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**| RESEARCH ARTICLE**

## **Some Defective Aspects of Lexis Translation in the Holy Quran into English**

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**| ABSTRACT**

Translating the meanings of the Holy Qur'an, particularly the lexical terms, into English are one of the most challenging tasks. The present study aims to reveal the importance of translating the lexical terms and its challenges for translators and experts in the field by offering a 6-sample example to highlight the difficulties lying with Qur'anic Texts and the challenges its translation involves. The study attempts to answer three main research questions related to (i) the specificities of the Qur'anic Text and the lexical items challenges its translation poses; (ii) the difficulties and challenges and to overcome them; and (iii) the extent to which translators developed efficient approaches. These challenges are grounded within a body of corpora from the Holy Qur'an in the form of Ayat (verses) by offering a 6-sample example, which are translated into English according to Hilali & Khan and Haleem. Under this token, we scrutinize each translation and identify the challenges faced during their process. Our technique relies on back-translation to reveal these challenges. The study adopts an eclectic approach in its methodology. The findings revealed that translating the meanings of lexical items was an added value for the translators, who realized that awareness of Arabic rhetoric and Islamic exegetical works is crucial for a faithful translation to the meanings of the Holy Qur'an.

**| KEYWORDS**

Back-translation, challenges, exegesis, Holy Qur'an, lexis, suggested translation

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**1. Introduction**

The translation from one language into another is a very challenging task due to the linguistic, structural, and cultural differences between human languages. Subsequently, the Holy Qur'an is perceived as the revealed Word of Allah verbatim that no one is allowed to alter. Given its highly sensitive discourse, the translation of the meanings of the Holy Qur'an is very challenging. The translator must be careful as the transfer of meaning must be very accurate. Errors and ambiguous meanings may lead to a different understanding of the Text. Muslim scholars believe that any translation cannot be more than an approximate interpretation, intended only as a tool for the study and understanding of the original Arabic text (Ayoub, 1997, p. xi). Hence, translation is a controversial and debated concept. According to Nida (2001, p.12), it "consists of reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style". For example, Haleem (2004) and Abdul-Raof (2006, 2018) affirm that the rhetorical styles of the Holy Qur'an have often been a classic example of ambiguity meaning transfer.

Furthermore, the present study investigates the challenges faced in translating the lexis in the Holy Qur'an, highlights its specificities, and provide the strategies and steps to be adopted in its translation. Its main objective is to contribute to the efforts made by other experts to overcome the challenges translating lexis of the Holy Qur'an in the process of its translation. The critical meaning challenges lie in the inability to recognize the exact meanings of the lexis, concepts, and styles used in the Arabic exegesis books. This often results in semantic ambiguity and transfer.

In this regards, the objective of this study is to reach a deep understanding of translating the lexis in the Holy Qur'an through dealing with challenges it causes to the translators. Then, it will be followed by an attempt to discuss whether the translation techniques can bring up the strict meanings of these issues to the reader or not. Accordingly, this study will try to show whether the current translations of the Holy Qur'an's meanings have succeeded in demonstrating the lexis through providing the controversial views of the Islamic Scholars regarding the different translations.

The study attempts to answer these questions, namely

- What are some of the specificities of the Holy Qur'anic's lexis and what are the main difficulties and challenges its translation poses?
- How to address these difficulties and challenges and to overcome them?
- What are the techniques and solutions we may use to propose a suggest translation?

## 2. Literature Review

Translating the meanings of the lexis in the Holy Qur'an into English is a rich setting for any researcher interested in translating the meanings of the Holy Qur'an. The lexis enriches the Arabic language, providing a fascinating glimpse into the diversity and complexity of translating the lexicon of the Holy Qur'an, which is characterized by its unique and profound nature and holds a special place in the Arabic language. Moreover, the lexis remains distinct, revered, and they have also influenced the development of the Arabic language itself. Many Arabic speakers, regardless of their dialect, encounter Qur'anic lexis in religious rituals, prayers, and scholarly discussions. As a result, the Qur'anic lexis continues to have a profound impact on the linguistic and cultural identity of Arabic-speaking communities around the world.

### 2.1 Lexis Differences

This subsection shows that the modern attempts by different authors line up with the traditional accounts of Muslim scholars. This parallelism is found at the level of difficulty of translating any holy text. In this study, the lexis will be divided into three types containing (i) nominal lexis, (ii) verbal lexis, and (iii) prepositional lexis as will be discussed with examples. Through the time, linguist scholars studied the statement miracle of the Holy Qur'an. There are many references that were found that tackle the secret to the use of the lexis. Then, the scholars' concern for this type of interpretation increased until it became one of the principal approaches to the method of semantic interpretation in the Holy Qur'an.

In this context, Al-Jurjani went further in his theory (1984) inquiring about the inimitability of the Holy Qur'an by raising inquiring: What makes the Qur'anic text miraculous whose styles, lexis could not be imitated by the disbelievers to an extent that it astonished them? As an answer to this inquiring, Al-Jurjani replies that although they sacrificed a lot to follow it letter by letter, word by word, and ayah by ayah, to decipher its miraculous style, they were finally approved that its consistency, systematicity, and well-governed cohesion cannot be attained. With respect to this theory, Al-Sakkaki (2000) stated that "the inimitability of the Holy Qur'an may be perceived, but it will not be described, just as the right weight is perceived without being described. Only those with the correct aptitude recognize its inimitability, or those steeped in knowledge and experienced in eloquence and rhetoric." Al-Zarkashi (1984, 4: p. 78) invited to the interpreter of the Holy Qur'an must observe the uses, cut off and avoid the tandem as possible. Then the word has a meaning in a composition and its meaning changed of singular. Al-Asfahani (2009, v.1: 54) confirmed that The first thing that needs to be worked on in the Holy Qur'an's sciences is vocabulary sciences. Among these sciences is the fulfilment of the investigation of singular vocabularies. Therefore, the achievement of the vocabulary meanings in the Qur'an is among the first issues for those who want to realize such sublime meanings (My translation).

Based on previous accounts, Al-Suyuti (1426 H) argues that the Holy Qur'an requires looking back to the (Holy) Qur'an itself as what has been narrated succinctly in one place might be expounded upon in another place and what is summarized in one place might be explained in another (cited in Qadhi,1999, p. 300).

