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# Investigation of Linguistic Quandaries Leading to Semantic Loss in Qur'an Translation

A Comparative Analytical Study of Surah Al-Qasas and its English Translation by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan

**Dissertation Submitted in Partial Fulfilment of the Requirements for Master Degree in English (Linguistics)**

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**June 2024**

## DECLARATION

We, hereby, declare that this dissertation, titled "Investigation of Linguistic Quandaries Leading to Semantic Loss in Qur'an Translation" has been undertaken by us for the requirements for Master Degree in English (Linguistics) under the supervision of Mrs. Sanaa ZIRARI. We also declare the materials of this research are the pure outcome of our investigation and do not incorporate any substances previously written or published by other researchers except those indicated in quotations, citations or in the reference list.

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## DEDICATION

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

اللّهم لكَ الحمدُ على توفيقكَ وهداكَ حمداً كثيراً طيّباً مباركاً فيه، اللّهم إنّا بهذا العملِ راجونَ رضاكَ فاجعله شفيعاً لنا يومَ لقاكَ.

---

This work is dedicated to those who fill me with love and support: to my **respectful parents**.
To my dear brothers **Mohammed Azzouz**, especially **Oussama**.
To my beloved sisters, **Aya** and **Nabila**, and to my brother-in-law, **Tarek**.
To our little **Khaled Khalil**, we all love you.
To the apple of my eye, my nephews **Iyad** and **Islam**, your presence brightens my days.
A special dedication to my besties **Lylia**, **Rania**, and **Halima**; your lovely advice and unwavering support mean the world to me.
To **Imene**, **Amani**, **Rama**, **Zineb**, **Christine**, **Fethia**, **Sarah**, **khaoula**, **Halima**, and her husband **Mohamed**.
Thank you so much for always believing in me.

*Imene Chablaoui*

---

With profound joy and bittersweet emotions, this work is dedicated.

إلى من وهبني الله نعمة وجودهم في حياتي والدي العزيز وأمي الغالية من ساندني طيلة مسيرتي العلمية

وإلى من كان دعاءها يحيطني جدتي الطيبة رحمها الله

To my beloved sisters Fatima Zahra and Zahia, and to my pure hearted brothers Hafid, Omar, Boudia, Mohamed, Hamza, and Billel. For their encouragement, support, and endless love.
To all my nephews Abd Raouf, Zakaria, Tarek, Khadija, Sid Ahmed, Younes, Iyed, and my little niece Israa.
To my grandparents Khadija and Abdlkader, my aunt Hassina, and all my uncles especially Abdrazak, and the whole extended family.
To my friends Ibtissem, Lydia, Hayet, Sabah, Hayet, Ismahane, Nour, Habiba, and Amel.
To my dear Nabila Chergui.

*Ikram.*

---

Hello!

As the first granddaughter to graduate in our family, I dedicate the fruits of my years of study to all those who have supported and loved me. To my beloved **mother,** I owe you everything. I extend my heartfelt appreciation to my dear twin, **Nada**, and my cherished younger sister, **Soumaya**. To my **grandparents**, and my uncles **Abdelkader** and **Mohammed**, I express my deep gratitude. Likewise, I am thankful to my aunts **Rachida**, **Fatma**, **Khadija**, and **Amina** for their love and encouragement. To my friends **Ines**, **Khawla**, **Sousou**, **Aiouda** and **Hadjer**, I love you. Finally, I am grateful to all those whom I have encountered along the way, leaving an indelible mark of goodness within me, to my professors and my colleagues in ***Jami'at Al'Nur***.

*With all my Love Maroua.*

---

With immense pride, we dedicated this work to each other, honoring the countless hours of effort we've invested and the tears shed in its creation. We also apologize for every disagreement along the way.

# ACKNOWLEDGEMENTS

In the name of Allah, the most Gracious, the most Merciful

**“Praise be to Allah, who guides us to this; and in no way could we have been, guided, unless Allah has guided us.”**

We are thankful for the opportunity of accomplishing this work.

We would like to express our deepest appreciation to a number of individuals:

Our supervisor, **Mrs. Sanaa Zirari**, for her invaluable guidance, support, and expertise.

Special thanks to **Dr. Kermezli**, **Mr. Zinai**, and **Mr. Makhlouf** for their unwavering commitment and assistance.

Massive thanks to our friend **Imene Oumouna** for her invaluable help in providing essential sources.

In addition, we would like to extend our sincere appreciation to our honourable board of examiners **Mr. Zinai** and **Mrs. Melouah** whose insightful remarks during the viva will certainly enrich this work.

## ABSTRACT

The spread of Islam has increased the need for accurate translations of Qur'an from Arabic to English, underscoring the responsibility of Arab Muslims familiar with both languages to advance research in this field to ensure faithful translation of the Holy Text's meanings. This study addresses the linguistic complexities inherent in the Arabic language, and their contribution to semantic loss in Qur'an translation. It aims to analyze the translation of Surah Al-Qasas by Muhammad Muhsin Khan & Muhammad Taqi-ud-Din Al-Hilali, and seeks to assess the extent to which the target text preserves the intended meaning of the source text with reference to Ibn Kathir's interpretation. This exploratory research adopts the qualitative method exemplified in a contrastive analytical approach along with Skopos theory of translation as a theoretical framework to guide the research process and interpretations of the findings. The methodology involved selecting and analyzing twelve verses from the Surah to uncover syntactic, lexical, and semantic discrepancies. The research findings indicate that the translation of Qur'an into English encounters numerous challenges rooted in the peculiarities of the Arabic language. As the translation accuracy is significantly influenced by the consideration of the target readers' cultural background and the verses' historical aspects as well, the study concludes that a more nuanced translation is essential to preserve the integrity of Qur'anic texts' meanings.



**Key Words:** Qur'an; Qur'anic verse; Surah Al-Qasas; translation; semantics; semantic loss; linguistic difficulties

## ملخص

أدى انتشار الإسلام إلى زيادة الحاجة إلى ترجمة دقيقة لمعاني القرآن الكريم، مما زاد من مسؤولية العرب المسلمين المطلعين على اللغتين في تطوير البحث في هذا المجال لضمان ترجمة حافظة لمعاني نصوصه. تتناول هذه الدراسة التعقيدات اللغوية الكامنة في اللغة العربية، ومساهمتها في فقدان المعنى الدلالي في ترجمة القرآن الكريم .وتهدف إلى تحليل ترجمة سورة القصص لمحمد محسن خان ومحمد تقي الدين الهلالي .حيث أنها تسعى إلى تقييم مدى احتفاظ النص الهدف بالمعنى المقصود من النص المصدر بالرجوع إلى تفسير ابن كثير .ويعتمد البحث الاستكشافي المنهج النوعي، والمنهج التحليلي التقابلي إلى جانب نظرية سكوبوس للترجمة كإطار نظري لتوجيه عملية البحث وتفسيرات النتائج . تضمنت المنهجية اختيار وتحليل اثنتي عشرة آية من السورة لكشف التناقضات النحوية والمعجمية والدلالية .تشير نتائج البحث إلى أن ترجمة القرآن الكريم إلى اللغة الإنجليزية تواجه تحديات عديدة متأصلة في خصوصيات اللغة العربية .حيث أن دقة الترجمة تتأثر بشكل كبير بمراعاة الخلفية الثقافية للقراء المستهدفين والجوانب التاريخية للآيات . استخلصت الدراسة أن الترجمة الأكثر دقة ضرورية للحفاظ على سلامة معاني النصوص القرآنية.



الكلمات المفتاحية: القرآن؛ الآية القرآنية؛ سورة القصص؛ الترجمة؛ علم الدلالات؛ فقدان المعنى؛ الصعوبات اللسانية.

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## LIST OF ABBREVIATIONS

| Abbreviation | Expression | Translation |
|---|---|---|
| **CA** | Contrastive Analysis | **التحليل التقابلي** |
| **PBUH** | Peace Be Upon Him | **صلى الله عليه وسلم** |
| **SL** | Source Language | **اللغة المصدر** |
| **ST** | Source Text | **النص المصدر** |
| **SWT** | Subhanahu Wa Ta’ala | **سبحانه وتعالى** |
| **TL** | Target Language | **اللغة الهدف** |
| **TT** | Target Text | **النص الهدف** |

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# GENERAL INTRODUCTION

# General Introduction

## 1. Research background

The word Qur'an refers to the glorious book of Islam. It is the divinely revealed word of Allah, given to Prophet Mohammed by the archangel Gabriel Peace Be Upon Them. Qur'an is more than a religious text for Muslims; it serves as an inclusive manual directing them toward living a virtuous life. This significance of Qur'an, particularly relevant to both life (*Dunia*) and the Hereafter (*Akhira*), led to an increased demand for translated versions, largely due to the growing number of non-Arabic speakers converting to Islam.

Due to the richness of the Arabic language, in which the Holy book was revealed, Qur'an translators often encounter linguistic challenges that contribute to the loss of its profound meanings. These challenges often lead to mistranslations or deviations from the exact meaning of Qur'anic texts since Arabic words or Islamic bound terms generally lack direct counterparts in the target language. Hence, a single Arabic word can have several shades of meaning, as seen in numerous instances in Qur'an. Izutsu (2002) highlighted an instance of the Arabic term **"*kufr*"** which, in Arabic, not only signifies **disbelief** but also embodies **ingratitude** (p.26). Therefore, the miraculous nature of Qur'an necessitates extensive study and significant efforts to faithfully interpret its genuine intended meaning, aiming to prevent distortion and semantic loss.

## 2. Problem statement

The rapid expansion of Islam in Europe has emerged as one of the foremost concerns for European leaders, particularly in light of the ongoing aggression against the Gaza Strip. Muslims proficient in languages have a duty to conduct research in this field, ensuring the Qur'an's accessibility to target cultures. The Holy Qur'an holds immense significance in Islam as the divine word of Allah, which is considered inimitable and untranslatable in its true essence. Therefore, Qur'an translators often encounter challenges due to the complexity of the Arabic language, resulting in deviations from its profound meanings. Several studies have

been conducted to address various issues and complexities in Qur'an translation leading to semantic loss; therefore, the problem of this dissertation concerns practically the linguistic difficulties that lead to semantic loss in Qur'an translation. By tackling this problem, the researchers seek to gain insights into the peculiarities of Arabic and the specific challenges it presents to translators. This research is crucial for improving the quality and accuracy of Qur'an translations, ensuring faithful rendition to its core messages.

## 3. Research Objectives

In order to prevent the distortion of Qur'anic sacred Texts and the deviation from its authentic interpretations, as well as the semantic loss in Qur'an translation, it is crucial to investigate the challenges that lead to these issues, with the aim of preventing and reducing them. Through comparative and analytical approaches, the study aims to provide a detailed exploration of discrepancies between the Arabic text and the English translation of Surah Al-Qasas by Khan & Al-Hilali. This is to provide insights into religious translation, and how the peculiarities of the Arabic language and the profound nature of Qur'an can pose significant linguistic challenges complicating its translation and thereby resulting in semantic loss.

## 4. Research questions and hypotheses

This research aims to address the issue of how Arabic linguistic complexities influence Qur'an translation. As part of this inquiry, the following questions are posed:

**Q1:** What are the peculiarities of the Arabic language that are considered as quandaries for Quran translation?

**Q2:** To what extent does the linguistic complexity of the Arabic language lead to semantic loss in Qur'an translation?

**Q3:** What are the aspects that must be taken into consideration in Qur'an translation in particular?

In response to the research questions, the following hypotheses have been formulated:

**H1:** The linguistic features of the Arabic language may arise as predicaments for Qur'an translation.

**H2:** The Arabic syntactic, lexical, semantic complexities arise as challenges in Qur'an translation, leading to both partial and complete semantic losses of the Qur'anic text's original meanings.

**H3:** The cultural background of the target readers and the historical context of the Qur'anic verses may influence the accuracy of Qur'an translation.

## 5. Significance of the study

Darmawan (2017) emphasized the importance of research in the field of Qur'anic translation. Qur'an genuine meaning is alerted due to many factors, including the Arabic language's rich vocabulary and lexicon, in addition to its unique profound nature, as he asserted:

> There are many Islamic concepts, especially those contained in the Qur'an, that have been distorted…Therefore, … research on the Qur'an becomes very important … Because when this is not done as soon as possible, the Qur'an will only be a pile of words written in mushaf, but people will no longer know its original concepts. (p.117)

Therefore, this study delves into the linguistic quandaries that occur in Quranic translation due to the Arabic peculiarities, resulting in semantic loss. In addition, it provides insights into the field of religious translation.

## 6. Thesis layout

The dissertation consists of three chapters and starts with a general introduction. This latter provided a concise overview of the topic under investigation. The first chapter which is entitled "Theoretical, Conceptual Frameworks and literature review" includes three sections. The first section deals with the theoretical framework of the study, in which Skopos theory and contrastive analysis are explained. The second section tackles the conceptual framework; it includes insights into Qur'an translation, translation problems, factors influencing Qur'an translation and the issue of semantic loss. The third section is devoted to the literature review and synthesis of previous relevant research. The second chapter, named "Method and procedures", covers the research design, the data collection and procedures used for the analysis. In the last chapter, entitled "Analysis and Discussion of the Results, and Interpretation of the Findings", the verses are analyzed and the research results are discussed, addressing the questions under investigation. In addition, this chapter tackles the implications of the study by emphasizing the significance of the research, the limitations encountered by the researchers during the research, and further suggestions as it proposed potential ideas for further exploration.

## 7. Definition of key words

**Qur'an:** Is the sacred scripture of Islam. According to conventional Islamic belief, Qurʾān was revealed by the angel Gabriel to the Prophet Muhammad (peace be upon him) in the West Arabian towns of Mecca and Medina, beginning in 610 and ending with Muhammad's death in 632 CE (Sinai & Ringgren, 2024, para. 1).

**Quranic verse:** The word verse 'Aya' refers to Qur'anic structure or construction, there are 6616 verses in Qur'an. Linguistically, it conveys several meanings: miracle, sign, ethical message, proofs (Abdul-Raof, 2001, p. 66).

**Surah Al-Qasas:** The surah represents chapter 28 in Quran, it takes its name from verse 25 where the word Al-Qasas occurs, the term Qasas means relating events in their proper

sequence, and it is a suitable title for the surah as it relates the detailed story of prophet Moses (Maududi, n.d. para. 1).

**Translation:** Ghazala (2008) emphasized that "translation generally refers to all the processes and methods used to render or transfer the meaning of the source language into the target language as closely, completely and accurately as possible" (p. 1).

**Semantics:** semantics (from Greek sēmainein 'to signify, show, signal'). Partin defined semantics as the study of the meaning of linguistic expressions. In the 1950s, Toshihiko Izutsu began to employ semantics as an approach and method in the study of the Quranic world view (as cited in Darmawan, 2017, p. 114).

**Semantic loss:** Abdelaal and Md Rashid (2015) defined semantic loss as an over or an under mistranslation of a source text (ST), which may result in partial or complete losses of meaning in the target text (TT) (p. 1).

