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# THE PROBLEM OF TRANSLATING DIFFERENT SHADES OF 'AL-KHAWF' IN THE HOLY QURAN

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# THE PROBLEM OF TRANSLATING DIFFERENT SHADES OF 'AL-KHAWF' IN THE HOLY QURAN

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## Abstract

The Holy Quran is a vivid aesthetic masterpiece in its language. Translating Qur'anic texts is a problematic area for translators. The current study examines the problem of translating near-synonyms of the word 'Al-khawf' in the Holy Quran. The study is based on the translation of Taqi al-Din al-Hilali and Muhammad Muhsin Khan (1996). The study adopts Mona Baker's equivalence theory (1992) because it is closely related to analyzing the problems of Arabic-English Quranic translation. The Holy Quran contains many lexical items that express the emotional sense of 'fear' as a core meaning. It has been found that four Bakarian non-equivalence translation strategies are adopted: translation by a more general word (superordinate) which constitutes (61.25%), translation by paraphrase using a related word (35.00%), translation by paraphrasing using unrelated words (2.50%) and translation by omission (1.25%). It could be concluded that Arabic is richer in synonymy than English. The Arabic language uses lexical items that exhibits the features of similarity but they cannot be used interchangeably. In this study, the frequency of the word 'fear' in the target language is statistically calculated to reveal the semantic void. Results have shown that the word 'Al-khawf' and its near-synonyms are mostly rendered to the word 'fear' in the target language. The study recommends that the translators of the Holy Qur'an should accurately pinpoint the nuances among near-synonyms to produce better translation.

**Key Words:** Translation of Shades of 'Khawf', near-synonyms, Equivalence Theory

ملخص البحث:

يُعَدُّ الْقُرْآنُ الْكَرِيمُ كِتَابًا مُعْجَزًا حَيًّا فِي لُغَتِهِ، يُمَثِّلُ أَعْلَى مَرْتَبَةٍ فِي الْبَلَاغَةِ الْعَرَبِيَّةِ، وَتُمَثِّلُ تَرْجَمَةُ النُّصُوصِ الْقُرْآنِيَّةِ إِشْكَالِيَّةً كَبِيرَةً لَدَى الْمُتَرْجِمِينَ. وَتُرَكِّزُ الدِّرَاسَةُ الْحَالِيَّةُ عَلَى هَذِهِ الْإِشْكَالِيَّةِ؛ إِشْكَالِيَّةِ تَرْجَمَةِ مُتَرَادِفَاتِ كَلِمَةِ "الْخَوْفِ" فِي الْقُرْآنِ الْكَرِيمِ، وَتَسْتَنْدُ إِلَى تَرْجَمَةِ تَقْيِي الدِّينِ الْهَلَالِيِّ، وَمُحَمَّدِ مُحْسِنِ خَانَ (1996)، وَاعْتَمَدَتِ الدِّرَاسَةُ عَلَى نَظَرِيَّةِ التَّكَافُؤِ لِمَنَى بِيكِرَ (1992) لِأَنَّهَا تَتَّبَعُهَا الْوَثِيقَ بِتَحْلِيلِ مُشْكَلاتِ التَّرْجَمَةِ الْقُرْآنِيَّةِ مِنَ الْعَرَبِيَّةِ إِلَى الْإِنْجِلِيزِيَّةِ، حَيْثُ يَحْتَوِي الْقُرْآنُ الْكَرِيمُ عَلَى الْعَدِيدِ مِنَ الْمُرَادِفَاتِ الْمُعْجَمِيَّةِ الَّتِي تُعَبِّرُ عَنِ الشُّعُورِ الْعَاطِفِيِّ بِ"الْخَوْفِ" وَهِيَ مَادَّةٌ ثَرِيَّةٌ لِلْبَحْثِ. وَقَدْ أَظْهَرَتِ النَّتَائِجُ اسْتِخْدَامَ أَرْبَعِ اسْتِرَاطِيَّاتٍ تَرْجَمَةٍ، وَهِيَ: التَّرْجَمَةُ بِكَلِمَةٍ أَكْثَرُ عُمُومِيَّةً، وَتُمَثِّلُ (71.25%)، وَالتَّرْجَمَةُ بِإِعَادَةِ الصِّيَاغَةِ بِاسْتِخْدَامِ كَلِمَةٍ ذَاتِ صِلَةٍ (35.00%)، وَالتَّرْجَمَةُ بِالنَّجَاهِ وَتُمَثِّلُ (2.50%). مِنْ ذَلِكَ نَسْتَنْتِجُ أَنَّ اللُّغَةَ الْعَرَبِيَّةَ أَغْنَى فِي مُرَادِفَاتِهَا مِنَ اللُّغَةِ الْإِنْجِلِيزِيَّةِ، كَمَا تَسْتَحْدِمُ اللُّغَةُ الْعَرَبِيَّةُ الْكَلِمَاتِ الْمُعْجَمِيَّةِ الَّتِي قَدْ تَبَدُّوا مُتَشَابِهَةً؛ وَلَكِنْ مِنَ الصَّعْبِ اسْتِبْدَالُهَا بِغَيْرِهَا فِي هَذِهِ الدِّرَاسَةِ. تَمَّ حِسَابُ تَكَرُّرِ كَلِمَةِ "الْخَوْفِ" فِي اللُّغَةِ، وَالْهَدَفُ إِخْصَانِيًّا لِلكُتُفِ عَنْ نِسْبَةِ التَّعُدُّدِ الدَّلَالِيِّ الَّتِي أَسْفَرَتْ عَنْ كَثْرَةِ اسْتِخْدَامِ لَفْظَةِ "fear" فِي تَرْجَمَةِ الْمُرَادِفَاتِ الْعَرَبِيَّةِ لِكَلِمَةِ "الْخَوْفِ"، وَتَوْصِي الدِّرَاسَةُ بِضَرُورَةِ تَحْدِيدِ الْفُرُوقِ، وَالْأَبْعَادِ الدَّلَالِيَّةِ بَيْنَ الْمُرَادِفَاتِ مِنْ قِبَلِ مُتَرْجِمِي الْقُرْآنِ الْكَرِيمِ لِلْوُصُولِ إِلَى تَرْجَمَةٍ أَفْضَلِ وَأَدَقِّ لِلنَّصِّ الْقُرْآنِيِّ.

