

Near-synonymy in the Glorious Quran and its realization in English

**Asst. Lect. Alaa Ssalahuddeen
Department of Arabic Language
College of Basic Education for Girls / University of Mosul**

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Abstract:

The choice of vocabulary which is part of the concept of synonymy is one of the significant linguistic issues which must be well understood. It is a subject that has always been controversial to pioneering and modern scholars for its significance in understanding the Qur'ānic vocabulary.

The present research studies lexical choice as an important phenomenon in the Glorious Qur'ān. It deals with near-synonymous words in the Glorious Qur'ān; their usage and the related meanings and tries to unveil the subtle differences in their meanings which might mislead some scholars and translators to think that they are synonymous.

This study aims at highlighting this phenomenon in the Glorious Qur'ān, by choosing (7) pairs of near-synonymous terms selected from different verses in five published translations of the Glorious Qur'ān which are assessed in terms of whether the translators have succeeded in choosing the appropriate term conveying the exact interpretive meaning of those terms in source language.

Among the conclusions of this study are:

1. Choosing the most appropriate terms among near-synonymous words in the target language depends largely on knowing the nuances of these terms i.e. attention should be paid to the semantic differences of these terms in the source language.
2. Some translators do not properly render the near-synonymous terms in a way that shows the nuances in the interpretative meaning between them or at least highlight the reasons behind their nuances.
3. The semantic analysis of near-synonyms in the Glorious Qur'ān and lexical choice is mostly influenced by context

Cited from M. Sc. Thesis of the researcher.

شبه الترادف في القرآن الكريم وما يقابله في اللغة الإنكليزية

م.م. آلاء صلاح الدين عزيز

قسم اللغة العربية

كلية التربية للبنات/ جامعة الموصل

ملخص البحث:

إن موضوع اختيار المفردة الذي يتعلق بالترادف هو من المواضيع اللغوية الهامة الواجب معرفتها وضرورة استيعابها، فهو موضوع كان ولا يزال محط اهتمام واختلاف في الآراء، اعتنى به اللغويون الأوائل والمفسرون، لما له من علاقة في فهم ألفاظ القرآن، وأولاه المتأخرون المكانة نفسها، بل نجد العديد منهم يعده من الأمور التي لا بد من الحسم فيها قبل البدء في أي قراءة معاصرة للقرآن الكريم.

يتتبع هذا البحث ورود ألفاظ متقاربة المعنى في القرآن الكريم، ومحاولة اكتشاف الفروق الدقيقة بين معاني هذه المفردات التي يتوهم البعض بترادفها، لتحديد المعنى الدقيق الذي ينسجم مع سياق النص القرآني.

يتمثل الهدف من هذه الدراسة في إبراز ظاهرة الترادف وذلك باختيار (7) أزواج من الألفاظ شبه المترادفة من سور مختلفة في القرآن الكريم، وتحليلها دلاليًا بالاعتماد على كتب التفسير والكتب اللغوية القديمة والحديثة. ومن ثم مقارنة معاني هذه الألفاظ مع ما تمّ ترجمته إلى اللغة الإنكليزية من خلال خمس من الترجمات المعروفة وملاحظة دقة المترجم في اختيار اللفظة المناسبة قدر الإمكان وكيفية التعامل مع هذه الظاهرة في القرآن الكريم لما في ذلك من أهمية في جعل مترجم القرآن الكريم ومن ثمّ القارئ الإنكليزي يتوصّل إلى أفضل فهم للنص القرآني فيما يتعلق بهذه الآيات.

ومن الحقائق التي اختتمت بها هذه الدراسة:

1. أن دقة اختيار المفردة في اللغة الهدف من بين الألفاظ شبه المترادفة يتطلب الاطلاع الواسع على معرفة الفروق الدقيقة لتلك المفردات في اللغة الأصلية، وهذا بدوره يستدعي اهتماماً كبيراً من قبل المترجمين لأجل تقديم ترجمة أكثر ملائمة لمقتضى النص القرآني.
2. بعض الألفاظ شبه المترادفة لم يتم ترجمتها بالشكل الصحيح المؤدي للمعنى التفسيري الكامل وذلك بسبب إهمال المترجمين للفروق الدلالية الدقيقة لتلك الألفاظ.
3. أن تحليل المعنى للألفاظ شبه المترادفة عند اختيار المفردة في القرآن الكريم يعتمد دائماً على فهم السياق الذي تقع فيه.

مستل من رسالة الماجستير للباحث

Introduction:

The translation from one language into another significantly involves conveying thoughts and views of the source language author to the target language reader or hearer. However, because of the relation between language and general cultural and educational frameworks, the translation of a text is hard and difficult especially the Qur'anic text where the terms and their renderings are among the problems and difficulties that face the translators in choosing the suitable method to convey them to the foreign language and how to deal with them conventionally and religiously. Let's consider the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ (الكهف: 27)

(And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change his words, and none wilt thou find as a refuge other than him.) (Al-Kahf, 27) (Yusuf Ali

Lexical choice process, as it is mentioned earlier, is not an easy task. However, this process will be more complicated in translating sacred texts, therefore, near-synonymy rather than synonymy might be the criterion in lexical transfer in translating the Glorious Qur'an because no one should think that there may be synonymous words in the Qur'anic verses; this fact will be confirmed in this research after investigating some texts to show how linguists and rhetoricians differentiate between those terms close in meaning as well as the ability of the translators in this field.

Untranslatability vs. The Qur'an Greatness:

The Glorious Qur'an is a magnificent document. Most critics and authors in the field of the Glorious Qur'an sciences referred to its greatness, perfect system and eloquent style in every aspect, word, image and meaning.