**Linguistic difficulties:** According Ali et al (2012) translating the Holy Qur'an from Arabic into another language presents numerous linguistic challenges, as no two languages are identical in the meaning assigned to corresponding symbols or in the syntactic arrangements of these symbols into phrases and sentences. This process encounters lexical, syntactic, and semantic issues when conveying the meaning of the Holy Qur'an into English (p. 585).

# Chapter One:
# Theoretical, Conceptual Frameworks and Literature Review

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## Chapter One: Theoretical, Conceptual Framework and Literature Review

### Introduction

Translation is the process of transmitting the source text (henceforth ST) into the target text (henceforth TT), spanning the gap between the target audience and the source audience. It is a complex endeavor especially when it comes to translating religious texts such as Qur'an. In this regard, Abdul-Raof (2001) emphasized that Qur'an translation is a significant contribution to cross-cultural exchange and a valuable charity to mankind (p.01). Allah chose the Arabic language as a medium of revelation as the Quran itself states (Surah Az-zukhruf, verse 03), "**Indeed, We have sent it down as an Arabic Qur'an**,"

In Arabic it is:

قال الله تعالى: ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

The revelation of Qur'an in Arabic was a miracle for some Arab tribes; Qur'an came As in an eloquent language, surpassing human capability to produce its equivalent. Allah affirmed that in his Holy book (Surah Al-Isra, verse 88), "**If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another**"

In Arabic it is:

قال الله تعالى:

﴿قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

Watson (2007) considered Qur'an to be inimitable, unable to be replicated in its rhetoric, impact, style, and refined language (p. 25). Qur'an translations may

convey the general message rather than its depth, eloquence, precision, and spiritual impact and this limitation is due to many factors, including linguistic complexity, the distinctive features of the Arabic language, historical context, and cultural norms. That is to say, failure to consider these factors along with linguistic quandaries may result in semantic loss.

This chapter is divided into three main sections. The first section discusses the theoretical framework, which adopted Skopos theory along with contrastive analysis. It also provides an overview about other translation theories, methods and procedures. The second part of this chapter introduces the conceptual framework, which covers the main concepts used in this research. This chapter concludes by providing a critical review in which four research studies related to the dissertation topic are selected.

## 1.1 Theoretical framework

This section delves into the theoretical framework of the study. However, it is essential to first provide an overview of translation theories, methods and procedures.

### 1.1.1. Translation theories

Translation theory is scholarly discipline that systematically analyses the target text in terms of the principles, methods, and techniques used in translating texts. Newmark (1988) in his *A Textbook of Translation* outlined the function of translation theory as follows:

> What translation theory does is, first, to identify and define a translation problem (no problem - no translation theory!); second, to indicate all the factors that have to be taken into account in solving the problem; third, to list all the possible translation procedures; finally, to recommend the most suitable translation procedure, plus the appropriate translation. (p. 09)

Based upon the above quote, the following lines will explore various theories of translation. Specifically, the following lines will delve into Eugene Nida's theory of

translation, aligned with the methods suggested by Newmark and the procedures proposed by Jean Paul Vinay and Jean Darbelnet:

#### 1.1.1.1 Eugene Nida's theory of translation

Eugene A. Nida was an American linguist and Bible translator, known for his work in the field of translation theory and practice. From his practical experience as a Bible translator and educator in the field during the 1940s, he elucidated his theory of equivalence when he first published his two works, *Toward a Science of Translation* (1964) and *The Theory and Practice of Translation* by Nida and Taber (1969). Later, he incorporated Chomsky's generative-transformational grammar and semantic and pragmatic perspectives to establish a scientific framework for translation theory.

Nida in 1964 defined his theory of equivalence, which prioritized two fundamental orientations, namely formal equivalence and dynamic equivalence. First, formal equivalence emphasizes a literal, word-for-word translation that seeks to maintain the fidelity to the structure and form of the source text as closely as possible. Second, dynamic equivalence focuses on conveying the meaning and intent of the source text to the target audience in a way that sounds natural in their language and culture. This theory highlighted the communicative function of language through dynamic equivalence, which later developed into functional equivalence (Moghtadi & Tajalli, 2014, p. 249). As analyzing text involves examining the text in terms of the methods used in translating it. The following lines will provide a comprehensive understanding about the translation methods.

#### 1.1.1.2 Translation methods

Translation method refers to the way in which the translation process is done, the strategy used by the translator, literally or freely, the form or the message, the spirit or the

letter, the matter or the manner (Newmark, 1988, p. 45). Translation methods include both literal translation which mirrors the original text, and free translation which focuses on readability and cultural adaptation for the target audience.

Newmark presented translation methods in a form of a flattened V diagram in his book *A Textbook in Translation:*

| ***SL emphasis*** | ***TL emphasis*** |
|---|---|
| ***Word-for-word translation*** | ***Adaptation*** |
| ***Literal translation*** | ***Free translation*** |
| ***Faithful translation*** | ***Idiomatic translation*** |
| ***Semantic translation*** | ***Communicative translation*** |

#### 1.1.1.2.1. Word-for-word translation

Word for word translation or interlinear translation involves placing the TL below the SL words, maintaining the SL word order. Each word is translated individually without considering the context, and cultural words are translated literally (Newmark, 1988, p. 45).

#### 1.1.1.2.2. Literal translation

The SL grammatical constructions are converted to their nearest TL equivalent but the lexical words are again translated singly, out of context. As pre-translation process, this indicates the problem to be solved (Newmark, 1988, p. 46). In other words, literal translation is the rendering of words singly without any consideration to the context, and the TT closely follows the ST structure.

#### 1.1.1.2.3. Faithful translation

A faithful translation aims to transfer the exact contextual meaning of the ST within the TL grammatical boundaries. It retains cultural terms and maintains grammatical and lexical uniqueness (Newmark, 1988, p. 46).

#### 1.1.1.2.4. Semantic translation

Semantic translation takes into consideration the aesthetic value, or the beautiful and natural flow of the source language; this approach may compromise on literal meaning to preserve assonance, word play, and repetition. It is flexible, creative, and intuitive (Newmark, 1988, p. 46).

#### 1.1.1.2.5. Adaptation

Adaptation is a free translation; it is commonly used in poetry and plays. It attempts to convert the source language culture to the target language culture (Newmark, 1988, p. 46). That is to say, this translation method takes into consideration the target audience background.

#### 1.1.1.2.6. Free translation

According to Newmark (1988) free translation is the reproduction of the matter without the manner (p. 46). In other words, it is the rendering of the SL text to the TL text neglecting the original text features, the translated text is distinct in form, style, and content from the source text, the translator paraphrases the text.

#### 1.1.1.2.7. Idiomatic translation

Idiomatic translation refers to the translation method that conveys the “message” of the ST, often distorts nuances of meaning by colloquialisms and idioms that do not exist in the ST (Newmark, 1988, p. 47).

#### 1.1.1.2.8. Communicative translation

Communicative translation refers to the method in which the translator aims to communicate the contextual meaning of the ST in a manner that the TT is accepted and sounds natural to the target audience (Newmark, 1988, p. 47). Since analyzing a text requires examining it in terms of the various translation procedures used, the following lines will offer a thorough understanding of these translation procedures.

#### 1.1.1.3. Translation procedures

It was presented by two French scholars named Jean-Paul Vinay and Jean Darbelnet, who made notable contributions to the field of translation studies. Translation procedures are systematic techniques adopted by translators to transform a text from one language into another while preserving the same meaning, cultural nuances, and style. This work will discuss the seven procedures that Vinay and Darbelnet outlined in their seminal book, *Stylistique Comparée du Français et de l'Anglais*, published in 1958.

##### 1.1.1.3.1. Borrowing

The first procedure is borrowing, which is the simplest technique used in translation. It involves taking a word from the source text and maintaining it in the target text (as cited in Charef, 2019, p. 13).

##### 1.1.1.3.2. Calque

The second procedure is calque, which is a type of borrowing in which a word or expression is borrowed from the source text by transforming literally every element of the original text. Calque is also used to deal with names of international organizations. For example, "United Nations" in English becomes "Nation Unies" in French (as cited in Charef, 2019, p. 13).

##### 1.1.1.3.3. Literal translation

The third procedure is literal translation, which refers to a word-for-word translation from the source language (SL) to the target language (TL) without considering the context or cultural differences of the source language. It focuses heavily on preserving the original expression rather than conveying the intended meaning. Word-for-word translation often occurs when switching between two languages that are considered to be part of the same family or culture. Vinay and Darbelnet provided the following example “I left my spectacles on the table downstairs” becomes “j'ai laissé mes lunettes sur la table en bas” (as cited in Charef, 2019, p. 13). However, Vinay and Darbelnet introduced oblique or indirect translation techniques, which address languages with distinct structural, grammatical, and stylistic elements. Translators employ oblique procedures to maintain the meaning of the source text. These procedures include:

#### 1.1.1.3.4. Transposition

The fourth procedure is transposition, where the translator alters the grammatical structure within the source text. It can involve rearranging words or adjusting sentence structures to convey the same meaning effectively in the target language (as cited in Charef, 2019, p. 14).

#### 1.1.1.3.5. Adaptation

The fifth procedure is adaptation, which involves modifying elements of the source language to align them with the linguistic and cultural nuances of the target language. Additionally, it is applied when there is no equivalent in the target culture (as cited in Charef, 2019, p. 14).

#### 1.1.1.3.6. Modulation

The sixth procedure is modulation, which is the process of expressing the same meaning differently in the target language. The translator adopts the form, tone, and style of

the source language to align with the language and cultural conventions of the target language. Hardin & Picot stated that "a change in point of view that allow us to express a phenomenon in a different way" (as cited in Charef, 2019, p. 14).

#### 1.1.1.3.7. Reformulation or equivalence

The seventh procedure is reformulation or Equivalence, which is a technique often employed in the process of translating names of institutions, idiomatic expressions or proverbs. Translators use different wording to transform the same intended meaning (as cited in Charef, 2019, p.14).

### 1.1.2. The Theoretical framework of the study

To establish a comprehensive theoretical framework, the study will incorporate both Skopos theory and Contrastive Analysis theory. Subsequently, the forthcoming lines will provide an overview of these theories to facilitate a deeper understanding, next to the rationale behind the selection of the adopted theories.

#### 1.1.2.1. Overview of Skopos theory

The term skopos, which is a Greek word meaning purpose or aim, defined the core concept of Skopos theory, also known as the functional approach to translation. This theory fundamentally reshaped translation as a more functionally based activity rather than a purely linguistic one. As Schaeffner (2013) asserted, "Skopos theory reflects a general shift from predominately linguistic and rather formal translation theories to a more functionally and socioculturally oriented concept of translation" (p. 1).

The Skopos theory was first introduced by the German translation scholars Hans J. Vermeer and Katharina Reiss in the late 1970s in their book *Grundlegung einer allgemeinen Translationstheorie,* and was later translated into English for the first time in 1984 as *Towards a General Theory of Translational Action: Skopos theory explained* by Christiane

Nord. This approach is guided by three fundamental rules: the Skopos rule, the coherence rule, and the fidelity rule. The Skopos rule is the cornerstone of Skopos theory, asserting that the purpose or intention of the translation determines the translation strategy and approach. The coherence rule emphasizes the importance of maintaining coherence and cohesion in the translated text, and it has two types: Intratextual coherence which refers to the coherence within the translated text itself. Intertextual coherence, on the other hand, pertains to the coherence between the translated text and other texts in its context. The fidelity rule highlights the translator's responsibility to maintain fidelity or faithfulness to the source text.

As Nord (2014) initiated in her book *Towards a General Theory of Translational Action: Skopos theory explained*:

> The first part of the book was written by Vermeer and explains the theoretical foundations and basic principles of skopos theory as a general theory of translation and interpreting or 'translational action', whereas the second part, penned by Katharina Reiss, seeks to integrate her text-typological approach. (p. i)

The following lines will provide definitions for each concept to enhance their comprehensiveness.

#### 1.1.2.1.1. Translational action

Hans J. Vermeer's translational action theory underscores the purposeful nature of translation. He emphasizes the importance of considering factors such as the audience and cultural context to create a translation that serves their intended purpose and function. As asserted by Nord (2014) "Translational action is not only a linguistic but also a cultural transfer" (p. 3); also, she added that every translational action is determined by its purpose or skopos (p. 90). Moreover, Translational action seeks translation that closely matches the original text in conveying both meaning and structure. As elucidated by Nord (2014), the translated text should strive to be functionally and formally as close to the source text as possible (p. 81). Venuti (2000) also stated that "any form of translational action, including

therefore translation itself, may be conceived as an action, as the name implies. Any action has an aim, a purpose" (p. 221). In summary, every decision and action taken by the translator should align with the intended purpose of the translation.

#### 1.1.2.1.2. Text-typological approach

Katharina Reiss's text typological approach, initially introduced in 1971, aims to classify various types of text according to their communicative functions and structures, ensuring that the translated text effectively conveys the same intended message, tone, and stylistic features as the source text. As Nord (2014) asserted:

> The translation strategies applied to individual text elements will differ depending on the text type to which a particular source text is assigned because the target text is supposed to represent the same text type as the source text, at least where the aim of the translation process is an invariance of function. (p. 181)

Furthermore, the theory ensures that the TT should be suitable for the target audience and cultural context. Reiss integrated her approach as a specific theory within the broader context of Vermeer's translational action theory, specifically emphasizing cases where the purpose of translation, or Skopos, requires equivalence of function between both ST and TT. Through this integration, Reiss expanded upon Vermeer's work, enriching the understanding of translation as a purpose-driven activity guided by the Skopos or translation purpose.

### 1.1.2.2. Overview of contrastive analysis

Keshavarz (2012) states that "contrastive analysis is the systematic study of a pair of languages in order to identify their structural differences and similarities, often used for translation and teaching purposes" (p. 5). That is to say, two languages are compared and contrasted with an aim of assisting language learners by identifying the areas of difficulty they may face in learning the target language. He also emphasized that "CA has also been used as a tool in translation theory to investigate problems of equivalence" (Keshavarz, 2012, p. 5).

#### 1.1.2.2.1. Types of contrastive analysis studies

There are two types of contrastive studies: theoretical studies and applied studies. They are thoroughly explained in what follows.

As far as the former is concerned**,** according to Fisiak (1981)" theoretical contrastive studies give an exhaustive account of the differences and similarities between two or more languages, provide an adequate model for their comparison and determine how and which elements are comparable. Thus, defining such notions or ideas as congruence, equivalence, and correspondence" (p. 2).

The latter, known as applied contrastive studies, are part of applied linguistics, they are concerned with practical issues in language learning and translation. It aims to prevent interference errors in foreign language acquisition, aid in interlingual transfer in translation process, facilitate the identification of lexical equivalence in bilingual dictionaries, and elucidate why certain aspects of the target language are difficult to acquire than others (Fisiak, 1981, p. 02).