الكلمات المفتاحية: تَرْجَمَةُ كَلِمَاتِ الْخَوْفِ - التَّعُدُّدُ الدَّلَالِيُّ. نَظَرِيَّةُ التَّكَافُؤِ

## 1. Introduction

One of the well-known definition of translation is stated by Newmark (1988:5) who defines translation as "rendering the meaning of a text into another language in the way that the author intended the text". On the other point of view, Nida and Taber (1982:12) declare more extensive definition that "translating consists in reproducing in the receptor language the closest natural equivalent of the source language message". Nida and Taber see that translation is closely related to the problems of meaning, languages, and equivalence.

According to Hartono (2009:6), translation "contains both denotative and

connotative meaning that exist in the source text that must be reproduced by translators into the receptor's language." Another definition is of Catford (1965:20) who states: "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". He sees that the aim of translation is to find the equivalents in the target language. Based on these definitions, translation attempts to find the equivalent meaning in the TL. Baker (1992) is concerned with equivalence because meaning is the product of translation, which is rendered in the target language. Thus,

translators deal with text as unit of meaning in the form of words or sentences.

The translation of Quran into English is important for non-Arab Muslims in Western communities. Elmarsafy (2011) stated that Muslims seek to translate the Quran into Western languages to defend Islam against aggression and to persuade the reader of the beauty and rightness of Islam.

It is important to translate the meanings of Quran because it is the main source of Islam and the Book of worship. Translation of the holy Quran has been increasingly proliferated. Cohen (1962) sees that any great work needs to be translated once in a century "to suit the change in standards and taste of new generation, which will differ radically from those of the past" (215).

The translator tries to find the most appropriate equivalents for the linguistic items in the source text. However, the problem is that there is no complete equivalence between the linguistic items of Arabic and English. In addition, the Quranic Arabic is a Quranic-specific language. The semantic components of a text is an important factor for keeping the content and meaning. For Baker (1992), the problem of translation lies in non-equivalence, which requires different strategies.

### 1. Objectives of the Study

The study aims to explore the difficulties faced by the translator in translating the near-synonym of the word 'khafa' in Quran. It also seeks to explain the strategies used in the translation of Taqi al-Din al-Hilali and Muhammad Muhsin Khan (1996) using Baker's non-equivalence translation strategies (1992).

### 2. Significance of the Study

The translators encounter difficulty in translating the near-synonyms in the Holy Quran, which may hinder the right understanding of the meaning mentioned in the original text. The translator should have an advanced knowledge to know how to deal with Arabic complexities and the English system in translating religious texts.

### 3. Research Questions

1. What are the different shades of 'Al-khawf' mentioned in the Holy Quran?
2. How different the near-synonyms of 'Al-khawf' are translated in the Holy Quran?
3. Does the translation reflect the referential and connotative meanings of the original texts?
4. What are the Bakerian non-equivalence translation strategies used for translating synonymous words of 'Al-khawf'?

### 5. Design and Procedures

The Holy Quran contains many lexical items that express the emotional sense of 'fear' as a core meaning. Ten lexical items are selected in this study: 'Al-khawf' الخوف , 'Al-khashya' الخشية , 'Al-hthar' الحذر , 'Al-rahba' الرهبة , 'Al-faza' الفزع , 'Al-wajal' الوجل , 'Al-farq' الفرق , 'Al-ru'b' الربع , 'Al-wajaf' الوجف and 'Al-raw' الروع. The meanings of these lexical items are examined by using dictionaries of the meaning of the Holy Quran. A combination of descriptive qualitative and quantitative (SPSS program) are selected for analyzing the data. The qualitative is used to identify the shades of 'Al-khawf' found in the Holy Quran while quantitative is used to count all data.

### 6. Review of Literature

There are studies that have been conducted related to translating synonyms in the Holy Quran:

**Abdellah (2003)** examined the accuracy of translating near synonyms in the Qur'an selecting 'مطر' and 'غيث' in five translations of the Holy Qur'an. The findings showed that some translations are better than others in conveying the meaning. Similarly, **Al-Sowaidi (2011)** investigated the difficulties that translators face while translating near-synonyms from Arabic into English in Quranic verses in two translations: Yusuf Ali and T. B. Irving. The study showed that the selected translations failed to maintain the depth of the Qur'anic words as well as the connotative meanings of the original text.

**Al-Jabri (2012)** examined the intricate nature of synonymy in relation to translation of the Holy Qur'an. It focuses of the study is on the translation of the near synonyms of the Arabic lexical item 'khawf' خوف 'fear' within the Holy Qur'an. Only four near synonymous are selected for analysis: khashya' خشية, 'rahba رهبة, 'faza' فزع and wajaal' وجل. The study is limited to three translations: Pickthall (1930), Yusuf Ali (1937), and Shakir (1982). It is confined to the noun form of each selected lexical item. It was concluded that the translation of these near-synonyms are not accurate except for the lexical item 'khawf'. The translators used words that are more general in the target language in translating these lexical items that do not reflect the minute differences among those words.

