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**RESEARCH ARTICLE**

## Morphosyntactic Problems Encountered in Translating some Selected Longest Qur'ānic Words into English: A New Linguistic Approach

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### ABSTRACT

The present research paper aims to study the morphosyntactic problems encountered by the translators of the meaning of the Holy Qur'an whilst rendering the Quranic longest words into English, specifically in the work of Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. Also, the study aims to identify the translation strategies adopted by the three translators in rendering the Quranic longest words into English. Also, the study intends to investigate how the three translators deal with syntactic and morphological, and semantic difficulties in their rendering of the Quranic longest words into English. Four examples of the longest Quranic words were purposefully selected to address the research questions. The study revealed that morphosyntactic problems occurred due to many factors such as lack of awareness of the Quranic longest words and their morphological segments and implications by three translators, which may lead to falling into the trap of inaccuracy. Finally, the study showed that literal translation poses problems on syntactic, semantic, and morphological levels.

### KEYWORDS

Morphosyntactic; longest Qur'ānic words; approach; problems; translating

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### 1. Introduction

Translation is an integrated process that aims at replacing a source text in a language (ST) with its equivalent target text (TT) in another. In this context, we can quote Catford (1965/1990), who defined translation as 'a substitution of a text of SL by the corresponding text of another TL.'. From a teleological perspective, translation is a process of communication; Translators perform the role of a mediator in the process of translation for good communication between the source language and the target language audiences. Moreover, the goal of translating is to convey the meaning of the original to the foreign reader or language receptor (Abdullah,2017, Levý,2012). Hence, translation is predominantly defined from the perspective of goals chased through translation.

The present study aims at investigating morphosyntactic problems encountered in translating the longest Qur'ānic words along with a comparative morphosyntactic analysis of three different types of Qur'an English translations by three translators of the meaning of the Holy Quran, namely: Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan and Mohamed Taj Al-Din Al-Hilali and Pickthall. with a morphological and syntactic expansion of the Holy Qur'ān. The chief objective of this study is to explore the exemplifications/aspects of morphosyntactic problems, which may lead to a semantic loss in the longest words in English translations of the Holy Qur'ān.

#### 1.2 The Problem of the Study

It is supposed that the translators of the Holy Quran encounter many morphosyntactic problems in rendering the meaning of the Holy Quran into English in general and the longest Quranic words in particular. These morphosyntactic problems are encompassed by comprehensively debating the (un)translatability of the Holy Qur'ān. Religious and translation studies scholars and translators agree that absolute renditions of the Holy Quran words morpho-syntactically are unable to be done because the Quran has its own morphosyntactic consistency and lexical representations that are relevant to conceptual or semantic representations. The

language competency of mankind is limited and varies from translator to translator. Therefore, there are certain morphosyntactic problems that are reported in the Qur'ānic translations and may lead to semantic losses which distort the meanings of the Holy Quran in English.

These morphosyntactic difficulties, challenges, and restrictions arise from different areas, such as dissimilarities among words of both Arabic and English Languages in expressing the same realities, as well as the problem of equivalence absence at words levels or lack of the equivalent of some Islamic terms. The language of the Holy Quran is assumed to be full of words. When rendering such words of the Quranic Arabic language into English, for example, are not conveying quite the same degree of such words to the receptor of the English language; yet, the task of achieving full knowledge of morphosyntactic ploy to give an adequate, accurate, and appropriate translation of the Holy Quranic text in general and longest Qur'ānic words in particular, and to achieve the rendition of Qur'ānic morpho syntactically; is not an easy job.

### **1.3 Research Objectives**

The study intends to achieve the following objectives:

1. To investigate morphosyntactic problems encountered by the translators of the Holy Quran, namely: Abdel Haleem, Khan and Hilali, and Pickthall, in rendering the longest Quranic words such as "wa la yubaddilannahum" وَلَيُبَدِّلَنَّهُمْ " into English.
2. To explore how these morphosyntactic problems can be managed from both theoretical and practical perspectives.
3. Identifying the English translation of three translators for the longest Quranic words may have comparatively the most morphosyntactic problems in its manifestations.
4. To examine the apt translation strategies adopted by the three translators for rendering the longest Quranic words into English.

