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TRANSLATING SYNONYMY IN THE
HOLY QURAN INTO ENGLISH

*A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of
Master II in Civilization, Literature, and Language Teaching*

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Dedication

Our best thanks for our lovely parents who support us to accomplish this work after ALLAH. To our sisters and brothers who were beside us and believe in us.

Special thanks for our supervisor Bakhouche Salah whom we really appreciate his guidance during the whole year the time he spent with us and the precious and valuable pieces of advice he gave us in order to finish this work.

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Abstract

The current research explores the concept of “synonymy in the Holy Quran” and suggests as an alternative, the term “near-synonymy” to be more appropriate in conveying linguistic structure and content. The study explores the translation of religious text and the main difficulties encountered by translators of Arabic and English languages. This research is particularly concerned with the language of the Quran and the complexity of translating religious words in an adequate way without alternating the meaning in order to facilitate the process of reading and understanding God’s sacred words. Furthermore, this work provides an explanation to the difficulties of translating synonymous words and exploring the main strategies used by previous scholars and translators in this regard.

يسلط هذا البحث الضوء على مفهوم "الترادف" في النص القرآني و يقترح كبديل لذلك مصطلح "الترادف النسبي" سعياً لتحقيق نقل أكثر مناسبة للبنية والمضمون اللغويين. وقد تناولت الدراسة مسألة ترجمة النص القرآني مع إبقاء الاهتمام الأكبر لأهم العراقل التي تعترض سبيل مترجمي هذا النص إلى اللغة الإنجليزية. كما ركز البحث بدرجة أخص على لغة القرآن و مدى التعقيد الذي تتسم به عملية نقل الألفاظ الدينية بطريقة وبيغة تيسير مهمة قراءة و استيعاب كلا .
يضع هذا البحث بين أيدينا شرحاً لأهم الصعوبات التي تكتنف ترجمة الألفاظ المترادفة مع تقصي أهم الإستراتيجيات التي استعان بها من سبق من العلماء و المترجمين في هذا المضمار .

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GENERAL INTRODUCTION

1. Introduction :

Translation has always been considered as the core that connects the literary works from diverse cultures. It has been widely practiced over the centuries in both European and Arab societies, and for several considerations, it has been considered as a very important key for breaking language barriers. In fact it plays a crucial role in an over growing globalised world and increasingly multilingual Europe where translation is used on daily basis. However, translation of the Quran, as far as it is regarded as a particular genre on its own, has always been a recondite issue in Islamic theology and led to many controversial issues.

Since Muslims respect and revere the holy Quran as a miraculous and prodigious text, they agree that Quranic verses should never be separated from their original context and their authentic meaning to another. Thus, translators are still striving to make up for the lack of linguistic items, an effort which is expected to ameliorate the value of translation of sacred verses of the the holy Quran.

The Holly Quran is an acknowledged divine literary like inimitable master piece. Its linguistic and aesthetic form with a set of religious social orthodoxy and historical background make it a great challenge to any translator. Translation of the Quran' words focuses on making the source language closer in meaning to the target language.

The present research takes a corpus-based approach to describe how the components of the source language (SL) have been exactly carried over to the target language. The focus of this study is to discuss the problems and strategies concerning "*Translating Synonymy in The Holy Quran*". It aims to describe the major difficulties a translator may encounter while translating such specific devine words.

The current paper aims at show and identify the major difficulties the translator may face while translating linguistic items in the target language in order to convey faithfully the source text. It is mainly concerned with assessing the criteria and strategies used by different Quran translators in selecting the appropriate near-synonyms to spread the message of God.

The problem stems the belief that no complete equivalence between the corresponding linguistic items of any two linguistic systems, Arab or English in the case of this study. The problem is even concerned with the language of the Quran which is quite divine and particular language. Thus, the present study seeks to answer the following questions :

- To what extent do translators show interest in the importance of the context in their translation of synonyms in the Holy Quran ?

From this basic question, the following questions are raised :

1. Do synonyms words used in Quran bear the same semantic load?
2. What are the difficulties that the translator faces while translating the Quranic near-synonyms from Arabic into English?
3. What strategies does the translator use or adopt to ensure a valid and reliable translation and compensate for the inevitable loss in meaning ?

On the basis of the previous questions, the following hypotheses are formed :

1. Translating Quran by using synonyms words is a theoretical issue that led to both, different interpretations and different translations. Thus, the translator is expected to face several problems in translating the divine words of the Quran.

2. Because of the complexity of the Arabic language, particularly in religious texts, the translator has to select the near-synonyms that either reflect the source text or nearly the total meaning without changing the main idea behind each word.

3. Ensuring interaction between the two languages, especially in such specific context, needs some strong strategies that the translator may use in order to compensate the meaning as far as possible.

On the light of the previous theoretical studies, this paper examines some synonyms Quranic words as a case study. The research is eclectic, using several approaches and translations as an example in order to spotlight the differences among each translations and highlight the analysis of translation – oriented approaches used by translators. This eclectic way will be used to facilitate the process of analyzing the near synonyms in Quran' context.

The study of *Translating Synonyms in the Holy Quran* has certain expected results which are in the favor of the non native speakers and readers. Although, the coming analysis may show the difficulty of translating God's words. And reaching the accurate meaning of Quran verses, but rather, it will facilitate the process of reading and understanding of God's divine words. The study is expected to explain and illustrate the problems of translating synonyms and how translators over the centuries have tried to transmit the message of the Quran without distorting its real meaning.

The study consists of three chapters, each of which focuses on a particular aspect of the research. It started with a **general introduction** which provided a background on the synonymy and

Quran translation and interpretation. Starting with the reviewing the relevant literature related to synonymy in both Arabic and English languages, it further specifies the research hypotheses, the motivation to the research (rational), aims and objectives, statement of the problem and the research questions, scope and limitation and organization of the chapters that can be listed as follows :

Chapter I : explores the most relevant concepts of synonymy, by giving some pertinent definitions of the term “*synonymy*” revealed by scholars and linguists from both Arabic and European countries. The chapter highlights the major types of synonymy through shadowing the debate over the *existence of absolute synonymy*.

Chapter II provides an overview about “*Translation of Heavenly Books*”, focusing mainly on explaining the major types and features which are used and listed by several linguists and scholars. On the other hand, the research will investigate the major difficulties a translator may clash while translating particular religious texts such as *Quran and Bible*, through exploring the historical overview of translation of such sacred texts.

Chapter III : introduces translation between diverse cultures, and the need for translating a culturally-bound item that may not be understood by the TL reader, and how the translator can replace one word for another in his own culture in order to pass the message using the right way. Through the discussion of additional options of translation, the research conveys the meaning of some important terms that must be known in the field of translation such translatability vs. untranslatability, and the concept of equivalence and its types. It ends up with of an analytical part, in which some debatable words in the Quran will be analyzed. Hence, the research investigates the fidelity of translators in conveying the sensitive nature of the sacred Quranic text .

At the end, the conclusion provides the summary of the study and link the returns to the previous chapters of the analysis. Furthermore, it gives an overall account suggestions for sacred texts translators and suggests recommendations for further research.

Through the reading of the previous works in the same field, the research investigate the existence of absolute synonymy while translating from Arabic into English, since linguists do not agree on the degree of similarity that should exist between two lexical items.

Al Hakami (2005 : 76) observed that translation contributes to the development of a nation more urgently than authorization. Indeed, that was what the Arabs did in the era of Al-Rasheed. In spite of the absence of huge academic institutions in the past, Al Hakami argued that translation was the treasure that enabled a nations to pass their knowledge on to the next generations

Elmarsafy (2011) pointed out that “Muslims tend to translate the Quran into Western languages in order to defend Islam against aggression by non-Muslims in addition to persuading the reader of the beauty and rightness of the Muslim faith.”

Edmond & Hirst (2002) illustrated the difficulties of choosing right words in order to convey the same meaning. They stated that “A word can express a myriad of implications, connotations, and attitudes in addition to its basic “ dictionary ” meaning. And a word often has near-synonyms that differ from it solely in these nuances of meaning. So, in order to select the right word to use in any particular situation—the one that precisely conveys the desired meaning and yet avoids unwanted implications—one must carefully consider the differences between all of the options”.

Traiq Hassan El-Hadary (2008) has also tackled the concept of translation and the difficulty of transferring message through the use of translation. He declared that “ Translation is a difficult mission, particularly when it involves languages different in structure and cultural background, such as Arabic and English. The difficulty increases when we are faced with a translation of the word of God, such as the Quran, as the translator should be aware of the linguistic and cultural aspects of both languages in order to understand the ST and to render it in a linguistically acceptable and semantically equivalent target text ”.(p.9)

Nida (1964) also mentioned some famous linguists and scholars who have studied the language parameters and how linguistic meaning are functioned and he stated that “ Important studies of diverse linguistic structures conducted by some researchers like Sapir, Bloomfield, Trubetskoy, and Jakobson laid the foundation for a systematic study of the functions of language. Then the analysis of languages outside of the Semitic and Indo- European families by linguist-anthropologists provided the creative stimulus for seeing interlingual relations in new and creative ways”.

CHAPTER ONE

INTRODUCTION TO SYNONYMY

1. Introduction :

Historical events have played a major role in constructing or developing the English language, especially in making it rich of synonyms, since the English churchmen have borrowed words from Hebrew, Greek and Latin through Bible and religious books.

As in war and commerce, the strength of the Anglo-Saxon race masterful in language. They discovered words that originally conveyed the same meaning or the same idea. Generally such words are known as synonyms because they are alike at once in meaning and use. They shared a common ground within which they are identical and interchangeable. Otherwise each of these words has its own particular province, in which any other word is considered as an interloper. These two qualities developed the great value of synonyms as supplying the beauty and effectiveness of language expressions Anglo-Saxon thrift, finding usually various words that basically expressed the same meaning, has divided them to several parts of the common territory or to different service, so that it exists nearly unexampled diversity of words, similar in meaning but different in usage, for expressing approximately every shade of human thought. Such words are usually known as synonyms.

Ferdinand de Saussure has been the first one who introduced the study of meaning in his course in General Linguistics (1916) in which he indicated that the shape of a sign which is an incorporation of form and sound (signifiant) and meaning or concept (signifier) was the basic formulation of the study of meaning.

Arabs like Europeans have created a great debate over synonymy. Synonymy is concerned as a powerful point in the Arabic language, it is a combination of words and expressions which have a single or almost the same meaning. Although synonymy is a general linguistic phenomenon which includes all languages, its image in the Arabic language is almost considered as one of its proper characteristics which distinguishes it among other languages, due to its richness of words. Because synonymy has been considered as an important feature in the Arabic language, ancient Arabs have shown an intense interest towards progressing synonymy. One of the oldest Arabic books that bore the name “Synonymy” was the book of Abi-Elhassan Aissa Al Romani which is titled “ *kitab al alfadh al moutaradifah wa al motakariba fi al ma3na* “. It seems also that one of the oldest Arabs who introduced synonymy was Abou-lhassan Ahmed Ibn Faress in his book “ Al-Sahibi “.

2. Introducing The Concept Of Synonymy :

2.1. Definition of Synonymy :

Synonymy is an important sense relation which refers to the relationship that exists between words. Over the centuries, synonym has been widely discussed. The following Paragraphs will discuss the term “synonymy” from different angle.

2.1.1. Synonymy in Linguistics :

Synonymy is one of the basic linguistic phenomena in the field of semantics. despite the fact that many linguists and theorists freely discuss it, its definition is still unclear. A discourse about synonymy and other lexical items must necessarily be included in a discourse about the various theories of the meaning. The selection used in the construction of language, so how lexical meaning is denoted, the interaction between complex expressions, lexical items and the relations that occurs between lexical items to a huge degree clarify how synonymy and other lexical notions will be described theoretically.

2.1.1.1. Relevant concepts in lexical semantics :

Various terms are used in lexical semantics to define the meaning of words and clarify their relationships, such as, polysemy, meronymy, homonymy, presupposition, antonymy, semantic feature, prototypes, denotation, connotation, and sense. These are the main terms used while examining or studying similarities and differences within (near) synonyms.

Homonymy and polysemy both deal with the same field which is multiplicity of meaning. Homonymy is a term given to the words which have the same orthographic -phonetic shape each with a distinct meaning. As an example for homonymy Saeed.J (1997: 65) proposed some words such as : gay : “ lively, light-hearted, bright “ gay: homosexual”. Furthermore, Polysemy refers to the coexistence of many possible meanings for a word or phrase, for instance : flight : “ passing through the air, digression, air journey, unit of the air force” Palmer F.R (1981 : 100).

Saeed (1997: 70) supposed that Meronymy is the semantic connection between a part of something and its whole, and he said that “*meronymy is a part – whole relationship between lexical items*” ,On the other hand, Cruse (1986 : 159) suggested that “ the semantic relationship between a lexical item denoting a part and that denoting the corresponding whole”. Thus, sentence frame “X is part of Y “called the semantic relationship.

Roch (1978) defined the prototype theory, in which he confirmed that people classify items and concepts under the label of the prototype theory or standard representation.

Antonymy is indicated by semantic relation of “opposition” and it is the opposite of synonymy. There are several types of oppositions which are examined by many linguists, such as, Palmer (1981), Cruse (1986), and Saeed (1997). Complementary pairs is the name given to a specific kind of antonyms pairs in this case Saeed (1997) said that “Complementary *pairs* are a name given when positive of one item implies the negative of other”.

The meaning of words can be also defined in terms of their denotation which is the explicit or direct meaning or set of meanings of a word or expression, as distinguished from the ideas or meanings associated with it or suggested by it; the association or set of associations that a word usually elicits for most speakers of a language, as distinguished from those elicited for any individual speaker because of personal experience¹; and connotation which is defined as the associated or secondary meaning of a word or expression in addition to its explicit or primary meaning, and it is also something suggested or implied by a word or thing, rather than being explicitly named described²(ibid). The relationship between linguistic expression and reality is the definition of the so – called denotation. Finally, the emotive evaluative meaning features expressed by a word which may be connected to the associated items that are defined by a given word indirectly, (Palmer, 1981).

2.1.1.2. Synonymy : Etymology and Meaning :

The word synonymy is often employed to mean words that have similar meanings. As it is already mentioned in the previous section, many concepts enter into a delineation of a word’s meaning. All the previous types of meaning played a crucial role in revealing the kind and degree of similarity between synonyms.

Synonyms is determined not by any interaction between words but by advantage of having the same characteristics. It is not the kind of information that is gathered in the lexicon, as a substitute it is taken by comparison of items in the lexicon. This section will give an overview of the concept of synonymy by giving some definitions provided by semantics and retrieved in the dictionaries.

The origin word synonymy is defined by the online version of the Oxford dictionaries³, in which they stated that synonymy has reached late middle English via Latin from Greek. The earliest meaning of synonymy is like co-name. The Oxford dictionaries describes synonymy as “*a word or phrase that means precisely or almost the same as another word or expression in the same language*”, and precisely a similar definition is found in the Cambridge dictionaries online⁴.

^{1/2} <http://www.dictionary.com/browse> 14/05/2016.

³ [Htt://oxford.dictionnaires.com](http://oxford.dictionnaires.com)

⁴ [Htt://dictionary.cambridge.org](http://dictionary.cambridge.org)

The concept of synonymy is a controversial issue which has been largely discussed in lexical semantics by several scholars, the next section will examine the notion of synonymy through the investigation of several definitions given by English and Arabic scholars.

2.2. Definition of Synonymy in the English Language Tradition :

Synonymy is a basic linguistic phenomenon. Although it has been considered as a controversial issue that has been freely discussed by linguists and theorists, its definition still remains complicated and complex.