**Amjad (2013)** conducted a study to investigate how Quranic Divine Names were translated into English in the Holy Quran by three professional translators to compare them with the original Arabic text. The three translations were by Muhammad H. Shakir (1985), Sayyed Ali Quli Qarai (2003), and Fazlollah Nikayin (2006). The findings of the study showed that the lexical compression of the original Divine Names and their emotive overtones are problems for the translators. It was found out that the strategies adopted by Shakir, Nikayin and Qarai were "near-synonymy" and "expansion".

**Al-Omari & Abu-Melhim (2014)** stated that synonymy is a universal phenomenon and not confined to Arabic or English. There is no absolute synonymy but near synonymy. Words seem to be synonymous at the surface but they convey distinct semantic meanings with deeper semantic analysis of the lexical items.

Likewise, **Al-Ghazalli & al-Musawi (2015)** investigated the translation accuracy of Quranic synonymy into English. The study hypothesized that mistranslations of lexical synonymy are more recurrent than accurate renditions. These translation

inaccuracies could be attributed to many reasons such as the semantic dissimilarities between the two languages, discursal and rhetorical differences etc.

**Seada & Berrim (2017)** have used a descriptive comparative method based on the book of Al-Munjed "Synonymy in the Holy Quran between theory and practice". The translation of four translators are chosen: Abdullah Yusuf Ali; John Arthur Arberry; Mohammed Shakir and Al Hilali - Muhsin Khan. It is concluded that there is no real synonymy in the Holy Qur'an. They suggested that if the translators depend on Mona Baker's translation strategies and the Qur'an exegesis, they may have a close, correct and faithful equivalent of the source text.

Similarly, **Al-Abbas & Al-Khanji (2019)** investigated the translation of two root-sharing synonymous Arabic words: استطاع and استطاع in five well-known English translations: Pickthall (1930), Ali (1982), Arberry (1996), Abdel Haleem (2004), and Al-Hilali and Khan (2018). The findings revealed that the translators did not convey the slight differences between these words and translated them similarly. It was concluded that some Qur'anic words are untranslatable.

In the same vein, **Hizbullah & Muta'ali (2020)** examined the translation of the concept of "Goodness" linguistically in the Holy Quran to Indonesian. They identified a number of synonyms related to this word with its varied meanings. The study showed the complexity of the word and its limited meanings in Indonesian language.

It could be noted from the studies mentioned above that there is literature review about the translation of near synonymy, but very few studies tackle the word 'alkhawf' and its shades of meaning.

## 7. Theoretical Framework

### 7.1. Synonymy in Linguistics

There is a controversy among classical and modern Arab linguists about the existence or absence of synonymy in

language. Both Arab and English linguists agree that there is no complete or absolute synonymy even if the two lexical items are used interchangeably. What exists in language is "near synonymy" which involves two similar meanings but conveying two different semantic meanings in their functions.

### 7.2. Types of Synonymy

There are types of synonymic relations: 'full synonymy' or 'absolute synonymy'. These are words that can be substituted in all contexts as they have identical expressive meanings e.g. 'kill' and 'murder'. Absolute synonyms are rare or non-existent. A second type of synonymy is cognitive synonymy or sense synonymy. The two words have one or more senses but differ in other senses that they express e.g. 'father' and 'daddy' refer to 'a biological father' but 'father' refers to a religious person but 'daddy' does not. The two words have the same cognitive meaning. The third type is 'near-synonyms'; words whose meaning is relatively close or more or less similar (Stanojević 2009). The senses of near-synonyms can overlap to some degree, but not completely (Murphy 2003: 155).

### 7.3. Semantic Voids

Irving (1985) noted that Quran is untranslatable because every time one returns to the Arabic texts, he finds new meaning and fresh ways of interpretation because it is a living document. Quran is written in Arabic and cannot be translated; it is only a tafsir or commentary.

Translation attempts to achieve 'equivalence' between the source language and the target language. Rendering such equivalence is difficult. Translators tend to use additional words general or specific as a strategy to solve the problem of non-equivalence among lexical items. This implies that the target text words have narrower and more particular denotative meanings than the corresponding source text words. Although translation seeks to achieve

"equivalence between two languages, it is often the case that a concept in the source language does not exist in the target language or vice versa" (Eyl 2014:317). The success of translation is measured by degrees of reaching the proximity to it.

### 7.4. Equivalence in translation

In her book *In Other Words* (1992), Baker tackles the issue of equivalence by adopting a neutral approach to describe equivalence as a relative notion because it is affected by linguistic and cultural factors. She mentioned different kinds of equivalence: at the level of word, phrase, grammar, text, and pragmatic. According to Baker, a single word can have different meanings in different language.

#### 7.4.1. Lexical meaning

Every word or lexical unit has something individual that makes it different from any other word. Lexical meaning makes the individual property of the word the most outstanding. Lexical meaning "the specific value it has in a particular linguistic system and the 'personality' it acquires through usage within that system." (Baker 1992: 19)

#### 7.4.2. Non-equivalence at word level

Non-equivalence at word level means that the target language has no equivalent for a word in the source text. The level of difficulty varies depending on the nature of non-equivalence.

##### 7.4.2.1. Common problems of non-equivalence

The word in the source language may express a concept that is completely unknown in the target culture. The concept may be abstract or concrete "it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific'." (Baker 1992: 28)

##### 7.4.2.2. The source-language concept is not lexicalized in the target language

The word in the source language may express a concept known but not lexicalized in the target culture. An example of this problem is the adjective standard

meaning 'ordinary' expresses a concept which is very accessible and understood by most people, but Arabic has no equivalent for it.