In fact, the language of the Glorious Qur'an, is a unique type of discourse in the Arabic language which cannot be translated correctly and accurately into any language by Muslim or non-Muslim translators, Arabs or foreigners. Therefore, the translation of this Holy Book is a very problematic issue due to its inimitability or (I'jaz) on the one hand, and its sacredness on the other.

In this respect, Denffer (2003: 141) states that there is concern among the Muslim scholars that it is impossible to transfer the original the Glorious Qur'an word by word in an identical way into another language. This can be attributed to the following reasons: First, words of different languages do not express all the shades of meaning of their counterparts, though they may express specific concepts. Second, the narrowing of the meanings of the Glorious Qur'an to specific concepts in a foreign language would mean missing

out other important aspects. Third, the presentation of the Glorious Qur'an in a different language would therefore result in confusion and misrepresentation. Hence, the translation of the Glorious Qur'an is not the Glorious Qur'an, but an interpretation of its meaning. The Glorious Qur'an has been translated dozens of times into English. Each translation represents one person's understanding of the text, each is significantly different from the others, and none is the Qur'an itself (Murata and Chittick, 2005: 1).

On the Arabic side, many scholars and theologians agree that translating the Glorious Qur'an meanings and communicating them to the world peoples in their different languages and cultures are indispensable because Islam is a global message. Allah Almighty says in Saba' sura: 28:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (سبأ: 28)

(We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not). (Saba': 28) (Yusuf Ali)

But, they also agree that rendering the meaning of the Glorious Qur'an is not an easy task. Matlub (2000: 54) states that the translator should master Arabic and its styles as well as the language which is used in rendering the Glorious Qur'an. Similarly, Al-Maghdhāwi (2002: 21) thinks that there are two types of translation of the Glorious Qur'an, the literary translation and the interpretative one. He also remarks that the literal translation is impossible and unacceptable whereas the interpretative one is allowed – by many scholars – in order to call people to Islam.

Data Analysis:

With regard to data analyses, seven samples are selected from the Glorious Qur'an to be analysed semantically. Each sample includes a pair of near-synonymous terms from different verses with their renderings by five well-known translators from different cultures: Pickthall (1930), Yusuf Ali (1934-1937), Hilaly and Khan (1977), Ali (1984) and Qarib and Darwish (2001). The specified near-synonymous terms were analyzed in terms of transference of the interpretive meaning based on the interpretations of the Glorious Qur'an by different Arab Muslim scholars such as Al-Qurtubi, Ibn 'Ashūr and Al-Karmāni in addition to ancient and contemporary Arab linguistic books by well-known linguists as Al-Asfahani, Al-'Askari, Al-Munajjid and others. Analyzing the data depends on specifying the terms chosen by the translators and their correspondence with the Qur'anic interpretation whether they are more or less appropriate on the basis of their correspondence with the semantic analyses of the original text.

SL Text (1): إتيان (Ityan) and مجيء (Majee')

﴿فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى﴾ (طه: 11)

﴿فَلَمَّا جَاءَهَا نُودِيَ أَنَّ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ﴾ (النمل: 8)

Interpretation:

Al-Qurtubi (1967: 11/174) states that the term "أتاها" in (Verse 1: Ta-Ha: 11) means when Moses came to the Fire. While in (Verse 2: Al-Naml: 8) "جاءها" means when Moses came (to the thing) he thought it was fire while it was light. He stood near the light and saw that it was coming out from a green tree branch.

According to Al-Asfahani (1961: 34), "al- i'tyan" is used to express the coming of something willingly or by order. It is said in favourable or unfavourable time, and it may be said about intention. Ibn-Faris (1969, 1/49) states that the term "al- i'tyan" denotes the coming of something, with shades of accompaniment and obedience, he thinks that "Majee'" is like "Ityan", but "Majee'" is more general. As for Al-Askari (2003: 345), he argues that "jā'a fulan" (x came) is a meaningful sentence that does not need any complementatio ,while "ata fulan" (also x came) needs to mention what thing he came with. Finally, Al-Munajjid (1997: 149) states that the context in Taha Sura denotes the presence of some doubt and this is clear in the previous verse (No. 10) in Allah's saying :

"اذ رأى نارا فقال لاهله امكثوا اني انست نارا لعلني آتيكم منها بقبس او أجد على النار هدى"

Hence, "Ityan" is accompanied by doubt, ignorance, disbelieving and considering intention rather than happening. We find this emphasized in all verses where "Ityan" recurs such as:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾ (الفرقان: 33)

(And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).) Yusuf Ali.

The juxtaposition of "Ityan" with "Mathal" (example) and "Majee'" with "al-Haq" (right) conforms to the fact that "Mathal" is ignorance in essence, while "al- Haq" is true knowledge from Allah Almighty. Thus, we find that the meanings of ignorance and doubt are associated with the word "ya'tunaka" while the meanings of knowledge and certainty are associated with the word "ji'nak". The researcher concludes from the above interpretations that the word "ataha" is not synonymous with "ja'aha" because it is associated with intention rather than happening along with the other meanings mentioned above. So they are near-synonymous words.

TL Texts (1): 20–Ta-Ha: 11 and 27–An-Naml: 8

1. Pickthall, (1930)

11. And when he *reached* it, he was called by name: O Moses!
 8. But when he *reached* it, he was called, saying: Blessed is whosoever is in the fire and whosoever is round about it! And glorified be Allah, the Lord of the worlds!

2. Yusuf Ali, (1934-1937)

11. But when he *came* to the fire, a voice was heard: O Moses!
 8. But when he *came* to the (Fire), a voice was heard: Blessed are those in the Fire and those around: and Glory to God, the Lord of the Worlds.

3. Hilaly and Khan, (1977)

11. And when he *came* to it (the fire), he was called by name: "O Musa (Moses). . .
 8. But when he *came* to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

4. Ahmad Ali, (1984):

11. When he *approached* it, a voice called out. . .
 8. But when he *reached* it, a voice called out: "Blessed is He who is in the fire and all around it. Praised be God, the Lord of all the worlds.