Consequently, contemporary research on translating religious texts has expanded its scope beyond mere translation, drawing scholars' attention to the intricacies and challenges of the translation process and the expertise required of translators to invent new strategies and techniques for conveying the text's meaning. To start with Nida (1964: 169), who presents many visions about translation. He (1982) adopts an analytical componential procedure to investigate the challenges of the translation of the Holy Discourse and the requirements of its translation. He writes that:

"Appropriateness of the message within the context is not merely a matter of the referential content of the words. The total impression of a message consists not merely in the objects, events, abstractions, and relationships symbolized by the words, but also in the stylistic selection and arrangement of such symbols."

To specify, the exegesis theory was adopted by the contemporary Muslim scholars, headed by Abdul-Raouf, who believes that it is a crucial method, particularly in the translating of the Holy Qur'an. He (2001) launched a major discussion about the untranslatability of the Holy Qur'an and emphasized that "the translation of the Qur'an remains in limbo for the word of God (Allah) cannot be reproduced by the word of man" (p. 1). However, not unexpectedly, he adopts the interpretive model, exegesis theory, and he (ibid, p. 139) explains it as a theory:

"In the translation of the Qur'an where accessibility and intelligibility of the target text are of paramount importance to other translation criteria, we believe that the translator, as facilitator of communication, has no option but to opt for exegetical footnotes or commentaries in order to compensate for semantic voids or to explicate ambiguities."

Von Denffer (1981: 13, 36), defined the Holy Qur'an as "the speech of Allah, sent down upon the last prophet Muhammad, through the angel Jibriel, in its precise meaning and precise wording ... Its Inimitability and uniqueness are protected by Allah from corruption." Hirschfield (2019) described the Holy Qur'an "is unapproachable as regards convincing power eloquence and even composition". Also, the complication of translating the Qur'anic text is to some extent, not an easy task, because of its significance, whose ultimate purpose is to disseminate the Message of Islam and to enhance the creed and religious belief in some ways resulting from the sort of language which this holy book expects (Alhaj, 2022, p. 100).

As it appears from the discussion of the previous efforts, both traditional Muslims scholars and contemporary researchers have reached agreement whereby translating the meaning of the Holy Qur'an is a very challenging task. Therefore, as evidenced by earlier perspectives, conventional Muslim scholars regarded the Qur'anic Text as miraculous that cannot be reproduced, and they did not go beyond this. In light of this, translating lexis, their connotations, and rhetorical purposes to another language, English, would be a difficult task. Zahid (2018: 182) affirms that:

"Translating a verse from the Holy Qur'an needs a special treatment and care, since the Qur'anic words holds a special meaning that has something to do with the divine creator. Therefore, here, religion has a great impact on understanding the meaning of the verse of the Holy Qur'an, and this is why the translation of Muslim translators is closer to the intended meaning than the translation of non-Muslim translators."

Therefore, the study aspires to find out some initiation approaches to help the translators to deal with the lexis' translation in order to produce a more accurate translation of the meanings of the Holy Qur'an.

### **3. Methodology**

This section deals with research methodology. It deals with data, method of analysis and the solution to overcome the translation challenges. Four key elements are used in this study: (a) semantic approach, (b) analysis and discussion, (c) back-translation, and (d) suggested translation.

#### **3.1 Data and Method of Analysis**

The training For the purpose of the study, a sample of Holy Qur'anic Ayat are selected randomly for analysis organized across categories of differences in lexis. 6 Ayat which contain lexis differences are chosen from different Surahs in the Holy Qur'an. The study discusses and analyzes these samples by consulting authentic exegetical works including Al-Zamakhshari's (d. 1143), Al-Zarkashi's (d.794), Al-Suyuti's (d. 911), and Al-Jurjani's (471 H or 474 H), the most contemporary sources and classical Arabic dictionaries including Lisanu Al-Arab by Ibn Mandhour. Moreover, to analyze the translations of the Holy Qur'an, two dominating translations are selected, namely Hilali and Khan's "Translation of the Meanings of the Noble Qur'an in the English Language" (1996), and Haleem's Oxford World's Classics: The Qur'an (2004). The selected samples will be analyzed, explained, and compared with their intended meaning in the context of the Holy Qur'an and their translations to find out the strategies employed by translators in translating them and whether the lexis issues and the connotation rhetorical purposes are conveyed, altered, or lost in the translation.

#### **3.2 Research Method**

##### **3.2.1 Semantic Approach**

This is done under a careful surveillance and consulting of different books of exegesis of the Holy Qur'an besides Arabic rhetorical books. The semantic approach then is extracted from the exegesis books, Arabic grammar and rhetorical resources, including traditional and contemporary efforts of Islamic theological experts and scholars of exegesis sciences. Special attention is paid for achieving a sort of consensus agreement among the list of selected sources to depend upon and trying to determine what is considered lexis and their connotation and rhetorical meanings.

### 3.2.2 Analysis and Discussion

The componential analysis assists in evaluating the quality of the translations in order to find the suitable solution for such perplexing challenges in the field of conveyance of the Islamic message, as it must be according to the Holy Qur'anic text to guarantee a correct and appropriate understanding. According to the given data and facts, the study employs componential analysis, evaluation, and back-translation to highlight a controversial discussion realized in comparing the terms of the intended meaning. In this context, Hatim Basil & Mason Ian (1997, p. 97–8) assure that:

“The verse in question needs to be seen as part of a larger sequence of mutually relevant elements or what we have been technically referring to as ‘text’. Such a sequence must be long enough to allow for the emergence of a rhetorical purpose, and the analysis must seek to relate a text plan to a context of some kind.”

### 3.2.3 Strategy of Back-translation

The back-translation is one of the most common techniques used in cross-cultural research, which involves looking for correct equivalents through a) the translation of items from the source language to the target language, b) the independent translation of these back into the source language, and c) “the comparison of the two versions of items in the source language until ambiguities or discrepancies in meaning are clarified or removed” (Ercikan, 1998, p. 545; War and Osherson, 1973, p. 30). In other words, back-translation strategy is one of the most beneficial and effective practical procedure used to trace, analyze, and clarify some obstacles and challenges of translation. Baker (2018, p. 7) argues that:

“The use of back-translation is a necessary compromise; it is theoretically unsound and far from ideal, but then we do not live in an ideal world – very few of us speak eight or nine languages – and theoretical criteria cease to be relevant when they become an obstacle to fruitful discussion.”