#### 7.4.2.3. The source-language word is semantically complex

A single word that consists of a single morpheme may express a more complex set of meanings than a whole sentence. Languages automatically develop very concise forms referring to complex concepts. We do not realize how semantically complex a word is until we translate it into a language that has no equivalent for it.

#### 7.4.2.4. The target language lacks a specific term (hyponym)

Some languages tend to have general words (superordinate) but lack specific words (hyponyms). For example, in English the word 'house' has hyponyms such as bungalow, cottage, croft, chalet, lodge, hut, mansion, manor, villa, and hall. They may have no equivalents in many languages.

#### 7.4.2.5. Differences in expressive meaning

Differences in expressive meaning of words are more difficult to deal with when the target-language equivalent is 'more emotionally loaded' than the source-language word. Such words relate to sensitive issues like religion, politics, and sex. For example, the word 'homosexuality' is not a pejorative word in English. On the other hand, the equivalent word in Arabic, 'shithuth jinsi' is more pejorative and would be quite difficult to use as a neutral word without suggesting strong disapproval.

### 8. Data Analysis

#### 8.1. Different shades of 'Al-khawf' in the Holy Quran

##### 8.1.1. Khawf 'fear'

The triliteral root of the verb is kha wa fa (خ و ف). 'Khawf' means expecting something unpleasant for a certain sign (Al-Isfahani: 1992). It connotes a fear of a known threat. There are other Arabic words in Quran which are close in meaning to 'khawf' but having slight differences in

meaning in general and in Quran. Some words related to 'Al-khawf' in the Quran are associated to the human mundane life, while other words refer to a relationship between God and Mankind.

##### 8.1.1.1. The verb khafa (خاف) 'to fear', 'to be afraid of'

١. فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿البقرة / ١٨٢﴾

But he who **fears** from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful. (Al-Hilali & Khan1996: 33).

٢. وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ ﴿الأنفال / ٢٦﴾

And remember when you were few and were reckoned weak in the land, and were **afraid** that men might kidnap you. (Al-Hilali & Khan1996: 202).

##### 8.1.1.1.2. The form of the noun khawf ('خوف) 'fear'

١. تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿السجدة / ١٦﴾

Their sides forsake their beds, to invoke their Lord in **fear** and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. (Al-Hilali & Khan1996: 463).

٢. أَشْحَةً عَلَيْهِمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يُنظَرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَسَى عَلَيْهِ مِنَ الْمَوْتِ

Being miserly towards you (as regards help and aid in Allah's Cause). Then when **fear** comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, (Al-Hilali & Khan1996: 467).

##### 8.1.1.1.3. The form of the noun khifat (خيفة)

١. فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿الذاريات / ٢٨﴾

Then he **conceived a fear** of them. They said: "**Fear** not." And they gave him glad tidings of a son having knowledge. (Al-Hilali & Khan1996: 578).

٢. فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿طه / ٦٧﴾

So Musa (Moses) **conceived a fear** in himself. (Al-Hilali & Khan1996: 356).

**8.1.1.4. The form yukhawwifu 'to frighten'/'to threaten' (يخوف)**

١. أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿الزمر / ١٦﴾

Is not Allah Sufficient for His slave? Yet they try to **frighten** you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide. (Al-Hilali & Khan1996: 513).

٢. إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴿آل عمران / ١٧٥﴾

It is only Shaitan (Satan) that **suggests to you the fear** of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Al-Hilali & Khan1996: 90 – 91).

**8.1.1.5. The form of the active participle khaif (خائف) 'afraid' 'in a state of fear'**

١. فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿القصص / ٢١﴾

So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!" (Al-Hilali & Khan1996: 432).

٢. فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَنْصِرُكُمُ ﴿القصص / ١٨﴾

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). (Al-Hilali & Khan1996: 432).

**8.1.1.6. The form of the verbal noun takhwif (تخويف)**

١. وَآتَيْنَا تَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿الإسراء / ٥٩﴾

And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to **make them afraid** (of destruction). (Al-Hilali & Khan1996: 321).

**8.1.1.7. the form of the verbal noun takhawwuf (تخوف)**

١. أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿النحل / ٤٧﴾

Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful? (Al-Hilali & Khan1996: 301).

According Al-Isfahani (2009), fearing Allah does not mean the sense of fear man feels of a lion. It means to stop committing sins, perform good deeds and worship Allah. 'Al-takhwif' from Allah means regarding his punishment ذلك (الزمر / ١٦). 'Al-khifa' (خيفة) is the state of fear تَخَافُونَهُمْ كَخَيْفَتِكُمْ (الروم / ٢٨). 'Al-takhawwuf' is fear of human.

**8.1.2. khashiyah (خشية)**

The trilateral root khā shī yā (خ ش ي) occurs 48 times in the Quran, in two derived forms: (40) times as the verb khashiya (خشى), (8) times as the noun khashyat (خشية)

**8.1.2.1. Verb form 'to fear'**

١. فَقَوْلًا لَهُ قَوْلًا لِيُنَا عَلَةً يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه / ٤٤﴾

And speak to him mildly, perhaps he may accept admonition or **fear** (Allah)." (Al-Hilali & Khan1996: 354).

٢. إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿فاطر / ٢٨﴾. ٢. فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَنْصِرُكُمُ ﴿القصص / ١٨﴾

It is only those who have knowledge among His slaves that **fear** Allah. (Al-Hilali & Khan1996: 485).