Philip Edmonds & Graeme Hirst (2002) observed that not much attention has been paid to synonymy in the field of linguistics, although it has been considered as an interesting phenomenon that affected the structure of lexicon. They said that “ *Absolute synonymy if it exists at all, is quite rare. Absolute synonymy would be able to be substituted one for the other in any context in which their common sense is denoted with no change to truth value, communicative effect, or meaning*”. They add that near- synonyms are words which are closer in meaning, almost synonyms, very similar, not identical and not quite in meaning, and not fully interchangeable. Edmond & Hirst (2002 : 107) defined synonymy as “*a word that can express a huge number of modulations or inclusions, concepts and attitudes in addition to its basic “dictionary meaning*”. They insisted on that choosing the exact word can be a tricky process.

Synonymy has been defined as semantic relation between words and expressions which occurs when two words or more are used to share the same meaning in any context without affecting it denotatively or connotatively.

Shiyab.S (2007) and Nida. E & Taber. C (1969) agreed on that synonymy is a combination of words which share many (but not all) of the basic components in order to replace each other in some (but not all) contexts. Peter Newmark (1981 : 101) has a similar point of view to that of Nida as he stated “ *I do not approve of the proposition that translation is a form of synonymy*”. He examined synonymy from two aspects synonymy in grammar and lexical synonymy.

Saeed (2003 : 66) examined the different words in use for police in English speaking world ; for instance, police, cop, copper, etc. He realized the same conclusion as Palmer (1976) that along a number of parameters synonymy usually has various divisions, and he said that “ *synonymy may have belonged to different dialects. Or the words may belong to different registers, those styles of language, colloquial, formal, literary, etc*”. Further, Saeed (2003) insisted on that synonyms represent a positive or negative outlook about the speakers. Both Saeed (2003) and Palmer (1976)

assumed that synonymy is sometimes employed for stylistic purposes more exactly than for actual need of a number of words to indicate the same object.

Under the label ideal semantic system, a limited number of signifiers are supposed to be paired off, with an identical number of signified, this ideal is captured by the slogan “one form- one meaning”. Taylor. JR (2003). However, natural languages, denied this ideal. Polysemy and synonymy are two main linguistic phenomenon which are deviated from that model. In synonymy two or more phonological forms symbolizes a single meaning. In polysemy two or more distinct semantic values are connected with a single phonological form. Taylor (2003) describes synonymy as a “very puzzling phenomenon”, although linguists have paid a little attention to it but it is no less complicated than polysemy.

Lyons.J. (1986 : 427) assert that “ *two elements cannot be absolutely synonymous in one context unless they are synonymous in all contexts* ”, this is to say that two words are synonyms, if they are identically similar, two terms or expressions are synonymous if they have an identical meaning and they are interchangeable in all contexts without any change in meaning.

Many linguists confirmed that the context of a word is composed of theoretical, sensitive or evaluative meaning, however, Lyons (1968) and Ullmann.S. (1962) distinguish theoretical from sensitive meaning, and they limited the word "synonymy" to theoretical synonymy by uttering that two or more words have to be theoretically synonymous, then we can say that they are emotively synonymous.

Separating the emotive meaning from The theoretical or conceptual meaning is considered as a mistake for three main reasons :

1. It is not sufficient to explain the conceptual meaning in terms of reference to substantial properties. It is remarked that in this sense, several adjectives and verbs have little or no conceptual meaning.

2. words in English are employed particularly for evaluative objectives, e.g. good and bad, but it is not typically supposed that they have no theoretical or conceptual meaning. So, such words are of important to philosophers, but not for linguists.

3. words' meaning is a question of objective fact and a great agreement of it is subjective, it is not easy to separate between the two.

Linguists and scholars supply many definitions of the term '*synonymy*' ; for example Jackson (1988) indicates that if two words have the same meaning they are synonymous. Hence synonymy have to be explained in terms of usage or contexts. He also claims that if two words are identical in all contexts generally are considered as synonymous.

Cruse (1986) describes 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, but differ, if at all only in respect of what we may provisionally describe as 'minor' or 'peripheral' traits . (p:267)

He adds 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*”.

Moreover, Ullman (1972 : 151) indicates that :

if more than once word is available for the expression of the same idea, the writer will select the one which is best suited to the context : The one which carries the right amount of emotion and emphasis, which will fit most harmoniously into the phonetic structure of the sentence, and which will be attuned to the general tone of the utterance .

Synonyms were defined by Farghal,M. (1998) as those words that are different in form but are similar or have almost the same meaning. Thus synonymy is the interaction between two words that have the same meaning. He indicates that absolute synonymy is rare to find in English language.

As a summary English scholars and linguists argued that synonymy is captured or encapsulated by any interaction between words, but by the advantage of having the same characteristics, and by lexical items having similar features. The lexicon does not include any absolute interaction between synonymous words. As a substitute synonymy is a relation that must be drawn by comparison.

2.3. Definition of synonymy in Arabic language tradition

Many linguists have studied synonymy and defined the presence of semantic synonyms in the Arabic language. They agreed on that diversity in Arabic dialect led to the use of various words for the same object. They claimed that the existence of synonymy in Arabic is attached to historical events when out dated words were substituted by new ones with the same meanings.

Al-Shaya,M (1993) demonstrated that the appearance of synonymy is due to some aspects. First, extracting from other languages. Second, the richness of the Arabic stem roots. The third,

aspect is diversity in Arabic dialects. Another aspect is the metaphorical words and the huge variation in the pronunciation of mixed and varied dialects.

Al-Azzam, B.H.S (2005) also examined the translation of synonymy in his study relying on examples from the Quran and Hadith. He managed his study on the translation of the Quran and the translation of Hadith to shade the light on the problems a translator may face in translating specific terms in religious texts.

In his study, Shiyab (2007) endeavored to test the complex nature of synonymy and its intricate nature in relation to translation. He concentrated on whether or not synonymy is a form of translation; he also employed some types of synonymy for analysis and then supplied examples from Arabic and English to check and test the overlap between different forms of synonymy.

Saeed (2006 : 21) stated that the first definition of synonymy is “ multiplicity of meaning” because the meaning is the relationship between the symbol and its image. Most of modern linguists supports the denial of absolute synonymy. Thus, Bloomfield claimed that synonymy leads to non fixed meanings between words and as long as words are different phonetically they rather have different meanings, this is why absolute synonymy doesn't exist. However, there are some linguists who believe in the existence of synonymy although it doesn't serve as the exact word but at least it is closer in meaning. (ibid : 22)

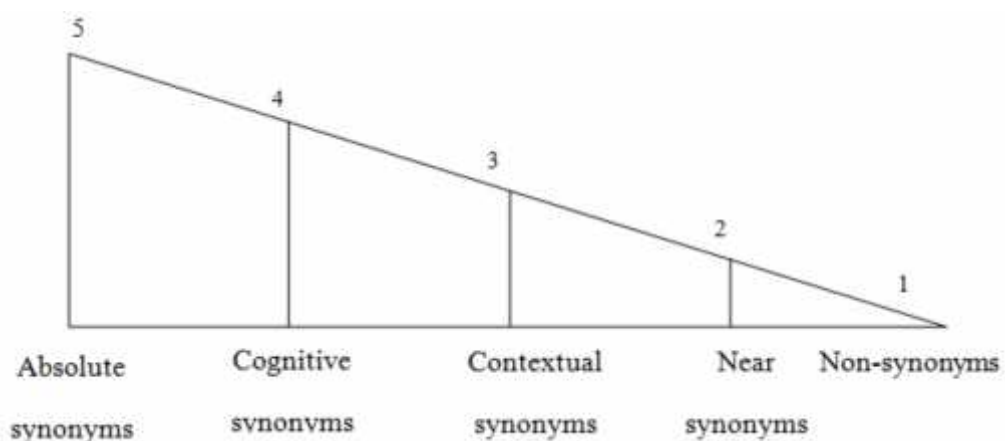
Ramadan (1983 : 309-310) described synonymy as words that convey the same meaning and are alternatively interchan_ geable in all contexts. He clarifies that absolute synonymy is very rare. He also points out that absolute synonymy exemplifies extra fillers which cannot be easily supplied in a language.

Al-Ziyadi,H (1980 : 48) claimed that the meaning of synonymy has witnessed different changes throughout history as a result of scholars who thought over this phenomenon due to obvious differences in their approaches. Synonymy was first represented as an idea which illustrates the differences in the use of vocabulary words that have the same meaning. He adds that also this case stays the same until the term of synonymy has been studied by modern linguists scholars who limitate the absolute synonymy and suggest more specific bonds concerning its use in contrast to those forced by former linguists.

Salih,.S. (1986) illustrates that in modern standard Arabic the variance between pairs of words should not be drawn back to their original use as they are now fraction and part of the modern language. Anis.I. (1965) also indicates that each dialect of Arabic does not have absolute synonymy but the standard level of the language that refers to all these dialects should have synonymy.

3. Types of synonymy : Absolute Synonymy vs Near-Synonymy :

Lexical synonymy has been classified by Shunnaq (1992 : 42) into five denominations according to their degree of sameness in meaning and he clarified more by the diagram below :



Shunnaq's (1992) Classification of Lexical Synonymy

In his diagram Shunnaq, A. (1992) points out antonyms or oppositeness of meaning, and exemplifies terms that are nearly synonyms but not quite. He also represents identical lexical items that can be interchangeable in some contexts. According to Cruse (1986) Cognitive synonyms necessitate two conditions ; firstly they must be syntactically similar i.e. adjective + adjective noun + noun, etc. Secondly, the real condition must be protected. Edmonds and Hirst (2002), illustrated that cognitive synonyms are words or expressions, when replaced in a sentence, kept their real provisions but may change the meaningful meaning, style, or register of the sentence. Thus, the Arabic synonymous lexical words *al- ilf* and *al-qasm* (swear) and *ma ar* and *ghayth* (rain) belong to this category. Shunnaq also points out precisely similar meaning shared by two lexical items.

Cruse (2000 : 156) designates three degrees of synonymy : “*absolute synonymy, propositional synonymy, and near synonymy*”. Regarding absolute synonymy, he asserts that there is “ no obvious motivation for the existence of absolute synonyms in a language” (1986:270). Accordingly, one would anticipate either that one of the items would fall into obsolescence, or that a difference in semantic function would develop ” (ibid).

Cruse then described propositional synonymy stating that “ *if two lexical items are propositional synonyms, they can be substituted in any expression with truth conditional properties without effect on those properties*” (2000 : 158). He also indicated that :

the distinction between propositional synonymy and near – synonymy is generally obvious, but the borderline between the near - synonymy and non-synonymy is much less straight forward .

Firstly, the employees of language have their own conjectures of couples of words which are synonymous and which are not. Cruse stated that no native speakers are :

*puzzled by the contents of a dictionary of synonyms, or by what lexicographers in standard dictionaries offer by way of synonyms, even though the great majority of these qualify neither as absolute nor as propositional **synonyms** (///) .*

Secondly, he observed that it is not sufficient to declare simply that there is a hierarchy of semantic space and that synonyms are words which are relatively closer in meanings. In any case, relative closeness can not be seen as a principle base for degree of synonymy, thus, Cruse (2000, :158) stated that there is “ no simple correlation ” between the two. After all, synonyms may exist because, in his view, two words or expressions can have some differences in their senses but they are still seen as synonymous. He confirmed that “ *synonyms [...] are 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 ‘ minor ’ or ‘ peripheral ’ traits*” (Cruse, 1986: 267).

Nida (1975: 98) declared that close examination reveals some causes for rejecting their absolute synonymy, because of the use of expressions in a natural language. He examined synonymy as superposition and indicated that :

Terms whose meaning overlap are usually substitutable for one another in at least certain contexts, but rarely if ever are two terms interchangeable for each other in meaning in all contexts. In most discussions of meaning, synonyms are treated as though the terms overlap, while in reality what is involved is the overlapping of particular meaning of such terms.

If someone sees that *peace* and *tranquility* are synonyms, this effectively means that one of the meanings of *peace* includes the natural or physical and/or psychological case of tranquility and overlaps the meaning of *calmness*, which also includes natural and psychological tranquility.

Alyshemerni,M & Taubr,P (1975 : 101) fostered “ *semantic features analysis* ” in dealing with synonyms. They confirmed that “ *two words are synonyms when one can be used in Place of the other* ”. Accordingly, *urchin* and *brat* are synonyms ; they share their most important

characteristics in common, and the one can often be used in place of the other i.e they are interchangeable.

Edmond & Hirst (2002 : 107) stated that “ absolute synonyms, are quite rare, in any context it would be able to be replaced one for the other, expressing a common sense, without any change in the truth value, communicative effect, or “meaning”. As they mentioned also that Quine (1951) and Goodman (1952), are among many philosophers, who argue that absolute synonymy is out of the question, because it is impossible to define, and so, perhaps unintentionally, dismiss all other forms of synonymy. Even if there is any possibility that absolute synonymy exists, arguments given by pragmatists and empirialists demonstrate that it would be very rare.

Cruse (1986 : 270) stated that “ *natural languages abhor absolute synonyms just as nature abhors a vacuum*” because words change in meanings permanently. Furthermore, in order to illustrate that language works to remove absolute synonyms, either it would fall into dereliction or it would take on a new small difference of meaning Clark (1992) uses her base of disparity, that “ *every two forms contrast in meaning ...* ”.

Edmond & Hirst has drawn a simple observation from (DiMarco, Hirst, and Stede 1993), that generally, words that are relative in meaning are near-synonyms or nearly synonyms, but not quite; they are similar, but not homogenous, in meaning; not completely intersubstitutable ; but instead changing in their shades of denotation, connotation, implicature, emphasis, or register (DiMarco, Hirst, and Stede 1993).

Taylor (2002) distinguished between absolute synonyms and near-synonyms and illustrates that absolute synonyms are very rare. Some linguist scholars including Palmer (1976), Cruse (1986) and Shunnaq (1992) adopted a situation of a adjustment. They preserved that the phenomenon of synonymy does exist in language, but indicated that there are no “ real ”, “ identical ”, “ absolute ” or “ total ” synonyms. Cruse (1986), for example, insisted on that absolute synonyms do not occur at all, and if there is a possibility that they exist, they are frequently rare. He appends 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* ” (1986 : 270).

Through the above emphasis, it is obviously clear that the concept of sameness or similarity is larger than just sameness of meaning or use.

Taylor (2003:1) stated that near-synonyms, are “ *words which are similar in meaning, which tend not to be contrastive, but which are distributed differently* ”. A characteristic of near-synonyms as opposed to words which are just similar in meaning, is that near synonyms display “ a low degree of implicit contractiveness ” (Cruse1986:266). As an example, Taylor chooses *warm*

and *hot*, since something is warm one may be implicitly refusing that it is hot, and vice versa, though they have the same meaning, are not synonyms or even near-synonyms.

4. Differences in meaning and use:

According to Nida (1949) relative realization of the use of terms and expressions in a natural language will always detect some causes for refusing their synonymy. Examples are : *truth* and *reality*, *peace* and *tranquility*, *childish* and *puerile*. Harris (1973:10) indicates that a more motivating refusal of synonymy would be one based on “ *the thesis that a natural language, unlike a constructed language, is such that the conditions for synonymy of two expressions are never fulfilled* ”. Hence, in order to distinguish between meanings of any two terms or expressions, Harris listed the following ways :

1. One expression is more common and global in its applicability ; another is particular and exclusive, e.g. *seaman / sailor*, *refuse / reject*, *ending / inflexion*.
2. One expression is more intensively charged with emotion than another, e.g. *looming / emerging*.
3. One expression is stronger and intense than another, e.g. *refuse / repudiate*.
4. One expression may include moral censure or approbation where another is neutral, e.g. *eavesdrop / listen*, *thrifty / economical*.
5. One expression belongs to child-talk, is used by children or in speaking to children, e.g. *daddy, dad, papa / father*. Father is more formal than other words.
6. One expression is more colloquial than another, e.g. *turn down / refuse*.
7. One expression is more specific and professional than another, e.g. *domicile / house, decease / death*.
8. The written language may influence an expression thus it may belong more to him ; it is more literary than another, e.g. *passing / death*.
9. One expression may be standard in the meanwhile the other one is more local or dialectal, e.g. *flesher / butcher*.