Pym Anthony (2014) supports Baker’s claim and considers back-translation “the simplest test” for comparing the translation in the two languages. The result of this is that the translation is rendered back into the source language and compared to the other language. He argues that back-translation, is the best way to check if the translation is natural and directional.

### 3.2.4 Strategy of Suggested Translation

The suggested translation, as the study aspires, tries to provide and highlight the appropriate translation by depending upon the rhetorical and exegetical approach besides the interpretive model, as there is a consensus that translation represents one’s personal understanding of the source text. Although this cannot be the appropriate case in the translation of the Holy Qur’an, this strategy is considered a useful procedure in the study of the translation meanings of the Holy Qur’an. Here, we shall incorporate the qualitative style. These characteristics and properties will also be classified using tables according to specific tenets they show and which distinguish them from each other. We will use a method in which we will show the intended meanings of the lexis in the Source Language (SL) and move to the Target Language (TL) and see to what extent the characteristics have been fulfilled as there are in the examples.

## 4. Discussion and Results

### 4.1 Nominal lexis

Example 1, Source Text: *al-‘Ankabout*: 29; *Ayah*: 64

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ العنكبوت 29 : 64.

#### Target text

(1) Hilali & Khan: And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew (Hilali-Khan, 1417 H, p. 538).

(2) Haleem: The life of this world is merely an amusement and a diversion; the true life is in the Hereafter, if only they knew (Haleem, 2004, p. 256). He argues that back-translation, is the best way to check if the translation is natural and directional.

#### Semantic Approach

According to Al-Zamakhshari (1998, v. 4), there is a lexical use of the word “Al-ḥajatu” that indicates to the recent life, and “Al-ḥajawanu” that refers to another life after the death. The lexis “Al-ḥajatu” aims for disdaining the present life and to reduce its value, whereas the second lexis “Al-ḥajawanu” is the Hereafter - that is Life which is a continuous, eternal, immortal life as an exaggeration in the meaning of the immortal life in Hereafter. Then, the word ‘ḥaḍīhi’ (this) has been added to recent life as a sign of contempt and lack of attention i.e., for more exaggerate of reduction of value of recent life in comparison with Hereafter life. Ibn ‘Ashuor (1984, v. 21) added there is a caution as this current life is like fantasy and the second Hereafter life is the true life. In the same regard, the expression “Al-ḥajawan” indicates to the eternal residence life in Paradise (cf. Abo Al-Suoud, 1971, v. 4), Al-

'Asfahani, 2009: 269). Thus, Al-Mighty Allah stimulate our attention by the expression 'lahija' to affirm the referring of immortal Al-hajawan 'Hereafter' life.

Discussion and Analysis

Table 1: Lexis translations, their linguistic references and semantic meanings

			type											
Lexis in Source Ayah	Hilali - Khan	Haleem	Linguistics references						Semantic meaning					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
			strong	slight	weak	strong	slight	weak	strong	slight	weak	strong	slight	weak
الْحَيَاةُ	this life	The life	+			+					+			+
الْحَيَاةُ	the life indeed	the true life is in the Hereafter		+			+				+			+

By considering what is mentioned above, it is clear that the English translations of the expressions 'haḏihi alhajatu' into 'lahija alhajawanu' in translating may look acceptable. The translators adopted many strategies in their translations. It is observable that Hilali and Khan used the strategy of adding extra word "indeed" with a long explanation footnote between brackets in translating lexis 'haḏih alhajatu' into 'this life' and 'lahija alhajawanu' into "the life indeed (i.e., the eternal life that will never end)". They used the confirmation 'indeed' that could imply the intended meaning of 'al-hayawan' and to provide additional description of 'al-hayawan' term inside the parenthesis to convey a state on confirmation about the Hereafter life truth (Ibn Mandhour, 1300, v. 14, p. 214). Therefore, Hilali-Khan are adequate in translating the intended connotative meaning. They may seem to be perfect for the conveyance of the content intended meaning of the text, but their translations suffer from many shortcomings and deficiencies. Haleem employed a literal translation method to translate the Qur'anic lexis term 'haḏihi alhajatu' into 'the life' with paraphrasing the second lexis 'lahija alhajawanu' into "the true life is the Hereafter" with capitalized form "Hereafter" which is confusing for English reader and untranslatable because it lacks the semantic meanings of the lexis and has a weak linguistic connotation/references as it clear in ( table 1).

By taking the meanings of the lexis in this Ayah, the study recommended by adding the following suggested translation:

Suggested translation: **This is present world life** is only amusement and play! **Verily, the latest-life(aadar al-a'khrata) is a real-life (Al-Hayawan at Hereafter life that will never end due to it is the forever and eternal life)**, if only they knew.

For further accuracy, consider a back-translation of the previous translations that will support our claims. Consider now the following back-translations to show these defects:

هلالي-خان: وهذه حياة العالم هي فقط تسلية ولعب! حقًا، حياة الآخرة، التي هي الحياة الحقيقية (بمعنى الحياة الأبدية التي لن تنتهي أبدًا).  
 حلیم: حياة هذا العالم هي مجرد تسلية ووهم؛ الحياة الحقيقية هي في الآخرة، إذا عرفوا فقط.

الترجمة المقترحة: هذه الحياة (الحالية) هي فقط التسلية واللعب! وحقًا، الحياة (الحقيقية) هي الحيوان حياة الآخرة (التي لن تنتهي أبدًا لأنها الحياة الأبدية السرمدية).

By scrutinizing the above back-translation, it is clear that the back-translation is an image reflection of translations. The comparison between the three versions of back-translation with the original text shows that the suggested translation is closer to the source text than Hilali and Khan's translation. The suggested translation adopted many strategies. It used the production of the same style accompanied by a detailed explanation between brackets inserted into the main text. The researcher, use the strategy of a loan word with explanation such as "Al-hajawanu Life".

Frankly speaking, the comparison of suggested back-translation with the original text, Holy Ayah, in my view, is demonstrating the fact that Arabic and English are not descending from the same family, the asymmetrical feature underlies the discrepancies between two languages either linguistics, lexis or other levels. So, the translators are not able to introduce the appropriate lexis

translation as a principal strategy we vouch for in this study unless use the exegesis translation rather than translation as it is obvious in above discussion.