### **1.4 Research Questions**

To meet the stated objectives, the following research questions were raised:

1. What are morphosyntactic problems encountered by the translators of the Holy Quran, namely: Abdel Haleem, Khan and Hilali, and Pickthall, in rendering the longest Quranic words into English?
2. How can these morphosyntactic problems be managed from both theoretical and practical perspectives?
3. Which English translation of three translators for the longest Quranic words may have comparatively the most morphosyntactic problems in its linguistic manifestations?
3. What are the apt translation strategies adopted by the three translators for rendering the Qur'anic longest Quranic words into English?

## **2. Review of the Related Literature**

### **2.1 The morpho-syntactic Concept of Word**

Morphology is the division of grammar and lexicology, which studies the structure of words by analyzing them segment by segment. Morphology is a comparatively unimportant part of English grammar because English words have almost few inflections. According to Oz (2014), "morphology is the study of the internal structure of words and the rules governing the formation of words in a language. Lieber (2009, p. 30) defines morphemes as "minimal units of meaning or grammatical function that are used to form words". Moreover, morphological knowledge is part of learners' grammatical knowledge that lets them know the internal structure of words and word-formation proceedings.

Morphology has to do with the composition of words, whilst syntax deals with the combination of words. Words are omnipresent. Consistently the term word is used to mean either lexemes or word forms. Lexemes are abstractions, whereas word-forms are the concrete "units which really happen" either in speech or writing (Bauer, 2003, p.9). Because lexemes are abstract, they need certain word forms to take in them in any particular co-text, and the lexeme then encloses all the word forms that discern that marked lexeme.

According to (Katamba, 1993, p.21), grammatical words by their descriptions are the morpho-syntactic attributes of the word in context. One of the properties of the word is a lexical item which is defined by Carstairs McCarthy, 2002, p.150) as a "linguistic item whose meaning is unpredictable and which therefore needs to be listed in . . . dictionaries."

Morphologically, words have three morphological characteristics, they comprise morphemes, and they are recognized by their "uninterruptability" and "internal integrity" (Plag 2003, p.5; Bauer 1983, p.5). Also, words are organized and formed on morpho-syntactic characteristics. Verbs must follow the syntactic formulas for verbs; prepositions must follow the syntactic formulas for

prepositions. According to Quirk (1968/1990, p.140), "knowing the meaning of a word is knowing how to use it." Meaning being able to know it or how to use it in context,

To sum up, words can be bifurcated in a spectrum of ways. Words themselves can be divided into parts or morphemes. They can also be classified formed on morphosyntactic characteristics, how and why they are utilized, where they are taken on and by whom, and whether they are modern or initiated within the language.

## **2.2 Previous studies**

There is no single English study exploring morphosyntactic problems encountered in translating the longest Qur'ānic Words into English, except an Arabic study conducted by Al-Kaisy, Mahdan Omer, entitled " the Longest Words in the Holy Quran: A Linguistic Study".The study revealed that the longest words (including conjunctions, pronouns, and letters that are pronounced and not written, which are written but not pronounced, and letters The saturation and the definition character) consist of eleven letters, plus one word consisting of twelve letters (with the conjunctive letter that precedes it), namely, the word "and the rabbinis". (Al-Kaisy,p.1)

To conclude, this research paper is among the first to explore the. morphosyntactic problems encountered in translating the longest Qur'ānic words into English. Translators and researchers are expected to reap great benefits; for example, firstly: the study may increase their comprehension of faithfully handling the longest Qur'ānic words whilst rendering the Holy Qur'ān into English. Secondly, the study may help the language receptors perceive the new linguistic approach as such morphosyntactic problems encountered in translating the longest Qur'ānic words into English and be careful about their meanings in the English language.