**8.1.2.2. Noun**

**khashyat (خشية)**

١. وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿الإسراء / ٣١﴾

And kill not your children for **fear** of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. (Al-Hilali & Khan1996:317).

٢. لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿الحشر / ٢١﴾

Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rent asunder by the **fear** of Allah. Such are the parables which

We put forward to mankind that they may reflect. (Al-Hilali & Khan1996: 612).

Al-khashyat (خَشْيَةٌ) is a sense of fear man feels because of knowledge; sense of fear mixed with reverence when someone knows the greatness and magnitude of what he fears (Al-Isfahani 2009).

### 8.1.3. Alḥthar الحذر 'fear'

The trilateral root ḥā thā rā (ح ذ ر) meaning 'fear' occurs in two derived forms:

#### 8.1.3.1. Verbal noun ḥadhār (حَذَرَ)

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

They thrust their fingers in their ears to keep out the stunning thunder-clap for **fear** of death. (Al-Hilali & Khan1996: 6).

#### 8.1.3.2. The verb yaḥtharu (يَحْذِرُ)

۲. وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿البقرة / ۲۳۵﴾

And know that Allah knows what is in your minds, so **fear** Him. And know that Allah is Oft-Forgiving, Most Forbearing. (Al-Hilali & Khan1996:47)

۳. وَتُمْكِنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿القصص / ۶﴾

And to establish them in the land, and We let Fir'aun (Pharaoh) and Haman and their hosts receive from them that which they **feared**. (Al-Hilali & Khan1996: 431).

۴. يَحْذِرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَغْفِرُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿التوبة / ۶۴﴾

The hypocrites **fear** lest a Surah (chapter of the Quran) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you **fear**." (Al-Hilali & Khan1996: 219).

#### 8.1.3.2. Passive Participle maḥthūr (مَحْذُورٌ)

۱. نَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿الإسراء / ۵۷﴾

Verily, the Torment of your Lord is something **to be afraid of!** ( Al-Hilali & Khan1996: 320).

Alḥthar is "ihtirazun 'ann mukheef" احتراز عن مخيف to avoid something because of fear and cautiousness as you are in proximity of it. It also means 'arms'; وَلْيَأْخُذُوا حِذْرَهُمْ

(النساء / ۱۰۲) وَأَسْلَحَتْهُمُ taking their arms with them

### 8.1.4. rahab (رَهْبَةٌ) great fear

The trilateral root rā hā bā (ر ه ب) occurs twelve times in the Holly Quran, in different derived forms:

#### 8.1.4.1. The form

##### verb yarhabu (يَرْهَبُ)

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ ۚ وَفِي نُحُوتِهَا هُدًى وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿الأعراف / ۱۵۴﴾

And when the anger of Musa (Moses) was calmed down, he took up the Tablets, and in their inscription was guidance and mercy for those who **fear** their Lord. (Al-Hilali & Khan1996: 192).

#### 8.1.4.2 the verb 'istarhabu' (اسْتَرْهَبَ)

قَالَ أَلْقُوا ۚ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿الأعراف / ۱۱۶﴾

He [Musa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. (Al-Hilali & Khan1996:187).

#### 8.1.4.2. The noun rahb (الرَّهْبُ)

اسْأَلْكَ يَدَكِ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۚ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَأَهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿القصص / ۳۲﴾

"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 **fear** (which you suffered from the snake, and also 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). (Al-Hilali & Khan1996:433 – 434).

#### 8.1.4.3. the noun rahbat (رَهْبَةٌ)

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿الحشر / ۱۳﴾

Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more fearful in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty

and Power of Allah). (Al-Hilali & Khan1996: 611).

'Al-rahba' is "makhafatun ma' taharuzin wa iTirab" مخافة مع تحرز واضطراب a type of fear that makes a person very alert, careful and restless (Al-Isfahani 2009: 269). 'Al-tarahhub' الترهيب means the long worship because of fearing God. 'istarhaba' means to terrify [الأعراف / ١١٦] [بواسر هبوهم]

### 8.1.5. Alwajal الوجال afraid

The trilateral root wā jī lā (و ج ل) occurs five times in the Quran, in different derived forms:

#### 8.1.5.1. the form

##### verb wajilat (وَجِلَتْ)

١. إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿الحجر / ٥٢﴾

When they entered to him, and said: Salaman (peace)! [Ibrahim (Abraham)] said "Indeed! We are afraid of you." (Al-Hilali & Khan1996: 292).

#### 8.1.5.2. the

##### adjective wajilat (وَجِلَّةٌ)

١. وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَّةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿المؤمنون / ٦٠﴾

And those who give that (their charity) which they give (and also do other good deeds) with their hearts **full of fear** (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). (Al-Hilali & Khan1996: 387 – 388).

'Al-wajal' is the sense of fear that penetrates deeply in heart. It is a fear which makes a person trembles and shivers. The word is related to the fear in heart (وَالَّذِينَ) (يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَّةٌ) (٦٠) المؤمنون 'Al-wajal' is 'istish'aru ilkhawf' استشعار الخوف The words 'Al-khawf' and 'Al-khashyia' are not related to heart as the word 'Al-wajal' in Quran.

### 8.1.6. Al-raw' الروع 'fright'

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿هود / ٧٤﴾

Then when the **fear** had gone away from (the mind of) Ibrahim (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the

people of Lout (Lot). (Al-Hilali & Khan1996: 254).

### 8.1.7. Alfarq الفرق 'afraid'

The trilateral root fā rā qā (ف ر ق) of the verb faraq (فَرَّقَ)

وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿التوبة / ٥٦﴾

They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are **afraid** (that you may kill them). (Al-Hilali & Khan1996: 218).