Example 2, Source Text: al-'Ankabout: 29; Ayah: 64

(قَالَ الْمَلَأُ مِنْ قَوْمِي إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ (60) قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ الأعراف : 60-61.

#### Target text

(1) Hilali-Khan: The leaders of his people said: "Verily, we see you in plain error." (Nooh (Noah)) said: "O my people! There is no error in me, but I am a Messenger from the Lord of the Alameen (mankind, jinn and all that exists)! (Hilali-Khan, 1417, p. 209).

(2) Haleem: but the prominent leaders of his people said, 'We believe you are far astray.' He replied, 'My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: (Haleem, 2004, p. 98-9).

#### Semantic Approach

The lexis 'fi d'ala:lin' (in misguidance) refers to twelve meanings in the Holy Qur'an. Here, it means disbelief and loss (al-A'skari, 2007: 300-302). The lexis 'fi d'ala:lin' (in misguidance) and 'bi: d'ala:latun' - 'بي ضلالة' are used in the form of the feminine letter ' - تاء التانيث' - a:7u al-tta7ani:θ'. The purpose of this term is the affirmation of the Prophet's advantage, virtue, and moral excellence. The use of lexis "d'ala:latun - astray," as a feminine, is being more special and personal in the negation i.e., he negation of the little, even a bit of astray, 'd'ala:latun' is more informed than the negation of the highest, 'd'ala:lin' in masculine form. And the use of lexis 'fi d'ala:lin' with "misguide" to express his indulgence in misguidance according to their claim, but he denied that claim by saying, 'I haven't any misguidance'. Then there is the use of the letter preposition 'bi' with 'd'ala:latun', which is used for accompanying or possession to contradict their claim (Al-Zamakhshari, 1998, v. 2: 454).

#### Discussion and Analysis

**Table 2: Lexis translations, their linguistic references and semantic meanings**

Lexis in Source Ayah	Hilali-Khan	Haleem	type											
			Linguistics references						Semantic meaning					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
strong	slight	weak	strong	slight	weak	strong	slight	weak	strong	slight	weak			
فِي ضَلَالٍ	this life	The life	+			+					+		+	
بِي ضَلَالَةٍ	the life indeed	the true life is in the Hereafter		+			+				+		+	

By considering these translations, it is clear that the translations of 'fi d'alalin' and 'bi' with 'd'ala:latun', in the translations (cf. table 2) may look unacceptable. For instance, none of the above attempts try to keep the same style structure of the sentences 'fi d'alalin' and 'bi d'ala:latun', as these sentences must be in the source text. Hilali-Khan and Haleem seem to have consulted some exegetical works. They occasionally use more than one corresponding English expression to convey the intended meaning of lexis. They are adequate in translating embedded meanings of the Qur'anic lexis 'fi d'alalin' and 'bi d'ala:latun'. Hence, their translating has a strong linguistic connotation, but a weak semantic meanings. Haleem's translation is inconsistency and unjustifiable. He may be either overlooked or ignored the lexis 'fi d'alalin' and 'bi d'ala:latun', which leads to the structural ambiguity and loss. His translating has a weak connotation and semantic meaning. According to Abdul-Raof (2001, p. 74), the "structural ambiguity requires careful exegetical exploration in order to decide its accurate meaning in the target text; a Qur'an translation which lacks reference to Qur'an exegesis leads to innovations and inaccuracies." Moreover, this Ayah contains another type of lexis in preposition particles 'fi - in - في', and 'bi - for - بي). The translators of the above Ayah adopt various strategies to make the source text acceptable in the target text and to achieve lexis meanings.

Based on the above argumentized discussion, and taking the meanings of the lexis in the semantic approach of this Ayah, the study recommended by adding the following suggested translation:

(3) Suggested translation: The Chiefs (Leaders) of his people (Noah’s people) said: We (Certainly!) see you (Noah) **in plain astray** (you wasted in astray according to their claim and fantasy). He said: Oh my people! There is no (even any) **error in me**, and but (on the contrary) I am the Messenger from the Lord of the universe, (Al-Mighty Allah).

The suggested translation used the strategy of exegesis with explanation i.e. there is an exegetical explanation of the intended meaning consistency. Therefore, the suggested translation, with adopting exegetical method is closer to the intended meaning of the Holy text.

**4.2 Verbal Lexis**

*Example 3, Sourat ‘Al-amran: 3; Ayah: 134*

This instance tackles the lexis verb into the noun, from verb to agent noun, for sublime connotation as it will be discuss:

Source Text:

**(الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُخْسِنِينَ) سورة آل عمران 3: 134.**

**Target text**

(1) Hilali & Khan: Those who **spend** (in Allah’s Cause - deeds of charity, alms, etc.) in prosperity and in adversity, **who repress anger**, and **who pardon men**: verily, Allah loves Al-Muhsinoon (the good-doers) (Hilali-Khan, 1417 H, p. 93).

(2) Haleem: **who give**, both in prosperity and adversity, **who restrain their anger** and **pardon people**- God loves those who do good-(Haleem, 2004, p. 44).

**Semantic Approach**

Abi Al-Suoud (1971, v. 2: 556 -7) stated that the spending is a renewed action that already expressed about it by the imperfect verb “spend” in the event of the renewal and then the speech turned to the formula of the agent noun ‘alkaḏ’imi:na’ in ‘wa alkaḏ’imi:na alyajḏ’a’ (repress anger), to indicate the continuation. Al-Jurjani (1375 H: 175), added that the verb requires the practice and renewal of the status in time and the noun requires proved the status and access without the existence of the practice. i.e., the verb indicates for renewed and refresh whereas agent noun refers to constancy and continuity.