## **3. Methodology**

### **3.1 Research Design**

To achieve the supra objectives of the present study, the two researchers will analyze (4 examples) of selected ayahs (verses) containing the longest Qur'ānic words and examine these ayahs based on comparative morphosyntactic approaches. Furthermore, the two researchers identify the longest Qur'ānic words based on the definition of the commentaries of Tafsir Ibn Kathir (2010) and Tafsir Al-Jalalayn (1975/2010). Then, after selecting and reading these Quranic verses from three English translations of the meaning of the Holy Quran, namely: Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan, and Mohammed Taj Al-Din, Al-Hilali and Pickthall. Furthermore, the two researchers identify the overt (direct meaning) and covert (oblique meaning) of the longest Qur'ānic words and then spotlight them.

### **3.2 Sampling of the Study**

The current research aims at exploring morphosyntactic problems encountered by three translators, namely: Abdel-Haleem, Mohammed M.Pickhall, Muhammed M.Khan, and Mohammed Hilali, in translating the longest Qur'ānic words into English. The study also aims at exploring how the three translators deal with these morphosyntactic problems and constraints in their renderings. The study also intends to identify the translation strategies adopted by the three translators in rendering the longest Qur'ānic words into English. Purposive sampling was employed by the two researchers for this study, as it is deemed appropriate for the analytical descriptive qualitative method such as this study. (4 examples of the longest Qur'ānic words were purposefully extracted from Holy Quran). In that regard, the two researchers carefully selected the samples that show morphosyntactic problems aspects in the English translation of the longest Qur'ānic words by AbdelHaleem, Mohammed M.Pickhall, and Muhammed M.Khan and Mohammed Hilali.

### **3.3 The Data**

In the current study, the two researchers used descriptive qualitative content analysis to explore morphosyntactic problems encountered in translating the longest Qur'ānic words into English because of the problematic nature of the explored text (i.e., The Holy Quran). As suggested by Creswell (2007), qualitative research is carried out when the researcher investigates recognizing and appending a problematic issue and when quantitative paradigms and analyses do not seem accurate for morphosyntactic problems under study. Furthermore, the qualitative paradigm is more applicable than the quantitative paradigm; the former helps the researcher explicate to what extent the rendered the longest Qur'ānic words are adequate in particular contexts, either linguistic contexts or co-text. The qualitative paradigm also allows the two researchers to be involved in the research activity and regards him/her to be " the main measurement device "(Miles & Huberman,1994). Fittingly, two famous exegeses of the Holy Quran were selected. Moreover, the adequacy and appropriateness of English translations in the analysis process are based on the two following exegeses of the Holy Quran:

1. Tafiser Ibn Kathir by Ibn Kathir (2007)
2. Tafiser Al-Jalalayan by Al-Imam Jalal -ud-Din Al-Mahaly. Volume 2(2010).

#### 4. Findings and Discussion

##### 4.1 Example 1: " Qur'anic longest word" la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ

Source Surrah:النور An-Noor, The Light, Verse(ayah), 55

ST: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

**Transliteration:** Wa'adal laahul lazeena aamanoo minkum wa 'amilus saalihaati la yastakhlifan nahum fil ardi kamastakh lafal lazeena min qablihim wa la yumakkinanna lahum deenahumul lazir tadaa lahum .

##### Target Text:

- (1) **Abdelhaleem:** God has made a promise to those among you who believe and do good deeds: **He will make them successors** to the land, as He did those who came before them; He will empower the religion He has chosen for them;
- (2) **Khan and Al-Hilali:** Allāh has promised those who have believed among you and done righteous deeds **that He will surely grant them succession** [to authority] upon the earth just as He granted it to those before them
- (3) **Pickthall:** Allah hath promised such of you as believe and do good work that **He will surely make them succeed** (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them

##### 4.1.1 The Meaning of the Ayah:

This is a Promise from Allah, the Almighty to His Messenger (PBUH) that his' Ummah'(nation), He would make successors on earth; they would become the leaders and rulers of humankind, at those whose hands He would set the world to righteousness and to whom people would submit in obedience, and for whom Allah would exchange a safe security after fear; the matter that Allah had established for them may He be glorified and Exalted (Tafsir Ibn Kathir, vol.3, p.1437).