### 8.1.8. Alwajaf الوجف 'palpitate'

The trilateral root wā jī fā (و ج ف) occurs once in the Quran, in the adjective (nominative feminine indefinite active participle)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿النازعات / ٨﴾

(Some) hearts that Day will shake with **fear and anxiety**. (Al-Hilali & Khan1996:658).

'Al-wajaf' is a sense fear mixed with discomfort; when heart palpitates so hard because of fear. Awjaftul Khayl أوجفت الخيل means making the horse race forward by racing its heart.

### 8.1.9. Al-ru'b' (terror)

١. سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ﴿آل عمران / ١٥١﴾

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority. (Al-Hilali & Khan1996:85 – 86).

٢. لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿الكهف / ١٨﴾

Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. (Al-Hilali & Khan1996: 330).

### 8.1.10. Alfaza' (terror)

١. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرْعٍ يَوْمَئِذٍ آمِنُونَ ﴿النمل / ٨٩﴾

Whoever brings a good deed (i.e. Belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth, and they will be safe from **the terror** on that Day. (Al-Hilali & Khan 1996: 429).

٢. وَلَوْ تَرَىٰ إِذْ فِرْعَوْنُ قَلْبًا قَوَّتٌ وَأَخَذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿سبأ / ٥١﴾

And if you could but see, when they will be **terrified** with no escape (for them), and they will be seized from a near place. (Al-Hilali & Khan 1996: 482).

### 9. Semantic Nuances among Near-Synonyms of 'Al-Khawf'

Al-'askari differentiates some near-synonyms related to the word 'khawf'. He has noted that the word '*khawf*' denotes the expectation of bad things like illness, death etc. and indicates punishment. The word '*hathar*' means taking precautions whether the person is certain or uncertain of the harm as *hathar* prevents harm but 'fear' does not, For this it is said 'take precautions' not 'take fear'. According to him, there is a difference between '*khawf*' and '*khashyia*'. '*Khawf*' is related to a bad thing. It is said 'khiftu zaydan' خفت زيد, 'khiftu elmarad' خفت المرض and in the holy Quran ويخافون سوء الحساب '*khashyia*' (awe) is due to the Greatness of God who is feared, '*khashyah*' is associated with knowledge. '*khawf*' means "fear with movement but '*khashya*' denotes calmness and motionlessness" (Al-Jabri, 2012: 12). It is more specific. '*khawf*' is due to the weakness of the person who fears. It is an act of worship fearing God's punishment and wrath. It could be from Allah or anything else like a snake or a lion.

'*Rahba*' (dread) is feeling feared for a longtime, '*raahib*' as he spent a long time in a state of fear. '*faza*' is a sudden fear.

سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿الأنفال / ١٢﴾

I will **cast terror** into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." (Al-Hilali & Khan 1996: 200 – 201).

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيحًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيحًا ﴿الأحزاب / ٢٦﴾

and **cast terror** into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. (Al-Hilali & Khan 1996: 468).

For example, the two verses mentioned above, the Arabic expressions وَقَذَفَ فِي and سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ قُلُوبِهِمُ الرُّعْبَ are translated 'cast terror' in their hearts. In Quranic verses, one word may be preferred to another because it has different emotive association. The function of the collocation of synonymy is to make it clearer and more emphatic. The two words 'alqa' and 'qathafa' are compatible with the noun 'alru'b' but they differ in the connotative sense they evoke in the context.

### 9. Strategies used in translating different shades of 'khawf'

#### 9.1. Translation by a more general word (superordinate)

It is one of the commonest strategies used by translators to deal with many types of nonequivalence, especially with propositional meaning. It works well in all languages, as "the hierarchical structure of semantic fields is not language-specific."

١. فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿هود / ٧٤﴾

Then when the **fear** had gone away from (the mind of) Ibrahim (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot). (Al-Hilali & Khan 1996: 254).

٢. وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿سبأ / ٢٣﴾

Intercession with Him profits not except for him whom He permits. So much so that when **fear** is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." (Al-Hilali & Khan 1996: 497).

٣. وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿المؤمنون / ٦٠﴾

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of **fear** (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). (Al-Hilali & Khan 1996: 387 – 388).

٤. إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿النازعات / ٢٦﴾

Verily, in this is an instructive admonition for whosoever **fears** Allah. (Al-Hilali & Khan 1996: 659).

٥. يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُورَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿البقرة / ١٩﴾

They thrust their fingers in their ears to keep out the stunning thunder-clap for **fear** of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). (Al-Hilali & Khan 1996: 6).

In the five verses mentioned above the translator used the superordinate word 'fear' to handle the semantic void. The sense of fear is vividly expressed in the Arabic language using a variety of lexical items that reflect the type and degree of fear. They may look similar to the reader but they are instinct. Every word signifies distinctive semantic properties in these Quranic verses. These semantic properties are not captured by the translation of the word 'fear'. The renditions are not clear in differentiating the meaning of the synonymous words.

### 9.2. Translation by paraphrase using a related word

This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is significantly higher than would be natural in the target language.

١. قُلْ لَوْ أَنُّكُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ﴿الإسراء / ١٠٠﴾

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for **fear of (being exhausted)**" (Al-Hilali & Khan 1996 326).

٢. اسْأَلْكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ وَاصْنُمَّ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ﴿القصص / ٣٢﴾

"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 **fear (which you suffered from the snake,**

**and also your hand will return to its original state** (Al-Hilali & Khan 1996: 433 – 434).

٣. هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الرَّعْدَ ﴿الرعد / ١٢﴾ النَّقَالَ ﴿

It is He who shows you the lightning, as a **fear (for travellers)** and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). (Al-Hilali & Khan 1996: 275).