**Discussion and Analysis**

**Table 3: Lexis translations, their linguistic references and semantic meanings**

			Type											
Lexis in Source Ayah	Hilali-Khan	Haleem	Linguistics connotation						Semantic meaning					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
			strong	slight	weak	strong	slight	weak	str	sli	Wea	str	sli	wea
يَنْفِقُونَ	spend	give			+			+			+			+
وَالْكُظُمِينَ	who repress	who restrain			+			+			+			+
الْعَافِينَ	who pardon	pardon			+			+			+			+

The translators, Hilali-Khan, and Haleem may did not differentiate or comprehend lexis. Hilali-Khan have paraphrased verbal lexis in “spend” with explanation ((in Allahs Cause - deeds of charity, alms, etc.) to indicate the renewed and refresh of the action whereas they translated the agent noun ‘waalkaḏ’imi:na’ ‘waalfafi:na’, into verb (who repress anger, and who pardon men). Their translation lost the expressive value of the agent noun that refer to the excessive meaning of constancy and continuity. Also, they used footnotes between parentheses and inserted them within the text for the explanation of the lexis, their translations explained a part of lexis; but they didn’t used explanatory procedure to convey the semantic meaning of the lexis that created in the source text. Hence, their translation have weak connotation and semantic meaning (cf. table 3).

By taking the meanings of the verbal lexis in this Ayah, the study recommended by adding the following suggested translation:

Suggested translation: (Those) who spend out (of what Allah has provided for them as deeds of charity, alms, etc., for Allah sake) in prosperity and hardship, (those) who (their habit and value are constancy) restraining their rage (even when provoked though they are able to retaliate), and pardoning people (because they). And Allah loves Al-Muhsinin (the good doers).

It is observable that the suggested translation used a number of strategies to convey lexis accurately. It explained the intended meaning by explanation and transcribed as in above suggested translation. By adopting exegetical strategy, the suggested translation able to convey the verbal lexis meaning and its purpose that implied in the context. Abdul-Raof (2001: 2) clarifies that: "the Qur'an translator ... needs to compare and refer to major Qur'an exegeses in order to derive and provide the accurate underlying meaning of a given Qur'anic expression". Therefore, the impacts of the lexis may be achieved partially in the target text.

#### Back-translation

To contextualize our approach and to reflect a more legible argumentative discussion, the study employs the back translation strategy to criticize, evaluate, and then compare these examples with the original text. To go beyond the boundaries of such a view, let's consider the following:

هلالى-خان: أولئك الذين ينفقون (في سبيل الله - أعمال الصدقة ، الصدقات ، إلخ) في الرخاء والمحن ، الذين يجمعون الغضب، والعفو عن الرجال؛ إن الله يحب المحسنون (المحسنين).

حليم: الذين يعطون، سواء في الرخاء أو الشدة، الذين يكبحون غضبهم ويعفون الناس - الرب يحب أولئك الذين يفعلون الخير.

الترجمة المقترحة: (أولئك) الذين ينفقون (مما منحهم كأعمال صدقة، صدقة، إلخ، في سبيل الله) في الرخاء والشدة، (أولئك) الذين (عادتهم وقيمتهم ثابتة) يكبحون غضبهم (حتى عند استفزازهم على الرغم من أنهم قادرون على الانتقام)، والعافين عن الناس. والله يحب المحسنين (المحسنين).

It is clear that the back translation is considered as image reflection of the above translation either accurately or imperfectly. Therefore, Hilali-Khan and Haleem are, regrettably, inconsistent in their choices as they unjustifiably opt to render lexis as they use. It is observable that the suggested translation with its back-translation is closer to the source text than Hilali-Khan and Haleem's translation. This loss attribute to translators' failure to comprehend the meanings of the lexis. This leads to the avertable loss of the intended meaning. Unless we use the exegesis translation rather than translation, as it is obvious in the table above that has been discussed; we can't able to convey this lexis even partially beside its genuine meanings.

Example 4, Source Text: Sourat al-Tahreem: 66; Ayah: 3

وَإِذْ أَسْرَى النَّبِيُّ إِلَىٰ تَغُصٍّ أَرْوَجَهُ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ التحريم: 66.

#### Target text

(1) Hilali & Khan: And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), so when **she told** it (to another i.e. Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when **he told her** (Hafsah) thereof, she said: "**Who told you** this?" He said: "The All-Knower, the All-Aware (Allah) **has told me**" (Hilali-Khan, 1417. H, p. 768).

Haleem: The Prophet told something in confidence to one of his wives. When **she disclosed** it [to another wife] and God made this known to him, he confirmed part of it, keeping the rest to himself. When **he confronted her with what she had done**, she asked, 'Who **told you** about this?' and he replied, 'The All Knowing, the All Aware **told me**.' (Haleem, 2004, p. 380).

#### Semantic Approach

In the above Ayah, there are four lexical verbs from the stressed-shaddah verb 'nabbaʔa - نَبَّأَ' (disclosed) in 'nabbaʔat - نَبَّأْتُ' (she told), the verb 'nabbaʔa - نَبَّأَ' in 'nabbaʔha - نَبَّأَهَا' (told her), the verb with "hamzah" 'ʔanbaʔa - أَنْبَأَ' in 'ʔanbaʔaka (Who has told you) (أَنْبَأَكَ)', and the stressed verb 'nabbaʔa - نَبَّأَ' in 'nabbaʔanjiza - نَبَّأَنِي'. The situation includes the meaning of the news or tidings and it includes the awareness and intelligence. The stressed verbal lexis "nabbaʔanjiza - نَبَّأَنِي" is more informing than formula with 'hamzah' 'ʔanbaʔa - أَنْبَأَ'. The lexis in stressed form "nabbaʔa - نَبَّأَ" is the most informed of its fulfillment and it indicates to an exaggeration and affirmation. In this context, Allah used the verb 'nabbaʔa' with "stressed-shaddah", which is related to the religious and moral affairs i.e., this is a more eloquent effect in order to elucidate (Al-Raghib Al-'Asfahani, 2009, Al-Samarra'i, 2006).

Notice: The verbal lexis in the Holy Qur'an, includes "nabba" and "anba'a". These two expressions share the same root conjugation, namely 'na - ba - a', which changes by adding 'al-hamzah 'anba'a' and stressed 'nabba'a'.