5. Studies in the field of synonymy :

5.1. Studies about synonymy in English Language :

Sturtevant (1954) examined a case of synonymy in Old Norse and deduced that synonyms are discovered in Old Norse because of the historical events the language passed through. He illustrates

how one word 'tungr' obtained a particular meaning of 'moon' at a relatively late period, while another 'ambott' was a loan word.

Brodda and Kargren (1969) insisted on the existence and the extreme need for synonymy in natural languages as well as in computer languages. They illustrated that people usually use synonyms in their search for information. Synonymy-based retrieval system is thus a necessary need for responding to people's needs. In their pretexts, They supply a new definition for synonymy as follows : " two expressions may be considered to have the same meaning in a given context if a reader is likely to react to both in the same way ". Hence, the idea of similarity is spacious than just similarity of meaning or use.

Suarez (1971) submits a case of absolute synonymy, spoken in the Province of Santa Cruz in Argentina. He provided some evidence for his claim :

- a) The source insisted that the terms express the same thing or meaning.
- b) There was complete harmony between informants as to the terms or words that have similar meaning.
- c) Terms refer to very optic things, not emotions or adjectives.

A traditional story was telling by the same informant in several occasions, employs one or another of a pair of synonyms. He infers that analytically, empirically or theoretically, there can be no argument against the existence of absolute synonymy.

Schneidmesser (1980) tackled the different words employed for carrying money in American English ; *handbag, wallet, purse, billfold, pocketbook*, and illustrates how these words are synonymous because of the diversity of dialects and the diversity of regions where each word is usually used.

Thrane (1986) discussed synonymy in Old English and listed three main semantic principles of synonymy stating that : two expressions are variations of one another if :

- a) They have the same meaning
- b) The principles in the expressions share the same lexical category
- c) They hold a common syntactic relation with the same verb phrase in the same context.

He then put these provisions on the adjectives of moral sufficiency in the Old English *Andreas*⁵.

5.2. Studies about synonymy in Arabic Language

⁵ *Andreas* is an Old English poem, which tells the story of St. Andrew the Apostle, while commenting on the literary role of the "hero". It is believed to be a translation of a Latin work, which is originally derived from the Greek story *The Acts of Andrew and Matthew in the City of Anthropophagi*, dated around the 4th century.
[https://en.wikipedia.org/wiki/Andreas_\(poem\)](https://en.wikipedia.org/wiki/Andreas_(poem))

Among the most famous ancient Arab linguists, the following are advocates of the appearance of synonymy in the Arabic language we mention :

Sibawiah (1977), Ibn Jini (1913), Qutrub in al-Zrkilî (1928), Ibn Khalaweh, Ibn Saida (in Suyûti 1964), Al-Hamadani (1931), Abu ali Al-Farisi (in Anis 1965), Al-Mubarrad (1943), and many others.

Al-shaya (1993) enumerates the elements shared by the previously mentioned Arab linguists. He illustrates that according to them, the appearance of synonymy is due to :

1- the affluence of Arabic bases, and the different patterns used to derive different linguistic denominations from the same theme.

2- Actually some adjectives became so prevalent that they are considered as nouns and synonymous of original other nouns, e.g. *sayf and Hussam* سيف و (sword).

3- Diversity of Arabic dialects, e.g. *sekkin and Mudya* (knife)

4- Metaphorical uses of words or what is called “ Majaz” ; or *lugha and Lisan* (language and tongue).

5- Diversity in dialects leads to differences in the pronunciation e.g. *zara and raza* (to plant or drop).

Saleh (1968) demonstrates that in modern standard Arabic the divergences between words should not be traced back to their authentic use as they are now included in the modern language. Anis (1965) points out that absolute synonymy does not exist in each dialect of the Arabic language ; however, the basic standard of the language that refers to all these dialects should have synonymy, and as the Qur'an is a special, unique, superior and supreme literary text, synonymy is adequate to appear repeatedly. This is aided also by Omar's recent study (2001) in which he illustrated that using examples of absolute synonymy in the language of the Quran e.g. (to favour).

5.3. Anti- synonymy studies in English Language :

On the other hand Ziff (1966) examines the non-synonymy of Active and Passive sentences and illustrates that it is a common fallacy to examine the Active and Passive sentences as synonymous. He used some examples like the following :

- His wife likes no one.

- No one is liked by his wife.

As a conclusion he observed that there is no such thing called synonymy between Active and Passive. Furthermore, Katz and Martin (1967) show that the evidence exposed by Ziff (1966) is based on syntactic translation of the sentences, and illustrate that refusing synonymy grounded on syntactic translations is wrong. If there is no semantic relation between sentences, it doesn't mean that the sentences under discussion may not be pairs of synonymy.

Psycholinguistic study on 17 college students for encoding homophones and synonyms for verbal discrimination and recognition had been conducted by Bushke (1969). He found out that information about words semantic or phonetic attributes may be encoded selectively. He came to a conclusion that these feedbacks are harmonious with the idea that words may be considered as complexes of differential features.

De Jonge (1993) examines the presence of synonyms in language and whether they exemplify two forms and two meanings or two forms and one meaning. He indicates that : “ in theory synonymy is undesirable ” and endeavored to show that functional differences in meaning can recognize two apparently synonymous verbs in Modern Italian. In his study, De Jonge refers to Breal's *principle of economy*, which is illustrated as follows :

People can produce infinite set of sentences with a finite set of elements. This shows that they abstract from reality in order to reduce it to a finite set. Otherwise, each thing and every situation would need a new expression and language would then require an infinite number of units. From this point of view, it is illogical and even undesirable to suppose that synonymy could exist, since this existence would imply an unnecessary and uneconomical expansion of the set of units. (1993:523).

Under the label of this result De Jonge structures his call for the search for differences among seemingly similar expressions. He states that :

from this point of view, we have to suppose that if the speaker of a language provides us with two forms that are alike in meaning, both forms are the result of independent human strategies and we have no other alternative than to take seriously these two linguistic forms, however similar they may appear to be, and to try to find the 'raison d'être' for both- namely, their difference in meaning. (ibid, p:523)

Syntactically, Hudson et al (1996) demonstrate that synonymy is like an impossible conception. They present different examples as arguments for this claim, like the following ;

- He is able /* capable to work hard.

- He is capable /*able of hard work / working hard.

They came to a conclusion that people are capable of learning purely syntactic facts unaided by semantics. Taylor (2003) has made a difference between synonyms and near-synonyms and illustrated that absolute synonyms are quite rare, and stratifies Vantage's Theory of co-existence to account for the near-synonymy of ' tall ' and 'high' as adjectives in the English language.

5.4. Anti- Synonymy studies in Arabic Language :

On the other hand, there are some ancient Arab linguists who refuse the presence of synonymy, particularly in the Quran ; such as, Abu Hilal Al- askarî (1934), Ahmad Ibn Faris (1964), Ibn Al-arabi (1964), Ibn Durstwah (1964), Al-zamakhshari (1925), Suyûti (1969).

Their arguments has been illustrated by Al-shaya (1993) as following :

- 1) If two words have exactly the same object, then logically one of them would die out.
- 2) The memory storage of one word for one object is less in space and easier in processing than two.
- 3) Most of the familiar synonyms are actually adjectives rather than authentic words that refer to an object.
- 4) The application of the connective *and* (wa in Arabic) means that two different things are connected rather than one.

Taylor (2003:5) confirmed on that the aim is “...to describe the meanings of near synonyms in a way that does justice to the semantic value of each of the items, and which goes some way towards explaining their different distributions, while still recognizing the low degree of contractiveness between them”. He evaluates some semantic theories and reviews their strength in defining near-synonyms.

Bint Al-Shati' (1987) illustrates clearly that the Quran as a text is completely different. And it is obvious that the reason behind this difference is that it is not written by Arabic writer, but rather by God in the Arabic language. This means that each word, and even each letter, has a special role to play in the different standards of meaning or employment in certain context. Translators of Quran declare that their work is the translation of meanings realized by a certain translator or scholar rather than a complete equivalence to the holy Quran, and the reason is that translations of Quran are not addressed as any other texts.

6. Conclusion:

This chapter answers the question one of the study that is posed in the introduction. Definitions of synonymy tend to highlight the angle of *similarity or sameness* in meaning, in use, in the interaction or even in the receivers' response to the message. However linguists, including both Arab and English linguists, do not accord on whether or not absolute synonymy exists, seemingly, there is no such big disagreement concerning Near Synonyms which are aspects that partake some, but not all shades of meaning. The Quran as a linguistic text is thought to be a worthy example of near-synonyms where there are predilections or tendencies for using a particular item in a particular situation. The context stays the most appropriate standard for defining the interchangeability and the contractiveness of any two words or expressions that are considered as near-synonyms.

For Muslims, the Quran is the divine word of Allah. It includes devotions and instructions that are full of both literal and symbolic styles. These symbols of speech constitute barriers and hurdles in translating the Quran into English. The next chapter will discuss the basic characteristics or features of translating religious texts such as the “ Bible” and the “ Holy Quran” in particular, through the identification of the translation difficulties. the chapter, will also endeavored to elaborate some lexical, syntactic and semantic issues and upholds the argument with examples of verses from the Quran.

CHAPTER TWO
TRANSLATION OF RELIGIOUS
TEXTS

Introduction :

This chapter will explore the key features of translating religious texts, by highlighting the difference between religious texts, basically the “Quran” and the “Bible”, and showing the translation difficulties that a translator may face, trying to spotlight the basic strategies that may help to transfer the source text sincerely and smoothly.

1. Translation of Heavenly Books :

Throughout history the translation of religious texts has been considered as a key element in spreading God’s divine message. It was also used as a strong instrument for teaching the essential and principles of religion by disseminating the image and sense of faith beauty and morality all over the world. Because translation is seen to be the most powerful link between divers countries, it should be as exquisite and precise as possible and must be in conformity with sound belief. In order to achieve such goal, translators must understand the original source text (ST) and transfer it sincerely, carefully, integrally, and purely to the receptor language (RL), in a manner in which they should neither add nor omit a single part of the original content. Dickins, Hervey, and Higgins (2002) argue,

The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it. (p:178).

The founding mythology and the sacred texts of the predominant religions in European and Arab societies are all based on translation which has been widely practiced over the centuries. As far as the translation of religious is concerned, the Arabs have paid a lot of attention to translate such sacred texts from European languages into Arabic and vice versa. Al-Hakami Abd al-Wahab (2005) noticed that : *“a nation in its process of development needs translation more urgently than authorization. In fact, this is what the Arabs did in the era of al-Rasheed and the Europeans during the Renaissance”*. (p:78)

2. Translation of The Quran :

Non-Arab Muslims, immigrant Muslims and theology enthusiasts¹ in Western communities have shown a great interest in the issue of translating religious texts into English. Thus there is an urgent need to study the importance of translating the meanings of the Quran which is secured by the place of the Quran itself ; because the Quran is the main source of the Islamic faith and book of worship. Therefore, translating this book is a practical control of the translation theory as well as man's ability to translate and interpret the meanings of words of God.

The Quran is regarded as the inspiration of God to Muhammad ; thus, Muslims stressed the necessity of passing God's messages cautiously. The first Arabic editions of the Quran emerged in early 16th century. Ahmad von Denffer stated that :

The first one seems to be Alcoranus Arabice printed by Paganino de Paganini from Brixen, in Venice 1530. It is said that this edition had to be burnt immediately after its appearance upon instructions from the Pope.1 However few copies seem to have escaped this fate and at least one copy has lately been discovered in the Franciscan Library of San Michele in Isola, Venice. (p:7)

In 628AD, our Prophet Muhammad (P.B.U.H) sent a letter to the Emperor of Byzantium, Heraclius, and it was translated to him. This may be regarded as the first historical version of translation of a verse from the Quran into a European language, namely into Greek².

Ahmad von Denffer also pointed out that :

...further historical development leading to Muslim rule over much of Byzantium resulted in various encounters between Muslims and Christians, where the Qur'an was subject of discussion and hence at least selected passages needed to be translated... The message of the Qur'an and religion of Islam continued to be debated, and Christian theologians referred to the Qur'an and quoted short extracts from it in their antiIslamic writings. (p:8)

The Translation has reached the top of its development during the Abbasid rule (750-1250AD), mainly the reign of Caliph al-Mansur. Bayt al- ikmah (The House of Wisdom) was built in Baghdad (circa 820 AD) as a center research, specifically for the new generation of

¹ Theology is : the study of religious faith, practice, and experience; *especially* : the study of God and of God's relation to the world ---- <http://www.merriam-webster.com/dictionary/theology> 19/05

² Ahmad von Denffer, History of the Translation of the Meanings of the Qur'an in Germany up to the Year 2000

translators who specialized in Greek manuscripts. Great works of diverse cultures were examined in 'The House of Wisdom', which is considered as the center of Islamic learning where translation projects were pledged to translate those works into Arabic. Arab scholars and rulers greeted the influx stream of information from India, China, the Christians, Jews and Pagans³. This research center used a diverse group of Christians and Muslim translators to translate books from around the world. (M.Winternitz & Subharda Jha 1985 :333). The leadership of this era was Hunayn Ibn Is'haq (810-877 AD). The relinquishment of the literal translation associated with Yunus Ibn al-Bariq (circa 798-806 AD) and Ibn Naamah al-Imami (in the first part of the 9th century) was his main contribution to the field of translation. Instead, Hunayn concentrated on facilitating the sense of Greek writers and making it comprehensible to the Arab readership (Baker & Saldanha, 1997:320-321). Hunayn and his fellow-workers translated the complete Alexandria Medical curriculum into Arabic. This work is regarded as one of the most substantial translations of the Middle Ages. The continuity of human knowledge has been restored in 'The House of Wisdom' by learning and translating from the ancient period (al-Qasbi, 2006). Transferring the ancient knowledge during the Dark Ages of medieval Europe paved the way to the age of Renaissance.

The reproduction of English translations of the Quran is noteworthy. Usually, a single translation is not sufficient in any great work, thus, Cohe, J.M (1962) stated

“ every great book demands to be translated once in a century, to suit the change in standards and taste of new generation, which will differ radically from those of the past ” (p:215). The same point is stated by Lefevre (1977) who said that *“different ages need different adjustments and translations ”* (p:xi). These views however explain the proliferation of English translations of the Quran in the 20th century.

3. Translation of Bible

In 1987 came 'the Modern Literal Version Testament' from an immature Christian goal, the need was to find a close Modern English version to study with. For example in Matthew 5:17 and Ephesians 2:15, the new American Standard belied itself. The literal translation or word for word was not a useful type in the almost English translations. Harmony came out in all translation that exist in present. (Allen Walker 2016 p.07)

New Dutch Bible translation started to exist in 1993, it means many translators started work on it (henceforth NDB). Over twenty nongovernmental organization and churches from

³a member of a religious, spiritual, or cultural community based on the worship of nature or the earth; a neopagan.
<http://www.dictionary.com/browse/pagan>

The Netherlands and Flanders, the Dutch parts speakers of Belgium, are active in this interpretation undertaking , that is anticipate to be finished in 2004. The translation task is arranged in such a way as to allow good chance for discourse on translations, what matters is not only the translation of God's name as an example, but also derivative in the field of style, register, vocabulary and sentence structure. A group of fifteen scholars of the Hebrew, Greek and the Dutch languages is working in groups of translating different books of the Bible, they base themselves on large translation guidelines with the principle of faithfulness to the original text and working hard on the target text..(Jack Renkerma & Carel Van Wijk p 169).