5. Qarib and Darwish, (2001):

11. When he *reached* it, he was called: 'O Moses,
 8. And when he *came* near it he was called: 'Blessed be who is (Moses) in the fire and (the angels) who are around it! Exaltations to Allah, Lord of the Worlds!

SL TEXT	No	Translator	TL (V8)
جاءها (Jā'aha)	1	Pickthall, 1930	reached
	2	Ali, 1934-1937	came to
	3	Hilaly and Khan, 1977	came to
	4	Ali, 1984	reached
	5	Qarib and Darwish (2001)	came near

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: أتاها		Times	SL Text: جاءها		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	reached		+	2	+		2
2	came to/ near		+	2	+		3
3	approached	+		1			

SL TEXT	No	Translator	TL (V11)
أتاها (Ataha)	1	Pickthall, 1930	reached
	2	Ali, 1934-1937	came to
	3	Hilaly and Khan, 1977	came to
	4	Ali, 1984	approached
	5	Qarib and Darwish (2001)	reached

Discussion

It is noticed, from the above tables, that the majority of the translators do not make a distinction between the occurring of the event or not, besides the difference between "certainty" and "doubt". Most of them use the same term or its synonym for the two different cases considering أتاها synonymous with جاءها in Arabic, as in English. Pickthall uses "reached" for both verses, while it corresponds with the term جاءها in verse No. (8) more than أتاها in verse No. (11) for it carries the meanings of "certainty" and "accuracy":

[*Reached: to arrive at a place or condition, SYN arrive at*] (OXD. 1999 and CHD. 2003).

Ali 1934-1937 and Hilaly and Khan1977 use the term "came to" for both verses which agrees with the interpretation of جاءها only :

[*came to: to reach a particular situation*] (OXD. 2000 and CHD. 2003).

The same could be applied to the translation of Qarib and Darwish (2001) who use the terms "came near" in verse No. (8), while they use "reached" appropriately in verse No. (11).

Finally, Ali1984 seems to approach the interpretative meaning of the two terms, by using the most appropriate choices. He gives "reached" for the term جاءها in verse No. (8), and "approached" for the term أتاها in verse No. (11) which carries the meanings of "doubting" and "non-occurring"

[*Approached: to come near to sb/sth in distance or time*](OXD. 2000)

SL Text (2): رُدِّدْتُ (Rudidtu) and رُجِيتُ (Ruji'tu)

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (الكهف: 36)
 ﴿وَلَئِنْ أَذَقْتَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَاءٍ مَّسَّةٍ لَّيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِيتُ إِلَىٰ رَبِّي إِنِّي لَمِنَ الْخَاسِرِينَ﴾ (فصلت (حم السجدة): 50)

Interpretation:

(Verse 1: Al-Kahf: 36) Ibn-Kathīr (1966, 4/386) states that Allah Almighty gives the polytheists an example of two men (one of them is a believer while the second is unbeliever). The second says: I don't think that the Day of Judgment will come and if I were to return to Allah Almighty, I would have even better things than I have here. In the second verse (As-Sajdah: 50) he says: my Lord will bestow good upon me just like He did in this worldly life.

We notice a linguistic difference between “رُدِّدْتُ” and “رُجِيتُ” in the two verses above. Al-Gharnāti (1983: 2/646) states that the word “rudidtu” has the connotation of both obligation and reproach, which are not found in “ruji'tu”. He cites as evidence for this conclusion the Prophetic tradition when the devil stopped Mohammad (P.B.U.H.), the prophet says: “فَرَدَّهُ اللَّهُ خَاسِتًا” (*God repelled him “raddahu” in shame*).

According to Al-Karmāni (1983: 133), “Ar-radd” implies that you hate the thing, since in Al-Kahf Sura, it can be rephrased as: “If I were to be sent away (rudidtu) from my orchard, which can never perish to Allah Almighty, the word (رَدَّ) “radd” which implies hate is more suitable. In (Fussilat) Sura nothing implies hate, therefore “raja'a” is used so that every Sura has what suits it. However, Al-'Askari (2003: 130) denies the existence of synonymy here. To Sum up, the difference between the two words (rudidtu) and (ruji'tu) is related to the Qur'anic context. The word (ruji'tu) has the additional meaning of hate, which excludes them from the area of synonymy, then they are near- synonymys.

TL Texts (2): 18–Al-Kahf: 36 and 41– Fussilat : 50

1. Pickthall, (1930)

36. I think not that the Hour will ever come, and if indeed I am **brought back** unto my Lord I surely shall find better than this as a resort.
50. And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am **brought back** to my Lord, I surely shall be better off with Him But We verily shall tell those who

disbelieve (all) that they did, and We verily shall make them taste hard punishment

2. Ali, (1934-1937)

36. Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am *brought back* to my Lord, I shall surely find (there) something better in exchange.
50. When We give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am *brought back* to my Lord, I have (much) good (stored) in His sight! but We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

3. Hilaly and Khan, (1977)

36. "And I think not the Hour will ever come, and if indeed I am *brought back* to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
50. And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am *brought back* to my Lord, Surely, there will be for me the best (wealth, etc.)_with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

4. Ali, (1984):

36. Nor can I think that the Hour (of Doom) will come, And even if I am *brought back* to my Lord, I will surely find a better place there than this."
50. If We give him a taste of Our favour after some distress he has known, he says: "It was my due. I cannot imagine the Hour will come. And even if I *go back* to my Lord, there will surely still be the best for me with Him." We shall tell those who do not believe what they used to do, and inflict on them a heavy punishment.