In other words, theoretical contrastive linguistics focuses on developing models for language analysis, describing languages, and exploring the similarities and differences between them; while applied contrastive linguistics aims at examining language for practical purposes such as bilingual education, translation, or other practical purposes.

### 1.1.2.3. The Rationale behind the theoretical framework

The selection of Skopos Theory and Contrastive Analysis as the theoretical frameworks for this study is underpinned by their relevance and applicability in addressing the linguistic quandaries leading to semantic loss in Quran translation.

Skopos Theory provides a holistic framework for understanding translation as a purposeful communication. It highlights how the purpose or function of the source text, as

intended by its producer, shapes translation decisions, stressing on the significance of considering the target audience's expectations and cultural backgrounds. Additionally, the theory offers a strategic approach to address linguistic challenges and ensure semantic accuracy in Quran translation.

Contrastive Analysis provides a systematic method for identifying and addressing linguistic discrepancies that may lead to semantic loss in translation. By analyzing the structural, lexical, and cultural differences between the source language and the target language. Contrastive Analysis enables translators to make informed decisions that preserve the semantic integrity of the Quranic verses.

In sum, Skopos Theory provides a strategic orientation by focusing on the source text's intended function and purpose, while Contrastive Analysis offers a systematic approach to identify the linguistic variations between the source and target texts and languages. Together, these frameworks offer a comprehensive lens through which to examine the linguistic quandaries leading to semantic loss in Quran translation.

## 1.2 Conceptual framework

This section will provide a comprehensive conceptual foundation for the complexities of Quran translation. It encompasses various dimensions, including insights into Quran translation, translation problems, factors influencing Quran translation and the issue of semantic loss. Through this exploration, this section will shed light on the challenges and considerations involved in Quran translation.

### 1.2.1. Quran translation

#### 1.2.1.1. The Holy Qur'an

The word Qur'an is derived from the verbal noun قراءة: qirā'ah, meaning "reading" (Abdul-Raof, 2001, p. 61), as it is mentioned in Suarh Al-Qiyamah, verse 18: **"And when We**

**have recited it to you [O Muhammad through Jibrail (Gabriel)] , then follow its (the Qur'an's recitation.)"**

In Arabic it is:

**قال الله تعالى: ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾**

The word Qur'an is labeled in different words for instance:

The criterion/**الفرقان**، The manifest book/**الكتاب المبين**، The wise Reminder /**الذكر الحكيم**

The Qur'an was revealed to the Prophet Muhammed Peace Be Upon Him through the angel Gabriel on the night of destiny of th**e month of Ramadan. As** Allah (SWT) mentioned in Surah Al-Qadr verse 1: **"Verily, We have sent it (this Qur'an) down in the Night of *Al-Qadr* (Decree)."**

In Arabic it is:

**قال الله تعالى: ﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾**

The Qur'an revelation lasted for period of 20-25 years. Qur'an contains 114 chapters (suras), there are two types of Qur'anic chapters: Meccan chapters which were revealed in Mecca and they are 86, and Medinan chapters which were revealed in Medina and they are 28**.**

### 1.2.1.2. Insights into Qur'an translation

The Holy Quran holds the distinction of being one of the most widely read texts globally, with millions of Muslims reading it daily, whether in its original Arabic form or in various translated versions. (Abdul-Raof, 2001, p.01). In Surah Al-Kahf, verse 01 Allah stated that: "**All the praises and thanks be to Allah, Who has sent down to His slave (Muhammed) the Book (the Qur'an), and has not placed therein any crookedness."**

In Arabic it is:

**قال الله تعالى: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا﴾**

In the earlier mentioned verse, Allah emphasizes that Qur'an is His own words, free from any flaws or crookedness, making errors in its translation or interpretation impermissible. Allah initiated the subsequent verse with the word قَيِّمًا (**qayyiman**), translated as "**He has made it straight**," emphasizing that Quran stands upright over all heavenly books, confirming and preserving them. This profound significance and impact of the Quran necessitate accurate translations for non-Arabic speaking Muslims, presenting considerable challenges to translators due to its esteemed status and linguistic complexities.

As noted by Hussein Abdul-Raof (2001):

> The beauty of Qur'an-specific language and style surpasses man's faculty to reproduce the Qur'an in a translated form… Qur'an translators, Muslims and non-Muslims, have admitted the unique linguistic nature of Qur'anic discourse and the severe limits of its translatability; none of them has claimed that his translation is the standard or the equivalent of the Qur'an. (p. 02)

Furthermore, Othman Al Khamees prohibited reading the opening chapter (Al-Fatiha) in any translated form, stressing the importance of reciting the Quran in Arabic during prayer to preserve its linguistic integrity and divine essence for all Muslims (Al Khamees, 2023).

In light of these considerations, Translating Quran is a complex task due to its unique language, which presents challenges for translators as they seek to capture its deep meaning and eloquence while dealing with its unique linguistic and rhetorical aspects.

### 1.2.1.3. Other factors to be considered in Qur'an translation

Numerous linguistic aspects contribute to the misinterpretation as well as the mistranslation of Quranic verses, often leading to deviations from their exact meaning or semantic loss, thus resulting in distortion. These factors range from complicated religious terminology embedded in Islamic culture to the Quran's rhetorical language. Furthermore, differences in vocabulary, syntax, and grammar between the source language and the target language, along with other elements, such as the cultural backgrounds of both the translator

and the target readers, as well as the historical context and circumstances surrounding the revelation of verses influence its interpretation and adds another layer of complexity to translation efforts. To enhance understanding, we will provide definitions for each aspect.

#### 1.2.1.3.1. The cultural norms

The cultural background of both the translator and the intended reader is an essential factor that influences the final outcome of a translation and its reception. It is crucial for the translator to be well-versed in the target reader's culture to ensure accurate translation. For instance, Arabic words like "**al-Lat**" and "**al-Uzza**" used in the Quran in surah An-Nadjm verse 19: "**Have you then considered Al-lat, and Al- 'Uzza (two idols of the pagan Arabs)**"

In Arabic it is:

قال الله تعالى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

As illustrated by the translator, these two words refer to names of "**goddesses**" worshipped during that time and may be ambiguous to non-Arabic speaking readers. In such instances, providing footnotes becomes crucial to enhance comprehension among the target readers. Furthermore, the background of the translator also influences the translation process. Their own cultural perspective, beliefs, and understanding may impact how they approach, interpret and convey the meaning of Quranic text.

#### 1.2.1.3.2. Historical context

The circumstances surrounding the revelation of certain Quranic verses, along with their direct connection to historical events, are crucial factors that influence how translators interpret them. To convey the intended meaning accurately, translators need to understand the original context and the reasons behind the revelation of the verses, because ignoring these factors may lead to semantic loss as the deeper meanings within the text may be overlooked or misinterpreted. One such instance is the Quranic word الْمُدَّثِّرُ "**Al-Muddaththir**"

mentioned in Surah Al-Muddaththir, verse 01, which refers to the Messenger. In His Book Allah said:

قال الله تعالى :﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ .

This verse was among the first revealed to the Messenger following his experience in the Cave of Hira, where the first verse اقْرَأْ "**Iqraa**" was revealed to him. Jabir ibn Abdullah Al-Ansari narrated that the Holy Prophet was terrified when he suddenly saw the Angel Gabriel (after a period from his first experience with the revelation) and hastily returned home seeking to be covered up saying in Arabic his famous call "**دثروني**", so Allah addressed him with "Ya ayyuhal-Muddaththiru". (Ibn Al-Qayyim, 2007, p. 40) Therefore, studying the historical context and background of the revelation of the verses help translators in grasping their exact meaning and conveying it accurately.

### 1.2.2. Difficulties in Quran translation

#### 1.2.2.1. Syntactic problems

The term syntax refers to the rules that govern a language. Syntactic problems occur because of the differences among languages, English and Arabic do not belong to the same language family; Arabic language origin is Semitic, while English belongs to Indo-European. That is why encountering syntactic problems during translating from Arabic into English is obvious. The main syntactic problems that occur in translation are tenses and word order. In case of tense, according to Sadiq (2010), the past tense in Arabic causes numerous problems in rendering Arabic text into English. Translators need to consider the semantic function of the past tense form only (p. 22). The past tense is used to express past actions, present actions, and future actions; for example: an Arabic verb in the past to indicate the future, Allah (SWT) said in Surah Qaf, verse 31 "**And Paradise will be brought near to the *Muttaqun* (the pious), not far off**." Which is in Arabic:

قال الله تعالى: ﴿وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ غَيۡرَ بَعِيدٖ﴾

Although the verb **"أزلفت"** in Arabic is in the past form, it indicates a future action. Therefore, it is translated into English as **"will be brought"**, which is in the future tense.

As far as the word order is concerned, each language has its specific structure. Arabic has two sentences' patterns: nominative word order, which follows the subject-verb-object sequence, and verbal word order, which can be either verb-subject-object, or verb-object-subject. In contrast, English primarily uses only nominal sentences. Translating verbal sentences can sometimes pose syntactic challenges, especially if they are translated into nominative sentences, where the focus will shift from the action to the subject (Sadiq, 2010, p. 22). For instance: Allah said in Surah Al-Anbiya' verse 97: **"And the true promise (Day of Resurrection) shall draw near (of fulfillment) …"**

In Arabic it is:

قال الله تعالى: ﴿وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ ...﴾

In the above-mentioned example, the verbal sentence **"و اقترب الوعد الحق"** is **translated** into English as "**And the true promise shall draw near"**, which is a nominal sentence.

### 1.2.2.2. Lexical problems

Diversity between Arabic and English result in lexical problems; Ivir (1981) stated that languages express real-world relations differently, and they do not share the same ability to convey concepts easily, finding the equivalent word in the target language is difficult (p. 56). Finding counterparts in the TL is one of the quandaries translators face especially when translating Quran that its language has multiple meanings. Ali, Brakhw,Nordin, Ismail (2012) stated that the lack of equivalence or the absence of the equivalent Islamic terms are one of the lexical problems that arise in Quran translation (p. 588). For example:

- قبلة: Prayer direction (Qibla)

- الفردوس: The Gardens of Al-Firdaus (Paradise)
- سبحوا: To glorify Allah's Praises

These examples show that the English translation could not capture counterparts of each of these Islamic terms. In this regard Elimam (2009) emphasized that translating these terms into English provides only approximate meanings, and does not fully convey the semantic and liturgical depth of Quranic words (p. 40).

#### 1.2.2.2.1. Synonymy

Synonymy means sameness in meaning. Ghazala (2008) defined it as "similarity of meaning between two or more words" (p. 89). In religious contexts like Quran, synonyms raise some problems as Abdelaal and Rashid (2015) noted that Arabic is rich with synonyms than English (p. 3). For example: the Day of Resurrection or Day of judgment is referred to in Arabic with various expressions including:

يوم القيامة، التغابن، الحاقة، يوم الدين، يوم لا ريب فيه، يوم الفصل، الوعد الحق، يوم البعث، الغاشية، القارعة، الصاخة، الطامة الكبرى...

These expressions are all translated as the Day of Resurrection, sometimes if each of them is only transliterated into English, the translators provide it as a footnote.

#### 1.2.2.2.2. Polysemy

Polysemy is a lexical feature that implies various meanings, Crystal defined it as "a lexical item which has a range of different meanings, e.g., "plain = clear, unadorned, and obvious" (as cited in Sadiq, 2010, p. 25). Most of the Arabic words are polysemic, where a single word can be used in different contexts and imply different meanings. Quran contains

many polysemic words such as the word"نور " which appears in many verses with different meanings. For example:

Allah said in Surah Nuh verse 16: **"And has made the moon a light therein, and made the sun a lamp?"**

In Arabic it is:

قال الله تعالى: ﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾

And He (SWT) also mentioned in Surah At-Taghabun verse 8: **"Therefore, believe in Allah and His Messenger (Muhammad) and in the Light (this Qur'an) which We have sent down. And Allah is All-Aware of what you do."**

In Arabic it is:

قال الله تعالى: ﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Besides, Allah (SWT) said in Surah Al-Baqarah verse 257: **"Allah is the *Wali* (protector or Guardian) of those who believe. He brings them out from darkness into light..."**

In Arabic it is:

قال الله تعالى: ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ...﴾

In the first verse the word "نور" implies the moon's light, while in the second verse, it refers to the Holy Qur'an, as illustrated by the translator. In the third verse, it signifies God's path of guidance and faith.

#### 1.2.2.2.3. Homonymy

Homonymy is a semantic phenomenon which refers in words of Crystal to "lexical items which have the same form but differ in meaning" (as cited in Sadiq, 2010, p. 25). For example: Allah (SWT) stated in His Holy Book, Surah Ar-Rahman, verse 60 "**Shall the reward of good works be any other than good?**"

قال الله تعالى: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

As illustrated in George Sale's translation of the above verse, the word **"الإحسان"** is translated initially as **"good works"** referring to good actions and virtuous behaviors that will be rewarded with "good" from God, which encompasses good deeds.

### 1.2.2.3. Semantic problems

The following lines demonstrate the main semantic features that create difficulty in Quran translation.

#### 1.2.2.3.1. Metaphor

Metaphor refers to "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 Advanced Learner's Dictionary, 2010, p. 965). Quran is full of metaphor, which is considered as a Quranic feature. Such case of metaphor is when Allah (SWT) mentioned in his Holy Book in Surah An-Nur verse 35: **"Allah is the Light of the heavens and the earth. The parable of His Light is a (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as if were a brilliant star,"**

In Arabic it is:

قال الله تعالى: ﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ﴾

This verse employs a metaphor by describing Allah's light and likening it to a brilliant lamp in a niche within a glass that resembles a shining star. Translators often find it difficult to render metaphorical expression, to address this problem Almisend (2001)

suggested that the suitable way to translate the metaphor is to explain or rephrase the TT to make it understandable for the target readers (as cited in Ali et al.,2012, p. 589).

#### 1.2.2.3.2. Metonymy

Newmark explained that metonymy arises where the name of a thing is substituted with another thing which is related or associated (as cited in Ali et al., 2012, p. 589). In other words, the replacement of the word relies on relatedness between the literal and the figurative meaning along with an implicit clue that the literal meaning is not intended (Ali et al., 2012, p. 589). In most cases Quran translators use literal translation in translating metonymy which often serves an aim. For example: Allah said in the Hoy Qur'an Surah Al-Kahf verse 42: **"So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "would I had ascribed no pertness to my Lord!"."**

In Arabic it is:

**قال الله تعالى:** ﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾

This example represents a metonymy, where the action of clapping the hands indicates regret.

#### 1.2.2.3.3. Ellipsis

Al-Samirity stated that ellipsis implies the omission of some words from a sentence that can be understood from the whole text or the context (as cited in Ali et al., 2012, p. 589). In Quran translation it is sometimes necessary to mention the omitted words from the verse in footnote or between brackets. For example, Allah (SWT) mentioned in His Holly Book, in Surah Al-'Alaq, verse 1: **"Read! In the name of your Lord Who has created (all that exists)"**

In Arabic it is:

قال الله تعالى: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

As illustrated by the above-mentioned example, the ellipted lexical item is the Prophet Muhammad Peace Be Upon Him as he is the addressee by the word “Read”.