Here is an example to English translation of the Bible, Jack R & Carel V:171)

Genesis (25:24–27), version A

Toen de dag van de bevalling was gekomen, bracht zi inderdaa een tweeling ter wereld. Het kind dat het eerst tevoorschijn kwam was rossig en helemaal behaard, het voelde aan als een haren mantel; ze noemden het Esau. Toen daarna zijn broer tevoorschijn kwam, hield die Esau bij de hiel beet; hij werd Jakob genoemd. 'On the day of the delivery, she did indeed bring twins into the world. The child that came out first was ruddy and hairy all over, it felt like a hairy coat; they called it Esau. When afterward his brother appeared, he was holding Esau by the heel; he was Called Jacob.' Genesis 25:24

4. Types of translation used in religious texts:

In his paper “*Equivalence and Translatability of Qur`anic Discourse*”, Tariq Hassan El-Hadary (2008) declared that :

It is argued that types of translation differ according to the objectives a translator proposes to himself/herself in dealing with the original text. However, two approaches can be proposed in translation: one requires that the author of a foreign text be brought across to the readers in such a way that they can look on him as theirs. The other requires that the readers themselves should cross over into what is foreign and adapt themselves to its conditions, its peculiarities, and its use of language. (p:17)

This is a clear allusion to venuti's classifications of translation, domestication .vs. foreignization (1995).

J.C.Catford (1965) differentiates between three kinds of translation : the “word-for-word” or “literal” translation and the “free” translation that can be classified into total translation and restricted translation :

The popular terms free, literal, and word-for-word translation, though loosely used, partly correlate with the distinctions dealt with here. A free translation is always unbounded—equivalences shunt up and down the rank scale, but tend to be at the higher ranks—sometimes between larger units than the sentence. Word-for-word translation generally means what its says: i.e. is essentially rank-bound at word-rank (but may include some morpheme equivalences).

He added also that :

Literal translation lies between these extremes; it may start, as it were, from a word-for-word translation, but make changes in conformity with TL grammar (e.g. inserting additional words, changing structures at any rank, etc.); this may make it a group-group or clause-clause translation. One notable point, however, is that literal translation, like word-for-word, tends to remain lexically word-for-word, i.e. to use the highest (unconditioned) probability lexical equivalent for each lexical item. (p:25)

This has been a simple illustration of the main types of translation that a translator may use in his interpretation, according to the word's standards and meaning.

“The former, to Catford and Larson, is form-based translation, which entails all the characteristics of the formal equivalence translation, and the latter is meaning-based translation that does not sound like a translation”. (Tariq Hassan El-Hadary 2008: 17).

4.1. Catford's classification:

Our interest here is to explore the most important and relevant procedures and principles to the translation of Quranic text. Carford (1965: 22) classifies translation into two different fundamental types :

A. Total Translation :

This encompasses substituting the grammar and lexis of the SL by their TL equivalents presupposing that SL phonology/graphology be substituted by non-equivalent TL phonology/graphology. Carford (1965) defined the total translation as follows :

By total translation we mean what is most usually meant by 'translation'; that is, translation in which all levels of the SL text are replaced by TL material. Strictly speaking, 'total' translation is a misleading term, since, though total replacement is involved it is not replacement by equivalents at all levels . (p:22)

We can see that Catford believes that the term “total” is somehow misleading and can induce as in an error .

B. Restricted Translation :

Carford (1965) stated that restricted translation is the “ *replacement of SL textual material by equivalent TL textual material, at only one level, that is translation performed only at the phonological or at the graphological level, or at only one of the two levels of grammar and lexis*”.

Though phonological or graphological translation is possible, it is important to be careful that there can be no analogous 'contextual translation' which is defined by Catford

“that is translation restricted to the inter-level of context but not entailing translation at the grammatical or lexical levels”. Like manner, he emphasized on the substitution of SL 'contextual units' by equivalent TL 'contextual units' is actually impossible without the substitution of SL grammatical/lexical units by equivalent TL grammatical/lexical units altogether , since it is only by virtue of their encapsulation, so to say, in formal linguistic units that 'contextual units' exist. (ibid :22)

4.2. Beekman & Callow’s classification :

On the other hand, Beekman & Callow (1974 : 21-4) distinguished four types of translation which have been listed by Tariq Hassan El-Hadary (2008 : 18) as follow :

A. Highly Literal Translation :

With a high level of consistency, this has to dress according to SL customs, and behave accordingly and reproduces the linguistic characteristics of the SL. As an example of literal translation, M.Ahmed is considered as one of the most known translators who used this type of translation :

By God's Name, the Merciful, the Merciful/Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The gratitude/thanks/praise to God, the creation's لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ

altogether's/(universe's) Lord

The merciful, the merciful/most merciful الرَّحْمَنِ الرَّحِيمِ

Owner/possessor (of) the Judgment Day/Resurrection Day مَالِكِ يَوْمِ الدِّينِ

(Only) You we worship, and (only) You we seek help from اِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

6. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ Guide us (to) the way/road, the straight/direct

7. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَيْسَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (The) way/road (of) those You

blessed OĀĀC on them, not (those) the angered on them, and nor the misguided.

B. Modified Literal Translation :

Modified literal translation is the process of linking the TL with the SL in order to accommodate the interaction between them . Any endeavor to distort from this standard is only allowed in case the meaning is jeopardized. Translators deviate to some lexical or grammatical modification to retrieve the meaning.

C. Idiomatic Translation :

Here, the translator attempts to create free imitations, as is most often the case ; the translations surely lost character and became more simulated and strained. The meaning of the ST is over emphasized and realized by the natural grammatical and lexical forms of the TL.

D. Unduly Free Translation:

This is a translation which may vary widely in style and still be accurate in content. However, Newmark,P. (1988: 45-7) has proposed eight other types of translation, among which we will choose three main types in order to explain them compared to those cited by Beekman & Callow (1974).

4.3.Newmark's classification :

A. Word-for-word Translation :

In this type of translations, “ *the SL word order is maintained and words are rendered individually by their most common meanings, regardless of context, with the literal translation of cultural words. This method is used either as a technique to reveal the mechanics of the SL, or as the first stage of the translation of a difficult text*”. (cited in : Tariq Hassan El-Hadary, 2008 :19).

B. Literal Translation :

“*The SL grammatical constructions are converted to the nearest equivalent, but words are still rendered singly, out of context. It is often used as a pre-translation process to indicate problems to be solved* ”. (ibid :19)

C. Faithful Translation :

Faithful translation “attempts to reproduce the precise contextual meaning of the ST, given the constraints of the TL grammatical structures. Cultural words are transferred and the degree of grammatical and lexical abnormality in the translation is preserved. It aims to be faithful to the intentions of the ST writer ”. (ibid :19)

5. Features of translating religious texts :

In an attempt to provide translators with an objective model to use in translation, Abdelhamid Elewa (2014) explored the different features of translating religious texts.

5.1. Phonic features:

Abdelhamid Elewa (2014) illustrated that:

One of the distinctive features of religious texts is the use of sound devices to make the content easy to recite, memorize and quote. The translator should do his/her best to retain such devices (alliteration, assonance and rhyme scheme) in the TT. The use of the same consonant at the beginning of each stressed syllable is called alliteration. In this context, if the same vowels are repeated it is called assonance. (p:25)

So, we notice that establishing a phonic or sound equivalence is a tough task for the translator of literary texts, let alone religious texts.

5.2. Archaic Morphological Features:

Abdelhamid explained also that there exist a number of archaic morphological forms employed in some English-language Bibles. “... For instance, the archaic suffixes *-th* or *-eth* replace the third person suffix *-s*. Also the suffix *-(e)st* is added to form the present second-person singular of regular verbs and *-en* is added to form a plural. Interestingly, forms like *seemeth, showeth, shouldst, brethren, etc.* are frequently used in current religious language ”. (ibid : 26). In this case the translator has to choose one of two options, either to abide by the old version using in the translated text archaic morphological features or to select the modern substitutes for those forms.

5.3. Lexical features of religious translation :

The religious text is considered as a genre in its own as it belongs to a specific field. Translation of religious texts is “...characterized by its use of specialized lexical items. Notice, for instance, that the occurrence of distinctively theological words such as “Islam,” “belief,” “statement of faith,” “alms-giving,” “pilgrimage,” “paradise,” “hell,” “death,” or names and attributes of God such as “Allah,” “Almighty,” “the Merciful,” as well as names of religious figures like “Prophet Muhammad,” “Prophet Abraham,” are frequently used in religious language”.(ibid:25/26).

5.4. Formal vs. Informal Features of Religious Translations :

Sowaidi (2011) stated that :

Arabic religious discourse is, by definition, formal because it is based on sacred scriptures and is mainly delivered in the Classical style. Arabic is the oldest language still used for communication and culture in the Arab world. Although Arabic diversified into many varieties throughout history: Classical Arabic (CA), Modern Standard Arabic

Arabic language is the one who used in the Quran so it took its difficulty from its rhetoric meaning .Its variation gave it a special content in different situations which create a difficulty for the translator.

In the second saying stated that :

In English, formal language (rather than everyday speech) is also used in religious language. This formality extends to other forms of discourse such as in talking or writing to people in authority, and lecturing or writing papers or books. The more important the situation and addressees the more formal the discourse, and nothing is more important in the lives of Muslims than talking to, and about, Allah.

The use of English formal language also involves in translating religious text, this one was a logical thing since it deals with sacred texts .

6. Difficulties of translating religious texts:

The translation of religions texts has been considered always as an important instrument and a very essential matter which paved the way to understand these sacred texts. But the translation differ from Quran to Bible ; however, to achieve this aim , translators has faced many difficulties and obstacles which have been listed by some linguists and scholars .

6.1. Lexical Problems :

Rendering some lexical items , is believed to be the major recondite issue encountered by translators of Quran . The lack of equivalence or the absence of equivalent Islamic terms is one of the main lexical problems in translating the Holy Quran . These sacred terms which have no direct interpretation in English language forced the translator to transfer them using a communicative approach . The following are some examples of these difficult terms: *Taqwa* (piety- :), *Kufr* (disbelief-), *Shirk* (associating other gods with God- ل), *haq* (truth-), *munkar* (wrong-), *marouf* (charity- م ر ف), *ghaib* (the unseen/ the unknown- غ ا ب). Translating these words gives only an approximate interpretation of meaning, because they do not transfer the complete semantic and liturgical scope of Quran terms ⁴.

6.2. Syntactic problems :

Various syntactic problems occur while translating the Holy Quran , and this is mainly due to the diversity and the many differences between Arabic and English languages. “ Tense is an obvious syntactic problem that translators usually encounter in translating the Holy Quran . Tense means the ‘grammatical realization of location in time’ and how location in time can be expressed in language (Sadiq, 2010: 20). In translating the Holy Quran, tense and verb form should be guided by the overall context and by stylistic considerations”⁵. Accordingly , there is shift from the past tense to the imperfect tense to realize an effect , which can create some problems in translation . For instance the following verse illustrates the syntactic problems :

إِذَا جَاءُوكُمْ مِنْ فَوْقِكُمْ وَ مِنْ أَسْفَلِ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونًا " (سورة الأحزاب: 10)

Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah! (Yusuf Ali's Translation, 2000) (Al-A z b 33:10).

The verbs (جاءوكم) ‘comes against you’ , (زاعت) ‘grew wild’ and (وبلغت) ‘reached’ are in the past tense, but the verb () ‘think’ shifts to the present tense . This proceed aims to appealing an important action in the mind as if it were happening in the present. Tenses, in Arabic or in the Holy Quran , cannot be transferred literally. In some cases, they need to shift to convey the purposed meaning to the target receiver .

⁴ International Journal of Social Science and Humanity, Vol. 2, No. 6, November 2012

⁵ Ibid

6.3. Metaphor :

Metaphor is as 'a word or phrase used to describe something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful', (Oxford Advance Learner's Dictionary, 2010: 965).

Abobaker Ali et al (2012: 588) stated that "The use of metaphor in the Quran, along with other rhetorical usages, is a feature of the Quranic text. Therefore, translators should not ignore its use when attempting to translate the Quranic text", this means in each phase of translation the translator will be obliged to use metaphor in explaining some verses because the interpretation of the Quranic words need to be explained and interpreted extensive way .

The following example shows the use of metaphor:

قال تعالى: "وَوَجَّيْنَا الْأَرْضَ هَامِدَةً فَاذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ"
(سورة الحج: 5.)

"thou seest the earth barren and lifeless, but when we pour down rain on it, it is stirred to life, it swells and its puts forth every kind of beautiful growth in pairs. (Yusuf Ali's translation, 200) surah al hadj

The Almighty God used some features of animal to express the image of earth after it rains, here the literal translation could not transfer the original meaning to the target reader; , the translator needs a communicative translation in order to show how earth stirs and swells, and he also must paraphrase in order to convey the international meaning, the characteristic and the context of the Quran.

6.4. Metonymy:

Newmark (1988:125) explained that 'metonymy occurs where the name of an object is transferred to take the place of something else with which it is associated'

Abobakek. A (2012) agreed that :

This substitution is conditioned by the existence of a contiguity relation between the literal and figurative meanings and the existence of an implicit clue indicating that the literal meaning is not intended. Metonymy in the Holy Quran is not a useless substitution because it usually serves a purpose.(p:589)

The use of metonymy in translating Quran is worthy matter because the interpretation requires some difficult meanings to be conveyed, the translator attempts to reproduce words or sentences that contain closer meaning to the original text. Therefore metonymy is helpful will help in transmitting the original content.

The next example introduce the role of metonymy:

قال تعالى: "وَوَرَّسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا" (سورة الأنعام 6).

For whom we poured out rain from skies in abundance. (Yusuf Ali's translation, 2000) (sourah Al'anaam 6:6).

In this case the word (assama-the sky) is used to express the meaning "rain" and it indicates the weightiness of the rain.

The specialist in translating metonymy in the holy Quran found that the useful way of translating metonymy in the Quran passages is the literal translation; however, translation still challenges the various meanings of one metonymy in different passages.

6.5. Ellipsis:

Ellipsis is the act of leaving out a word or words from sentence deliberately, when the meaning can be understood without them, three clots (...) can be used to show that a word or words have been left out (Oxford advanced learners Dictionaries, 2000:407).

Al-S m r y (1983) investigated that :

Ellipsis refers to the omission of some parts of a sentence that can be understood either from the surrounding text or the situation itself. In the translation of the Holy Quran, due to the way English uses ellipsis, it is sometimes necessary to add the elided words (which usually appear in brackets) to complete a sentence in the translation.

Ellipsis is a very essential part in interpreting Quran because it is necessary to add the excluded words, they usually written in brackets to finish the sentence in the translation.

The following example shows the image of ellipsis:

قال تعالى: "وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَفْجَلْنَا فِيهَا وَإِنَّ لَصَادِقُونَ" (سورة يوسف 82)

Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth. (Yusuf Ali's translation, 2000) (surah Yusuf: 12: 82).

In this verse, there is ellipsis of word people and the complete form is (ask the people in the town), the word people is omitted because its omission will not affect the meaning of passage on sentence. It is better in English to recover the omitted words in order to have a better meaning and understanding, so here the literal translation is to be avoided.