5. Qarib and Darwish, (2001):

36. Nor do I think that the Hour will come. Even if I *returned* to my Lord, I should surely find a better place than this.
50. And if We give him a taste of mercy from Us after his affliction has befallen him, he is sure to say: 'This is my own. I do not think the Hour will ever come. And even if I am *returned* to my Lord, with Him there is for me the finest reward (Paradise).' Then, We shall tell the unbelievers what they did and let them taste a harsh punishment.

SL TEXT	No	Translator	TL (V36)
رُدِّدْتُ (Rudidtu)	1	Pickthall, 1930	brought back
	2	Ali, 1934-1937	brought back
	3	Hilaly and Khan, 1977	brought back
	4	Ali, 1984	brought back
	5	Qarib and Darwish. 2001	returned

SL TEXT	No	Translator	TL (V50)
رُجِعْتُ (Ruji'tu)	1	Pickthall, 1930	brought back
	2	Ali, 1934-1937	brought back
	3	Hilaly and Khan, 1977	brought back
	4	Ali, 1984	go back
	5	Qarib and Darwish. 2001	returned

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: رُدِّدْتُ		Times	SL Text: رُجِعْتُ		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	brought back	+		4		+	3
2	returned		+	1	+		1
3	go back				+		1

Discussion:

It seems that most of the translators as Pickthall, Ali and Hilaly and Khan do not notice the subtle difference between the words رُدِّدْتُ "rudidtu" and رُجِعْتُ "ruji'tu"; they consider them as synonymous by choosing the expression "brought back" which should be restricted to the words "رُدِّدْتُ" only for it has the aspect of antipathy as it is noticed here: [*brought back = to present sb/sth for discussion or judgement*] (OXD. 2000 and MWD. 2005). The same is true for Qarib and Darwish who choose "returned" for the two different cases while it coincides with the meaning of "رُجِعْتُ" only: [*returned=the action of giving, putting or sending sth/sb back*] (OXD. 2000 and CHD. 2003). [*go back = to return to a place*] (OXD. 2000, CHD. 2003 and MWD. 2005). However, Ali1984 seems to distinguish the difference between the two terms by using "go back" for "رُجِعْتُ" appropriately. So he matches the interpretative meaning as it is shown above.

SL Text (3): بزوغ (Buzūgh) and طلوع (Ṭulū‘)

﴿فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾

(الأنعام: 78)

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ﴾

(طه: 130)

Interpretation:

Verse 1: (Al-'An'am Sura: 78) At-Tabari (2003: 9/362) states that when Abraham saw the sun rising, he said that, that rising thing was his lord because it was bigger i.e. bigger than the other planets and the moon.

Verse 2: (Taha Sura: 130) Ibn-Kathīr (1966: 4/546) states that Allah Almighty orders the Prophet Muhammad (P.B.U.H.) to be patient with what the unbelievers say and perform prayer before the rising of the sun, and before its setting.

Linguistically, we say "بزغت الشمس" "bazaghat il-shams" when only part of the sun appears (Al-Qali, 1972: 364). Al-'Askari (2003: 345) agrees with him in differentiating between the two terms like in the verse "فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً" i.e. when he saw it in the first phase of rising, he thought of it and concluded that the sun was not Allah. Therefore, the Qur'anic expression used the word "البزوغ". But we say "طلعت الشمس" if it appears and emerges completely (Majma'ul-Bahrain).

Similarly, Al-Munajjid (1997: 202) suggests that "البزوغ" is the first phase of "الطلوع" where it only takes place in a high position. In Al-'An'am Sura (78) we do not expect that Abraham was waiting for the sun to appear high in sky at once, but he was watching the horizon where the sun usually rises. The horizon has no height. In brief, the three explanations conclude that the two terms are near-synonymous. Although they share the same meaning which is appearance, they differ about the time which is assigned by their marginal denotations.

TL Texts (3): 6– Al-'An'am: 78 and 20–Ta Ha: 130**1. Pickthall, (1930)**

78. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it, set be exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

130. Therefore (O Muhammad), bear with what they say, and celebrate the praises of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.

2. Ali, (1934-1937)

78. When he saw the sun rising in splendour, he said: this is my lord; this is the greatest (of all). but when the sun set, he said: O my people I am indeed free from your (guilt) of giving partners to Allah.
130. Therefore be patient with what they say, and celebrate (constantly) the praises of the Lord, Before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

3. Hilaly and Khan, (1977)

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.
130. So bear patiently (O Muhammad SAW) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.

4. Ali, (1984):

78. When (Azar) saw the sun rise all resplendent, he said: "My Lord is surely this, and the greatest of them all." But the sun also set, and (Abraham) said: "O my people, I am through with those you associate (with Allah).
130. So you bear with patience what they say, and sing the praises of your Lord before the rising and setting of the sun, and honour Him in the watches of the night, and then at the two ends of day, that you may find acceptance.

5. Qarib and Darwish, (2001):

78. Then, when he saw the sun rise, shining, he said: 'This must be my Lord, it is larger.' But when it set, he said: 'O nation I am quit of what you associate (with Allah, the Creator),
130. Therefore, be patient with what they say, and exalt with the praise of your Lord before sunrise and before sunset. And in the watches of the night and at the edges of the day, exalt Him, so that you will be pleasing.