##### 4.1.2 Morphosyntactic Analysis of the longest Qur'ānic words la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ in the three English

The word (la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ) is one of the longest words in the Holy Quran which has a trilateral verb root is *khā lām fā* (خ ل ف). The word (la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ) is divided morphologically into four morphological parts:

##### 4.1.3 Morphosyntactic Analysis and I' rāb (عَرَاب) of the word (la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ)

la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ			
Pronoun	Emphasis	Verb	Emphasis
3rd person masculine plural object pronoun	Heavy emphatic suffix nūn نون التوكيد الثقيلة altawkid 1) -The pronoun hum هم in the Accusative case	-3rd person masculine singular (form X) imperfect verb - is in the indicative mood. -in the nominative case مرفوع marfū'	-emphatic prefix lām

##### 4.1.4 Translation Analysis of the word (la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ)

ST( longest Quranic words )	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ (سورة:النور:55)	He will make them successors  (The Light:55)	He will surely grant them succession [to authority] (The Light:55)	He will surely make them to succeed (the present rulers)  (The Light:55)

To approach the meaning of one of the longest Quranic words la yastakhlifan nahum لَيَسْتَخْلِفَنَّهُمْ ( Tafsir Al-Jalalayn and Tafsir Ibn Kahir)in the ayah, all the three translators used the communicative method which hits high degree of translational coincidences with the interpretation.

Type No. of Translation	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
T(1) <u>He will make them successors</u>				+		
T(2) <u>He will surely grant them succession</u> [to authority]				+		
T(3) <u>.He will surely make them to succeed (the present rulers</u>				+		

Moreover, to approach the meaning of *la yastakhlifan nahum* لَيَسْتَخْلِفَنَّهُمْ Abdel-Haleem used the literal translation strategy, whereas Khan and Hilali, as well as Pickthall, used the couplet translation strategy (a translation method that combines two procedures to deal with a single problem "literal translation + explanation"). Also, the two translators resorted to strong connotation in their renditions of the intended lexeme; therefore, their renditions are more accurate than Abdel-Haleem's rendition, which left the target reader to infer what the right is as it is done with Arabic speakers. Hence, his translations have weak connotations for the meaning of *la yastakhlifan nahum* لَيَسْتَخْلِفَنَّهُمْ seemed confusing to the receptor of the Holy Quran as well.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Literal translation			+
T(2) Translation {Couplet	+		
Tr(3) Translation {Couplet	+		

Moreover, contrary to the traditional word "God" which was used by Abdel-Haleem, Khan, and Hilali, as well as Pichhall, used the real name 'Allah' in this ayah, which may be appreciated by some and criticized by others in the English community. However, contextually, it is quite appropriate. Also, this may result in better comprehension if the receptor is familiar with the word "Allah", which has more divinity.

To conclude, the translator must be aware of and understand the phenomenon of the longest Quranic words in the Holy Quran to produce a better translation of the intended meanings of the ayahs for the target readers.

#### 4.2 Example 2: " Qur'anic longest word" wa la yubaddilannahum وَلَيَبَدِّلَنَّهُمْ

Source Surrah: النور: An-Noor, The Light, Verse (ayah), 55.

ST: وَلَيَبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمَّا يُعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Transliteration: wa la yubaddilannahum mim ba'di khawfihim amnaa; ya'budoonanee laayushrikoona bee shai'aa; wa man kafara ba'da zaalika fa ulaaa'ika humul faasiqoon

#### Target Text:

- (1) **Abdelhaleem:** He will grant them security to replace their fear
- (2) **Khan and Al-Hilali:** and He will surely give them in exchange a safe security after their fear.
- (3) **Pickthall:** and will give them in exchange safety after their fear.

**4.2.1 The Meaning of the Ayah:**

"and He will surely give them in exchange a safe security after their fear. Meaning, of the disbelievers; the promise it is which Allah has established and for them. He fulfilled, all the while praising them. Tafsir Ibn Kathir, vol.3,p.1437).