### 1.2.3. Semantic loss in Qur’an translation

Semantics is the study of meaning in language. Yule defines semantics as “the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than on what an individual speaker might want them to mean on a particular occasion” (as cited in Ashaer, 2013, p.8).

Semantic loss in Quran translation refers to the challenge of preserving the meaning, nuances, and spiritual depth of the original Arabic text when translating it into another language. Since Quran is considered by Muslims to be the literal word of God as revealed in Arabic, translating it into other languages inevitably results in some loss in capturing its depth and richness. Abdul-Raof asserts that the translation of Quran is a very difficult task since Quran is no ordinary text; it is loaded with "pragma-linguistic and cross-cultural limitations" (as cited in Ashaer, 2013, p.3).

Despite numerous endeavors by translators to translate Quran into foreign languages, they may not fully capture the unique essence and depth of meaning found in the Arabic text. Translators often struggle to convey the exactness and nuance of the original Arabic text since the language of the Holy Quran is characterized by its eloquence, richness, and depth. It is marked by its poetic beauty, profound metaphors, and rhythmic prose.

Arabic linguists often highlight its complex grammar, structure, and sophisticated vocabulary. The Quranic language is deeply symbolic, conveying spiritual truths and moral teachings through allegories and historical narratives of earlier prophets, particularly highlighted in Surah Al-Qasas. Al-Salem assures that the higher the text’s quality is, the more difficult it is to be translated. She says, “The translator not only has to render the meaning of

text, but also has to maintain its style and spirit" (as cited in Ashaer, 2013, p. 28). Consequently, the process of translation inevitably leads to the loss of the intended meanings within its verses in the target language.

## 1.3. Review of literature

The objective of this research is to conduct a comparative analysis between Qur'an in its original form, serving as the source text, and its translation by **Khan** and **Al-Hilali**. This analysis aims to elucidate the linguistic challenges and peculiarities of the Arabic language, which often result in semantic nuances being lost in Qur'an translations, with a specific focus on Surah Al-Qasas. In this regard, it becomes essential to review relevant studies related to the research topic.

El HajAhmed and El Halabi (2021) carried a study which aimed to identify the impact of semantic loss at word level in Ali's and Pickthall's translations by analysing fifteen Cultural Specific Terms (CSTS) from Al Nur surah. It also investigated the causes behind this loss and to what extent Ali and Pickthall have succeeded in achieving cultural equivalence. The researchers employed a descriptive qualitative approach, using the comparative textual analysis method to compare between Ali's translation and Pickthall translation of Al Nur surah. The study investigated the strategies used in the two translations, and concluded that there are cases of complete and partial loss. Because the study lacks a theoretical framework to back the interpretation of the findings, this raises questions about the overall validity and reliability of the findings.

In his turn, Abdelaal (2019) conducted a study on faithfulness in the translation of the Holy Quran. This study aimed to highlight the problems found in the translations of Abdel Haleem, Pickthall, Shakir, and Sarwar of the holy Qur'an, and how they can be handled from a different theoretical and practical perspective which is skopos theory. The study adopted the qualitative approach as it belongs to the hermeneutic or interpretive inquiry type of qualitative

research. In this regard, six verses from the chapter of the cattle and the chapter of heights were purposively selected and analysed. The study highlighted the losses in translation and how skopos theory can be a guide for more practical and modern theory of the Holy Quran translation. Several problems and losses were found. The study suggested that translation of the holy Quran should be guided by its skopos rather than unrealistically aiming at achieving equivalence. The study contained spelling mistakes in the verse ST: (7:32), and (7:26). This study provides support for the choice of skopos theory of translation as the theoretical framework of the present study.

Another study was conducted by Abdelaal and Md Rashid (2016). It studied a study on grammar-related semantic losses in the translation of the Holy Quran, with special reference to Surah Al A'araf. They aimed to identify grammatical losses in Abdel Haleem's translation of the Surah and assess their contribution to partial or complete semantic losses. Following a qualitative descriptive approach, the researchers examined samples from the translated Surah to identify any grammatical losses occurring during the translation process from Arabic into English, and evaluate their impact on the text's meaning. The findings revealed that losses occur in the translation of conjunctions, syntactic order, duality, tense, and verbs, indicating that these grammatical losses contributed to semantic losses. Additionally, the study could benefit from the incorporation of a theoretical framework to guide the research process and interpretation of findings. However, the study's scope differs from our own study, as we aim to investigate various linguistic quandaries in the Surah in its original language and compare it to the translation to determine how the translator handles these problems and to what extent they convey the exact meaning.

Boussalem and Mahiou (2016), on their part, conducted a comparative study in their master's thesis, where they compared two English translations of Surah El-Baqara by **A.J. Arberry** and **A.Y. Ali**, aiming to examine these translations and identify instances of loss,

and reasons behind them. Although the researchers mentioned in the abstract that the study is qualitative, they did not clarify their approach and did not provide details on the methods employed. The findings revealed complete and partial losses due to factors such as the translators' limited proficiency in Arabic and their misunderstanding of Muslims' culture. However, the conclusion lacks objectivity and supporting evidences leaning more towards bias. The researchers made assertations to justify translation loss, such as stating that "in Arberry's case, he has not read thoroughly through the exegesis books and because of lack of mastery of the authentic (SL)" and, "Yusuf Ali is a non-Arab Muslim, so he tends sometimes to select words that are not accurate or equivalent in meaning". Such statements reflect subjective interpretations rather than empirically verifiable findings.

Unlike the aforementioned previous research papers, this study will analyze the translation of Surah Al-Qasas by Khan and Al-Hilali, which was not the main focus of prior examinations. Through a comparative analytical investigation of both the ST and the TT referencing exegeses books, the study will delve into the linguistic challenges and quandaries leading to semantic loss. The analysis will encompass syntactic, lexical, and semantic problems beyond the word level, contrasting with Abdelaal and Md Rashid, whose research focused solely on grammar-related semantic losses; and Boussalem and Mahiou's investigation, which was centered on semantic loss only at the word level; and El HajAhmed and El Halabi's research, which dealt with cultural equivalence at the word level in Qur'an translation. Similar to Abdelaal (2019), the researchers will adopt Skopos theory of translation as theoretical framework, since his choice of the theory was adequate and meets the intended aim. As he proposed that "the translation of the holy Quran should be guided by its skopos, which is conveying the primary meaning and functions of the ST and sacrificing the less important features of the ST". And that "the translation of the Holy Qur'an does not aim to provide the original Holy Qur'an… it rather aims to enlighten non-Arabic-speaking Muslims

or Islam-interested researchers and to provide them the simple meanings of the Holy Qur'an" (Abdalaal, 2019, p. 10).

In light of these considerations, the present study will focus on the linguistic challenges inherent in the ST, and assess the extent to which the TT succeeds in fulfilling its functions and conveying the intended meaning, while considering both the historical context and cultural norms. The aim of which would be producing a faithful Quranic translation free from any semantic loss.

## Conclusion

In conclusion, this chapter has provided an overview of different translation theories and insights into Qur'an translation. It delved into various linguistic problems aligned with other aspects that may affect the translation of the Holy Qur'an, particularly "the historical context" and "the cultural norms". Through a review of the literature and previous relevant studies, the study's concerns and scope have been clarified.

# Chapter Two:
# Methods and Procedures

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# Chapter Two: Methods and Procedures

## Introduction

This chapter is dedicated to the research methodology section, discussing and explaining the data collection and analysis methods that will be used. It begins with an introduction to the overall approach of the research and discussion of the rationale underpinning the methodology. Furthermore, it provides full details about the data collection methods and procedures, indicating how these data was gathered and analyzed. Eventually, it will offer an overview of the study's corpus, biographies of the translators, and samples of the collected data.

## 2.1. Methodology

### 2.1.1. Research design

This research is exploratory qualitative-oriented study, as it seeks to investigate semantic loss in the translation of Surah Al-Qasas by **Khan** & **Al-Hilali**, and to assess the linguistic nuances inherent in the Arabic language contribution to this phenomenon. Through comparative and analytical approaches, the study aims to provide a detailed exploration of discrepancies between the Arabic text (ST) and the English translation (TT) with reference to exegesis books, considering syntactic, lexical, and semantic levels. This implies a need for an in-depth analysis of Quranic verses and their interpretation alongside with their translation, which serves as textual data. Therefore, the suitable method to be adopted for this type of research is the qualitative method because it provides insights and understanding of the problem setting. This work adopts the exploratory research method as well that studies a highly complex phenomenon that is impossible to elucidate with the quantitative method which seeks to collect and analyze numerical data.

### 2.1.2. Data collection and procedures

The researchers initially opted for the **"Clear Qur'an"** translation by **Al-Khattab** as a corpus for analysis due to its modernity, highly recommendation, and widespread usage nowadays. However, they later shifted to **Khan** & **Al-Hiliai's** translation (1930). This change occurred after they reviewed the translation for knowledge enrichment and enlightenment, and they have discovered errors that cannot be overlooked. Once a teacher has told us a quote "standing on the shoulders of a giant" which is a metaphor implying the importance of relying on previous scholars' foundations and building upon them to gain further insights. Since **Khan** & **Al-Hilali** were among the major scholars in Qur'an translation and are considered as giants in the field, Qur'an translators and scholars must refer to this translation to build upon a solid foundation. Therefore, it becomes crucial to investigate this translation to identify errors made by the translators at verse level in relation to the interpretation found in the exegesis's books and *tafsir* of **Ibn Kathir**, **Al-Tabari**, and **Al-Maraghi**.

This investigation shades light on the linguistic challenges posed by the Arabic language, and its relation to the mistranslation in some cases. The focus is on Surah Al Qasas, since it encompasses the stories of previous nations and highlights several important themes and lessons about the *Dunia* & *Al-Akhira*, and serves as a source of inspiration for believers, emphasizing the importance of faith and trust in Allah's plans. In this regard, 12 verses have been selected from the Surah, with 04 verses chosen for each type of linguistic problems namely, syntactic, lexical, and semantic that occurred in the Arabic language. Subsequently, each of the selected verses has been compared to the TT to determine its accuracy and whether it conveys the intended meaning of the original Arabic text (ST). A contrastive analysis has served as a tool in the data collection process, facilitating the comparison between the ST and the TT.

The analysis aims to investigate the linguistic problems found in the Surah and their contribution to semantic loss. The study also addresses other aspects that must be considered in the translation, which can affect the production of the TT and its perception. With a special regard given to the historical context and the cultural background of both the translator and the target readers. Skopos theory has been employed as a theoretical framework to interpret the findings. After selecting and comparing each verse to its English translation through a contrastive analysis, the findings have been analyzed based on purpose and function of each verse. The analysis assessed whether the translators' decisions aligned with the communicative goal of the verses and met with the expectations of the target audiences and their cultural background.

As for the presentation of the data, each of the selected verses, which illustrates a linguistic problem that occurred in the Arabic language, along with its English translation and a brief Arabic and English interpretation of the verse, has been listed in a table format. In which the first line of the table, the Arabic Quranic verse (ST) has been provided. In the second line, the English translation of the verse (TT) has been presented, followed by a brief Arabic interpretation or tafsir by Ibn Kathir of the verse in the third line, aiming to closer its understanding and connect the readers to the text's deeper meaning. Finally, the fourth line of the table contained the English brief interpretation of Ibn Kathir, taken from the 'word press' platform. The table is shown below:

| | |
|---|---|
| **The Arabic Source Text** | ﴿تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ |
| **The English Target Text** | "These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil)" |

| | |
|---|---|
| **The Arabic brief tafsir of Ibn Kathir** | قوله (تلك) أي هذه (آيات الكتاب المبين) أي الواضح الجلي الكاشف عن حقائق الأمور، وعلم ما قد كان وما هو كائن. |
| **The English version of brief interpretation of Ibn Kathir** | means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen. |

**Table 01: Example of data sampling.**

It is worth mentioning that the English easy interpretation has particularly been sourced from the previously mentioned platform because it affords a concise translation of Ibn Kathir's Arabic tafsir of the Surah, which is suitably brief for the table format. This was in contrast to other platforms which provide a long and a detailed interpretation of the verses.

After each table, a discussion followes, providing a systematic analysis of the differences that appeared between both the ST and the TT at verse level. The data interpretations assess the translators' decisions and their alignment with the texts' purpose through the lens of Skopos theory.

### 2.2. Corpus: (Surah Al-Qasas)

The surah derives its name from verse 25, where the word Al-Qasas occurs as Allah mentioned in His Holly book: "… **So, when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *dhalimun* (polytheists, disbelievers, wrongdoers)**"

In Arabic it is:

**قال الله تعالى: ﴿... فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾**

As it was highlighted in the previously mentioned verse, the word "***Al Qasas***" is translated as "**story**", referring to related events presented in proper sequence of Prophet Moses story.

It contains 88 verses (Ayat), and is chapter 28 of the Qur'an. The Surah was revealed to the Prophet Muhammed (Peace Be Upon Him) while he was in Mecca during a period of adversity for Muslims, the main theme of the surah is to dispel doubts which raised against the prophet Muhammed (Peace Be Upon Him), and refute the excuses given for disbelief in him(Maududi, n.d. para. 1). Furthermore, this chapter (surah) recounts the story of Moses from his birth to his prophethood, providing a comprehensive account of his birth and early life, his brought up to pharaoh's house, involvement in an incident resulting his killing of a person and his subsequent escape from Egypt, and his return as a prophet. The surah holds great value, emphasizing the ultimate power of God, His ability to fulfill his will, and His support for to His righteous servants. Therefore, the surah has been chosen because it provides historical context by narrating the story of Prophet Moses (Musa), using vivid imagery, and powerful rhetoric. Also, it employs several literary devices to convey its messages effectively. As a result, Translators will encounter challenges in capturing its eloquence, style, and rhythm in the English language.

### 2.2.1. Interpretation of the meaning of the Nobel Qur'an in the English Language

"The Noble Qur'an," translation by **Khan & Al-Hilali**, provides explanations of the meanings and interpretations of the Glorious Qur'an in English, based on the creed of *Ahlu-Suunnah wal-Jama'ah* and taking from the *tafsir* of **Ibn Jarir At-Tabari**, **Al-Qurtubi**, and **Ibn Kathir**. And from the statement of Prophet Muhammad mentioned in the authentic Ahadith reported by **Imam Bukhari**. The translation is presented alongside the Arabic verses (Ayat), with footnotes provided as needed to enhance their comprehension. In cases the verses remain not clear despite the footnotes, the translators have included commentaries from the mentioned interpretations and tafsir books to clarify any ambiguity.

### 2.2.2. About the translators

The forthcoming lines will provide biographies of Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, the translators of "The Noble Qur'an" interpretation.