SL TEXT	NO	TRANSLATOR	TL (V78)
بزغ (Bazagha)	1	Pickthall, 1930	uprising
	2	Ali, 1934-1937	rising
	3	Hilaly and Khan, 1977	rising up
	4	Ali, 1984	rise
	5	Qarib and Darwish. 2001	rise

SL TEXT	NO	TRANSLATOR	TL (V130)
طلع (Tala'a)	1	Pickthall, 1930	rising
	2	Ali, 1934-1937	rising
	3	Hilaly and Khan, 1977	rising
	4	Ali, 1984	rising
	5	Qarib and Darwish. 2001	sunrise

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: بزغ		Times	SL Text: طلع		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	uprising		+	1			
2	rising		+	4	+		4
3	sunrise					+	1

Discussion:

From the above interpretation we have noticed that the terms "بزغ" and "طلع" are not synonymous since the first term means the beginning of the appearance of the sun in the sky within the level of horizon while the latter means the appearing above the horizon. All the translators are unaware of the previously mentioned fact; as a result, their choices for the meaning of "البزوغ" in verse No. (78) are all less appropriate because the term "rising" refers to the appearance above the horizon as it is noticed below:

[Rising SYN revolt, uprising // Rising: when the sun, moon, etc. rises, it appears above the horizon](CHD. 1993 and OXD. 2000).

As for the meaning of "الطلوع" it seems that all the choices are satisfactory except for Qarib and Darwish's rendition who give "sunrise" which coincides with the interpretive meaning of the term "بزغ" in verse no. (78) as it is illustrated below:

[sunrise = the time when the sun first appears in the sky in the morning](OXD. 2000).

SL Text (4): إرسال (Irsal) and بعث (Ba'th)

﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ﴾ (الأعراف: 111)

﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ﴾ (الشعراء: 36)

Interpretation

(Verse 1: Al-A'raf: 111) Ash-Shāwkani (2000: 606) states that the folk said in answer to Pharaoh's statement since he asked their advice and asked an opinion: Delay Moses and his brother and send a group to collect people from the towns where the magicians reside.

(Verse 2: Ash-Shu'arā: 36) Al-Baydhāwi (n.d.: 4/137) says that the folk advised Pharaoh to Postpone Moses and his brother's matter or imprison them and send summoners to the towns to bring the magicians.

Indeed, the meaning of Al-ba'th is not limited to send somebody from one place to another, but it involves instigating or urging somebody from society for an important matter. (Az-Zamakhshari, 1948: 1/287 and Al-Andalusi, 1978: 2/255).

Therefore, it can be said that "Al-ba'th" differs from "Al-irsal" in that it includes the meaning of sending in addition to the meaning of instigating, urging and exciting. It basically means urging the happening of something and directing it (Al-Asfahani, 1961: 52 and Ibn Mandhūr, 1994). The context of the verses of Ash-Shu'ara Sura made it necessary to use "ba'atha" rather than "arsala" which does not have this sense. As-Sāmarrā'i (1987: 234) states that the context in Ash-Shu'arā Sura was that of challenge and confrontation, al-mala' (the people) of Pharaoh did not only want to send, but wanted to urge somebody to do something, in addition to police and messengers, those who urge people and instigate them against Moses. It is noticed from the above interpretations that there is no synonymy between (Irsal) and (Ba'th) as the former has a general meaning while the latter is specific and has some additional meanings. So the relation is near- synonymy.

TL Texts (4): 7– Al-A'raf: 111 and 26– Ash-Shu'ara: 36**1. Pickthall, (1930)**

111. They said (unto Pharaoh): Put him off (a while) him and his brother and *send* into the cities, summoners.

36. They said: Put him off, (him) and his brother, and *send* them into the cities summoners

2. Ali, (1934-1937)

111. They said: keep him and his brother in suspense (for a while); and *send* to the cities men to collect

36. They said: Keep him and his brother in suspense (for a while), and *dispatch* to the Cities heralds to collect

3. Hilaly and Khan, (1977)

111. They said: “Put him and his brother off (for a time), and *send* callers (men) to the cities to collect.

36. They said: “Put him off and his brother (for a while), and *send* callers to the cities;

4 Ali, (1984):

111. They said: “Put him and his brother off (a while) and *send* out heralds to the cities

36. They said: “Put him and his brother off a while, and *send* summoners to the cities to gather

5. Qarib and Darwish, (2001):

111. Others said: ‘Put them off a while, he and his brother, and *send* forth to your cities gatherers.

36. They replied: ‘Put him and his brother off for a while, and *send* heralds to your cities

SL TEXT	No	Translator	TL (V111)
أُرْسِلَ (Arsala)	1	Pickthall, 1930	send
	2	Ali, 1934-1937	send
	3	Hilaly and Khan, 1977	send
	4	Ali, 1984	send
	5	Qarib and Darwish. 2001	send

SL TEXT	No	Translator	TL (V36)
اِبْعَثْ (Ba'tha)	1	Pickthall, 1930	send
	2	Ali, 1934-1937	dispatch
	3	Hilaly and Khan, 1977	send
	4	Ali, 1984	send
	5	Qarib and Darwish. 2001	send

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: أرسل		Times	SL Text: ابعث		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	send	+		5		+	4
2	dispatch				+		1

Discussion:

The above tables illustrate that the term “Send” is chosen for the two different meanings of بعث and أرسل, although it just carries the meaning of the second one:

[*Send = to make sth go or be taken to a place*] (OXD. 1999, 2000).

So that all the translators gave no distinction to reflect the different implications between the two terms, except for Ali 1934-1937 who used “dispatch” appropriately for the term "بعث" in verse No. (36), which carries the meaning of instigating and urging, while these additional meanings are not found in the term “send”:

[*Dispatch = to send sb/sth somewhere, especially for a special purpose*] (OXD. 2000 and CHD. 2003).

However, the researcher thinks that other translators wrongly have considered the term أرسل as synonymous with بعث in Arabic as in English by using “send” in the two different senses.

SL Text (5): امرأة (Imra'ah) and زوج (Zawj)

﴿إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (آل

عمران: 35)

﴿فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَاهُ لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا

وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ (الأنبياء: 90)

Interpretation:

(Verse 1: Al-‘Imran: 35) Al-Qurtubi (4/65) states that ‘Imran’s spouse, Wana, said that she determined to consecrate what was in her womb to the service of Allah.