Discussion and Analysis

Table 3: Verbal lexis translations, their linguistic references and semantic meanings

Lexis in Source Ayah	Hilali-Khan	Haleem	type											
			Linguistics connotation						Semantic meaning					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
			stro ng	slig ht	wea k	stron g	slig ht	wea k	stro ng	slig ht	wea k	stron g	slight	weak
تَبَّأَتْ	she told	disclosed			+			+			+			+
تَبَّأَهَا	he told her	he confronted			+			+			+			+
أَتَبَّأَكَ	told you	told you			+			+			+			+
تَبَّأَنِي	has told me	told me			+			+			+			+

It is clear that the translators did not seem distinguish between both lexis in their translations. Hence, Hilali-Khan used the strategy of explanation such as footnotes between brackets '(to another i.e. "Aishah") (Hafsah) (Allah). Haleem tried to be more faithful to the source text by respecting Arabic system in his rendering of these lexis. He obligatorily provided explanatory extra (exegetical) translations as it is the case in the long expression 'nabba?aha' (he confronted her with what she had done) (he informed her of it). It is clear that Hilali-Khan and Haleem used the word-for-word translation. They translated verbal lexis literarily inadequate equivalents. Their translations have weak connotation and semantic meaning (cf. table 3).

By taking the meanings of the lexis in this Ayah, the study recommended by adding the following suggested translation:

Suggested translation: And (remember) when the prophet (Muhammad SAW) disclosed some matter (in confidence) to one of his wives (Hafsah), so when he (Prophet) told her about it (matter), she told it (to another i.e. Aishah), and Allah acquainted it for him, he informed part thereof it and left a part of it. So when he informed her (Hafsah) thereof it (certainly), she inquired: Who has told you this? He replied: He (Who Allah) has told me (Who is) The All-Knower, the All-Aware.

The suggested translation adopted an exegetical method to convey either the lexis or its connotation, which seemed a workable solution. Thus, the awareness of the original meaning will certainly help the translator to find plausible relevant equivalents, which reflect the spirit of the original text and the limitations of the target language audience (Abdelkarim, M. & Alhaj, A. (2021).

So, the translators are not able to introduce the appropriate lexis translation as a principal strategy we vouch for in this study unless use the exegesis translation rather than translation as it is obvious in above discussion.

4.3 Prepositional Lexis

Example 5, Source Text: Sourat al-Tawbah: 9; Ayah: 60

(إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَىٰ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ قَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (60)) سورة التوبة 9 : 60.

Target text

(1) Hilali-Khan: As-Sadaqat (here it means Zakat) are **only for** the Fuqara (poor), and Al- Masakin (the poor) and those employed to collect (the funds); and **for to** attract the hearts of those who have been inclined (towards Islam); and **to free** the captives; and **for those** in debt; and **for** Allahs Cause (i. e. for Mujahidoon- those fighting in the holy wars), and **for** the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise (Al-Hilali & Khan,1417.H, p.254).

(2) Haleem: Alms are meant **only for** the poor, the needy, those who administer them, those whose hearts need winning over, **to free** slaves and help those in debt, **for** God’s cause, and **for** travelers in need. This is ordained by God; God is all knowing and wise (Haleem, 2004, p.121).

Semantic Approach

Al-Zamakhshari (1998, v. 2) argued that there has been a transition in the use of the preposition particles i.e., from ‘al-llam – for’ to the use of the preposition ‘fi’ (in). The preposition lexis ‘al-llam – for’ and ‘fi - in’ are used to make these categories of people in society in specific gradual classification order for deserving charity “Zakat”. Therefore, to free the captives, the debtors, Allah’s Cause (i.e. for Mujahidoon - those fighting in the holy wars), and for the wayfarer of Allah (a traveler who is cut off from everything), are preferred priority for deserving giving charity “Zakat”. Those four types of people, which are conjugated with the lexis ‘fi – in’ are preferable in gradual deserving of giving charity (Zakat) in comparison with the other four categories whom mentioned at the beginning of the Ayah with the lexis ‘al-llam’ – for’. At the end of the Ayah, there is a repetition of ‘fi – in’ with the last two types of needy people (the sake of Allah and the wayfarer of the way). The repetition means that they are preferred more in comparison to these two types of slaves and debtors.

Discussion and Analysis

**Table 5: Prepositional lexis translations, their linguistic references and semantic meanings**

Lexis in Source Ayah	Hilali-Khan	Haleem	Type											
			Linguistics references						Semantic meanings					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
strong	slight	weak	strong	slight	weak	strong	slight	weak	strong	slight	weak			
لِلْفُقَرَاءِ	<u>only for</u>	<u>only for</u>		+			+				+			+
وَفِي الرِّقَابِ	<u>to free ... for</u>	<u>to free</u>			+			+			+			+
وَفِي سَبِيلِ اللَّهِ	<u>for Allahs Cause</u>	<u>for</u>			+			+			+			+

By scrutinizing the above translations, it is clear that the prepositional lexis proved challenging for the translators. These translations suffer from some weaknesses, which affect its readability and comprehensibility. Hilali-Khan seem to consult exegesis in their translation. They used the communicative translation method which hits a low degree of translational coincidences with the interpretation in their translations. They used many strategies in their attempt to transfer the prepositional lexis (see table 5). It is noticed that there are unsuitable extra prepositions in conveying both prepositions such as (for to) with the first lexis and additional expression (to free ... for – for - for). They overlooked the prepositional lexis differences. They also used many footnotes as (the funds) - (towards Islam) - (i.e. for Mujahidoon - those fighting in the holy wars) - wayfarer (a traveller who is cut off from everything), besides the use of the strategy of adding extra Arabized expressions i.e., transcription in ‘As-Sadaqat (here it means Zakat) - the Fuqara - Al-Masakin - for Mujahidoon’. Moreover, from a grammatical perspective, they also translated the lexis ‘fi – in’ by the same previous lexis ‘al-llam – for’ into (to free ... for - for - for) in ‘wa fi ilriqabi wa alyarimi:na wa fi sabi:li Allahi wa abni issabi:li’.

Here, they were unable to obtain lexis differences consistency with its intended meanings. From the above discussion, it is obvious that tried to convey the intended meaning to the English reader and gave the impression that these various extra expressions come from the original text. They ignored the lexis differentiate meanings completely which lead to their translation has a weak connotation. Haleem attempted to be more faithful for the translation theory. He translated the first lexis al-llam into ‘only for’, and the second lexis ‘fi’ ‘wa fi ilriqabi wa alyarimi:na wa fi sabi:li Allahi wa abni issabi:li’ into ‘to free’, ‘for’, and ‘for’. Haleem’s

translation is a literal translation and has a weak connotation. It is observed that Haleem's translation ignored the lexis difference and its intended rhetorical meanings. Therefore, Haleem's translation has a weak linguistic connotation and semantic meanings.