Dr. Muhammad Muhsin Khan, an Afghan Islamic scholar and a translator, was born in Pakistan in 1927. He belongs to the famous Afghanese tribe AlKhoashki Al-Jamandi. He received most of his education in Pakistan, till he gained a Degree in Medicine and Surgery from the University of Punjab, Lahore, where he also worked at the University Hospital. He got the Diploma of Chest Diseases from the University of Wales, England. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia for 15 years. During that time, he served as the Director of El-Sadad Hospital for the Chest Diseases, At-Ta'if. Additionally, he held the position of a Chief of the Department of Chest Diseases in the King's Hospital, and later as the Director of the Islamic University Clinic, Al-Madinah. He collaborated with Dr. M. Taqi-ud-Din Al-Hilali in the translation of the meanings of the Ahadith of the Book Sahih Al-Bukhari and the Book *Al-Lulu wal Marjan* and the meanings of the interpretation of the Qur'an into the English (AbdurRahman.org, 2017). And after a life filled with significant accomplishments, Muhsin Khan passed away in July, 2021.

*Al- 'Allaamah* Muhammad Taqi-ud-Din Al-Hilali, Islamic *da' iah*, was born in Morocco, where there was some discrepancy regarding his exact year of birth. Some sources have mentioned that he was born in 1911, while others indicated the year 1893. As a child, he lived in Morocco yet his grandparents were originally from Algeria, and his father was *faqeeh* and *imam* also an assistant *qaadee.* He followed his father and grandfather in knowledge as he memorized the Holy Qur'an under their assistance at a very young age, as he talked about himself: "I read the Qur'an to my father and grandfather when I was 12 years old and my father used to get me to spend time with Shaykh Ahmad ibn Saalih so that I would complete the Qur'an to him with *tajweed* " (Mountainofknowledge, n.d.)

Taqi-ud-Din Al-Hilali got his PhD in literature from the university of Berlin, he served as a former professor and held teaching positions at different universities at Al-Madinah Munawwara, Saudi Arabia, Morocco, and Germany. He also taught as an associate professor and then as a professor at Baghdad University. He wrote many articles, numbering 500 that are in Arabic and English, Spanish and German that cover various issues. He was a poet who had a *Deewaan* (collection of poems), and exerted a strong influence in serving the truth and *Da'awah* via his poetry. Also, from his efforts besides poetry, he wrote and translated many books, among his important works ***As-Sabeel Ar-Rashaad*** about which Shaykh Hammaad al-Ansaaree said: "The likes of it have not been authored in Islam". In addition, his contributions to the translation of Hadith, and the meanings of the Qur'an in collaboration with Muhammad Muhsin Khan and into English are acknowledged (Mountainofknowledge, n.d.). Taqi-ud-Din Al-Hilali passed away in June, 1987 and his career was marked by countless achievements.

## 2.3. Analysis samples

For the Data Analysis, twelve verses have been chosen from Surah Al Qasas, with four verses selected to represent each type of linguistic problem, namely syntactic, lexical, and semantic problems that arise in the Arabic language.

### 2.3.1. Syntactic problems

The following table presents the selected verses which illustrate syntactic problems, namely tense and word order, along with their translations.

| **The Arabic ST** | **The English TT** | **The Syntactic Problem** |
|---|---|---|

| | | |
|---|---|---|
| ﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾ | "And **it will be said** (to them): "call upon your (so-called) partners (of Allah)", and **they will call** upon them, but they will give no answer to them, and **they will see** the torment. (They will then wish) if only they had been guided!" | **Tense** |
| ﴿وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾ | And **We shall** take out from every nation a witness, and **We shall say**: "Bring your proof." Then **they shall know** that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them | **Tense** |
| ﴿فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾ | **Then the household of *Fir'aun* (Pharaoh) picked him up**, that he might become for them an enemy and a (cause of) grief. Verily! *Fir'aun* (Pharaoh), Haman and their hosts were sinners. | **Word order** |
| ﴿وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ | Musa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, *the Zalimun* (wrong-doers, polytheists and disbelievers in the Oneness of Allah) will not be successful". | **Word order** |

**Table 02: Syntactic Problems' Samples.**

### 2.3.2. Lexical problems

The following table presents the selected verses which illustrate lexical problems, namely polysemy, lack of equivalence, synonymy, and homonymy, along with their translations.

| The Arabic ST | The English TT | The lexical problem |
|---|---|---|
| ﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ | "Put your hand in your bosom, it will come forth white without disease, and draw your hand close to your side to be free from fear (that which your suffered from the snake, and also that your hand | **Polysemy** |

| | | |
|---|---|---|
| | will return to its original state). These are two *Burhan* (signs, miracles, evidences, proofs) from your Lord to *Fir'aun* (pharaoh) and his chiefs. Verily, they are the people who are *Fasiqun* (rebellious, disobedient to Allah)." | |
| ﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ | Verily, they are the people who are Fasiqun (rebellious, disobedient to Allah) | **Lack of Equivalence** |
| ﴿وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ﴾ | And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us. | **Synonymy** |
| ﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾ | "And my brother Harun (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me." | **Homonymy** |

**Table 03: Lexical Problems' Samples.**

### 2.3.3. Semantic problems

The following table presents the selected verses which illustrate semantic problems, namely ellipsis, metaphor, and metonymy, along with their translations.

| The Arabic ST | The English TT | The semantic problem |
|---|---|---|
| ﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ | So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not. | **Ellipsis** |
| ﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ﴾ | And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e., the child is her son), had We not strengthened her heart | **Metaphor** |

| | | |
|---|---|---|
| | (with Faith), so that she might remain as one of the believers. | |
| ﴿فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ | So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not. | **Metonymy** |
| ﴿قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ﴾ | Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors." | **Metonymy** |

**Table 04: Semantic Problems' Samples.**

## Conclusion

This chapter outlined the methodology of the current study, and it discussed the research design and provided the rationale behind choosing the qualitative method. It detailed the data collection instruments and procedures, explaining how the data was gathered and analyzed. Additionally, it offered insights about Surah Al-Qasas, the corpus of this study. Ultimately, the researchers concluded the chapter by identifying the samples that would be analyzed in the next chapter, ensuring the validity and reliability of the findings of this research.

# Chapter Three:

# Analysis and Discussion of the Results, and Interpretation of the Findings

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# Chapter Three: Analysis and Discussion of the Results, and Interpretation of the Findings

## Introduction

This chapter is devoted to the practical part of the dissertation, in which the researchers seek to investigate the linguistic quandaries in twelve verses selected from Surah Al Qasas. Additionally, we aim to detect instances of semantic loss in the Surah and to assess the accuracy of the translation and its fidelity to the ST. The chapter is divided into five sections, namely analysis and the discussion of the results, the interpretation of the findings, implications, limitations, and further suggestions.

## 3.1. Analysis and discussion of the results

This section presents a comprehensive analysis and discussion of the results obtained after selecting twelve verses from Surah Al Qasas based on linguistic problems inherent in the Arabic **ST**, which result in semantic loss observed in the **TT**. The researchers aim, by breaking down the verses, to uncover each of the complexities: **syntax**, **lexis**, **and semantics**, and to identify any **discrepancies**, **omissions**, or **additions** in meaning by comparing the **ST** to the **TT**. Furthermore, with reference to exegesis books, we seek to evaluate the linguistic choices made by the translators in terms of **syntax**, **word choice**, and **figurative language**, to determine whether the decisions affect the interpretation of the texts and their intended meaning. Ultimately, the examination also sheds light on the effect of the **historical** and the **cultural aspects**, by identifying cases where they are considered in some verses and overlooked in others.

The following lines will provide an analysis of the selected verses as outlined above. The verses will be presented in table format for each of the identified problems, followed by corresponding comments.

### 3.1.1. Syntactic analysis

The researchers pointed out the following verses to be compared and analyzed, taking **the word order** and **tense** problems into account:

#### 3.1.1.1. Analysis of verse 64 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾ |
| **The English Target Text** | "And **it will be said** (to them): "call upon your (so-called) partners (of Allah)", and **they will call** upon them, but they will give no answer to them, and **they will see** the torment. (They will then wish) if only they had been guided!" |
| **The Arabic brief tafsir of Ibn Kathir** | (وقيل ادعوا شركاءكم) [أي]: ليخلصوكم مما أنتم فيه، كما كنتم ترجون منهم في الدار الدنيا، (فدعوهم فلم يستجيبوا لهم ورأوا العذاب) أي: وتيقنوا أنهم صائرون إلى النار لا محالة. وقوله: (لو أنهم كانوا يهتدون) أي: فودوا حين عاينوا العذاب لو أنهم كانوا من المهتدين في الدار الدنيا... |
| **The English version of brief tafsir of Ibn Kathir** | Allah says: ***"And it will be said (to them): "Call upon your partners,"*** meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.' ***"and they will call upon them, but they will give no answer to them, and they will see the torment."*** means, they will realize for sure that they are inevitably destined for the Fire. His saying: ***"If only they had been guided!"*** means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world… |

**Table 05: Verse 1/12 which Illustrates Tense Problem.**

**Commentary:** The use of the **past tense** when referring to future events related to the **Hereafter** is one of the unique Quranic features. Translators often convert the **past tense** into the **future tense** in English to reflect the intended meaning of its future occurrence. As illustrated in the above-mentioned verse, the verbs **"قيل," "فدعوهم"** and **"رأوا"** are all rendered in the past tense in Arabic, yet they are successively translated in the future tense in English as **"it will be said," "they will call"** and **"they will see"**. Also, as it is clearly demonstrated

in Ibn Kathir's interpretation 'to save you from the predicament you are in as you hoped that they would do in this world,' referring to their partners (of Allah) they used to invoke in ***Dunia*** to save them from **the torment in the Hereafter (*Akhira*)**. Allah (SWT), in His Holly Book, talked about certain future facts by using the past tense since they are absolute realities, and there is no doubt that they will happen whether in the near or distant future because the past tense is typically used in Qur'an to describe future events, and to give the feeling that one is already there, having experienced what has been described. All this is due to the flexibility of the Arabic tenses. However, this feature is lost in English, where such descriptions are restricted to **'will'** of the future, and Allah knows best.

### 3.1.1.2. Analysis of verse 75 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾ |
| **The English Target Text** | And **We shall** take out from every nation a witness, and **We shall say**: "Bring your proof." Then **they shall know** that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them |
| **The Arabic brief tafsir of Ibn Kathir** | (ونزعنا من كل أمة شهيدا): قال مجاهد: يعني رسولا. (فقلنا هاتوا برهانكم) أي: على صحة ما ادعيتموه من أن لله شركاء، (فعلموا أن الحق لله) أي: لا إله غيره، أي: فلم ينطقوا ولم يحيروا جوابا، (وضل عنهم ما كانوا يفترون) أي: ذهبوا فلم ينفعوهم. |
| **The English version of brief tafsir of Ibn Kathir** | ***"And We shall take out from every nation a witness,"*** Mujahid said, "This means a Messenger." ***"and We shall say: "Bring your proof."*** meaning, 'of the truth of your claim that Allah had any partners.' ***"Then they shall know that the truth is with Allah,"*** meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer. ***"and the lies which they invented will disappear from them."*** they will vanish and will be of no benefit to them. |

**Table 06: Verse 2/12 which Illustrates the Tense Problem.**

**Commentary:** One of the distinctive features of Qur'an, which cannot be fully replicated in translation, is the use of the **past tense** to denote certain **future events**, as if they have already

happened. In such cases, the **past tense** goes beyond its grammatical function, implying in its pragmatic use the definitiveness and the certainty of these events' forthcoming occurrence. Hence, to convey the general intended meaning of the verse, the translators opted to use the **future tense** as it is illustrated in the previously mentioned instance. Where the verbs **"فقلنا"**, "**ونزعنا"** and, **"فعلموا"** are in **the past form** in Arabic; however, they are successively converted into **the future form** in English as **"we shall take," "we shall say"** and **"we shall know"**. This verse exemplifies another case where the **surface structure** of the Arabic verbs employes the **past tense** while their **deep structure** implies a **future meaning**. It is notable that the translators have used the modal verb **'shall'** to indicate the future form instead of the modal verb **'will,'** which is less definitive to better maintain the verses' function. It is clearly noticeable that there was a careful choice of language which helps to convey the sense of Allah's **divine authority** over all matters on the Day of Resurrection; as it is illustrated by Ibn Kathir that on that day the false gods besides Allah, which they used to worship in ***Dunia***, will vanish and will hold no power in front of Allah. However, the translation has failed to preserve the same effect as in the ST and to consider both the surface and deep structures of the verse, and this is due to the strong correlation between the structure and the stylistic features of Qur'an and its meanings which is animatable and impossible to be retained in the target language. And Allah knows best.

### 3.1.1.3. Analysis of verse 08 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا وَحَزَنًاۗ إِنَّ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُواْ خَٰطِـِٔينَ﴾ |
| **The English Target Text** | **Then the household of *Fir'aun* (Pharaoh) picked him up**, that he might become for them an enemy and a (cause of) grief. Verily! *Fir'aun* (Pharaoh), Haman and their hosts were sinners. |

| | |
|---|---|
| **The Arabic brief tafsir of Ibn Kathir** | فذهبت فوضعته في ذلك التابوت، وأرسلته في البحر وذهلت عن أن تربطه، فذهب مع الماء واحتمله، حتى مر به على دار فرعون، فالتقطه الجواري فاحتملنه، فذهبن به إلى امرأة فرعون، ولا يدرين ما فيه، وخشين أن يفتتن عليها في فتحه دونها. فلما كشفت عنه إذا هو غلام من أحسن الخلق وأجمله وأحلاه وأبهاه، فأوقع الله محبته في قلبها حين نظرت إليه، وذلك لسعادتها وما أراد الله من كرامتها وشقاوة بعلها. |
| **The English version of brief tafsir of Ibn Kathir** | So she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Firawn, where some servant women picked the box up and took it to Firawn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. |

**Table 07: Verse 3/12 which Illustrates the Word Order Problem.**

**Commentary:** While preserving the general meaning of the verse, translators sometimes overlook the textual equivalence (word order) due to the syntactic variance between the ST and the TT, resulting in a loss of the interactional meaning (focus). This is quite evident in Quranic translation, where **verbal constructions** are rendered into **nominal structures** in the target language, carrying different shifts of focus from the **action** to the **doer**. Because the beginning of the sentence typically receives more focus, any modification that occurs in 'word order' would affect the original emphasis and the general intended meaning of the verse.

When the translators attempted to preserve approximately the general intended meaning of the verse, certain parts of it were unintentionally lost. As demonstrated in the table above, that the **verbal sentence** "**فالتقطه آل فرعون**" emphasizes **the action** of the Prophet Moses being picked up from the river by the household of *Fir'aun,* as it is indicated by the verb **التقطه** at the very beginning of the sentence. The focus is clearly on **the action** rather than on who performed it. Therefore, the verbal sentence was translated into English as "**The household of *Fir'aun* (Pharaoh) picked him up**" which is a nominal sentence. Despite conveying the general intended meaning of the verse, the translation shifted its original emphasis from the

action to its performer by giving it the priority. The translators could have placed emphasis on the action rather than on the performer by using the passive form as follows "**He was picked up by the household of *Fir'aun***," and Allah knows best.