6.6. Polysemy :

Abobaker et al (ibid: 589) discussed that The translator will be confused in translating polysemous words because he/she will be lost in understanding the different meanings of one word and will try to translate it through with conveying the message of the ST. In the structure of the holy Quran there are many polysemic words. The Holy Quran attributes several polysemic words in its construction. For example, the term *mmah* (- is people) introduced in nine polysemic meanings.

The next example shows the word *امه*(ummah) and its polysemy of 'a period of time' polysemic word:

قال تعالى: "وَقَالَ الرَّيُّ جَا مِنْهُمَا وَادْكُرْ بَعْدَ أُمَّةٍ أَنَا أُنْتُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ". (سورة يوسف 45)

" But the man who had been released one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send me (therefore) " (Yusuf Ali's translation, 2000) (surah Yusuf 12,45).

This is one example of one polysemy of the word 'Ummah' *امه* but it still has many polysemic words with completely different meanings.

To conclude , These difficulties were discussed through translating of Quranic passages. Linguists agreed on these obstacles in which clearly, the Quranic characteristics still in a challenge the translators who attempts to pass the meaning safely and faithfully. The interpreter should rely on a set of books in both English and Arabic to find the different meanings of the sacred terms. The commentaries in different versions of the Quran will be very useful to obtain the closest translation of the Quranic genre.

7. Texture in the Quran:

According to Oxford dictionary definition, “*texture is the way, substance or fabric feels when you touch it, for example how rough, smooth, hard soft it is*” it is the way food or drink tastes of felt in your mouth or it is the way that different parts of piece of music or literature are combined to create a final impression ”

Omar Sultan Al-Kadi (2009) stated that:

Image texture in biomedical imaging may be characterised at two levels, cellular and tissue, each of which represent the biological properties of an organ of interest in a zoomed-in or out fashion. Tissue level images, which are basically acquired noninvasively, concentrate on the appearance of the blood vessels and other connective tissues resulting in images known to have a micro-scale structure due to the fine overall appearance of the texture.(p12)

This statement explained texture in general .Texture is any construction of something or somebody, that is why the given quotation tackled texture as whole image of something formed out of by several parts.

Balquees Sowaidi (2001)

Texture is the spirit of every translation process in general, and the translation of the Holy Qur n in particular. The translation of texture is the complicated task of textural features; it is the delicate process of accommodating meaning within a new linguistic and rhetorical framework that should be dealt with sensitively.(p65)

It is a difficult work to translate the texture of Quran because of its complexity. All translators encountered many obstacles in interpreting the form and content of Quran because it is an oriented text.

Abdul-Raof (2001, p.111) observed the translation of Quran as something that ,“*can never be regarded as the original Qur n but an interpretation into a different language. This is because of the loss of the textural or rhetorical values and other secondary meanings which words denote ”* .

Asad (1980, ii) pointed out that “*the Qur’an represents the ultimate beauty of expression , and it is unique in its syntactic and rhetorical constructions and use of acoustic stress: all this makes it untranslatable*”

Both quotations considered Quran as untranslatable because it contains sacred texts and the human being can never produce a piece of work like it. So the idea of the difficulty of its text derived from the complexity of its texture.

Nida (1964, p.154) also agreed that “*only rarely can one reproduce both form and content in a translation, and hence in general, form is usually sacrificed for the sake of content*”.

This means that the translator can sacrifice. The form of the source text, but he must not deviate from the original meaning, particularly a text like Quran whose inimitability is unquestionable .

8. Strategies of translating religious texts:

Translators use a set of strategies while of translating specific religious terms. This facilitate the task to on them and forms a communicative understandable target text .

8.1. Transference:

Abdelhamid Elewa (2014.p28) stated that it is "a strategy when a SL word is transferred into the RL text in its original form (transcription/transliteration). Examples are *jihad, logos*".

This strategy applied when the translator cannot find a synonymy that explains the original term, so he/she will state the word in its original form.

8.2. Cultural equivalence :

Abdelhamid. E (ibid:29) observed that "A SL item is translated by an equivalent RL item while maintaining the same connotations, for example *heaven, hell*".

This way of translation deals with interpreting the original terms with the same cultural effect and semantic load.

8.3. Descriptive equivalence:

Abdelhamid .E (2014) described this way of translation as follows:

*In this procedure the translator paraphrases the religious item. For example, the Arabic word *alkhul*’ needs to be explained by a phrase because it has no exact equivalent in the RL. We could say ‘divorce initiated by the wife’, ‘release for payment*

by the wife', 'redemptive divorce', 'divorce by of translation redemption', or 'abdlicative divorce(p:51)'.

This strategy involves a way of translation in which the translator will use a sentence or phrase in order to explain a word that has not a synonymy in one word .The translator supposes to convey the source text so he/she will use this way in order to avoid the missing meaning in the translated text .

8.4. Synonymy:

Any kind of translation involves a way of translating words with their synonyms in other language. Abdelhamid E (ibid:29) explained that:

To use a synonym is to use a near RL equivalent to an SL word in a context where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word in question is not the most important component of the sentence. For example alwdou' in Arabic refers to washing of one's limbs and face with water before prayers. The English word "ablution" refers to any type of ritual washing such as in baptism and foot-washing, but in Islam it refers to a certain type of ritual purification. Yet we can use that word as a near synonym to give a close equivalent.

The use of synonymy in the translated text is referred to a word could not find its corresponding equivalent in the translated text . However, the use of synonymy may not serve the source text exactly because one word in English will express several meanings in Arabic .

8.5. Paraphrasing:

This strategy of translation is used widely by the translators through which they clarify about religious terms in an extensive way in a contrast with the previous methods ways.

Abdelhamid E (ibid:30) .

In this procedure the meaning of a religion-specific term is explained in more detail, longer than what we do with descriptive equivalent. But the translator should be careful lest s/he were to break one of Paul Grices' (1975) conversational maxims, the Maxim of Quantity: Don't say too much or too little.

Thus ,the translator will do his/her best in order to express ideas in with a more explicit way than the descriptive way because he/she sometimes encounters a term that needs a full sentence to be translated .

8.6. Componential analysis:

Some religious terms need to be analyzed in a special manners :

This is the splitting up of a lexical unit into its sense components. Semanticists tend to explain the word meaning through decomposing the word into its minimal parts. Then they piece together such meaning units to give the overall meaning of a word or a phrase (Cruse 2000, Griffiths 2006)

The translator in this strategy will divide the difficult terms into parts and explain it ,if he understand the word then he will reshape it again in order to give a word that conveys the meaning of the original meaningful

In order to apply this strategy it is important for the translator to see the degree of overlap or difference between the SL and RL terms and then identify the gaps in vocabulary in either language, when s/he fails to find a one-to-one correspondence.

Before starting translating the original terms ,the translator should look out on the differences that exist in the source text and the translated text in order to measure the level of meaning that should be translated.

8.7. Notes, Additions, Glosses:

The following way of translation serves more the reader ,it is a explanatory method based on adding extra meaning to the reader in order to convey the missing meaning in forms of glosses , notes or additions .Abdelhamid. E (2014) argued that :

Such techniques can be employed to add extra information about a religion-specific word/expression in the translated text. Translators often use transliteration when they fail to find an equivalent. This conversion of SL alphabets into the RL text can be employed when the translator fails to find a partial or full equivalent of a given SL term and any attempt to translate such words into a close counterpart in the RL will be inadequate. However, it is inappropriate to leave such transliterated terms without giving a plausible explanation to the reader.(p30)

It is conventional that when the religious texts are translated they lose some parts in meaning, therefore, the translator should translate meaning by using additions and notes.

8.8. Naturalization:

This way of interpreting religious terms is used in some cases the term is originated from its old version Abdelhamid (2014: 29) claimed that " *This procedure adapts a SL item first to the normal pronunciation of the RL, then to its normal morphology, for example kharijites, from Arabic kharij 'dissent'*"

8.9. Functional Equivalence:

Some religious terms need to be translated in a functional form in which the translated text becomes communicative, and the target text and the source text will be in neutralization of words (ibid: 29)

This procedure requires the use of a religion-neutral item. It involves neutralization or generalization of the SL word. For example, alhudoud. This word literally means 'limits' or 'boundaries' but it usually refers to the Islamically-established penalties or punishment for committing specific crimes or felonies: intoxication, theft, highway robbery, adultery/fornication, false accusation of adultery/fornication, and apostasy. Punishment for other crimes or felonies is called ta'zeer. This religious distinction between both terms may be discarded to give its functional equivalent in English: 'penalties'.

It is too hard to create equivalence between the ST and the TT so the need of the functional equivalence is too clear. The translator will explain two religious terms that have the same connotation in form of different word that are closer in meaning.

Those strategies are derived from each phase of the process of translation.

9. Conclusion:

Conveying religious texts from one language to another encompasses scientific study of language, including phonology, morphology, lexis, and semantics. In this chapter we have explained the basic types and features of translating religious texts in an attempt to illustrate the way some translators transfer the ST. since, most of translators of religious texts are not native speakers of the receptor language, so they may find some difficulties in determining the

intricacies and ambiguities of the receptor language structures and senses. The next chapter will discuss these difficulties in much more details .

CHAPTER THREE

ANALYSIS OF THE ENGLISH TRANSLATIONS OF SOME SYNONYMS IN THE OURAN

1. Introduction :

Translation is considered as a significant key that links authors' literary works from diverse cultures. It has been exceedingly practiced over the centuries in European and Arab societies. The religious texts of the controlling religions and the founding mythology are based on translations, and in literature, science, technology, commerce over the centuries, translation from Arabic into the European languages and vice versa has been contributory in shattering language barriers, offering better ways for communication and participating to enhance linguistic creativity. Its crucial impact on the development of human civilization is unquestionable.

According to Mark Shuttleworth & Moira Cowie (1997) translation studies has been strongly emerged in the 1990s. All over the world, the study of translation-based topics is affecting a progressively high profile. Internationally, conferences have been organized, PhDs have been written, in Great Britain alone, for instance, Translation Studies had been offered by at least ten universities particularly at the time of writing postgraduate programs.

Nevertheless, as a discipline Translation Studies is still in a state of flow. Shuttleworth & Cowie stated that :

Translation can be seen as a point of intersection between many different academic subjects; it is an area in which many other disciplines have legitimately expressed an interest, and conversely one which has provided its own experts with insights which can profitably be shared elsewhere. There is for example a considerable exchange of knowledge, insights and methodologies between Translation Studies and fields as diverse as literary studies, philosophy, anthropology and linguistics; indeed, such is the level of intellectual cross-fertilization that some writers have suggested that the field should be known as an interdiscipline (see Snell-Hornby 1991, 1994).

Translation is regarded as an important key of interchange between disciplines.

2. Translation and culture

Toury (1978:200) pointed out that “*translation is a kind of activity which inevitably involves not only two languages but also two cultures*”. Cultural knowledge generally means the consciousness and comprehension of linguistic community's way of life which involves attitudes, social system, religion, etc. A translator needs a strong cultural background as much as he needs language skills in order to understand the cultural attitudes and be able to communicate with speakers of different languages. actually, culture uncovers the language's procedure of

working. Schleiermacher. F(1992) believe that it is unacceptable to use or employ language in an arbitrary way. The real signification of language should be slowly revealed through history, science and art. This presumption adds another proportion to the desired cultural knowledge of the translator. As cultural knowledge helps to understand a text's content, it illustrates how a particular foreign reader is best addressed. Therefore, it supplies, access to the translation procedures, which Schleiermacher (1992) defended: *"understanding and communicating. Hence, the researcher asserts the requirement of cultural knowledge for understanding and communicating. Cultures' incompatibility should be taken into consideration as well"*. De Pedro.R (1999:548) confirmed that *"translators have to be aware of these gaps, in order to produce a satisfactory target text"*. Nord.C (1991) in her research about textual competence mentioned earlier, she emphasized on what she named the translator's contrastive text competence. In this competence she highlighted the capability of contrasting and being aware of cultural specificities. She said that it *"[...] consists of the ability to analyze the culture-specificities of textual and other communicative conventions in both lingua cultures (and) identify culture-bound function markers in texts of various text types"*.(ibid:8)

3. The Need for Translating

Translation has played a crucial role in breaking language obstacles from the European languages into Arabic and vice versa. Catford (1965) declared that *"translation is an activity of enormous importance in modern life and a subject of interest to many people in almost all literary, scientific and professional specialization"*.

Translation and interpretation have been exceedingly applied, over the centuries, in more than a thousand languages in all multilingual, bilingual, and multicultural societies bridge the gap between countries. During the last few decades this activity has raised due to some reasons such as the increasing international trade, rising migration, globalization, the assessment of linguistic minorities in a multicultural or multiracial society, etc. The dilation of media and technology has added effect to it. Therefore, the importance of translation aims to help cross-cultural transition of knowledge by trying to make concepts and ideas familiar within a common speech community to another as honestly as possible.

Translation has been considered as a prolific method employed basically as an instrument for the national cultures' refinement. In this case, translation focuses on producing an impact on TL audiences similar to that on the original SL text receivers. This is realized through what is called *"dynamic equivalence"* which is *"... to be defined in terms of the degree to which the receptors of*

the message in the receptors language respond to it in substantially the same manner as the receptors in the source language” (Nida.E & Taber,C.R 1969:24).

Nida & Taber (1969) agreed on that translation is not considered as just a transfer of the SL form, and it is not considered just as formal correspondence. Rather, the assertion is placed on the impact the translation may have on the TL audience. Strictly speaking, the gap between two linguistically distant, and culturally unrelated, language communities could be bridged by the effective transfer. Thus, in order to understand the different cultures in the modern world, effective transfer is considered to be the best way. In general, the translation of literary works and especially religious texts may expand our understanding of the way in which other communities understand the outside world. Religious texts’ translation is a move towards effective understanding of the affluence suggested in the holy texts and the linguistic, rhetorical and textural elements.

4. Quran Translation and Interpretation (Tafsir)

The translation of religious texts into English represents an important issue for immigrant Muslims, non-Arab Muslims, and theology advocates in the occident.

Elmarsafy,Z. (2011) indicated that “ *Muslims tend to translate the Quran into Western languages in order to defend Islam against aggression by non-Muslims in addition to persuading the reader of the beauty and rightness of the Muslim faith.* ” There is an imperious need for study the important role of translating the meanings of the Quran which is secured by the lofty place of the Quran itself. Thus, translating the Quran is a check for the practicality of translation theory as well as man’s capability to translate and interpret the exact meanings of God’s words.

Translation of the significances of the Quran has a long history. The Quran has been translated into nearly 65 languages including English. While, the growth and the rise of Muslim folk in English-speaking countries as well as major academic interest in the religion of Islam has seen a reproduction of English translations in recent years. Muslim scientists confirm that any translation or interpretation cannot be more than a convergent interpretation considered only as an instrument for the study and comprehension of the authentic Arabic text. Since 20% of Muslims speak Arabic, this means that the vast majority of Muslims study the text via translation. The question then emerges, how exact are the Quran translations ? Some are needy translations ; others have communal alignments, and those gathered by Saudi Arabia often introduce political footnote. Since translators attempt to not convey only the text but especially its meaning, most translators

lean on the interpretation (*tafsir*) of medieval scholars with a view to adjust to an “orthodox” reading (Mohammed, 2005).