٤. وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ ۗ وَالَّذِينَ يَخَافُونَ سُوءَ الْحِسَابِ ﴿الرعد / ٢١﴾

Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and **fear** their Lord, and **dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained)**. (Al-Hilali & Khan 1996: 276).

٥. قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿النازعات / ٨﴾

(Some) hearts that Day will shake with **fear and anxiety**. (Al-Hilali & Khan 1996: 658).

In the Quranic verses mentioned above, the translator used paraphrase as a strategy to illustrate the meaning of the near synonyms (Khashyia, rahb, khawfan, wajifa), He tries to differentiate by using additional remarks.

### 9.3. Translation by a more neutral/less expressive word

١. وَاللَّاتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ﴿النساء / ٣٤﴾

As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful). (Al-Hilali & Khan 1996: 100).

٢. أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿النحل / ٤٧﴾

Or that He may catch them with **gradual wasting** (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful? (Al-Hilali & Khan 1996: 301).

### 9.3. Translation by Omission

وَلِيُخْشِيَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَآلِفُوا قَوْلًا سَدِيدًا ﴿النساء / ٩﴾

And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words. (Al-Hilali & Khan 1996: 95).

It is noticed that the translation of the word **خَافُوا عَلَيْهِمْ** is omitted as the verse contains three near-synonyms 'yakhsha', 'yakhaf' and 'yataqi' and they all are translated 'fear'. According to Newmark (1988: 80), the translator uses "more general words in the interests of clarity, simplicity and sometimes brevity, which makes him 'omit to translate words altogether."

It could be noted that the translators' strategy of translating near synonyms has an essential role in the translation process. Moreover, when translating a qur'anic text, there should not be ambiguous words that may cause misunderstanding. (Khomaria, 2021)

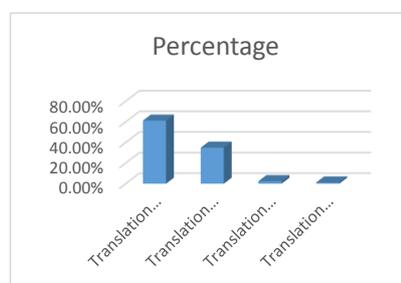
**10. Results & Findings**

The absence of lexicalization in the target language make the translator fail in capturing the connotative shades of meaning of the original text. The paper examines the translation problems that arise from lack of equivalence at word level. What does a translator do when there is no equivalent word in the target language that expresses the same meaning as the source language word? Equivalence is one of the problems that face the translator in context.

The difficulty of rendering lexical synonyms stem from the semantic differences between Arabic and English. Using superordinate words which constitutes (61.25%) and paraphrase (explanatory note) which constitutes (35.00%) are the most common translation strategies that Helali & Khan used in an attempt to solve non-equivalence to convey the meaning of the synonyms.

Non-Equivalence Translation Strategies	Frequency	Percentage
Translation by a more general word (superordinate)	49	61.25%
Translation by paraphrase using a related word	28	35.00%
Translation by a more neutral/less expressive word	2	2.50%
Translation by Omission	1	1.25%

**Table (1) illustrates the strategies adopted in the translation of near-synonyms of 'khawf'.**



**Figure (1) illustrates the strategies adopted in the translation of 'khawf' and its near-synonyms.**

As table (2) indicates, the word 'al-khawf' has been mentioned (124) times in the Holy Quran and translated into 'fear' (109) times which constitutes (55.36%). The near synonyms of the word 'al-khawf' are: 'al-khashyia' which is mentioned (48) times (21.43%), 'Al-hthar' mentioned (21) times (9.38%), 'Alrahaba' mentioned (12) times (5.36%), 'Al-faza' mentioned (6) times (2.38%), 'Al-ru'b' الرعب (5) times (2.23%), 'Al-wajal' (5) times (2.23%), 'Al-wajaf', 'Al-farq' and 'Al-raw' are mentioned once constituting (00.45%).

Number	Near-synonyms	Frequency in Quran	Percentage
1	Khawf الخوف	124	55.36%
2	khashiya الخشية	48	21.43%
3	Al-hthar الحدذر	21	9.38%
4	Alrahaba الرهبية	12	5.36%
5	Al-faza الفرع	6	2.68%
6	Al-ru'b الرعب	5	2.23%
7	Al-wajal الوجل	5	2.23%
8	Al-wajaf الوجف	1	0.45%
9	Al-farq الفرق	1	0.45%
10	Al-raw' الروع	1	0.45%
	Total	224	100%

Table (2) illustrates the word 'khawf' and its shades of meanings in the Holy Quran

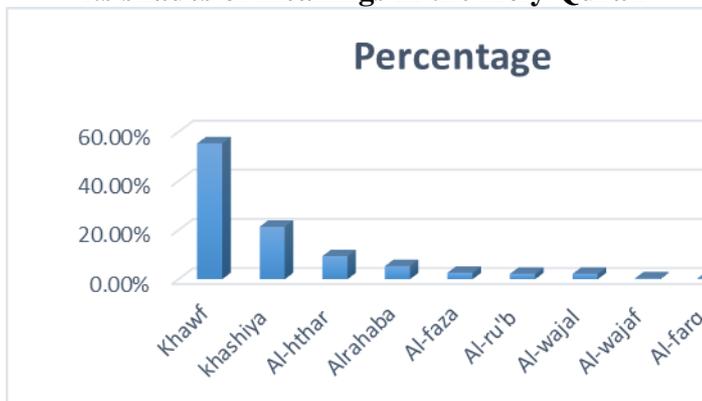


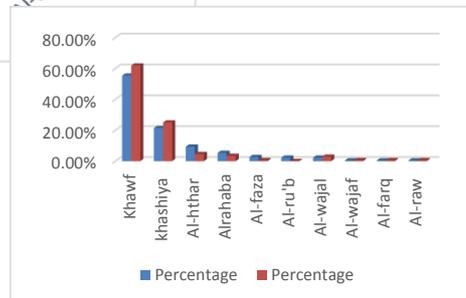
Figure (2) illustrates the word 'khawf' and its shades of meanings in the Holy Quran