(Verse 2: Al-Anbiya’: 90) As-Siyūti (1999: 329) comments on the verse (we accepted) his call (Zackaria’s) and bestowed upon him Yahya as a son and cured his wife’s barrenness so that she could give birth after being sterile).

Linguistically speaking, امرأة (woman) is the feminine of أَمْرٌ (man) (Al-Farāheedi), whereas زوج (Zawj) is used for each of the married couple (Al-Asfahani 1961: 215). However, Bintush-Shāti' (1984: 229) believes that someone might think that it is possible to use the two words interchangeably, which is not used in the Glorious Qur'an. The word (زوج) is used when marriage is entailed. If marriage is spoiled by infidelity, difference in belief or sterility, the Glorious Qur'an uses the word امرأة instead of زوج such as "امرأة العزيز" (the woman of great Aziz), "امرأة نوح" (the woman of Noah) and "امرأة لوط" (the woman of Lot), because of their infidelity. امرأة فرعون (the woman of Pharaoh) is mentioned because of the difference in belief where marriage bond is spoiled because she was a believer while he was an unbeliever. In the case of امرأة إبراهيم (the woman of Abraham) marriage bond was spoiled by sterility. Moreover, Lāshīn (1983: 105) states that the Glorious Qur'an uses the word (امرأة) for the wives of the polytheists like Abu Lahab's wife in (Al-Masad: 4):

«وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ»

(His wife shall carry the (crackling) wood as fuel!) Ali (1934-1937)

Finally, Al-Munjjid (1997: 245) denotes that the two terms are not synonyms. In a few words, full understanding of the context here, suggests that the two words "امرأة" and "زوج" are out of synonymy because each one has its own denotations which distinguish it from the other in some senses.

TL Texts (5): 3— Al-'Imran: 35 and 21—Al-Anbiya': 90

1. Pickthall, (1930)

35. (Remember) when the wife of Imran said: My Lord I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
90. Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

2. Ali, (1934-1937)

35. Behold a woman of Imran said: O my lord i do dedicate unto thee what is in my womb for thy special service: so accept this of me: for thou hearest and knowest all things.
90. So we listened to him: and we granted him Yahya: we cured his wife's (barrenness) for him. these (three) were ever quick in emulation In good works: they used to call on us with love And reverence, and humble themselves before us.

3. Hilaly and Khan, (1977)

35. (Remember) when the wife of 'Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."
90. So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

4. Ali, (1984):

35. Remember, when the wife of 'Imran prayed: "O Lord, I offer what I carry in my womb in dedication to Your service, accept it, for You hear all and know everything."
90. So We heard him and gave him John, and cured his wife (of barrenness). These were men who vied in good deeds with one another, and prayed to Us with love and awe, and were meek before Us.

5. Qarib and Darwish, (2001):

35. (Remember) when the wife of Imran said: 'Lord, I have vowed to You in dedication that which is hidden inside me. Accept this from me. You are the Hearer, the Knower.'

SL TEXT	No	Translator	TL (V35)
امراة (Imra'ah)	1	Pickthall, 1930	wife
	2	Ali, 1934-1937	woman
	3	Hilaly and Khan, 1977	wife
	4	Ali, 1984	wife
	5	Qarib and Darwish. 2001	wife

SL TEXT	No	Translator	TL (V90)
زوجة (Zawjah)	1	Pickthall, 1930	wife
	2	Ali, 1934-1937	wife
	3	Hilaly and Khan, 1977	wife
	4	Ali, 1984	wife
	5	Qarib and Darwish. 2001	wife

90. So We answered him, and gave him John, curing his wife (of sterility).
They raced with each other in good works and called on Us out of yearning and awe, and they were humble to Us.

Discussion:

As given in the interpretation above, we notice that the term "زوج" (Zawj) involves the meanings of habitation, begetting and intimacy, whereas the term "امراة" (Imra'ah) involves the quality of an adult female human being. Hence, all the translators erroneously use the term "wife" in verse No. (35) except for Ali (1934-1937) who seems to be aware of the interpretative meaning by choosing "woman" appropriately because it refers (according to OXD. 2000) to what is meant by the origin. With regard to the term "زوجه" (Zawjahu) in verse No. (90), it seems that all the renderings are suitable since the expression "wife" implies the concept of a married woman.

SL Text (6): الطور (At-Tūr) and الجبل (Al-Jabal)

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

(البقرة: 63)

﴿وَإِذْ تَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

تَتَّقُونَ﴾ (الأعراف: 171)

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: امرأة		Times	SL Text: زوجة		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	wife		+	4	+		5
2	woman	+		1			

Interpretation:

(Verse 1: Al-Baqara: 63) Allah Almighty has taken from the Israelites a promise to abide by His teachings in the Tora. الطور is the name of the mountain where Allah Almighty talked to Moses and revealed the (At-Tūr) to him (Ash-Shāwkani, 2000: 103).

(Verse 2: Al-A'raf Sura: 171) We uprooted the mount and raised it above them like a ceiling and they were sure that it would fall on them (Al-Baydhāwi, 1998: 3/41).

It is believed that الطور (At-Tūr) means the mountain in the language of the Kananite which was borrowed by the Arabs (Ibn 'Ashūr, 2000: 1/524). According to Ibn Manḍūr (1994: 13/102) الجبل (Al-Jabal) means a high

mountain. The sense of جبل is generic whereas الطور is specific. Similarly, As-Sāmarrā'i (2000: 99) comments on this definition saying that الجبل is bigger than الطور. Therefore, the Glorious Qur'an uses الطور in Al-Baqarah (63) and الجبل in Al-A'raf (171) due to the context because Allah's threat is greater in Al-A'raf. The Glorious Qur'an used the verb نَتَقْنَا "nataqna" (which means we pulled, uprooted and unplugged) with الجبل and the verb رَفَعْنَا (rafa'na) with الطور due to the association of (An-Natq) with threat and warning, that the word الرفع (Al-rafa') does not have. Accordingly, there is no synonymy between the two words (At-Tūr) and (Al-Jabal), yet the former has its specific denotation whereas the latter is general, in addition to their dialectical variety.