**4.2.2 Morphosyntactic Analysis of the longest Qur'ānic wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ in the three English**

The word wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ is one of the longest words in the Holy Quran, which has a triliteral is *bā dāl lām* ( د ب ل). The word ( wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ) is divided morphologically into five morphological parts:

**4.2.3 Morphosyntactic Analysis and Parsing I' rāb (إعراب) of The word wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ**

wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ				
Pronoun	Emphasis	verb	Emphasis	Conjunction
-3rd person masculine plural object pronoun	- Heavy emphatic suffix nūn توكيد النون الثقيلة awkid alnuwn althaqila	-3rd person masculine singular (form II) imperfect verb	-emphatic prefix lām لام التوكيد lam altawkid	- prefixed conjunction wa (and) واو العاطفة waw aleatifa

**4.2.4 Translation Analysis of the word wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ**

ST ( longest Quranic words )	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا : (سورة:النور:55)	He will grant them the security to replace their fear (The Light: 55)(	and He will surely give them in exchange a safe security after their fear. (The Light:55)	And he will give them in exchange for safety after their fear. (The Light:55)

To approach the meaning of one of the longest Quranic word wa la yubaddilannahum ( Tafsir Al-Jalalayn and Tafsir Ibn Kahir) in the ayah, all the three translators, used the communicative method which hits average degree of translational coincidences with the interpretation.

Type No. of Translation	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
T(1) He will grant them security to replace their fear(					+	
T(2) and He will surely give them in exchange a safe security after their fear.					+	
T(3) And he will give them in exchange for safety after their fear.					+	

Moreover, to approach the meaning of the lexemes wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ Abdel-Haleem, Khan, and Hilali, as well as Pickthall, used the literal translation strategy. The prefixed conjunction wa (and) present in the Arabic Qur'anic longest word wa la yubaddilannahum وَلَيُبَدِّلَنَّهُمْ has been dropped by Abdel-Haleem" He will grant them security to replace their fear", which

influences syntactic context of the meaning of the Holy Quran and may lead to morphosyntactic problems for the receptor and confuse his or her comprehension of all Arabic Qur'anic Ayah, Abdel-Haleem and Pickthall have omitted emphatic prefix lām لام التوكيد lam altawkid in the word وَلَيَّبِدَّ لَهُمْ وَ which is usually rendered as "surely" or "indeed" and is used to add emphasis which affects the intensity of the Message. Abdel-Haleem and Khan, and Hilali use the capital "H" in the subject pronouns. "He will grant them the security to replace their fear", and "He will surely give them in exchange for a safe security after their fear" receptively. And it is inevitable for the sake of their distinctive use. The use of small "h" in this pronoun, as has been done by Pickthall may cause confusion in its semantic context. Hence, Khan and Hilali's rendering of the meaning of the Arabic Quranic lexeme وَلَيَّبِدَّ لَهُمْ is more accurate and appropriate than Abdel-Haleem's and Pickthall's renderings, and ranks the best and has strong connotation whereas the other two translations have weak connotation.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Communicative translation			+
T(2) Communicative translation	+		
Tr(3) Communicative translation			+

#### 4.3 Example 3: " Qur'anic longest word" fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ

Source Surrah: الحجر: Al-Hijr, The Rocky Tract, The Rock, Verse, 22

ST: وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

1. **Transliteration:** Wa arsalnar riyaaha la waaqiha fa anzalnaa minas samaaa'i maaa'an fa asqai naakumoohu wa maaa antum lahoo bikhaazineen

**Target Text:**

(1) **Abdelhaleem:** We send the winds to fertilize, and We bring down water from the sky for you to drink.

(2) **Khan and Al-Hilali:** And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink,

(3) **Pickthall:** And We send the winds fertilizing, and cause water to descend from the sky, and give it you to drink.