The number of verses that include the word 'khawf' and its near-synonyms are mentioned in (224) verses. It has been noticed in table (3) and figure (3) below that the word 'al-khawf' and its near synonyms are highly rendered to the 'fear' in the translation of Al-Hilali & Khan(1996). This indicates that the translation has limitations

in dealing with the near synonyms of the word 'khawf'. For example , the word 'fear' is used to refer to 'khawf' and 'khashiya'. AlHammadi (2017) suggested the word 'dread' to refer to 'khashiya' to differentiate between the two words.

Word in the source Language	Frequency of the word in the source language	Percentage	Frequency of the word 'fear' in the target language	Percentage
Khawf الخوف	124	55.36%	109	61.93%
khashiya الخشية	48	21.43%	44	25.00%
Al-hthar الحدذر	21	9.38%	8	4.55%
Alrahaba الرهبية	12	5.36%	6	3.41%
Al-faza الفرع	6	2.68%	1	0.57%
Al-ru'b الرعب	5	2.23%	-	0.00%
Al-wajal الوجل	5	2.23%	5	2.84%
Al-wajaf الوجف	1	0.45%	1	0.57%
Al-farq الفرق	1	0.45%	1	0.57%
Al-raw' الروع	1	0.45%	1	0.57%

Table (3) illustrates the frequency of the word 'fear' in the translation of near-synonyms in the target language.



**Figure (3) illustrates the frequency of the word 'fear' in the translation of near-synonyms in the target language.**

### 11. Discussion

Any translation, regardless of how immaculate and scholarly it is, can never be the original and subject to imperfection and error. Anything other than the Arabic original is a mere interpretation and an attempt to convey the message of the Qur'an to approximate the original. The Arabic language uses lexical items that exhibits the features of similarity but they cannot be used interchangeably in context. When translating such lexical items, the translator finds difficulty in finding the exact equivalents in the target language. The study investigates the difficulties of translating near-synonyms from Arabic into English. The text is an organic whole and the translator should look for textual equivalence rather than just lexical equivalents. The study examines what a translator does when there is no word in the target language that expresses the same meaning of the word as the source language.

The language of the Holy Quran is a mixture of perfection and beauty, the choice of words embodies linguistic beauty. Al-Munajjid (2007:109) noted that each word in the Holy Quran is selected with precision to convey specific meaning different from any other related words. He states that there is no complete synonymy in Quran. The Holy Quran contains lexical items that are closely related in meaning. Therefore, this study highlights the challenges that the translator encounter when they translate near-synonyms in Quran. It has been found that renditions of the near-synonyms are inadequate and translation strategies are employed to attain adequacy. This is true particularly of religious texts because they are pregnant with fine senses in the original that positively or negatively affect the understanding of such texts by TT readers." (al-Ghazalli & al-Musawi 2015: 41)

The Arabic language is abundant with synonyms that enable users of the

language to avoid repetition and express emphaticness in a more rhetorical style, (al-Ghazalli & al-Musawi 2015). The issue of synonymy is complex when it is translated into non-Arabic languages. In Arabic, synonymy is a feature that shows richness of vocabulary, but it constitutes a challenge and difficulty when translated into other languages (Al-Omari & Abu-Melhim 2014 ; Mohammed 2016; Hizbullah, Nur & Muta'ali 2020).

The study is in line with Al-Jabri (2012) that the translators need to know the minute differences among near-synonyms to select the word that has the right denotation, connotations and semantic features. For example, the word 'rahba' is translated into fear in some verses which is not a precise equivalent of the word as it means 'terror' or 'great fear'. The equivalent for the word 'faza' is 'panic' Al-Jabri (2012). The study agrees with Almakrob & Al-Ahdal (2020) that every word carries specific meaning that if it is replaced by its synonym, it may lose its significance.

### 12. Conclusion

It has been concluded that near-synonyms are lexical items that share semantic features but not all shades of meaning. Such semantic differences are contextual. The findings of the study have shown that the Arabic word 'Al-Khawf' has subtle shades of meaning which cannot be expressed in another language. Hence, any translation of the Holy Quran is mainly an explanation, paraphrase, or interpretation of the meaning of the words in the source text.

The translator should be aware of the subtle nuances and minute differences in meaning among near-synonyms to select the lexical item that has the right expressive meaning. Quranic near-synonyms have specific semantic features that are problematic to the translator to map into another language. The translator should use a number of strategies to render the Quranic near-synonyms and achieve approximate equivalent of the lexical items.

The findings reveal that there are semantic differences among the near-synonyms of the word 'al-khawf' that is not reflected in Hilali & Khan's translation of the Holy Quran. In fact, the subtle nuances among these near-synonyms are problematic to the translator and the reader (Abdul-Ghafour et. al. 2019)

It is recommended that the translator must struggle for equivalence; a conscientious translator seeks to find the closest natural equivalent. Rendering the meaning from one language to another is like packing clothing into two different pieces of suitcases: the clothes are the same, but the shape of the suitcases varies. In translation, the form may be changed but the content must be preserved. (Nida & Taber 1982).

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