For further accuracy, consider a back-translation of the previous translations that will support our claims. Consider now the following back-translations to show these defects:

هلالي-خان: الصدقات (هنا تعني الزكاة) فقط للفقراء (الفقراء) والمساكين (الفقراء) وأولئك العاملين في جمع (الأموال)؛ ولتجذب قلوب أولئك المائلين (نحو الإسلام)؛ وتحرر الأسرى؛ وأولئك المدنيين؛ ولسبيل الله (أي للمجاهدين- الذين يقاتلون في الحروب المقدسة)، ولابن السبيل (المسافر الذي مقطوع عن كل شيء)؛ واجب فرضه الله. والله العليم، الحكيم.

حليم: الزكاة معنية فقط للفقراء والمحتاجين وأولئك القائمين عليها ، وأولئك الذين تُكسب قلوبهم للنصر، وتحرير العبيد ومساعدة أولئك المدنيين، لسبيل الرب، وللمسافرين المحتاجين. هذا تكليف الرب. الرب العليم والحكيم.

It is clear, Hilal-Khan's translation seems to have consulted exegeses rather than translation to convey the lexis differences. Therefore, they opted to add extra items, as they used the imperfect equivalent with extra words (see above back-translation), that are not in the original text. In our opinion, these extra expressions are supposed to put between brackets due to the fact that these expressions are only a personal understanding of the translator.

Based upon the above discussion and by taking the meanings of the lexis in Ayah, the study recommended by adding the following suggested translation:

Suggested translation: The (Prescribed Purifying) Alms (As-Sadaqat means al-Zakah) are only for the poor, and the destitute (albeit, out of self-respect, they do not give the impression that they are in need), and employees upon it (those to collect the alarm Zakah) ; and (for those) attracted hearts are (to be won over for support of Allah's religious, including those whose hostility is to be prevented), and in (freeing) those in bondage (slavery and captivity), (the later four types are more preference and worth deserve than the first four types) and those (over-burdened in) debt, and in Allah's way (to exalt Allah's word, to provide for the warriors and students, and to help the pilgrims), and the wayfarer (who in need of help). This (religious) duty (imposed) from Allah and Allah (surely) is All-Knower, All-Wise.

الترجمة المقترحة: الصدقات (تعني الزكاة المطهرة الموصوفة) هي فقط للفقراء والمعوزين (المتعفين، الذين لا يعطون الانطباع بأنهم في حاجة)، والعاملين عليها (الذين يجمعون الزكاة؛ وأولئك) المؤلفقة قلوبهم (لدعم دين الله، بما في ذلك أولئك الذين يجب منع عداؤهم)، وفي تحرير الذين في الرق (العبودية والقبض) (والأصناف الأربعة لهم الأفضلية والاستحقاق أكثر من الأربعة الأصناف الأولى)، وأولئك (المثقلين ب) الديون، وفي سبيل الله (لإعلاء كلمة الله، لتوفير المحاربين والطلاب، ومساعدة الحجاج)، وعابر السبيل (الذين يحتاجون إلى المساعدة). هذه فريضة (دينية مفروضة) من الله والله سميع عليم.

By considering the back-translation of the suggested translation, it seems an exegesis according to the exegesis scholar's perspective to convey the lexis differences. There is a production of the lexis differences accompanied by a detailed explanation. It "requires careful exegetical explanation in order to decide on its accurate meaning in the target text; a (Holy) Qur'an translation which lacks reference to Qur'anic exegesis leads to innovations and inaccuracies" (Abdul-Raof, 2001: 74). It gives an appropriate indication to the meaning of the specific use of the lexis. This suggested translation relatively succeeded in preserving the meaning of lexis and their connotations (cf. table 5). By this suggested translation, the reader of English text may receive the intended meaning as this study aspires to do. This suggested translation or what similar translations which accompanied by extra, adding words and explanations that abstracted from exegeses books and rhetorical sources must be highlighted in lexis translating. The comparison shows a successful degree in transferring lexis into English.

*Example 6, Sourat Saba: 34; Ayah: 24*

﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلِيْ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾ سبأ : 34 : 24

*Target text*

(1) Hilali & Khan: ... Say: "Allah, And verily, (either) we or you are **rightly guided** or **in** a plain error." H.Q.34: 24. (Hilal-Khan, 1417. H, p. 576).

(2) Haleem: ... Say, 'God does,' and '[One party of us] must be **rightly guided** and the other clearly astray.' (Haleem, 2004, p. 274).

*Semantic Approach*

The awareness of the contradictory use of these specific lexis differences is achieved. There is a different in lexis use 'laʔla - for upon' with 'guidance' and 'fi - in' with 'misguidance'. Thus, the use of these lexis to clarify the contrary nature between the believer, who is looking at things from climax light view, and the disbeliever who is immersed in the darkness and confusion ambiguity (cf.

Abi al-Suoud, 1971, V. 5: 458), Al-Baydhawi, 1998, v. 3: 612, and Al-Zamakhshari, 1998, v. 5: 122). In this context, Ibn Jinni (2002: 247- 8) confirmed the previous view that each lexis has its specific meaning, therefore, ‘upon’ with affirmation ‘al-lam -for’ indicates (implies) to altitude and sublimity of the believers’ life, whereas the lexis ‘fi - in’ means receptacle and condition i.e., the disbeliever’s case as the one who dissolute and indulged in the darkness.

Discussion and Analysis

**Table 6: Lexis translations, their linguistic references and semantic meanings**

Lexis in Source Ayah	Hilali-Khan	Haleem	Type											
			Linguistics references						semantic/Connotation meanings					
			Hilali-Khan			Haleem			Hilali-Khan			Haleem		
			stron g	sligh t	Wea k	stron g	sligh t	wea k	Stron g	sligh t	wea k	stron g	sligh t	wea k
لَعَلَى هُدًى	rightly guide d	rightly guided			+				+					+
فِي ضَلَالٍ	in a plain error	+		+					+					+

It is clear that the translators adopted various strategies to transfer and localize lexis in order to make the ST acceptable in the TL and to achieve its intended meanings. The translators did not give importance to the lexis differences. Thus, they differ in their translating of lexis ‘laʕala -upon’, and ‘fi - in’ in terms ‘laʕala hudan’ and ‘ʔw fi dʕalalin mubi:nin’, which gives various equivalent phrases (cf. table 6). It is clear that translators in their attempts did not try to find appropriate equivalents lexis of ‘laʕala – upon’, ‘fi - in’. Haleem tried to maintain faithfulness to the style of the target text by rendering; literally, the similar equivalents of preposition particles as shown in table 6. He ignored the second lexis in ‘ʔw fi dʕalalin’.