Tafsir (exegesis) in Quranic studies means interpreting and explicating the meaning of the Quran to make it more attainable and understandable to the reader. According to Gülen, M.F (2006) there is a need for Quranic explanation which is originated from the Muslims’ urgent requirements, especially non-Arabs. All matters concerning the Islamic way of life are linked to the Quran in one way or another since the exact implementation of Islam is based on adequate comprehension of the guidance sent by God. Without *tafsir* there can be no correct comprehension of the different passages of the Quran. The next table introduces some of the exegeses used in the analysis of Quran translation:

No.	Prominent Exegeses	Authors	Year of publication
1	al-Kasshafan aq i q Ghawami al-Tanzil	al-Zamakhshari	(1966)
2	Tafsir Al-Tabari Jamii al-Bayan fi awil al-Quran	al- abari	(2000)
3	Tafsir al-Quran al-Adhim	Ibn Kathir	(2009)
4	In the Shades of the Quran	Qu b	(1994 / 2000)
5	Tafsir al-Baghawi (Maalim al-Tanzil)	al-Baghawi	(1997)
6	al-Jal layn	al-Mahali and al-yuti	(1989)
7	<i>al-Jamii li-a kam al-Quran</i>	<i>al-Qur ub</i>	(1997)

Table 1.1 Some Key Quranic Exegeses Used in the Study

Mostly, every single translation of any great work or important book requires to be translated once in a century, to fit the alteration in standards and reload of new descent, which will differ extremely from the previous ones that of the past.(Cohen, 1962, p.215).

5. Translatability vs. Untranslatability

According to Shuttleworth, M. & Cowie, M. (2007) the terms translatability and untranslatability has emerged from the pressure between two basic trends. The first emphasizes on the fact that diversity among languages do not “mesh together” in so far as grammar, vocabulary and metaphor etc. The second is that, although languages differ from one another, translation between languages still occurs, usually with a high degree of success.

Some scholars confirmed that practically everything is translatable. Newmark (1989:17), for example, believed that the 'untranslatable' can be translated in roundabout way by transmitting the source item and illustrating it, if no exact item can be found in the TL and no parallel effect can be created within the same paragraph. Thus every different signification in a SL text can be translated either directly or indirectly into a TL, hence everything is translatable.

Catford (1965) contrasted between two kinds of untranslatability: linguistic and cultural. The first is interested in defining "*the non-availability of a lexical or syntactic substitute in the TL for a SL item*". The last, on the other hand, "*trunks from the absence in the TL of a pertinent situational characteristic of the ST*". Ping, K. (1999) distinguished between three types of untranslatability: referential, pragmatic and intralingual. Referential untranslatability appears if a referential element in the original message (SL) is not clear or easily understandable to an exceptional item in the TL. Pragmatic untranslatability appears when some pragmatic significance is explained in a source item is not explained as well in a functionally similar unit in the TL. Intralingual untranslatability occurs when any situation in which the original expression is distinctly not transmittable due to some communicatively for grounded linguistic quality it includes. Vlahov & Florin (1970) and Dagut (1978) noted that "*word-level lexical incompatibility is attributed to differences between source and target cultural contexts or to the simple non-availability of a TL lexical item for a SL lexical item or concept*".

Vlahov & Florin (1970) and Dagut (1978) investigated that the missing meaning between the target language and the source language derived from the big differences between them. In other words, the terms that used to translate the source text are not sufficient to pass the original content.

Vlahov & Florin (ibid : 438) called this kind of gaps between SL and TL *Realia* and defined it as words or collocations of a native language which means objects, concepts and phenomena features of the environment, personal background, socio-historical specifics aspects, state (country), the words like that do not have their equivalent in other languages.

Ping (1999:297-298) claimed that "Efforts will be made to crack the hard nuts of the untranslatable (or apparent untranslatable) if they appear worthwhile". Actually, the translator may face these types of non-equivalence between two texts, this latter happened a lot with in translating religious text. The Quranic words are a sacred words that are very difficult to translate them.

Dundes (2003:9) explained that the translations of Quran can be considered as non relevant resource and could not be analyzed.

Irving (1985) introduced that the connectives which involves in the Holy Quran create a huge difficulties on the translator, that is why some of the ancient specialist consider Quran as a

untranslatable. Arabic that used in Quran is so eloquent that is why many obstacles found in transferring the original meaning.

6. The Inimitability of the Quranic Genre:

Genre has some special characteristics that differentiate it from other kinds of styles, *In Discourse Analysis genre is a particular class of speech events which are considered by the speech community as being of the same type. Examples are of prayers, sermons, songs, speeches, poems, poetry, prose, letters and novels. They have particular and distinctive characteristics"*(Cited in In'am Najm Jaber 2010:944)

The given definition explains for us the basics that creates genre from different parts, any genre comes out from certain agreement by community, it involves a special features that makes any piece of work different from the other. Genre means a particular type or style of literature, art, film or music that you can recognize because of its special features (Oxford Advanced Learners Dictionary 2000: 535).

Daniel Chandler (p:1) explained that The utterance genre derived from the French word that is originally comes from a Latin word which means 'kind' or 'class'. The word used too much in rhetoric, media theory, literary theory and more in recent times with linguistics, those parts will combined in one typical text. Any kind of text contains a genre which draws certain characteristics in the structure of each part of it.

The uniqueness that characterized in the independent genre of Quran makes it no inimitable one, in the view of Al Baqillani *"No human literary criteria could be used or applied to evaluate it... it is the nature of the speaker himself, God, that makes it impossible to speak of any kind of similarity or comparability between the Quran and any other text"* (Cited in Ina'm.J 2010: 945).. He also claimed that *"The notion of the supremacy of the Quran, that constitutes its inimitability (ijaz), was developed later and in terms of its rhetorical characteristics"*. (ibid:945).

According to Belqes Sowaidi (2011:39)

The unique genre of the Qur n is part of the challenge to mankind to produce a chapter like it. The preserved and recorded historical documents have shown many attempts to meet this literary and linguistic challenge. The debate about the Qur n being prose or poetry arises from the fact that the Qur n

has a strong musical element. This musical element has attracted the attention of Muslims and non Muslims alike.

From the two descriptions of Quranic genre we can touch its complexity, each translator should have a background about the complexity of the Arabic language and Quran as well. It should be noted that the Quran bears many literary elements, yet it is far from being compared to any literary work produced by human being.

Arberry (1980) put the emphasis on the composition of the Quran by stating that:

My chief reason for offering this view version of a book which has been translated many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran (p:25)

Talking about the two main elements of Quran are the rhetoric and cohesive component. Abdel Raof (2001:137) explained the word rhetoric as *"the conveying of the meaning in the best verbal form"*, and he discussed *"the term cohesiveness as the feature that binds sentences to each other grammatically and lexically. It refers to how words are linked together to form sentences and how sentences are linked together to form larger units in texts. This unique combination captivates the reader and achieves an effective communicative goal"*.

From these definitions we can understand that the main parts of the Quranic genre have a huge role in creating a solid meaning in the reader's mind. The rhetoric and the cohesive components are complementary parts in the Quranic texts.

the Quran inimitability (Ijaz) derived from the idea of supremacy of the Quran, and the difficulty for the translator found it difficult to be translate it. The rhetoric elements represents another case which needs to be treated seriously.

Ina'm.N.J (2011) explained that any translation that deals with Quranic meanings must never be simply communicative. Any translator can intervene in varying levels and styles in case he works with non-Quranic texts especially with political texts, this kind of participation is not allowed; it is even forbidden in transferring the Quranic message. When the case is concerned with the repository of linguistic, stylistic, rhetoric, cultural, historical and structural features; the translator cannot do any extra act upon translating the meaning of the Quran. (ibid:944)

The following example of a Quranic text (Al-Baqarah: verse 2/ Aya 93)

وَأَذِّبْ أَلْسِنَهُمْ لَعْنَةً وَّرَفَعْنَا فَوْقَهُمْ لَطُورَ خُدُودِهِمْ مَا آتَيْنَاهُمْ بِقُوَّةٍ وَأَنصَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَوْمُرُكُمْ بِهِءَ الْإِيمَانِكُمْ إِن كُنْتُمْ مُؤْمِنِينَ (93/2)(93)

The first translation by Yusuf Ali:

"Hold firmly to what we have given you, and hearken (to the Law)": They said:"We hear, and we disobey:"And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith" (Yusuf Ali Translation)

The second translation by Ahl-ul-bait:

And when we made a covenant with you and raised the mountain over you: Take hold of what we have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are believers. (Ahl-ul-bait Translation).

The third translation by Pickthall:

Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoined on you, if ye are believers. (Pickthall Translation).

According to Ina'm Najm Jaber (2011), the image "وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ" in each translation was transferred into a different way. In order to be translated in a correct way it should be taken as a part in the whole text because the meaning cannot be transferred if it is translated as separated part. she explained that the word أَشْرَبُوا translated into 'imbibe' and it was the useful one in contrast with the other translations in which they transmit it into 'sink into' and 'drink into'. The word 'imbibe' means 'to absorb', and from this definition the word 'imbibe' is the closer one to the original word. It means "to receive into the mind" (Chambers Twenties Century Dictionary 1982: 652), so the word 'imbibe' is the most approximate meaning to the source text.

7. The Concept of Equivalence in Religious Texts :

The most important issue that taken by the translators in general and translators of Quran in particular is the idea of equivalence between the ST and the TT.

Tariq.H (2008) explained the equivalence in translation

as the exchangeability or the equality in value, quantity and significance between two translated texts. The main goal of equivalence is to create the sympathy of the different levels of rhetoric texts, lexis, structure, pragmatic and stylistics. In addition, the cultural background acceptability and appropriateness are other factors that form the production of the TT. Any researcher should give high attention to the functional and the structural equivalence because they effect on the meaning of the translated texts. (p:21)

The term of equivalence has been explained many times by different specialists in the field of translation studies, *"the concept of equivalence is one of the most ambiguous concepts in translation studies, and consequently has been interpreted in very different ways. Equivalence implies that various requirements have to be met on all text ranks"* (Cited in Tariq.H ibid: 22)

8. Types of Equivalence:

In order to form a meaningful translated text, any translator should be aware of certain types of equivalence. He/she will pass through all these types in order to touch all the fragments of the original text so that the result will be acceptable.

Hatim and Mason (1990) stated that:

Nida's reformulation of the problem in terms of types of equivalence appropriate to particular circumstances is a positive move. By distinguishing formal equivalence (closest possible match of form and content between ST and TT) and dynamic equivalence (principle of equivalence of effect on reader of TT) as basic orientations rather than as a binary choice, Nida shifts attention away from the sterile debate of free versus literal towards the effect of different translation strategies. (p:7)

From this saying we can see the huge contribution of Nida in the the art of translation. He attempted to solve the problems encountered by different translators by creating the two types of equivalence, the dynamic and the formal equivalence.

Equivalence took two main explanations, prescriptive or descriptive. The descriptive equivalence deals with the relationship between the utterances of the source text and the target text. The prescriptive one deals with the expression of the source text that discussed in the TT. Cited in Tariq.E (p.23).

8.1. The Formal Equivalence:

Liu Dayan (2012) explained Nada's point of view as follows:

Nida puts forward dynamic equivalence in opposition to formal correspondence. In speaking of naturalness, he is strongly against translationese formal fidelity, with resulting unfaithfulness to the content and impact of the message. Basically, a formal equivalence translation, he state that it is a source-oriented, which is designated to reveal as much as possible the form and content of the original message, that is, to match as closely as possible the formal elements like grammatical units, consistency in word usage, meanings in terms of the source context, just to name some.(p:243).

The quotation above discusses the role of the formal equivalence in conveying the meaning of the source text through a form and content that look like the original passage.

Nida (1964:159) notes that *"in such a translation one is concerned with such correspondence as poetry to poetry, sentence to sentence, and concept to concept"*.

Nida (1964.149) differentiates between two kinds of interpretation : formal and dynamic equivalence translation. The latter is intended to uncover a form and content that look like the original text. This kind of interpretation tried to make full elements like meanings and grammatical units/ word usage in terms of the original text. The translator will use brackets and parentheses for words that are missing in the original. The explanation will be tackled in margins in which they will be used fo the reader. This type of translation needs an explanatory notes because many of the literal equivalents will not be apprehensible to the target audience.

8.2. The Dynamic Equivalence:

In contrast with the formal equivalence focuses on the response of the receptor response. It is based on the effect on the reader, this is one of the principles of equivalent effect. The translator aims to product a closet meaning to the original text.

Nida (1964:166) observed that *"a translation of dynamic equivalence that aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture"*.

Tariq. E (2008) explained that :

Dynamic equivalence is criticized for emphasizing the equivalent response of the receptor though no clear definition of this response is provided. It is compared to the response of the reader of the SL, which is also not identified. Moreover, responses of one reader may vary from those of another depending on factors such as the psychological background, previous experience, and the diverse expectations of readers.(p:27)

This saying clarifies the importance of the dynamic equivalence in transmitting the message of the source text. Nida put the emphasis on this type in which helps the translator to create a text which involves all the main elements of the source text.

In the case of the differences in the effect on the readers, the specialists claimed that any translator will use his or her background in translating texts so the effect on the reader will differ also because each one has a personal understanding (ibid:28). This case represents only a group of people that believe in idealism but it still rest as a fact which it cannot be proved on a group of people that have different languages or cultures.

This two kinds of equivalence came from the studies of Nida which tried to contribute in the theories of translation. There are other kinds of equivalence that serve the TT developed by other researchers like Mona Baker in her book *"In Other Words"*.

8.3. The Functional Equivalence:

When we say functional equivalence we mean the pragmatic and semantic equivalence. (ibid:38) the translated text should have the same function of the source text in which the TT used in a situation which has a communicative effect on the reader like the source text.

Abdel Raof (2005) investigated that:

the text is also defined as language that is functional, i. e., language that is doing some job in some context. In other words, the text is in fact made of meaning. A text is a communicative occurrence which meets seven standards of textuality, If any of these standards is not considered to have been satisfied, the text will not be communicative. Hence, non-communicative texts are treated as non-texts. (p:22)

The functional equivalence is that translated text comprises has a communicative function, if the translated text didn't include the seven standards of textuality then it doesn't convey the meaning of the ST

The text that has a function is that text which has a communicative function or language. It means that the text is known through its work on a given context because the text is composed of certain meanings. Any text, in order to be communicative should be composed of cohesion, coherence, acceptability, intentionality, situationality, informativity and intertextuality. If this parts are not involved in the text then it will be non-communicative one (TT). (see De Beaugrande and Dressler 1981).

9. Studies on Quran translations:

Bashir Ahmed (1996: p 440) explained that Quran was protected with a very careful way and this was from the age of the prophet till nowadays. The translation of Quran is done in order to be published in all parts of the world that is why the missionaries should not be slowed. The translation of Quran in the European languages is done and will not be delayed to publish. Other translators aimed to translate Quran in other language like Swahili. All kinds and missionaries of translations are done under the great missions of the Ahmadiyyah Movement¹ and the aim behind that is to propagandize Islam and to teach Quran.

Several missions are taking different parts in all over the world (ibid:440). Their missions contain the translation of Quran and spread the main pillars that reach the triumph of Islam.

Mohammed.N (2008) observed that any translation that is done in a good and appropriate way; it must be accomplished by a translator who attempts to have certain demands during his work.

¹ Muslim Movements and SchismsC. A STUDY OF THE AHMADIYYA MOVEMENT.

Mohammed Nassimi (2008) explained that:

it is conventionally understood that translators should meet three requirements, namely: 1. having a command of the source language 2. having a command of the target language and 3. expertise in the subject matter to perform their job successfully. However, he suggests²⁶ that due to the findings in the field of text analysis, the role of text structure in translation now seems so crucial that by adding it as a fourth requirement for the translators, it can contribute and lead to higher quality translations.(p:33)

The Quotation explained the three requirements that can help the translator to give a real and a correct translation to the divine words of Quran.

