whose family are not present at the Holy Mosque. And fear God, and know that God is terrible in retribution”(Arberry).

**TT3:** “he (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten(days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting(evil)” (Shakir).

**TT4:** “Then if you are in safety and whosoever performs the Umrah in the months of hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu’ and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum(fast) three days during the Hajj and seven days after his return( to his home), making ten days in all. This is for him whose family is not present at Al Masjid-Al-Haram(i.e. non-resident of Makkah). And fear Allah much and know that Allah is severe in punishment” (Al-Hilali& Muhsin khan).

#### **Verse 2:**

**TT1:** “When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression” (Yusuf Ali).

**TT2:** “So, when they forgot that they were reminded of; We delivered those who were forbidding wickedness, and We seized the evildoers with evil chastisement for their ungodliness (Arberry).

**TT3:** “So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed” (Shakir).

**TT4:** “So when they forget the reminding that had been given to them, We rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah’s command(disobey Allah)” (Al-Hilali& Muhsin khan).

#### **Verse 3:**

**TT1:** “But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment” (Yusuf Ali).

**TT2:** “but Pharaoh rebelled against the Messenger, so We seized him remorselessly”

(Arberry).

**TT3:** “But firon disobeyed the apostle, so We laid on him a violent hold” (Shakir).

**TT4:** “But Fir’aun ( Pharaoh) disobeyed the Messenger (Musa)(Moses); so we seized him with a severe punishment” (Al-Hilali & Muhsin khan).

وفقا لإبن كثير و القرطبي و الزمخشري فإن كلمة شديد تعني الصرامة و شدة العقاب في حين تعني كلمة بئس شديد وموجع وأليم أما وبيل فتعني ثقيلًا و غليظًا، وفقا للمنجد يدل شديد على القوة في الشيء وتستعمل الشدة في البدن وفي قوى النفس أما تفسير بئس بشديد مما جرى عليه اللغويون والمفسرون بيد أن هذا التفسير بلغة غسان فهو إذن ليس من المترادفات لإختلاف الألسن فيه أما كلمة وبيل تحمل في طياتها معنى الثقل يقول ابن فارس الويل و الوابل المطر الشديد والويل يعني الشديد بلغة حمير خاصة قام كل من "يوسف علي" و "أربيري" و "شاكر" بترجمة كلمات (شديد) و(بئس) و(وبيل) بمكافئات مختلفة لأنهم أيقنوا الفروق اللغوية بينها ولكن ظن كل من الهلالي ومحسن خان بأنها كلمات مترادفة فترجموها بمكافئ واحد وهو (Severe) الإنجليزية. في الآيات الثلاثة نجد أن يوسف علي هو الوحيد الذي وفق إلى حد ما في ترجمة المعنى المقصود للكلمات شديد و بئس و وبيل لأن ترجمته توافقت التفسيرات المذكورة آنفا. في حين أخفق كل من "شاكر" و "أربيري" في إعطاء مكافئ مناسب لهاته الكلمات فقد قام كلا من المترجمين من ترجمة "بئس" ب evil والتي تفتقر إلى معنى الشدة المفرطة في حين ترجموا "وبيل" ب remorselessly و violent على الترتيب ولكن هذان الأخيرين يفتقران لمعنى الثقل.

من خلال هذا الفصل، حاولنا طوال الدراسة التحقيق في ترجمة المترادفات القرآنية. أين استنتجنا من المناقشات و التحاليل و المقارنات المذكورة سابقا لترجمات الآيات المختارة من كتاب المنجد والتي ترجمت من قبل "أربيري و يوسف علي و شاكر ومحسن خان والهلالي" أن اعتماد المترجمين على كتب تفسير القرآن الكريم وعلى أسس وتقنيات منى بكر ساعد المترجمين في إعطاء مكافئ مقبول للمترادفات.

#### خاتمة عامة

إن ترجمة مترادفات النصوص المقدسة وخاصة القرآن الكريم صعبة أين يكون إختيار المكافئ المناسب لكل مترادفة مطلوبا، فترجمة المترادفات في القرآن الكريم حساسة جدا مقارنة بأي نوع آخر من النصوص لأن كل لفظ في القرآن له معناه المتفرد والتميز. و بالتالي يميل المترجمون إلى السعي لتحقيق مكافئ صحيح. قمنا في هذه الدراسة

بتسليط الضوء على ترجمة المترادفات القرآنية في بعض الآيات التي يظن فيها الترادف. وبعد دراسة الموضوع بشقيه النظري و التطبيقي تم استخلاص النتائج التالية:

- لا وجود للمترادفات الكلية في القرآن الكريم أين يدل كل لفظ على معنى محدد يختلف عن معنى الألفاظ الأخرى ذات صلة. لذلك، يجب وصف هذا النوع من الألفاظ بالفروق اللغوية بدلا من المترادفات
- كشف التحقيق عن ترجمة بعض المترادفات في الآيات القرآنية بأن هذه الترجمات أقل بلاغة من التي في النص الأصلي وبناء على ذلك، فشل المترجمون إلى حد ما في ترجمة المرادفات لإعتقادهم بترادفها لذلك لم يظهروا الفروق الدقيقة بينهما.
- نجح المترجمون إلى حد ما في تقديم مكافئ مناسب لكل مترادفة من المترادفات عندما إعتمدوا على كتب التفسير .
- قد يسبب نقل المرادفات صعوبات للمترجم خاصة إذا واجه الأخير بعض مشاكل عدم التكافؤ لبعض ألفاظ النص المصدر وتبين الحالات التي بحثت في هذه الدراسة مدى صعوبة نقل المرادفات من النص الأصلي إلى النص الهدف.
- من خلال الفحص والمناقشة والمقارنة بين الآيات المدروسة، توصلنا إلى أن ترجمة "يوسف علي" أظهرت استخدام مكافئات مقبولة للمترادفات مقارنة بالترجمات الأخرى.
- إن مشكلة عدم التكافؤ التي يواجهها المترجمون عند التعامل مع القرآن تثبت بأن هذا الأخير ذاته غير قابل للترجمة وخاصة عندما يتعلق الأمر بالمترادفات.
- يعتبر الإقتراض بالإضافة إلى الشرح أفضل إستراتيجية استخدمها المترجمون للتعامل مع عدم وجود كلمات محددة .