### 3.1.1.4. Analysis of verse 37 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ |
| **The English Target Text** | Musa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, *the Zalimun* (wrong-doers, polytheists and disbelievers in the Oneness of Allah) will not be successful". |
| **The Arabic brief tafsir of Ibn Kathir** | فقال موسى، عليه السلام، مجيبا لهم: (ربي أعلم بمن جاء بالهدى من عنده) يعني: مني ومنكم، وسيفصل بيني وبينكم. ولهذا قال: (ومن تكون له عاقبة الدار) أي: النصرة والظفر والتأييد، (إنه لا يفلح الظالمون) أي: المشركون بالله. |
| **The English version of brief tafsir of Ibn Kathir** | Musa said in response to them: ***"My Lord knows best him who came with guidance from Him,"*** meaning, 'of me and you, and He will decide between me and you.' So he said: ***"and whose will be the happy end in the Hereafter."*** meaning, who will be supported and will prevail. ***"Verily, the wrongdoers will not be successful."*** refers to the idolators who associate others in worship with Allah. |

**Table 08: Verse 4/12 which Illustrates the Word Order Problem.**

**Commentary:** In the verse mentioned earlier, the translators have maintained the general intended meaning of the verse raising a change in 'word order' which is compatible with the target language grammar. This rearrangement of words results in a **shift of focus**, where the verb phrase **"لا يفلح,"** which was foregrounded and emphasized in the Arabic ST became backgrounded given less emphasis in the English TT. Consequently, this resulted in **a shift in grammatical classification**, as the function of the verb phrase "**be successful**" was shifted to serve as an adjective describing the subject "***the Zalimun***" - "***الظالمون***".

Instead of saying 'إن الظالمون لا يفلحون' Allah SWT Has preceded the negation and associated it with the emphatic 'إنَّ' to confirm it. Abdul-Raof (2001) agreed that verses with such sensitive word order in Qur'an pose many problems when rendering them in the target language (p. 54). In Arabic, the single particle 'إنَّ' is followed with the negative particle (لا – not) to affirm the negation as seen in '**إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ**'. This construction strengthens the sentence meaning and makes it more emphatic and stronger. Despite the fact that the translation has retained the general meaning of the ST, it has failed to maintain the original word order and focus (stress) as emphasized in the ST leading to semantic loss in the target language. And Allah knows best.

### 3.1.2. Lexical analysis

The researchers have selected the following verses to be compared and analyzed, taking **equivalence**, **polysemy**, **homonymy**, and **synonymy** problems into account:

#### 3.1.2.1. Analysis of verse 32 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ |
| **The English Target Text** | "Put your hand in your bosom, it will come forth white without disease, and draw your hand close to your side to be free from fear (that which your suffered from the snake, and also that your hand will return to its original state). These are two *Burhan* (signs, miracles, evidences, proofs) from your Lord to *Fir'aun* (pharaoh) and his chiefs. Verily, they are the people who are *Fasiqun* (rebellious, disobedient to Allah)." |
| **The Arabic brief tafsir of Ibn Kathir** | أي: إذا أدخلت يدك في جيب درعك ثم أخرجتها فإنها تخرج تتلألأ كأنها قطعة قمر في لمعان البرق؛ ولهذا قال (من غير سوء) أي: **من غير برص ...**دليلان قاطعان واضحان على قدرة الفاعل المختار، وصحة نبوة من جرى هذا الخارق على يديه ; ولهذا قال: (إلى فرعون وملئه) أي: وقومه من الرؤساء والكبراء والأتباع، ... |

| | |
|---|---|
| **The English version of brief tafsir of Ibn Kathir** | meaning, 'when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allah said: (without a disease) i.e., **with no trace of leukoderma**… These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allah said: ***"to Firawn and his chiefs."*** meaning his leaders and prominent followers… |

**Table 09: Verse 5/12 which Illustrates the Polysemic Problem.**

**Commentary:** The term **'سوء'** in Arabic, a polysemic word, holds various meanings depending on its context of usage. In English, it mainly conveys the notion of something which is undesirable or bad, stemming from the concept of **badness** in contrast to **goodness**. It encompasses all that is negative and combines into the disadvantages without measurement. It covers terms like عيب(flow), نقص (deficiency), قبح (ugliness), فساد (corruption), andسوء (evil), among others. This term was translated in English as **'a disease'** as it is highlighted in the above stated verse. By referencing exegesis books, the translators opted for this particular choice and succeeded in capturing the suitable counterpart of this term. It is noteworthy to mention that Prophet Moses has got a deep brown skin, and after Allah Has ordered him in 'the mountain adjoining the valley': **"Put your hand in your bosom, it will come forth white",** then his hand became shining white as if it were a piece of the moon or a flash of lightning, as it is demonstrated in Ibn Kathir's interpretation. This was a miracle from Allah and served as a proof to *Fir'aun* and his chiefs of his true prophethood. Despite Moses's dark skin, his hand turned white and shining.

However, someone may deviate from the exact meaning of this verse and suspects that Moses's hand became white due to illness or a disease, as dark skin turning white is often associated with conditions of leukoderma. Therefore, Allah (SWT) added the expression **" من غير سوء"** translated as **"without disease"** to dispel any confusion. In Arabic, such expressions are used when a given context may suggest to the listener a contradictory meaning to the

intended one, which is a rhetorical device known as **'الإحتراز' – '*Al-Ihtiraz*.'** In Qur'an translation, this device cannot be fully conveyed as it is impossible to be replicated in the target language since it is a concept specific to Arabic rhetoric.

The translators have successfully chosen the suitable counterpart for the word '**سوء**' as **'disease'**, considering the **historical context** of the verse. However, the literal translation of the expression **"من غير"** as **'without'** does not fully convey the same nuanced meaning and effect as it was expressed in the ST, where the rhetorical device ***'Al-Ihtiraz'*** was used to dispel ambiguity. The translators could have rather used expressions such as **'but not a disease'** or **'which is not a disease'** to retain both the intended meaning and its effect as conveyed in Arabic. Despite the translators' success in selecting the suitable term for the polysemic word **'سوء'**, they failed to maintain the excellent effect as given in the ST by ***'Al-Ihtiraz'*** device into English. And Allah knows best.

### 3.1.2.2 Analysis of verse 32 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ |
| **The English Target Text** | Verily, they are the people who are Fasiqun (rebellious, disobedient to Allah) |
| **The Arabic brief tafsir of Ibn Kathir** | (إنهم كانوا قوما فاسقين) أي: خارجين عن طاعة الله، مخالفين لدين الله، [والله أعلم]. |
| **The English version of brief tafsir of Ibn Kathir** | ***"Verily, they are the people who are rebellious."*** means, who are disobedient towards Allah and who go against His commands and His religion. |

**Table 10: Verse 6/12 which Illustrates the Lack of Equivalence Problem.**

**Commentary**: The lack of equivalence for Islamic terms is one of the **lexical problems** that pose challenges in Qur'anic translation. In the above-mentioned verse the word **'فاسقين'** was transliterated as **'*Fasiqun*'** followed with a footnote, indicating that this term lacks a direct

equivalent in the target language because it is a cultural bound term and frequently used in Qur'anic and in religious contexts. Since the word's meaning is difficult to comprehend, the translators footnoted **'rebellious, disobedient to Allah'** to further explicate its meaning and to insure its intelligibility for the target readers. Considering the depth of Islamic and Muslim culture association with such terms, the translators employed definition procedure to bridge potential cultural gaps. In Arabic, the equivalent of **disobedience** is "العصيان" which is a broad term which leads to disbelief "الكفر", where there are different degrees of **disobedience** in Islam, among them **"الفسق"** which carries a distinct meaning from "الفجور" and "الشرك". Despite the translators' efforts to align the word's meaning with the target readers' **culture**, it remains impossible to fully convey its function as in the ST due to the nuances of Islamic culture. And Allah knows best.

### 3.1.2.3. Analysis of verse 39 from Surah Al Qasas

| | |
|---|---|
| **The Arabic Source Text** | ﴿وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ﴾ |
| **The English Target Text** | And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us. |
| **The Arabic brief tafsir of Ibn Kathir** | وقوله: (واستكبر هو وجنوده في الأرض بغير الحق وظنوا أنهم إلينا لا يرجعون) أي: طغوا وتجبروا، وأكثروا في الأرض الفساد، واعتقدوا أنه لا معاد ولا قيامة، فصب عليهم ربك سوط عذاب. إن ربك لبالمرصاد) [الفجر: 13، 14] |
| **The English version of brief tafsir of Ibn Kathir** | ***"And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us."*** means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection. ***"So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them)."*** (89 :13-14) |

**Table 11: Verse 7/12 which Illustrates the Synonymy Problem.**

**Commentary:** Unlike English, Arabic vocabulary is rich with synonyms, allowing different Arabic words with similar meaning to be used interchangeably in the same or different

contexts. However, selecting the appropriate counterpart in the target language is context dependent. In Surah Al Qasas, the two terms, "بغى" mentioned in verse 76 and "استكبر" mentioned in the verse mentioned above, carry nuanced meanings that are significant for the understanding of the whole verses. Allah SWT narrates about Qarun and described him as a wealthy man who displayed arrogance due to his wealth, as was mentioned in verse 76:

**(۞ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ)**

The verse says, ***"And We gave him of the treasures,"*** meaning, of wealth; ***"that of which the keys would have been a burden to a body of strong men."*** Groups of strong men would not have been able to carry them because they were so many. As Shahr Ibn-Hawshab said: "Qarun added a hand-span's length to his garments, arrogance and exaltation over his people", as the verse was interpreted by Ibn Kathir.

Therefore, the word "بغى " signifies Qarun's arrogance and excessive pride and disrespect for others due to his wealth. Similarly, when describing Fir'aun and his armies, Allah SWT said:

**" واستكبر هو وجنوده في الأرض بغير الحق"**

And he used the term "استكبر " to indicate their arrogance as oppressors who spread much mischief and corruption in the land, as was explicated by Ibn Kathir. The word "استكبر " was translated into English as **'were arrogant'**, similarly to the word "بغى " which was rendered as **'behaved arrogantly,'** where it means "having excessive pride in oneself, often with contempt or disrespect for others". The translation fails to convey the semantic variation between the near-synonyms "استكبر" and "بغى," where the word "بغى" implies "arrogance with contempt for others," while "استكبر" conveys the meaning of "prideful disobedient and oppression." The semantic nuance between the near-synonyms underscores the challenge of accurately translating them into English due to the unique nature of the Quranic discourse and its depth. And Allah knows best.

### 3.1.2.4. Analysis of verse 34 from Surah Al Qasas

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|---|---|
| **The Arabic Source Text** | ﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾ |
| **The English Target Text** | "And my brother Harun (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me." |
| **The Arabic brief tafsir of Ibn Kathir** | (وأخي هارون هو أفصح مني لسانا)، وذلك أن موسى، عليه السلام، كان في لسانه لثغة، بسبب ما كان تناول تلك الجمرة، حين خير بينها وبين التمرة أو الدرة، فأخذ الجمرة فوضعها على لسانه، فحصل فيه شدة في التعبير ; ولهذا قال: (واحلل عقدة من لساني يفقهوا قولي واجعل لي وزيرا من أهلي هارون أخي اشدد به أزري وأشركه في أمري) [طه: 27 - 32] |
| **The English version of brief tafsir of Ibn Kathir** | ***"And my brother Harun – he is more eloquent in speech than me,"*** Musa, peace be upon him, had a speech defect, because when he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly. Musa said: ***"And loose the knot (the defect) from my tongue. That they understand my speech…"*** (20:27-32) |

**Table 12: Verse 8/12 which Illustrates the Homonymy Problem.**

**Commentary:** In Arabic, a homonym is known as **"المشترك اللفظي" – "Al-Musytarak Al-Lafziy"**, referring to a set of same words that share both pronunciation and form of writing but with different meanings. In the instance highlighted in the verse provided, the word **"أفصحُ" – "Afsahu"** occurs in the measure **'أفعلُ'** and signifies a comparative adjective. It represents a **partial homonym** with multiple meanings in Arabic, conveying the idea of "someone **speaking** more **fluently** and **clearly** than another individual." For example, when saying:

"فلانٌ **أفصحُ** مني لساناً" من **الفصاحة، الإظهار و الوضوح** أي أن فلاناً أَطْلَقَ اللسان عني وأكثر مني إيضاحا وبيانا في نطقه.

Meaning that someone speaks more clearly than I do. This usage praises someone's clarity in speech or fluent pronunciation. Taking another example where the word **"أفصحَ –Afsaha"** of the measure **"أفعلَ"** serves as superlative adjective. In this context, it conveys the meaning that "someone is regarded as one of **the most eloquent** people in **speech**," which is entirely distinct from the previous example. For instance, when we saying:

"فلانٌ **أفصحَ** الناس لغة" من **الفصحى** يفهم منها أنه أحسنهم لغة و بلاغة.

Meaning that he is the best among them is language and eloquence.

The examples demonstrate how the words **"أفصحُ" – "Afsahu"** and **"أفصحَ –Afsaha"** are partial homonyms or near homonyms, where their identity is within **a single** medium, classifying them as **homographs**. Thus, these words are identical in spelling but differ both in their sound-form and meaning. This distinction is crucial in understanding the flexibility and complexity of Arabic language, particularly in how similar forms can convey differences in context.

Back to the verse, Allah (SWT) said: "**وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا**." In his interpretation, Ibn Kathir has indicated that "Musa, peace be upon him, had a speech defect, because when he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly." Therefore, Musa said: ***"And loose the knot (the defect) from my tongue. That they understand my speech…"***

The word **"أفصحُ,"** derived from **"الفصاحة,"** refers to fluency in pronunciation. Harun was fluent, unlike Moses, whose speech was impaired, as emphasized by the term **"لسانا,"** indicating 'tongue,' highlighting the physical aspect of his speech difficulties. Considering **the historical aspect**, the translation **"more eloquent in speech"** does not fully capture the precise meaning of the comparative adjective **"أفصحُ."** Instead, the translators could opt for

**"more fluent in speech"** or **"clearer in pronunciation."** This revision acknowledges the specific implication of fluency and clarity that are intrinsic to the term **"أفصحُ,"** aligning translation more closely with its original Arabic context. And Allah knows best

### 3.1.3. Semantic analysis

The researchers pointed out the following verses to be compared and analyzed, taking **ellipsis**, **metaphor**, and **metonymy** problems into account:

#### 3.1.3.1. Analysis of verse 13 from Surah Al Qasas

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|---|---|
| **The Arabic Source Text** | ﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ |
| **The English Target Text** | So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not. |
| **The Arabic brief tafsir of Ibn Kathir** | وقوله: (ولكن أكثرهم لا يعلمون) أي: حكم الله في أفعاله وعواقبها المحمودة، التي هو المحمود عليها في الدنيا والآخرة، فربما يقع الأمر كريها إلى النفوس، وعاقبته محمودة في نفس الأمر، كما قال تعالى: (وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم) [البقرة: 216] وقال تعالى: (فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا) [النساء:19]. |
| **The English version of brief tafsir of Ibn Kathir** | ***But most of them know not."*** means, they do not know the wisdom of Allah in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences are good, as Allah says: ***"and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you"*** (2:216). ***"it may be that you dislike a thing and Allah brings through it a great deal of good"*** (4:19). |

**Table 13: Verse 9/12 which Illustrates the Ellipsis Problem.**

**Commentary:** Ellipsis, in Qur'anic texts, refers to the omission of constituent elements in specific verses, to intensify and beautify meaning. In the provided verse, the transitive verb **' لا يعلمون'** lacks an object; however, it was ellipted for a deeper meaning. By referencing Ibn Kathir's interpretation, the word **'لا يعلمون'** in this verse signifies their lack of knowledge

regarding Allah's wisdom in his actions. From a rhetorical-semantic perspective, in this verse, the ellipted object emphasizes the divine compassion, and how Allah fulfilled His promise to Moses's mother, returning him safely from Fira'un, as a Messenger. The omission of the object in this verse suggests intentional ellipsis. This indicates that many of polytheists do not know that **Allah's promise is true**, as they lack understanding of His wisdom and the positive outcomes of His plans, for which He deserves praise in this world and the Hereafter. For a target reader, it is quite difficult to understand the ellipted word depending solely on the linguistic context of the verses. Therefore, adding a footnote becomes necessary to eliminate any ambiguity for the target audience. And Allah knows best.