The best way to understand the Quranic texts is to use the text analysis method (ibid: 35). Some specialists contributed to the theory of translation and that helped very well the translation of Quran and made it done in a successful way.

Mohammed.N (ibid :35) observed that in the early days of Islam there was a need for translating Quran because of the great number of non-Arabic speakers that hold Islam but the first generation of Muslims were hesitating to translate Quran into other languages. Muslims had certain main concerns. First, the admissibility of translating the words of God into other translated book tha should be equivalent to the ST. Second, the translation of Quran will contain a certain changes and deformations to the ST as a result of the translation. Third, the non-Arabic speakers will depend only on the translated texts instead of learning Arabic which is the original language of the ST. Those three matters were discussed on a long period of time by many scholars of Islam, some of them were with the need translating Quran whereas others were thinking about the negative results. The need of translating Quran was not only to make it for the non-arabic speakers but for the matter of God sent Quran and the profit to all the humanity.

Arash Tabrizi and Rohana Mahmud (p:3) explained that the translation of Quran is very sensitive issue in which the translators use the formal translation to serve the ST better. The differences of syntax and semantics between the Arabic and English language makes the TT involve only structural and grammatical issue not communicative one. Most of the translators use footnotes and parenthetical texts to explain more the Quranic meaning, they try to show the role of each phrase or word in Quran by paraphrasing them in their own way interpretation, this way of translation may help the unfamiliar readers but they still ask about the accuracy level.

10. Discussion and Analysis :

key words	Synonyms	آيات المذكورة فيها	Translation of Maulawi Sher Ali	Translation of Yusuf Ali	Translation of F. Malik
الجنة	جنة عدن	وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ التوبة (72)	...where in they will abide, and delightful dwelling places in Gardens of Eternity...	...and beautiful mansions in gardens of everlasting bliss...	...and they will have beautiful mansions in these gardens of everlasting bliss..
	جنة النعيم	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا لِصَالِحَاتٍ يَهْدِيهِمْ رَبُّهُمْ إِلَىٰ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ يونس(10)	...Rivers shall flow beneath them in the Gardens of Bliss	...their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss	...It is also a fact that those who believe sincerely in the truth which is revealed in this Book and do good deeds, their Lord will guide them because of their faith and rivers will flow beneath their feet in the gardens of bliss.
	الحسنى	وَعَدَ اللَّهُ الْحُسَيْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْمُعَدِّينَ أَجْرًا عَظِيمًا النساء(95)	...And to each Allah has promised good	...Unto all[in faith] Hath Allah promised good...	...Though Allah has promised a good reward for all, Allah has prepared a much richer reward for those who make Jihad for Him than for those who stay at home
	الفردوس	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ الكهف(107)	...Will have Gardens of paradise for an abode	...As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise	...those who believe and do good deeds, they will be entertained with the Gardens of Paradise

النار	جحيم	نَا نَجِيمٍ كَانَتْ مِرْصَادًا النبا (21)	...Surely Hell lies in ambush	...Turly Hell is as a place of ambush	...For sure, the hell shall lie in ambush,
	الجحيم	وَرَزَّتِ الْجَحِيمُ لِلْقَاوِينَ الشعراء (91)	...And Hell shall be opened to those who have gone astray	...And to those straying in Evil, the Fire will be placed in full view	...while hell shall be spread open to the straying
	السعير	فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي لسعير الشورى (7)	...A party will be in the Garden, and a party in the blazing Fire	...some will be in the Garden, and some in the Blazing Fire	...when some will go to paradise and others to the blazing fire.
	الهاوية	فَأَمَّهُ هَاوِيَةٌ القائمة (11)	...Hell will be his nursing mother	...Will have his home in a[bottomless] pit	...shall abode in Haviah
الغيث	الغيث	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَامٌ فِيهِ يُعَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ يوسف (49)	...Then there shall come after that a year in which people shall be relieved..	..a year in which the people will have abundant water, and in which they will press[wine and oil]	...After that period will come a year of abundant rain, in which the people will squeeze the juice
	المطر	فَجَعَلْنَا عَلَبِبَاسَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ الحجر (74)	...We turned it upside down, and rained upon them stones of clay	...And We turned[the cities] upside down, and rained down on them brimstones hard as baked clay	...Thus We turned the town upside down and rained down on them brimstones of baked clay
	الصب	أَوْ كَصَبِّ مَن لِسَمَاءٍ فِيهِ ظَلَمَتْ وَرَعْدٌ وَرَقٌّ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ لِصْوَاعِقِ حَذَرِ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ البقرة (19)	...Or it is like heavy rain from the cloudsOr[another similitude] is that of a rain-laden cloud from the sky..	...Or another example is that of a dark storm-cloud in the sky charged with thunder and lightning

	حسبان	فَعَسَىٰ رَبِّيٰ أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيَّآ حُسْبَانًا مِّنَ السَّمَآءِ فَصَيِّحٌ صَعِيدًا وَقُلْنَا الكهف (40)	...Perhaps my Lord will give me something better than thy garden, and will send on it(thy garden) a thunderbolt from heaven so thatand that He will send on thy garden thunderbolts[by way of reckoning] from heaven, making it [but] slippery sand	...yet my Lord may give me a garden better than yours, and may send down thunderbolts from sky upon your garden, turning it into a barren wasteland.
الحلف	الحلف	وَأَلَيْنَ تَخْتَدُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَأَرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَسْلُفُنَّ أَنْ آرَدْنَا الْإِلَهَ الْحُسَيْنِيَّ وَاللَّهُ شَهِدٌ أَنَّهُمْ لَكَذِبُونَ التوبة (107)	... And they will surely swear: We meant nothing but good..	...They will indeed swear that their intention is nothing but good..	...They will indeed swear that their intentions are nothing but good; but Allah declares that they are absolute liars.
	القسم	وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ تَحْمِذًا لِّيَسْنِبَهُمْ أَنَّهُمْ لَمَعَكُمْ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خُسْرِينَ المائدة (53)	...And those who believe will say Are these they swore by Allah with their most solemn...	...Are these the men who swore their strongest oaths by Allah...	..."Are these the same people who solemnly swore by Allah that they would stand beside you?"

العقل	حجر	هَلْ فِي ذَلِكَ قَسَمٌ إِلَىٰ حِجْرٍ (05) الفجر	...Is there not in it a strong evidence for a man of understanding ?	...Is there [not] in these an adjuration [or evidence] for those who understand?..	...Is there not in these an oath (enough evidence) for those who use their common sense?..
	نهي	كُلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي أَذْكَالِكُمْ لِآيَاتٍ لِّقَوْمٍ أَعْيُنٌ طه (54)	...Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason	...Eat [for yourselves] and pasture your cattle: verily, in this are Signs for men endued with understanding	...eat from these yourselves and pasture your cattle. Surely there are Signs in it for those who use their brains.
	لب	وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَأْتِي الِاتِّبَابَ لِعَلَّكُمْ (179)	...And there is life for you in the law of reliction, O men of understanding, that you may enjoy security.	...In the law of Equality there is [saving] Life to you, o ye men of understanding; that ye may restrain yourselves	... O men of understanding! There is security of life for you in the law of retaliation, so that you may learn self-restraint.
	قلب	أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (46)	...Have they not travelled in the land, so that they may have hearts wherewith ti hear? But the fact is that it is not the eyes that are blind, but it is the hearts wihch are in the breasts that are blind.	...Do they not travel through the land, so that their hearts [and minds] may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts	..Have they not traveled through the land? Have they no hearts to learn wisdom, or ears to hear the Truth? Certainly it is not their eyes which are blind, but it is the hearts in their breasts which are blind

This research opens a discussion about synonymous words in the views of some translators and Arabic writers, the use of English and Arabic dictionaries will be great help in explaining the real meaning of the original words and their respective translations.

(*Al-jannah*) ~ (الجنة):

It covered four major synonyms, namely: الفردوس, الحسنی, الجنة النعيم, الجنة عدن.

First : "Janat adn-جنة عدن":

"وَأَقْدَامُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ عَدْنٍ
وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ" (سورة التوبة 72)

Translation of Moulawi Sher Ali:

...where in they will abide, and delightful dwelling places in Gardens of Eternity...

Translation of Yusuf Ali :

...and beautiful mansions in gardens of everlasting bliss...

Translation of F. Malik:

...and they will have beautiful mansions in these gardens of everlasting bliss.

Starting with the word الجنة, which Allah mentioned this word in Quran in several situations with different synonyms. We chose four synonyms for it with their three corresponding translations. The synonymy of الجنة عدن was mentioned in sourat ATAWBAH (72) and Sher Ali(2004) translated it as "Gardens of Eternity". This translation means the place in which the person will last forever, but the real meaning is broader than this translation because A.D Wahba Azohayli(2001) explained the word الجنة عدن as the highest place in heaven and we couldn't describe this image only with a general meaning like Gardens, also in the translation of Yusuf Ali and F.Malik the word الجنة is translated into **gardens of everlasting bliss**. The word 'bliss' means the extreme happiness (Oxford Advanced Learner's Dictionary.2000), this means that the translation of those two translators touched some

وَوَكَلَاً وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا" (سورة النساء 95)

Translation of Moulawi Sher Ali:

...And to each Allah has promised good..

Tranlation of Yusuf Ali :

...Unto all[in faith] Hath Allah promised good...

Translation F.Malik :

Though Allah has promised a good reward for all, Allah has prepared a much richer reward for those who make Jihad for Him than for those who stay at home.

The three translators transfered the word into the word "good" which means everything good will be the reward of those who fight for Allah and the religion of Islam. In the explanation of this word, Zohayli (2001) described this image as the Heaven that Allah promised to the fighters in the sake of their religion and their God not only "good" as assed by the translators . The word 'good' didn't involve the strength of the meaning of the image because the word involves all the concepts of heaven that are reserved for the good Muslims.

Fourth: "الفردوس- الفردوس"

ان، الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ" (سورة الكهف 107)

Translation of Moulawi Sher Ali :

..Will have Gardens of paradise for an abode..

Translation of Yusuf Ali

As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise

Translation of F. Malik :

those who believe and do good deeds, they will be entertained with the Gardens of Paradise

Maulawi Sher Ali (2004) translated the word by the phrase" paradise for an abode" , the word 'abode' means the place where somebody lives (Oxford Advanced Learners Dictionary.2000) so the translation was not at the accurate level of transmitting the accurate

meaning or the glorious dimension of such word. Ibn Kathir(1999) explained this word *الفردوس* as the garden that contains the beautiful trees. He said that the Prophet (P.U.N.H) described it as the middle and the best of Paradise . The two translators Yusuf Ali and F.Malik(2007) translate it as "Gardens of Paradise" and somehow they put the emphasis on the word *الفردوس* by giving it such translation. They selected **the gardens of the Paradise** meaning the beautiful place in the heaven place, to some extent, they tried to pass the idea that *الفردوس* is a beautiful place in the Paradise. However, they still moving around the adequate meaning, but they could not give it a full synonymy, simply because the meaning of the Quranic words is sacred.

(Fire) ~ (النار):

First : "Jahanm جهنم":

ان جهنم كانت مرصداً (سورة النبأ 21)

Translation of Moulawi Sher :

...Surely Hell lies in ambush...

Translation of Yusuf Ali :

...Turly Hell is as a place of ambush...

Translation of F Malik:

.. For sure, the hell shall lie in ambush,..

All the translations chosen in this research contained the word "Hell" as an equivalent term to the Quranic word *جهنم*. Ibn kathir (1999) explained this as a phase all humans will pass through. We can see in the three translations the gap created while transmitting the meaning because the word "Hell" didn't meet the purpose of the word *جهنم* as it explained in the books concerned with interpretation of the Holy Quran. In Zohayli (2001.p2809) the word *جهنم* transmitted as punishment, it was discussed that Hell is already done by God; this is the significance of the word *مرصاد*. Hell means the place that is believed to be the home of wicked people after death (Oxford Learner's Pocket Dictionary 2008), this definition gives a weak

meaning to the Quranic word جهنم . Yusuf Ali and the other translators were near to the direct meaning but they could not find an absolute synonymy in English due to the semantic richness of the Arabic language .

Second: "Aljahim- الجحيم "

"وَبَرَزَتِ الْجَحِيمُ لِلْغَاوِينَ" (سورة الشعراء 91)

Translation of Moulawi Sher Ali:

...And Hell shall be opened to those who have gone astray...

Translation of Yusuf Ali :

..And to those straying in Evil, the Fire will be placed in full view..

Translation of F. Malik:

while hell shall be spread open to the straying

The word الجحيم explained in the book of Zohayli(ibid:1837) as:

...و في ذلك اليوم أظهرت الجحيم و هي النار لأهل الغواية و الضلال البعيدين عن الحق والهداية...

In that day Hell exposed that fire of the punishment appeared to those who were in the wrong path '. This explanation was not clearly discussed in the three translations . In the translation of M.S Ali and F. Malik the word الجحيم is translated into "Hell" which is not precise ,whereas Yusuf Ali used it as the word "Fire". The difference between them is that Yusuf. A could pass through the direct meaning in which he clarified the image in mentioning the word "Fire" as stated like what was in the book of Zohayli. It is true that Yusuf Ali somehow approached the original meaning, but the translation could not give the full content.

Third: Asa'ir- السعير:"

"قَرِيقٌ فِي لَجْنَةٍ وَقَرِيقٌ فِي السَّعِيرِ" (سورة الشورى. 7)

Translation of Moulawi Sher Ali:

A party will be in the Garden, and a party in the blazing Fire

Translation of Yusuf Ali :

some will be in the Garden, and some in the Blazing Fire

Translation of F.Malik :

when some will go to paradise and others to the blazing fire.

In the book of Zohayli (ibid:2327) the word السعير is tackled as follows:

..وفريق في النار لكفرهم بالله ورسوله وقرئته...

Our translation to this passage is: '...and a group of them in Hell because of their disbelief in God, His Prophets and His Quran', the phrase of "blazing fire" given as a translation to السعير by the three translators, however this transfer in meaning didn't serve the original word well because the word السعير in the book of Abi Hilal Al Askari(2006: 347) means the fire that is burned and we cannot call it السعير unless it started to be burned . The word blazing means extremely hot(Oxford Advanced Learner's Dicctionary2000), from this definition we can understand that this word only offers a general picture of Hell, because the word السعير express a specific time in the burning of Hell .this what makes the translation missed some semantic traits of the Arabic word.

Fourth : " الهاوية-الهوية "

"قَامَهُ هَاوِيَةً" (سورة القارعة.11)

Translation of Moulawi Sher Ali:

Hell will be his nursing mother..

Translation of Yusuf Ali :

Will have his home in a[bottomless] pit..

Translation of F.Malik:

..shall abode in Haviah...

الهاوية

Quranic word that is explained in the book of Zohayli (ibid:2923) as follows:

..يعنى بها الهاوية أنها إسم من أسماء النار قيل للهاوية أمه : لأنه لا مأوى له غيرها

This means الهاوية , Hell, will be the mother of disbelievers and bad people. It was given this adjective of mother in order to express the highest degree of punishment in which the wicked be will throwin into Hell like the baby when he sheltered to his mother because he has no other place to go... . In the first translation of M.S Ali, the word الهاوية translated into "his nursing mother" ,here the translator wanted to express the purpose of الهاوية by this phrase but chose weak words that could not express the atrocity of the situation .Yusuf A express about الهاوية by "bottomless pit", this translation means very deep ; seeming to have no bottom of limit (Oxford Advanced Learner's Dictionary2000) ,we can understand that the translator wanted to express for the reader the image of Hell in that moment but the exact meaning is more specific than this. Because of the high degree of expression الهاوية F.Malik could not find it any suitable translation but he preferred its original form .