TL Texts (6): 2–Al-Baqarah: 63 and 7–Al-A'raf: 171

1. Pickthall, (1930)

63. And (remember, O children of Israel) when We made a covenant with you and caused the Mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
171. And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

2. Ali, (1934-1937)

63. And remember we took your covenant and we raised above you (the towering height) of mount (Sinai) (saying): hold firmly to what we have given you and bring (ever) to remembrance what is therein: perchance ye may fear God.
171. When we shook the mount over them, as if it had been a canopy, and they thought it was going to fall on them (we said): hold firmly to what we have given you, and bring (ever) to remembrance what is therein; perchance ye may fear God.

3. Hilaly and Khan, (1977)

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqun (the pious-see V.2: 2).
171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurat (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him."

4. Ali, (1984):

63. Remember the day We made the covenant with you and exalted you on the ***Mount*** and said: “Hold fast to what We have given you, and remember what is therein that you may take heed.”

171. The day We shook the ***mountain*** above them like an awning, and they feared it would fall over them, (We said): “Hold fast to what We have given you, and bear in mind what is (said) therein so that you may take heed.”

5. Qarib and Darwish, (2001):

63. And when We made a covenant with you and raised the ***Mount*** above you, (saying) ‘Take what We have given you forcefully and remember what is in it, so that you will be cautious,

171. When We suspended the ***mountain*** over them as though it were a shadow and they feared that it was falling down on them: (We said): ‘Take forcefully that which We have given you and remember what it contains, in order that you keep from evil.

SL TEXT	No	Translator	TL (V63)
الطور (At-Tūr)	1	Pickthall, 1930	mount
	2	Ali, 1934-1937	mount
	3	Hilaly and Khan, 1977	mount
	4	Ali, 1984	mount
	5	Qarib and Darwish. 2001	mount

SL TEXT	No	Translator	TL (V171)
الجبل (Al-Jabal)	1	Pickthall, 1930	mount
	2	Ali, 1934-1937	mount
	3	Hilaly and Khan, 1977	mountain
	4	Ali, 1984	mountain
	5	Qarib and Darwish. 2001	mountain

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL text: الطور		Times	SL text: الجبل		Times
		More appropriate	Less appropriate		more appropriate	Less appropriate	
1	mount		+	5	+		2
2	mountain				+		3

Discussion:

Referring to the Qur'anic context, the word "الطور" is more specific than "الجبَل" because it refers to "Mount Sinai" on which Moses spent the forty nights 'and days', while "الجبَل" is usually generalized to such a mountain which seems to be higher than the people or things that are near.

The dictionaries do not distinguish between the two terms "Mount" and "Mountain", as it is noticed below:

[mount= a mountain or a hill // Mountain =a very high hill, often with rocks near the top] (OXD. 2000).

[Mountain = mount] (CHD. 2003).

Accordingly, no one of the previously mentioned translators states the religious concept of "الطور". They all give "Mount/Mountain" for the two terms while it coincides only with the interpretive meaning of "الجبَل", except for Ali (1934-1937) who makes a good manoeuvre by adding the word "Sinai" which still does not convey the intended meaning explicitly. Since no one of the above translations has achieved the needed clarity of the term "الطور", we believe that it is better to put the translation in the following way:

63. And remember we took your covenant and we raised above you of AT-TUR (Sinai) (smaller than mount).

SL Text (7): إِمَام (Imām) and كِتَاب (Kitāb)

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ (يس: 12)

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ (البقرة: 2)

Interpretation:

(Verse 1: Yaseen: 12) Al-Qurtubi (1967: 15/13) states that Allah Almighty has kept all things in a manifest register. It is also said that (Imām) means (اللوحة المحفوظ) (the Undisturbed Tablet) or it means (صحائف الأعمال) (The books that keep deeds).

(Verse 2: Al-Baqarah Sura: 2) As-Siyūti (1999: 2) states that this book which is read by the prophet Mohammad (P.B.U.H.) is beyond any doubt from Allah Almighty, it guides the pious by encouraging them to obey the orders and refrain from forbidden things to avoid the Hell. Al-Asfahani (1961: 24) argues that إِمَام (Imam) is an example (whether a person imitated by his words or deeds, a book or otherwise right or wrong). And Allah's statement "إِمَامٍ مُّبِينٍ" (Imām Mubīn) is a reference to اللوحة المحفوظ the (Undisturbed Tablet). Furthermore, Al-Munajjid (1997: 176) comments on this definition suggesting three important points: first, Al-Asfahani's generalization of the word إِمَام (Imam) denotes that the meaning of كِتَاب is not direct in referring to example in general, since not every book is an example. Second, there is another reason which exists in the dialects of the Arabs: the sense of إِمَام as a

book is peculiar to the variety of Quraysh (قريش). Third, the word إمام is a metaphor for guidance and lead. In short, taking into consideration the differences between the dialects in addition to metaphor makes it necessary to exclude synonymy.

TL Texts (7): 36– Ya Sin: 12 and 2– Al-Baqarah: 2

1. Pickthall, (1930)

12. Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear register.
2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

2 Ali, (1934-1937)

12. Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).
2. This is the book; In it is guidance sure, without doubt To those Who Fear God;

3. Hilaly and Khan, (1977)

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihad (holy fighting in Allah's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.
2. This is the Book (the Our'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

4. Ali, (1984)

12. It is We indeed who bring back the dead to life, and write down what they send ahead (of their deeds), and traces that they leave behind. We keep an account of all things in a lucid register.
2. This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path,

5. Qarib and Darwish, (2001)

12. Surely, it is We who revive the dead and write down what they have forwarded and what they have left behind; We have counted everything in a Clear Book.