### 3.1.3.2. Analysis of verse 10 from Surah Al Qasas

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|---|---|
| **The Arabic Source Text** | ﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ﴾ |
| **The English Target Text** | And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e., the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. |
| **The Arabic brief tafsir of Ibn Kathir** | (إن كادت لتبدي به) أي: إن كادت من شدة وجدها وحزنها وأسفها لتظهر أنه ذهب لها ولد، وتخبر بحالها، لولا أن الله ثبتها وصبرها، قال الله تعالى: (لولا أن ربطنا على قلبها لتكون من المؤمنين) |
| **The English version of brief tafsir of Ibn Kathir** | ***"She was very near to disclose his (case),"*** means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allah had not given her strength and patience. Allah says: ***"had We not strengthened her heart, so that she might remain as one of the believers*** |

**Table 14: Verse 10/12 which Illustrates the Metaphor Problem.**

**Commentary:** Metaphors in Qur'an are marked by their depth, complexity and richness, posing quandaries in accurately translating them into English, which may affect the nuanced meaning of the original text. The metaphorical expression in the provided verse

**'لولا أن ربطنا على قلبها'**

demonstrates a **'concrete to abstract shifting metaphor.'** It illustrates a physical action, which is **' الربط–binding'**, which is extended into an abstract concept that is

**'الربط على قلب أم موسى'**

binding on the heart of Moses's mother. It implies granting her patience and strength, which are abstract concepts. It was translated into English as **'had We not strengthened her heart,'** as the translators captured the intended meaning of the metaphorical expression, overlooking the ST rhetoric. Furthermore, their failure to accurately render the conditional sentence:

**'إن كادت لتبدي به لولا ان ربطنا على قلبها'**

The conditional clause **'لولا أن ربطنا على قلبها'** indicates a preceding action. It means that **if** Allah (SWT) had not strengthened Moses's mother's heart and grant her patience, she **would** have revealed to people that the child picked up by Fira'un household was indeed her son. The translators have used **'had + subject + verb,'** instead of **'if'** in third conditional sentence, as follows: "She was very near to disclose her case, **had We not** strengthened her heart". Additionally, the model verb **'would'** is missing as it is used to indicate the result or consequence of the conditional clause. Subsequently, the English translation was unable to convey the vivid imagery, the precision in describing the figurative expression, and the conditional sentence. All these are essential in conveying the intended meaning of the verse. Alternatively, to avoid semantic loss, the translators could have rather rendered the verse as: 'She **would** have disclosed her situation, **(if)** We had not strengthened her heart (with patience).' And Allah knows best.

### 3.1.3.3. Analysis of verse 13 from Surah Al Qasas

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|---|---|
| **The Arabic Source Text** | ﴿فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا **يَعْلَمُونَ**﴾ |
| **The English Target Text** | So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not. |
| **The Arabic brief tafsir of Ibn Kathir** | ولهذا قال تعالى: (فرددناه إلى أمه كي تقر عينها) أي: به، (ولا تحزن) أي: عليه: (ولتعلم أن وعد الله حق) أي: فيما وعدها من رده إليها، وجعله من المرسلين. فحينئذ تحققت برده إليها أنه كائن منه رسول من المرسلين، فعاملته في تربيته ما ينبغي له طبعا وشرعا. |
| **The English version of brief tafsir of Ibn Kathir** | Allah said: ***"So We restored him to his mother, that her eye might be comforted,"*** means, by him, ***"and that she might not grieve,"*** means, for him. ***"and that she might know that the promise of Allah is true."*** meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child ***"with kindness"*** and as a Messenger ***"with respect"***. |

**Table 15: Verse 11/12 which Illustrates the Metonymy Problem.**

**Commentary:** In Arabic, "كناية" – *Al-Kenayah* or Metonymy refers to a figure of speech that conveys a certain meaning by using an expression, which is indirectly related to the concept being described or referred to. However, it remains acceptable **to intend its true meaning**. This differentiation clarifies the distinction of metonymy from metaphor: in metonymy, the original meaning can be intended without explicitly stating it; whereas in metaphor, the original meaning is often obscured or transformed by a figurative expression whose **true meaning cannot be intended**. And this is the case in the verse we analyzed earlier.

In the aforementioned verse, Allah SWT uses the metonymical expression **" فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ"** to convey the meaning that Moses's mother would find joy upon seeing her lost son. After she had placed him in the river out of fear of his safety from Fira'un, Allah SWT returned him back to her. This expression represents a metonymy of attribution, known in Arabic as "الكناية عن نسبة." In this type of metonymy, the quality and the described

object have to be mentioned while the attribution has to be entirely omitted. The described 'الموصوف' here is represented by Moses's mother **"أمِّهِ"** and the quality 'الصفة' is signified by the attribute of **"تَقَرَّ,"** however, it is not used in this context to refer directly to the described herself who is Moses's mother. Instead, it is used to link the aforementioned attribute (القَرَّ) to her eye because when it becomes cold, it signifies **happiness**. Otherwise, the expression **' كي تقر عينها ولا تحزن'** was translated into English as **"So did We restore him to his mother, that she might be delighted, and that she might not grieve."** The selection of this indirect expression over a direct statement in Arabic was intentional; however, stating it directly in English as **'that she might be delighted'** is less impactful on the soul compared to the original ST. Using 'might' implies probability, while the meaning here is certain as Allah's promise is true. Considering the Arab culture, "قرة العين" is a metonymy derived from its opposite "سخونة العين," because this later was used to convey grief and sorrow among ancient Arabs. They used to say expressions like "أسخن الله عين فلان" "May Allah warm his eye," supplicating for harm to someone. And to express joy, happiness, and delight, they used its opposite "قرة العين," which means a "comfort to the eye." Although the translators have succeeded in conveying the general intended meaning of the verse, they have failed in evoking the profound effect of the metaphorical expression within its **cultural context**. And Allah knows best.

### 3.1.3.4. Analysis of verse 35 from Surah Al Qasas

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|---|---|
| **The Arabic Source Text** | ﴿قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ﴾ |
| **The English Target Text** | Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors." |
| **The Arabic brief tafsir of Ibn** | فلما سأل ذلك قال الله تعالى: (سنشد عضدك بأخيك) أي: سنقوي أمرك، ونعز جانبك بأخيك، الذي سألت له أن يكون نبيا معك. كما قال في الآية الأخرى: (قد أوتيت سؤلك يا موسى) [طه: 36] |

| | |
|---|---|
| **Kathir** | |
| **The English version of brief tafsir of Ibn Kathir** | When Musa asked for this, Allah said to him: ***"We will strengthen your arm through your brother,"*** meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Ayat; ***"You are granted your request, O Musa!"*** (20:36) |

**Table 16: Verse 12/12 which Illustrates the Metonymy Problem.**

**Commentary**: Metonymy is a prominent rhetorical device in Qur'an. It enhances the textual richness of Qur'an and provides a deeper understanding of its verses. Hence, it poses a significant challenge in Qur'an translation. The expression **'سنشد عضدك بأخيك'** taken from the earlier mentioned verse, is a metonymy of attribution "كناية عن نسبة", in which Moses presents the described 'الموصوف,' where the particle **'ك'** refers to Moses himself, and the quality 'الصفة' is indicated by the attribute of 'سنشد.' Thus, in this context it is used to associate the attribute (الشد) with Moses's humerus (part of his body) because when it becomes strong, it signifies **his power**. It portrays a profound message about the concept of support, emphasizing the notion of reinforcing one's strength through the assistance of a close ally **"his brother Harun".** This metonymy is taken from the Arabs saying "فلان شد فلان على عضد." The metonymical expression **'سنشد عضدك بأخيك'** was translated into English as **'We will strengthen your arm through your brother.'** However, this literal rendition fails to capture the intended meaning, aesthetic expression, and the metonymical significance of the expression. Metaphorical language is an effective device to convey complex ideas in a simple yet powerful manner, highlighting the importance of considering deeper interpretation in translation. And Allah knows best.

## 3.2. Interpretation of the findings

The current study has attempted to analyze the translation of twelve verses from Surah Al-Qasas by Khan and Al-Hilali. Through a comparative analysis, the study has aimed

to investigate the linguistic challenges inherent in the ST, and has evaluated how effectively the TT conveys the verses' intended meaning. The investigation has encompassed syntactic, lexical, and semantic levels, and has considered the effect of both the historical and cultural aspects in translation. The researchers have adopted Skopos theory of translation as a theoretical framework to guide the research process and interpretation of the findings. Due to the unique features of the Arabic language, the results have revealed several discrepancies between the ST and TT in terms of syntax, lexis and semantics, posing significant linguistic challenges in the translation of the Holy Qur'an and leading to both partial and complete semantic losses in the TT.

Firstly, at the syntactic level, the past tense in Arabic typically serves to indicate definite future events related to the Hereafter, one of the unique Qur'anic features which is impossible to be fully captured in English translations. In similar cases, translators usually convert the past tense into the future tense using **'shall'** or **'will'** auxiliaries, to convey the Qur'anic text's general intended meaning. Additionally, verbal constructions in Arabic are usually transformed into nominal structures, shifting the focus from the action to its performer, affecting the intended meaning of the ST and contributing to semantic loss in the TT. According to Skopos theory, these translation choices are made for the sake of producing a clear communicative translation to the target readers, as elucidated by Nord (2014) that every translational action is determined by its purpose or skopos (p. 90).

Secondly, at the lexical level, the lack of equivalence for Islamic terms occurred as a significant challenge in Qur'an translation. For instance, the cultural bound term **"*Fasiqun*"** was transliterated alongside with a footnote extending its meaning (disobedient to Allah, rebellious) since it lacks a direct counterpart in the target language. However, this rendition conveys a broader meaning to the specific term, resulting in a complete semantic loss of the exact confined meaning of the term **"*Fasiqun*".** Besides, polysemy poses some inevitable predicaments for translators, as one word can have multiple counterparts in Arabic as well as

in English. Such as the word "سوء" which was translated appropriately within its context into English as "disease," considering the historical aspect of the verse. Although the translators have succussed in choosing a suitable translation for the term "سوء," they have failed to render the same rhetorical effect of **"الإحتراز" "*Al-Ihtiraz*,"** an Arabic peculiarity used to dispel potential ambiguity, resulting in partial semantic loss. Initially, the researchers avoided criticizing this rendition because the translators had successfully chosen an equivalent word to the term "سوء." However, they later discovered that the rhetorical effect had not been preserved, because it was challenging for the translators to convey both the general meaning and maintain the rhetorical effect of the verse, so they had to prioritize one over the other. In this case, the translators adhered to the 'skopos rule' and 'coherence rule' but overlooked the fidelity rule, which emphasizes the importance of maintaining the original text's features, including its rhetorical devices and stylistic elements.

Furthermore, the richness of Arabic vocabulary often results in mistranslation and failures to convey the semantic variations of Arabic synonyms. The near-synonyms "بغى" and "استكبر" have nuanced meanings that their English rendition could not fully convey, resulting into semantic loss. This falls into contradiction with Skopos theory's suggestion of providing an approximate translation for words that lack direct equivalents or those with nuanced meanings. They need, therefore, further explanation with footnotes to clarify any ambiguities and achieve the intended function depending on the target readers' needs.

In addition, homonymy also complicates Qur'anic translation, as two Arabic words similar in form can have completely distinct meanings. For example, the word "أفصحُ" derived from "الفصاحة" was inappropriately rendered as "eloquent" which emphasizes the meaning of "أفصحَ" derived from "الفصحى" which has a completely distinct meaning, yet they are similar in form. This is due to the overlooking of the historical context of the verse, which led to inaccurate translation. This contradicts Skopos theory, which goes beyond a mere linguistic understanding of the ST to a more comprehensive understanding to its meanings in its

context, and emphasizes the importance of considering the text's historical context for accurate interpretations. These issues highlight the complexities and challenges inherent in translating Qur'an from Arabic to English, especially when striving to maintain the original text's meaning and nuances.

Finally, at the semantic level, the Arabic language's distinctive features give rise to considerable linguistic challenges in Qur'an translation. Ellipsis is often used in Qur'an for aesthetic purposes; yet omitting some essential parts of a sentence would confuse the reader. This necessitates that the translators sometimes include the omitted words in footnotes or brackets to clarify meaning. These translation decisions align with Skopos theory which asserts that the translation's primary goal is to fulfill the specific communicative intent for which it was initiated. Therefore, the translation should be adapted to meet the target audience's needs, ensuring effectiveness and appropriateness in the new context. Moreover, Arabic rhetorical devices serve to beautify meaning including metaphors and metonymy, which are deeply rooted into the Arabic and Islamic cultures. In most cases, their literal rendition in English causes in partial or complete losses of the intended meaning, as they are used in the ST to serve a specific function and effect.

For example, the literal translation of the metonymical expression "عضدك بأخيك سنشد" as "we will strengthen your arm through your brother," does not maintain the expression's rhetorical effect and does not preserve its beautiful essence as in the ST, though it conveys its literal meaning. Thus, conveying the intended meaning of such rhetorical expressions makes the translation more faithful to the original text. For example, in the expression "كي تقر عينها," the translators opted for conveying its intended meaning rendering it as "that she might be delighted," making it accessible to the target culture and clearer to the target readers. Such decisions align with Skopos aim which suggests conveying the text's intended skopos or purpose that meets the target culture, as asserted by Nord (2014), "Translational action is not only a linguistic but also a cultural transfer" (p. 3).