##### 4.3.1 The Meaning of the Ayah:

"And We send the winds fertilizing," i.e., fertilizing' the clouds by filling them heavily with water; thus, from the clouds, rains pour out, and the trees it fertilizes that they open their leaves and blossoms. "We give it to you to drink," i.e., to you We sent down freshwater that you can from it drink,

##### 4.3.2 Morphosyntactic Analysis of the longest Qur'anic fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ

The word fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ is one of the longest words in the Holy Quran, which has trilateral is the verb's trilateral root is *sin qāf yā* (س ق ي) The word (fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ is divided morphologically into five morphological segments.

##### 4.3.3. Morphosyntactic Analysis and Parsing I' rāb (عُرَاب) of the word fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ

fa asqai naakumoohu فَاسْقَيْنَاكُمُوهُ				
Pronoun	Pronoun	Pronoun	verb	Conjunction
-3rd person masculine singular second object pronoun	-2nd person masculine plural first object pronoun	- 1 st.subject pronoun	- st person plural (form IV) perfect verb	- prefixed conjunction <i>fa</i> (and)

4.3.4 Translation Analysis of the word fa asqai naakumoohu **فَأَسْقِينَاكُمْوه**

ST (longest Quranic words)	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقِينَاكُمْوه وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ. (الحجر:22)	We send the winds to fertilize, and We bring down water from the sky for you to drink.  (The Rock:22)	And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink.  (The Rock:22)	And We send the winds fertilizing, and cause water to descend from the sky, and give it you to drink.  The Rock:22)(

To approach the meaning of one of the longest Quranic words, fa asqai naakumoohu **فَأَسْقِينَاكُمْوه** (based upon Tafsir Al-Jalalayn and Tafsir Ibn Kahir) in the ayah, all the three translators used the communicative method which hits the high degree of translational coincidences with the interpretation in renderings of Khan and Hilali and Pickthall and the average degree in the rendering of Abdel-Haleem.

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
No. of Translation						
T(1) for you to drink.					+	
T(2) and We give it to you to drink.				+		
T(3) and give it you to drink				+		

Moreover, to approach the meaning of the lexeme's fa asqai naakumoohu **فَأَسْقِينَاكُمْوه**, the three translators used the literal translation strategy. Markedly, the prefixed conjunction *fa* (and) present in the Arabic Qur'anic longest word **فَأَسْقِينَاكُمْوه** fa asqai naakumoohu has been dropped by Abdel-Haleem, "for you to drink", but used by Khan and Hilali and Pickthall, "and We give it to you to drink.", "and give it to you to drink" respectively. Abdel-Haleem, as well as Pickthall, omitted the first subject pronoun "We" because Abdel-Haleem followed Pickthall's renditions of the meaning of the Holy Quran and both translators (Abdel-Haleem and Pickthall) used the translation omission strategy. The two translators failed to employ the omission translation strategy to maintain the context of the expectation of the receptor of the Message in the target language (English language); hence, their translation seemed less appropriate and adequate than Khan and Hilali. Hence, Khan and Hilali's rendering of the meaning of Arabic Quranic lexeme word **فَأَسْقِينَاكُمْوه** fa asqai naakumoohu is the most accurate and appropriate rendering and ranks the best and has strong connotation whereas the other two translations have weak connotation.



Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Communicative translation			+
T(2) Communicative translation	+		
Tr(3) Communicative translation			+

#### 4.3 Example 4: " Qur'anic longest word" Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ

Source Surrah: المؤمنون **Al-Muminoon**, The Believers, verse 110.

ST:(110): (المؤمنون: 110). فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ .

1. **Transliteration:** Fattakhaztumoohum sikhriyyan hattaana ansawkum zikree wa kuntum minhum tadhakoon

#### Target Text:

(1)**Abdelhaleem:** But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning.

(2)**Khan and Al-Hilali:** But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

(3)**Pickthall:** But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.

#### 4.4.1 The Meaning of the Ayah:

"But you took them for a laughing stock" meaning," You made fun of them because of their invoking and worshipping Me. (during the life of the world). (Ibn Kathir, 2007,Tafsir, Al-Jalalayn, 2010).

#### 4.4.2 Morphosyntactic Analysis of the longest Qur'ānic Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ

The word Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ is one of the longest words in the Holy Quran, which has trilateral the verb's root is *hamza khā dhāl* (أ خ ذ) The word Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ is (divided morphologically into 4 morphological segments.