We conclude that the translators contributed great efforts to translate the lexis vocabularies. They faced many linguistic and semantic challenges for many reasons, including the linguistic and semantic differences between the Arabic and English languages in presenting the special semantic meaning of those lexis and their connotations through their application of literal translations, (Catford, 1965; Baker, 2018; Raof-Abdul, 2018). Because understanding these words requires referring to books of interpretation, rhetoric, and others to understand their meanings. This embodies for us the incomparable semantic meanings and the rhetorical miracle of the Holy Qur’an and its indescribable rhetorical characteristics. Therefore, it is necessary to consult these lexis and use these interpretations when conveying and translating these meanings, and for the translator to perform a proposed translation and add brief explanations for the reader in the target language, without which the translations will remain insufficient to convey meaning and has a weak connotation and semantic meaning as it is clear in the table 6.

Hence, it is observed that the conveyance of the lexis is necessary to preserve the lexis meaning, its connotation, and the quality appropriate of the message to meet the Arabic source text. By taking the meanings of the lexis in this Ayah, the study recommended by adding the following suggested translation:

Suggested translation: ... Certainly! Say: Allah! And verily, either we (who believe in His Oneness and Supreme Sovereign) or you ( disbelievers who associate partners with Him in His Divinity and Sovereignty) are upon rightly guided (as we follow straight path) the right guidance or in a plain astray (as they engaged in disbelieve).

For instance, the understanding of the above translations show us the differentiation between the three versions: Hilali-Khan, Haleem, and the suggested translations of the same text in comparing with the holy Ayah. There is an extension in the explanation the intended lexis meaning in the English target text due to comprehensive holy text’s message. It tries to produce the same lexis accompanied by detailed explanations inserted in the main text. The suggested translation seems to be more likely close to the source text as indicated by the Exegesis Scholars and it is accurately.

The back-translation of the suggested translation is:

الترجمة المقترحة: قل إنه الله، إما نحن (الذين نؤمن بوحداية الله و.....) أو أنتم (المشركين الذين تشركون معه في .....). على النهج الصحيح أو في ضلال مبين (بسبب أنهم انغمسوا في الكفر).

The back-translation of the suggested translation in which the translator of the exegesis method extended lexis meaning and hence transferring the quality of the intended message partially. In the suggested translation, there is an extension in the explanation in the English target text due to comprehensive holy text's message. It adopts exegetical procedure to convey the intended lexis meaning of the Ayah. It tries to produce the same lexis accompanied by detailed explanations inserted in the main text. To conclude, the suggested translation looks like an exegesis rather than a translation. To sum up, thanks to translators for their great efforts, but in my view, Muslim scholars must be interested in their attempts to pay special care for the conveyance of these lexis and its connotation particularly the high holiness of the Holy Qur'anic texts.

## **5. Conclusion**

This research sought to investigate the equivalence of the translation of the lexis in the Holy Qur'an, and its various manifestations, and the sublime meanings that this lexis contain and the effective lexis strategies. Based on the findings presented above and on the argumentized discussion, it can be concluded that this study is of great value as it can have a very positive objectives and be an added value for translators and experts in the translation field because it can help them acquire new initiative about the translation of the lexis meanings in the Holy Qur'an and develop new skills for dealing with its translation. It can also make them aware of the critical challenges the translation of the lexis meanings of the Holy Text involves and overcome them by adopting the practical strategies, i.e., exegesis approach proposed in the study. The translators sometimes succeeded in understanding lexis, but they faced many challenges, the most important of which was how to understand the lexis and its intended meanings for translating this lexis into the English. Some of these challenges were addressed and identified in the discussions and tables (1, 2, 3, 4, 5, &6).

- The research concluded that lexis and the linguistic connotations it contains represent a real challenge for translators, and the Qur'anic text remains the word of Almighty Allah and cannot be comprehended. This method remains the focus of attention of researchers, and understanding it requires resorting to exegeses books, rhetoric and drawing upon them alongside the Qur'anic text.
- The study found that translations of the lexis and its connotations to the studied examples are of weak significance to the English language reader. Also, the translators did not take into account the rhetorical meanings of the lexis and its connections and the role they play in building the text according to a convincing text context that is interconnected with evidence to reach the result.
- The study also concluded that the strategies that were followed by the translators required referring to exegeses rhetoric books to convey the semantic and connotation meaning of the lexis, in addition to the necessity of activating explanations and additions, i.e., interpretive translation, to transfer the implicit meanings of these lexis into the English language. Hopefully, future research will be devoted to this purpose.

## **6. Recommendation**

The study recommends the following:

- The researchers and those interested must intensify their efforts and direct them to further studies related to highlighting the importance of context in understanding the Holy Qur'an and its meanings.
- The researchers in the field of studies of translation and the lexis meanings of the Holy Qur'an need to consult books on exegeses, rhetoric, and other sciences, and direct their attention to studying lexis meanings. Each interpreter separately, devising the use of interpretation for the lexis and providing translations accompanied by explanations and additions. Because studies of lexis translating challenges are still modest.
- The study recommends that translators direct their attention to translating the lexis meanings in the Holy Qur'an, and it is considered fertile material in translation studies.

To sum up, the study recommends what Zahid (2018: 181- 2) invites to the following:

"We call translators to come to back to all the linguistics and exegesis sciences in order to find out the exact meaning and to avoid ordinary dictionaries, since the Holy Qur'an book is not a novel that requires a simple dictionary to check the meaning of its words, nor a poem full of pun words, but it is a Book that requires broad knowledge in many fields that contribute to the understanding of its meaning."

Finally, thanks to translators for their great efforts, but in my view, Muslim scholars must be interested in their attempts to pay special care for the conveyance of these lexis and its connotation particularly the high holiness of the Holy Qur'anic texts.

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