In line with the first hypothesis proposed, the translation of Qur'an into English presents numerous challenges rooted in the linguistic complexities of the Arabic language. The linguistic features of Arabic —including tense, word order, polysemy, lack of equivalence for Islamic terms, synonymy, homonymy, ellipsis, metaphor, and metonymy— manifest as quandaries for Qur'an translators. These complexities lead to semantic loss, as the richness of Arabic vocabulary, syntax, and semantics contains nuances which are difficult to be fully captured in English, supporting the second hypothesis. Furthermore, the adequacy of translation is significantly influenced by the historical context and the cultural aspects, as suggested by the third hypothesis, which is also confirmed.

## 3.3. Implications of the study

The significance of the study at hands lies in its practical application, as the study findings could benefit researchers working on the field of translation. Hence, it serves as a valuable resource for those studying Qur'an translation, offering perspectives on translation theories through a comprehensive review of literature, methodology, analysis and results. Furthermore, the study provides new insights into the field by its analysis of Khan and Al-Hilali's translation of Surah Al-Qasas, which was not the main focus of previous examinations. While previous research has primarily focused on the word level, this analysis delves into the linguistic challenges that result in semantic loss, encompassing syntactic, lexical, and semantic aspects beyond the word level. It also investigates the contribution of cultural and historical aspects in Qur'an translation, and how these aspects impact translation accuracy. Finally, this dissertation serves as an example for further exploration into the complexities of Qur'an translation, encouraging researchers to delve into the profound meanings of Qur'an.

## 3.4. Limitations of the study

Certainly, this research has been to some extent successfully conducted, with the researchers achieving their intended objectives. However, it is crucial to acknowledge the constraints and limitations they encountered. Due to the time and thesis length constraints, the investigation has focused only on linguistic complexities which contribute to semantic loss in Qur'an translation, to ensure adherence to the deadline and page limit. Hence, it has prioritized the syntactic, lexical, and semantic aspects, while other relevant linguistic areas such as phonological, morphological, and stylistic aspects alongside others that may contribute to semantic loss in Qur'an translation could not be examined. Thus, the depth of analysis for each selected aspect was limited, affecting the ability to provide an exhaustive examination of all the linguistic quandaries of translation.

Additionally, in Surah Al-Qasas, certain Qur'anic verses pose multiple challenges within a single verse, necessitating the consideration of all the issues at hand rather than focusing only on one aspect. This work has highlighted the impact of considering the cultural norms of the target readers and the historical context of the verses in translation. However, its primary emphasis on the linguistic quandaries has led to a less comprehensive exploration of these important factors.

Furthermore, among the challenges encountered by the researchers was the selection of twelve verses containing linguistic complexities from Surah Al-Qasas, with 88 verses in total. The researchers would have preferred to analyze additional verses as the other verses contain distinct linguistic complexities as well.

### 3.5. Further suggestions

The aforementioned limitations highlight the need for further research, encompassing a broader range of Surahs, additional linguistic aspects, and a more extensive analysis of various translations by other translators, to fully understand the complexities and semantic loss in the field. This is important for extending the scope of research to encompass other

surahs would provide more valuable insights about linguistic challenges across the different chapters of the Holy Qur'an. Furthermore, avenues for future research could investigate additional linguistic aspects, such as phonological, morphological, and stylistic aspects that contribute to semantic loss. Building upon the results of the current study, future studies could focus on the impact of considering the historical context and cultural norms in Qur'anic translations. Both of them play a significant role in understanding the original meaning and nuances of Qur'anic texts, thereby influencing the accuracy and fidelity of translation. Furthermore, future research could explore how factors such as the cultural background and training of the translators, the circumstances of the revelation of Qur'anic verses, and the evolution of Arabic lexicon over time influence the process and the quality of religious translations. Finally, research is needed to explore how to uncover linguistic challenges in Qur'an translation to produce an adequate translation that provides the intended meaning of the Qur'anic texts.

## Conclusion

This chapter delved into a comprehensive analysis of twelve verses from Surah Al-Qasas. The examination has uncovered various complexities, including the syntactic, lexical, and semantic aspects. Additionally, it has compared the ST to the TT in order to identify any discrepancies, omissions, or additions in meaning. Moreover, this chapter addressed the interpretation of the findings and their significance through the lens of Skopos theory. It also included the implications of the study by expounding its significance into the field of translation. Finally, the chapter encompassed the limitations faced by the researchers, and it shed light on further research to be conducted in the future.

# GENERAL CONCLUSION

## General conclusion

This dissertation is an exploratory qualitative-oriented study, as it aimed to investigate semantic loss in the translation of Surah Al-Qasas by **Khan** & **Al-Hilali**. This was done through the assessment of specific linguistic challenges posed by the syntactic, lexical, and semantic nuances inherent in the Arabic language, which in their part contributed to this phenomenon. The analysis shed light on the effect of the consideration of the target readers' cultural background and the verses' historical context.

The dissertation has comprised of three chapters, beginning with a general introduction that provided a concise overview of the topic under investigation, encompassing key elements such as the research problem, the research questions and hypotheses, and the objectives of the study. The first chapter entitled "Theoretical, Conceptual Frameworks and Literature Review," covered three main sections. The first section tackled the theoretical framework of the study epitomized in Skopos Theory. As for the second section, it provided a comprehensive conceptual foundation about Qur'an translation difficulties and semantic loss. The last section was devoted to the review of previous literature. The second chapter "Method and Procedures," detailed the research design, data collection and analysis procedures. And the final chapter "Analysis and Discussion of the Results, and Interpretation of the Findings", analyzed the selected verses, discussing the research results in the process. It also addressed the implications of the study, the encountered limitations, next to suggestions for future research.

The study adopted the qualitative method as it is best suited for this research because it allows for a detailed examination of Quranic verses, their interpretations, and their translations, which are all considered as textual data. Through a comparative analysis, the researchers examined the translation of twelve verses from Surah Al-Qasas. In order to investigate the linguistic challenges inherent in the ST, they have evaluated the extent to

which the TT conveys the verses' intended meaning. The present analysis extended the considerations of the verses' historical context and the target readers' cultural background impact in the translation accuracy, with special focus given to syntactic, lexical, and semantic discrepancies.

In accordance with the first hypothesis, indeed, the linguistic features of Arabic language arise as predicaments for Qur'an translators. The Arabic Syntactic, lexical, semantic complexities pose challenges in Qur'an translation, as they result semantic loss. supporting the second hypothesis. Additionally, the adequacy of translation is heavily influenced by the verses' historical context, and the target readers' cultural background, as proposed by the third hypothesis, which is also validated.

The present work's key findings reveal several discrepancies between the ST and TT in terms of syntax, lexis and semantics, namely tense, word order, polysemy, lack of equivalence for Islamic terms, synonymy, homonymy, ellipsis, metaphor, and metonymy. Due to them, the translators often face significant difficulties in preserving the nuanced meanings and rhetorical devices present in Qur'an, leading to both partial and complete semantic losses in the TT. As a result, many aspects of the original text's richness are lost in translation, stressing the need for consideration to cultural nuances, and the Qur'anic verses' historical contexts that affect the translation quality and fidelity.

The researchers in this study have done their best to address the linguistic difficulties that lead to semantic loss in Qur'an translation. Their efforts aim to improve the accuracy and quality of religious translation ensuring that the divine messages and guidance of Qur'an are as faithfully conveyed as possible to non-Arabic speaking populations. This is what we could have accomplished and whatever mistakes were made are from ourselves and Satan, and whatever right we have achieved is by the grace of Allah the Almighty. Therefore, more research is needed to provide a comprehensive reflection of Qur'an translation, continuing to

bridge the gap for non-Arabic speakers and enhancing their understanding of the Holy Qur’an.

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# APPENDICES

**Appendix 1: Surah Al-Qasas in Arabic**




طسٓمٓ (1)تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ (2)نَتۡلُواْ عَلَيۡكَ مِن نَّبَإِ مُوسَىٰ وَفِرۡعَوۡنَ بِٱلۡحَقِّ لِقَوۡمٖ يُؤۡمِنُونَ (3)إِنَّ فِرۡعَوۡنَ عَلَا فِي ٱلۡأَرۡضِ وَجَعَلَ أَهۡلَهَا شِيَعٗا يَسۡتَضۡعِفُ طَآئِفَةٗ مِّنۡهُمۡ يُذَبِّحُ أَبۡنَآءَهُمۡ وَيَسۡتَحۡيِۦ نِسَآءَهُمۡۚ إِنَّهُۥ كَانَ مِنَ ٱلۡمُفۡسِدِينَ (4)وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسۡتُضۡعِفُواْ فِي ٱلۡأَرۡضِ وَنَجۡعَلَهُمۡ أَئِمَّةٗ وَنَجۡعَلَهُمُ ٱلۡوَٰرِثِينَ (5)وَنُمَكِّنَ لَهُمۡ فِي ٱلۡأَرۡضِ وَنُرِيَ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنۡهُم مَّا كَانُواْ يَحۡذَرُونَ (6)وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ (7)فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا وَحَزَنًاۗ إِنَّ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُواْ خَٰطِـِٔينَ (8)وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ (9)وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ (10)وَقَالَتۡ لِأُخۡتِهِۦ قُصِّيهِۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ (11)۞وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ (12)فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ (13)وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ (14)وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ أَهۡلِهَا فَوَجَدَ فِيهَا رَجُلَيۡنِ يَقۡتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ عَدُوِّهِۦۖ فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي مِنۡ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيۡهِۖ قَالَ هَٰذَا مِنۡ عَمَلِ ٱلشَّيۡطَٰنِۖ إِنَّهُۥ عَدُوّٞ مُّضِلّٞ مُّبِينٞ (15)قَالَ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي فَٱغۡفِرۡ لِي فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ (16)قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ ظَهِيرٗا لِّلۡمُجۡرِمِينَ (17)فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ خَآئِفٗا يَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسۡتَنصَرَهُۥ بِٱلۡأَمۡسِ يَسۡتَصۡرِخُهُۥۖ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِيّٞ مُّبِينٞ (18)فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ (19)وَجَآءَ رَجُلٞ مِّنۡ أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ (20)فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ (21)وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ (22)وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ مَا خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ (23)فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ (24)فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ (25)قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ (26)قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ (27)قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ (28)۞فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارٗاۖ قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ (29)فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِيِٕ ٱلۡوَادِ ٱلۡأَيۡمَنِ فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ (30)وَأَنۡ أَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ إِنَّكَ مِنَ ٱلۡأٓمِنِينَ (31)ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ بُرۡهَٰنَانِ

مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ (32)قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ (33)وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ (34)قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ (35)فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ (36)وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ (37)وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ (38)وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (39)فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ (40)وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ (41)وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ (42)وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ (43)وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ (44)وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ (45)وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (46)وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ (47)فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَ لَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ (48)قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ (49)فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ (50)۞وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ (51)ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ (52)وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ (53)أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ (54)وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ (55)إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ (56)وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَ لَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (57)وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ (58)وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ (59)وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ (60)أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ (61)وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ (62)قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ (63)وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ (64)وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ (65)فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ (66)فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ (67)وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ (68)وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (69)وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (70)قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ (71)قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ (72)وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ (73)وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ (74)وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ (75)۞إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ (76)وَٱبْتَغِ فِيمَآ

ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْأٓخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِي ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ (77)قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِيٓ ۚ أَوَ لَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ (78)فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِي زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِيَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ (79)وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ (80)فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ (81)وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ (82)تِلْكَ ٱلدَّارُ ٱلْأٓخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ (83)مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ (84)إِنَّ ٱلَّذِي فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّيٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ (85)وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ (86)وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ (87)وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (88)

## Appendix 2: Translation of Surah Al-Qasas by Khan & Al-Hilali

Tâ-Sîn-Mîm (1) These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil). (2) We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ân, and in the Oneness of Allâh). (3) Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidûn(i.e. those who commit great sins and crimes, oppressors, tyrants). (4) And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, (5) And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. (6) And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi] (7) Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners. (8) And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).(9) And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. (10) And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. (11) And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?" (12) So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. (13) And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukm (Prophethood and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the Muhsinûn (i.e. good doers.) (14) And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy." (15) He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. (16) He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn (criminals, disbelievers, polytheists, sinners)!" (17) So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!" (18) Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."(19) And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape.

Truly, I am one of the good advisers to you." (20) So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!" (21) And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." ? (22) And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." (23) So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!" (24) Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)." (25) And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." (26) He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous." (27) He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say." (28) Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves." (29) So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily I am Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists)! (30) "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. (31) "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two Burhâns (signs, miracles, evidence, proofs) from your Lord to Fir‘aun (Pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh) (32) He said: "My Lord! I have killed a man among them, and I fear that they will kill me. (33) "And my brother Hârûn (Aaron) - he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me." (34) Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors." ( 35) Then when Mûsâ (Moses) came to them with Our Clear Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old." (36) Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) will not be successful." (37) Fir‘aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilâh (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars." (38) And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us. (39) So We seized him and

his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad صلى الله عليه وسلم) what was the end of the Zâlimûn [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses).[عليه السلام (40) And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. (41) And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented from receiving Allâh's Mercy or any good; despised or destroyed). (42) And indeed We gave Mûsâ (Moses) - after We had destroyed the generations of old -the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). (43) And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.(44) But We created generations [after generations i.e. after Mûsâ (Moses) عليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). (45) And you (O Muhammad صلى الله عليه وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad صلى الله عليه وسلم, and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsir At-Tabarî]. (46) And if (We had) not (sent you to the people of Makkah) - in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur'ân) and would have been among the believers." (47) But when the truth (i.e. Muhammad صلى الله عليه وسلم with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'an], each helping the other!" And they say: "Verily in both we are disbelievers." (48) Say (to them, O Muhammad صلى الله عليه وسلم): " Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'an], that I may follow it, if you are truthful." (49) But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists). (50) And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition). (51) Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur'ân). (52) And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farisî) (53) These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.(54) And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." (55) Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. (56) And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of

them know not. (57) And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors. (58) And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, oppressors and tyrants). (59) And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? (60) Is he whom We have promised an excellent promise (Paradise) - which he will find true - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)? (61) And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" (62) Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped." (63) And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided! (64) And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" (65) Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.(66) But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful. (67) And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified be Allâh, and exalted above all that they associate (as partners with Him). (68) And your Lord knows what their breasts conceal, and what they reveal. (69) And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. (70) Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you light? Will you not then hear?" (71) Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?" (72) It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) - and in order that you may be grateful. (73) And (remember) the Day when He (your Lord - Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"(74) And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them. (75) Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh). (76) "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been

good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)." (77) He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimûn (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account). (78) So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily he is the owner of a great fortune." (79) But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sâbirûn (the patient in following the truth)." (80) So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves. (81) And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. (82) That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious). (83) Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.(84) Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to Ma'âd (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." (85) And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers. (86) And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the Ayât (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم). (87) And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.(88)