#### 4.4.3 Morphosyntactic Analysis and Parsing *l' rāb* (إِرَاب) of the word Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ

Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ			
Pronoun	Pronoun	Verb	Resumption particle
-3rd person masculine plural object pronoun.	-subject pronoun.	-2nd person masculine plural (form VIII) perfect verb.	-refixed resumption particle (fa).

4.4.4 Translation Analysis of the word Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ

ST( longest Quranic words )	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>فَاتَّخَذْتُمُوهُمْ سَخِرِيَا حَتَّىٰ                  أَنَسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ                  تَضْحَكُونَ . (المؤمنون:110)</p>	<p>But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning.                  The Believers:110</p>	<p>But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!                  The Believers:110</p>	<p>But ye chose them for a laughing-stock until they caused you to forget the remembrance of Me, while ye laughed at them.                  The Believers:110</p>

To approach the meaning of one of the longest Quranic words, Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ (based upon Tafsir Al-Jalalayn and Tafsir Ibn Kahir) in the ayah, all the three translators used the communicative method which hits the high degree of translational coincidences with the interpretation.

Type	Semantic translation			Communicative translation			
	No. of Translation	High	Average	Low	High	Average	Low
T(1) But you kept					+		
T(2) . But you took them.					+		
T(3) But ye chose them					+		

Moreover, to approach the meaning of the lexeme Fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ the three translators used the literal translation strategy. Markedly, reflexed resumption particle "fa" which has no place in *parsing i' rāb* (عَرَاب) present in Arabic Qur'anic longest word *fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ* has been rendered wrongly into, "but" by the three translators, into "But you kept", "But you took them", "But ye chose them" respectively. In the syntactic context, the conjunction 'but' used by the three translators may be misinterpreted because of grammatical ambiguity. Also, the Arabic Qur'anic word فَاتَّخَذْتُمُوهُمْ does not begin with the conjunction "but" as compared to English or Arabic, which is paratactic in its structure. The renderings of the three translators lack intensity because of grammatical ambiguity, hence confusing for an average Holy Quran receptor. Furthermore, the use of "but" at the beginning of the Ayah is just a translationese. Reflexed resumption particle "fa" rendered by three translators into "but". This usage in the literal translation seems stilted (unfamiliar) in contemporary usage.

According to Khan (2008, p.112):

*When literal translation seems ambiguous or confusing, an experienced and competent translator adds footnotes or marginal notes, or short explanatory notes, with regard to the receptor's comprehension difficulties. However, subjectivity is not permissible in the Qur'anic translations. These notes have been used for two functions: 1. Overcome linguistic and cultural discrepancies, both in Arabic and English languages. 2. To add useful information for a better and easy understanding of the Qur'anic Message.*

All three translators are inadequate in rendering the lexeme word *fattakhaztumoohum فَاتَّخَذْتُمُوهُمْ*, because their renderings do not capture the denotative or connotative shades of meaning of the Arabic Qur'anic word فَاتَّخَذْتُمُوهُمْ; hence their translations have weak connotation.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) literal translation			+
T(2) literal translation			+
T(3) literal translation			+

## 5. Conclusion

The present study has focused on investigating some morphosyntactic problems encountered by three translators of the Holy Quran into English, namely Abdul-Haleem, Mohammed M. Pickhall, and Muhammed M.Khan and Mohammed Hilali. In translating some selected longest Qur'anic Words into English. Gleaned from the theoretical part and data analysis, the study has come up with the following conclusions: Firstly, translating the longest Qur'anic words into English is not an easy task. This is because the Quranic longest words have complex morphosyntactic features that are difficult to be understood by lay translators. Secondly: The three translators are not fully aware of the Quranic longest words and their meaning, leading them to fall into the trick of inaccurate morphosyntactic contexts. Thirdly: the longest Qur'anic words are limited to the Islamic culture. Finally, the three translators failed to tackle morphosyntactic problems of translating the longest Qur'anic words into English, and their renderings are just translationese.

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