2. That is the **(Holy) Book**, where there is no doubt. It is a guidance for the cautious (of evil and Hell).

SL TEXT	No	Translator	TL (V2)
كتاب (Kitāb)	1	Pickthall, 1930	scripture
	2	Ali, 1934-1937	book
	3	Hilaly and Khan, 1977	book (the qur'an)
	4	Ali, 1984	book
	5	Qarib and Darwish. 2001	(holy) book

SL TEXT	No	Translator	TL (V12)
إمام (Imām)	1	Pickthall, 1930	register
	2	Ali, 1934-1937	book(of evidence)
	3	Hilaly and Khan, 1977	a clear book
	4	Ali, 1984	register
	5	Qarib and Darwish. 2001	a clear book

DEGREE OF CORRESPONDENCE WITH INTERPRETATION							
No	TL Text	SL Text: إمام		Times	SL Text: كتاب		Times
		More appropriate	Less appropriate		More appropriate	Less appropriate	
1	register	+		2			4
2	book		+	2	+		
3	book (of evidence)	+		1			
4	scripture				+		1

Discussion:

In the light of the connotations of the terms كتاب (Kitāb) and إمام (Imām), it is possible to say that the latter involves a general sense of guidance and lead, whereas the former is more specific and it refers especially to the Glorious Qur'an. However, some of the translators do not state clearly the exact meaning of إمام giving inaccurate renderings. Hilaly and Khan and Qarib and Darwish give "book" in verse No. (12) considering it synonymous with "كتاب" while the latter does not imply the concept of lead. Ali (1934-1937), unlike the others, makes a good manoeuvre by adding the phrase (of evidence) which may reflect the original meaning more than the others. The translations of Pickthall and Ali (1984), on the other hand, are more

appropriate since they choose “register” which denotes (according to WBD. 1993 and OXD. 1999, 2000) a book that contains a list of recorded names, items, etc. At any rate, and as it is mentioned earlier that each term in the Glorious Qur'an has its own meaning, the researcher sees that it is more accurate here if the translators follow the foreignizing method by writing the word “Imam” between two brackets in order to express the SL interpretive meaning in the TL successfully, as it is suggested below:

12. . . We keep an account of all things in a lucid register (Imam).

With regard to the term كتاب (Kitāb) in verse No. (2), it seems that all of the translators use “book” except for Pickthall who chooses “Scripture”. All coincide with the meaning given in the above stated verse as it is noticed below:

[*Book* =(section of bible, etc.) a section of a large written work] (OXD. 2000).

[2- *Scripture n. = the holy book of a particular religion, sacred writings, the Bible*] (WEB. 1993 and OXD. 2000).

Findings:

The main findings arrived at in this research are as follows:

1. Some of the translators do not properly render the near-synonymous terms in a way that shows the interpretive nuances between them or at least highlights the reasons behind their usages.
2. (7) pairs of ‘Qur'anic near-synonymous terms are given (19) choices by five well-known translators. These choices with their recurrence have expanded to (70) renderings.
3. (37) instances out of (70) (52.86%) are coincident with the interpretative meaning depending on full understanding of the context in which these terms occurred, in addition to nuances in the denotations of these terms.
4. (33) out of (70) (47.14%) were not coincident with the interpretative meaning (less appropriate), this is due to the unawareness of the translators to the nuances in the denotation of such terms considering them as synonymous.
5. The high percentage of appropriate translation substantiates the view that Qur'anic terms cannot be translated literally, but in terms of transference of the interpretative meaning. The low percentage also supports this view.
6. One of the reasons behind the translators’ less appropriate choices is their depending on the exegeses only. Most of these exegeses tackle the meaning of the verses in general with less sensitivity to the linguistic nuances of such terms.
7. Another reason about these less appropriate choices is related to the unawareness on the part of the translators to the nuances between these near-synonymous terms which results from the following causes:

- The difference between specific and generic meaning. See, for example, إرسال and بعث on page (14).
- The difference between the marginal denotations. See, for example, بزغ and طلع on page (11).
- Some terms have additional meanings. See, for example, رددت and رجعت on page (7).
- Dialectal variation. See, for example, جبل and طور on page (20).
- The difference in origin. See, for example, إمام and كتاب on page (23), the word إمام is a metaphor.

The following table shows the percentages in which the (five) translators have approached the interpretative meaning of the near-synonymous terms:

	pairs	SL	TL	more	less	SL	TL	more	less
1	1	جاء 1-	Reached	2		أتى 2-	Reached		2
2			came to	3			came to		2
3			approached				approached	1	
4	2	رُدَّتْ 3-	brought back	4		رُجِعْتُ 4-	brought back		3
5			returned		1		returned	1	
6			go back				go back	1	
7	3	بزَغَ 5-	uprising		1	طَلَعَ 6-	uprising		
8			rising		4		rising	4	
9			sunrise				sunrise		1
10	4	أُرْسِلَ 7-	send	5		أُبْعِثَ 8-	send		4
11			dispatch				dispatch	1	
12	5	امْرَأَةٌ 9-	wife		4	زَوْجَةٌ 10-	wife	5	
13			woman	1			woman		
14	6	الطُّورَ 11-	Mount		5	الجَبَلَ 12-	Mount	2	
15			Mountain				Mountain	3	
16	7	إِمَامَ 13-	register	2		كِتَابَ 14-	register		
17			Book		2		Book		4
18			Book(of evidence)	1			Book(of evidence)		
19			Scripture				Scripture	1	
	sum =			18	17		sum =	19	16

			Sum	Rate
TOTAL More =	18 +	19 =	37	→ % 52.86
TOTAL Less =	17 +	16 =	33	→ % 47.14

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