(المطر) ~ (Rain)

First : " الغيث-الغيث "

"ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ" (سورة يوسف .49)

Translation of Moulawi Sher Ali :

Then there shall come after that a year in which people shall be relieved..

Translation of Yusuf Ali :

..a year in which the people will have abundant water, and in which they will press[wine and oil]

Translation of F.Malik:

After that period will come a year of abundant rain, in which the people will squeeze the juice

In the work of Hsin Albakri (2011:02) the word الغيث is explained as follows:

أي يغاث الناس بالمطر و الغيث و الكلاء ، فالغيث هو ماء السماء النافع في وقته

This expression means that the blessed rain which comes with bounties to all people and comes from sky(God) as a quench to all humanity. M.S Ali translated the word لغيث as "people shall be relieved", in this translation we can see that the translator understood the meaning but he could not put it in an appropriate sentence. In both translations of Yusuf Ali and F.Malik there is the same use of word "abundant" that means quantity which is more than enough(Oxford Learner's Pocket Dictionary2008) . In this case we can realize that the two translations tried to put the emphasis on the abundance of rain but not on its results ,they translated the passage by focusing on the positive meaning in the verse without giving more useful adjectives to the image.

“Second:المطر Almatar:”

"فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ" (سورة الحجر . 74)

Translation of Moulawi Sher Ali :

We turned it upside down, and rained upon them stones of clay...

Translation of Yusuf Ali:

And We turned[the cities] upside down, and rained down on them brimstones hard as baked clay..

Translation of F.Malik:

Thus We turned the town upside down and rained down on them brimstones of baked clay

In Hsin. A (ibid:02) illustrated as follows :

...يمكن أن نقول أن هناك معنى حقيقيا للمطر وهو الماء المنزل من السماء و معنى مجازا وهو الحجارة المنزلة من السماء في موضع الانتقام و العذاب... إلا أن المعنى الحقيقي شاع في كلام أكثر الخاصة و العامة في حين اقتصر المعنى المجازي على التعبير القرآني في موضع الانتقام و العذاب كما ورد...

This explanation means that the real meaning of the word المطر is always negative. The three translations gave the sentence" rained upon them stones" or "brimstones" to express about the punishment that came from God to the disbelievers and bad people. In Sourat Alhijr,(verse 74) Allah talked about a serious penalty in very earnest words so not any

synonymy can transmit the full content of the verse because it needs a strong words to express about that kind of rain. The chosen examples include a translation that expresses the bad side of المطر but it is a kind of punishment so they need to use a powerful expressions that convey the message.

Third: "Sayeb-صَيَّبَ":

"وَكَصَبٍ مِّنْ لَّسْمَاءٍ فِيهِ ظُلْمٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْبَعَهُمْ فِي لَدَائِمِهِمْ مِّنْ لَّسْوَاعٍ خَدَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ" (سورة البقرة. 19)

Translation of Moulawi Sher Ali:

Or it is like heavy rain from the clouds ...

Translation of Yusuf Ali:

Or[another similitude] is that of a rain-laden cloud from the sky...

Translation of F.Malik :

Or another example is that of a dark storm-cloud in the sky charged with thunder and lightning

In the book of Zohayli (ibid : 16) الصيب is explained as follows:

...وشبههم بحال جماعة اصابهم مطر غزير و فرحوا بالبرق والنور وقت ما ثم وقعوا حيارى مبهوتين حينئذ
اظلم الافق...

This explanation gives a special meaning to the word صيب in contrast with the translation of the three translators . Yusuf A translated it as 'rain laden cloud', this phrase introduces a limited content that talks about rain only with a negative meaning. Moulawi transferred this word into a 'heavy rain', this weak translation could not reach the full meaning as it speaks about the situation that it rained .The other translation also by F Malik interpreted the given word by the phrase that involves 'a dark storm-cloud'; this latter goes far from the real meaning by exaggerating in the negative meaning of rain.

Fourth : "Hosban-حُسْبَانٌ":

فَعَسَىٰ رَبِّيٰ ن يُؤْتِينِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ إِلَيْهَا حُسْبَانًا مِّنْ سَمَاءٍ فَتُصْبِحُ صَعِيدًا زَلَقًا" (سورة الكهف
(40)

Translation of Moulawi Sher Ali :

Perhaps my Lord will give me something better than thy garden, and will send on it(thy garden) a thunderbolt from heaven so that..

Translation of Yusuf Ali :

...and that He will send on thy garden thunderbolts[by way of reckoning] from heaven, making it [but] slippery sand..

Translation of F.Malik :

yet my Lord may give me a garden better than yours, and may send down thunderbolts from sky upon your garden, turning it into a barren wasteland.

In the book “ *Tafsir el Quran el Karim* ” by Ibn Kathir (1999:159) , the word is defined as follows :

"حُسْبَانًا مِنْ السَّمَاءِ" (سورة الكهف الآية 40.)

... كما قال ابن عباس ، والضحاك ، و قتادة ، ومالك عن الزهري، تعني : عذابا من السماء ، والظاهر أنه مطر عظيم مزعج يقلع زرعها وأشجارها .

We can translate this words by saying that "husban-حسبان" is considered as a reminder of the great punishment people will get if they will not appreciate God's blessings . Although the word "hus'ban" in the Arabic language means : punishment from the sky (heaven) ; however , Maulawi Sher Ali , Youcef Ali , and F.Malik have translated it as " thunderbolt " which is defined in the Oxford dictionary as " flash of lightning that comes at the same time as the noise of thunder and that hits something " . Here we could observe that neither Maulawi .S.A nor Youcef Ali and F.Malik have reached the exact meaning of the word .

(الحلْفُ وَالْقَسَمُ) ~ (Al-Hilf .vs Al-Qasam)

"اضْرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَأَرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ ، مِنْ قَبْلُ وَلِيْلَيْلُنْ . اِنْ رَدَدْنَا الْاَلْحُسْنَى وَاللَّهُ يَشْهَدُ اَنْهُمْ لَكَذِبُونَ" (سورة التوبة . 107)

Translation of Moulawi Sher Ali:

....And they will surely swear: We meant nothing but good..

Translation of Yusuf Ali :

They will indeed swear that their intention is nothing but good

Translation of F.Malik:

They will indeed swear that their intentions are nothing but good; but Allah declares that they are absolute liars.

"وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَمْدًا يَمُنُّونَ لَهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَسِرِينَ"
(سورة المائدة. 53)

Translation of Moulawi Sher Ali:

And those who believe will say Are these they swore by Allah with their most solemn...

Translation of Yusuf Ali:

...Are these the men who swore their strongest oaths by Allah...

Translation of F.Malik:

"Are these the same people who solemnly swore by Allah that they would stand beside you?"

Moving to another debatable pair of synonyms . In his book "Al Forouq Al-loghawiya" , Abi Hilal El Askari (2006 : 68) stated that :

"... أن القَسَمَ أبلغ من الحِلْفِ ، لأن معنى قولنا أقسم بالله ، أنه صار ذا قسم بالله ، و القَسَمُ النصيب ، والمراد أن الذي أقسم بالمال وغيره قد أحرزه و دفع عنه الخصم بالله ؛ و الحلف من قولك سيف حليف ، أي قاطع، ماضٍ فإذا قلت : حلف بالله ، فكأنك قلت : قطع المحاصمة بالله ... فالأول أبلغ لأنه يتضمن معنى الآخر ، مع دفع الخصم . ففيه معنيان . و قولنا حَلَفَ : يفيد معنى

واحد وهو قطع المحاصمة فقط ، وذلك أن من أحرز الشيء باستحقاق فلا خصومة بينه وبين أحد فيه ... "

This is to say that the word “*Al-Qasam*” is deeper in meaning than the word “*Al-Hilf*”; the reason why the three Arab translators used the word “swear” which is defined in the Oxford dictionary as “to make a serious promise to do something”, rather than “oath” because it has nearly the same meaning .

(العقل) ~ (Al-Aql):

In the Quran the word «*Al-Aql*» has been mentioned under four principle forms “*hijr-حجر*”, “*nuha-نهي*”, “*lob-لب*”, and “*qalb-قلب*”:

First : "*hijr-حجر*" :

"هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ" (سورة الفجر.05)

Translation of Moulawi Sher Ali:

Is there not in it a strong evidence for a man of understanding ?

Translation of Yusuf Ali:

..Is there [not] in these an adjuration [or evidence] for those who understand

Translation of F.Malik:

..Is there not in these an oath (enough evidence) for those who use their common sense?..

العلامة الألوسي : " والحجر العقل لأنه يجبر صاحبه أي يمنعه من التهافت فيما لا ينبغي كما سمي عقلاً ونهيه وقد وردت كلمة "حجر" في القرآن الكريم بمعنى العقل في موضع واحد، في قوله تعالى :
{هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ}.

Accordingly , in this verse ,mind, has been written as “*hijr*” which means that sacred thing which help or strictly prohibit man from doing wrong rush behaviors .

Maulawi Sher Ali and Youcef Ali have translated the word “*hijr*” as “man of understanding” in order to approximate the meaning to that of the Quran . On the other hand , F.Malik has translated it as “common sense” which is not quite identical with the meaning of this verse .

قال ابن فارس: " النون والهاء والياء أصلٌ صحيح يدل على غايةٍ وبلوغ. ومنه أنهيت إليه الخبر: بلغته إياه. ونهاية كل شيء: غايته. ومنه نهيته عنه، وذلك لأمرٍ يفعاله. فإذا نهيته فاتمى عنه فتلك غايته ما كان وخبره... والنهية: العقل، لأنه ينهى عن قبيح الفعل والجمع نهى " و سمي العقل نهية لأنه ينهى عن القبائح والنهي في اللغة معناه الثبات والحبس

This is to say that “mind” forbids man of doing bad things “Alkabbaih” and , thus prevention in the Quranic words means stability and confinement . From the Oxford Dictionary, of the word “mind” is “part of person’s brain where their thought are ” In this verse we observe that the “tafsir” of F.Malik “their brains” has nearly the same meaning with the word “nuha” ; however, Maulawi Sher Ali and Youcef Ali haven’t respected the meaning as they translated it “endued with reason / understanding” .

Second : "nuha- نهى":

كُلُوا وَارْعَوْا أَنْفُسَكُمْ فِي ذَٰلِكَ يَتَّبِعُوا أَوْلَىٰ أُنْهَىٰ (سورة طه. 54)

Translation of Moulawi Sher ALI :

Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason

Translation of Yusuf Ali:

Eat [for yourselves] and pasture your cattle: verily, in this are Signs for men endued with understanding

Translation of F.Malik:

...eat from these yourselves and pasture your cattle. Surely there are Signs in it for those who use their brains.....

Third: "lob- لب":

"يَأُولِي الْأَلْبَابِ" سورة البقرة (179)

Translation of Moulawi Sher Ali :

And there is life for you in the law of relation, O men of understanding, that you may enjoy security.

Translation of Yusuf Ali :

In the law of Equality there is [saving] Life to you, o ye men of understanding; that ye may restrain yourselves

Translation of F.Malik:

.. O men of understanding! There is security of life for you in the law of retaliation, so that you may learn self-restraint.

قال ابن فارس: "اللب معروف، من كل شيء، وهو خالصه وما يلتقى منه ، وذلك سبي العقل لباً." "

In the light of *Ibn-Faress'* interpretation , the word "lob- " means the core of anything , and as it is explained in the Oxford dictionary "core" is the "central or most important part of everything" . As a summary , the word 'lob' means the core of the human being which is "mind" , and in this situation يَأُولِي الْأَلْبَابِ is considered as a word of praise and commendation by which God compliments those wise people who use their souls and particularly their minds while thinking in God's rules . This is why Maulawi Sher Ali , Youcef Ali , and F.Malik translated the word يَأُولِي الْأَلْبَابِ as "men of understanding" which in its turn means , those who are conscious of God's rules and judgments .

Fourth:"القلب- Alqalb"

"قَلَمٌ نَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ" (سورة الحج .46)

Translation of Moulawi Sher Ali:

Have they not travelled in the land, so that they may have hearts wherewith ti hear? But the fact is that it is not the eyes that are blind, but it is the hearts wihch are in the breasts that are blind.

Translation of Yusuf Ali:

Do they not travel through the land, so that their hearts [and minds] may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts

Translation of F.Malik:

Have they not traveled through the land? Have they no hearts to learn wisdom, or ears to hear the Truth? Certainly it is not their eyes which are blind, but it is the hearts in their breasts which are blind

The word القلب was mentioned in the verse 46 from Alhaj it was explained by Abo Fares as :

..ما يسمى القلب الا من تقلبه...والراي يصرف بالانسان اطوار...وقد ياتي بمعنى العقل..

The meaning is tackled in this quotation is that heart can function as the mind and this what is meant in the Quranic verse. In the three translations the word interpreted as 'hearts' in wihch the exact meaning is not introduced . Here we can see the of th word employed.

11.Conclusion:

According to the previous analysis , it is clear that none of the translations reached the exact meaning of the Quranic . We know Arabic language is very complicated, one specially the Quraic words. In the observation of the three translations we can see that Yusuf Ali tried to explain the Quranic content with near synonyms words but his translation still missed some eloquent meaning because Arabic language is the chosen language by God to pass the messages of Quran .We can realize that the sacred meanings can never be transferred in other language but they can only be translated in order to be presented to non-Arabic people.

GENERAL CONCLUSION

General conclusion :

This study attempted to trace the obstacles translators usually encounter when they render Arabic synonymous words into English. The term “Synonymy” was discussed and near-synonyms words were confirmed to be the most appropriate and relevant concept for linguistics in natural languages. It is noteworthy that translators expressed formal equivalence in their translation, thus, they missed the reflection shades of meanings of ‘synonyms’ included in the divine message of Arab .

Although, the fundamental results show the difficulty of translating God’s words and reaching the exact meaning of the Quranic verses, in the analysis, translators seemed to be disposed to maintain the aesthetic value of the source language by attempting to be accurate, sincere, and more faithful to it in order to preserve the meaning without distorting it. As the research has analyzed some important synonyms terms in the Holy Quran which have been translated by Maulawi Sher Ali, Yousuf Ali, and F.Malik who are best known for the translation of Quran; and since their translations seemed to be quite approximate, after analyzing Quranic words such as *janah*-جنه, *nar*- , *qasam*- , *matar*- , *al-aql*- , Although none of them is quite adequate to the meaning of the source language ,however, they all endeavored to convey the meaning in one way or another using near-synonyms words. On the other hand, translators seemed to have achieved the variation in meaning, usage, and emotional effects these words have, they selected different strategies for rendering the message from Arabic into English.

As a conclusion, translators should use their intuition and possess sufficient knowledge of both languages in order to solve problems and overcome difficulties that may arise from translating texts from Arabic into English particularly the Quranic text.

The concluding results which are found in the first chapter were introducing the concept of synonymy and its origins. The main ideas included in this chapter tend to show the different types of synonymy and to explain the rule of each one in passing the content of the ST. Near-synonyms was the most useful type in translating religious texts.

In the second chapter discusses the main difficulties that the translators encounter. The research made a serious investigation about the proposed strategies that make the task easier. The sacred meanings involved in Quran and Bible imposed a special treatment to their religious text.

The translation as a key element plays a crucial role in conveying the meaning of the sacred books. Hence, the third chapter discusses the different types of translation and how the translator makes the equivalence between the source text and the target text .The chosen synonyms are the samples that show the level of equivalence between the ST and the TT. According to three

translation, we analyzed the difference between translations of different translators. After a set of discussion we come out with the result that there is no absolute synonymy that convey the Quranic meaning and the three translations did not transfer the full meaning of Quranic verses .

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