

Micro-Linguistics Perspective in the Translation of Sensitive Issues of Sūrah Al Hujurat (The Chambers) into English

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ABSTRACT

The study aims at examining the problems the Qur'ān translators encounter while translating the Qur'ān. It is based on the translation of professional translator namely, Yusuf Ali. The translated text is compared to the original text to determine to which extent the translation reflects the real meaning of the original Qur'ānic text. In short, the study sets out to identify the problematic areas in the translated Qur'ānic texts on the syntactic and semantic levels. The study is an intersection between Qur'ānic exegeses (tafsīr) and applied linguistics. The researcher consults different books on translation theories, as well as Qur'ānic exegeses (tafsīr) to facilitate the process of analyzing Sūrah Al Hujurat (The Chambers). The researcher opts for eclecticism, instead of confining to a particular rigid model or approach, in the process of analyzing and evaluating the problems encountered in Arabic-English translation of the Qur'ānic text in general, and Sūrah Al Hujurat (The Chambers) in particular. The study concludes that the Qur'ān translator, compared to other literary genres, faces many difficulties in conveying the Qur'ānic ST message. The selected translations of the Holy Qur'ān have failed to measure up the depth of the Qur'ānic message, its originality and the connotative shades of meanings of the original expression. It was found out that most translation strategies adopted by Ali were not near to the original text, where he resorted to explain vague words, however, committed many semantic and syntactic errors as shown in analysis of data.

Keywords: Quran, exegeses, linguistics, semantic, syntax, translational strategies, meaning.

INTRODUCTION

Translation is regarded as a significant key that connects the literary works of authors from diverse cultures. It has been widely practiced over centuries in European and Arab societies. The founding mythology and the sacred texts of the dominant religions are all based on translations and in literature, science, technology, commerce and politics, translation has been essential for development and change. Translation is a procedure of substituting a given text in one source language by another target language. The source language (SL) is the language where the text needs translation; and the target language (TL) is the language into which the source text is to be transferred. This substitution varies from translator to translator, according to the translator's ability of understanding the religious background of the

religious texts. i.e. The Noble Quran. What is problematic here is that the sensitivity of the Quranic verses may be too heavy to lug on the shoulders of religious texts translators particularly between two unrelated languages such as Arabic and English. The point, which can be stressed here, is that this problem may be solved if translators digest not only the two languages, but also semantic at the lexical, syntactic, and stylistic features of these two languages.

The purpose of this research is to investigate the work 'The Meaning of the Holy Quran' by the Translator Ali. A.Y.(1991), with special focus on his translation of Sūrah Al Hujurat (The Chambers) chapter 49. The translation assessment is done both syntactically and semantically. Interestingly, the study has come to notice cases in which the translator failed to

grasp the intended meaning of a word which leads to a lack and inaccuracy in the translations leaving a different effect on the readers, other than the intended effect of the original text. It is important to make it clear that the intention of this study is not to undermine the importance of the works of the translator and his effort in the field of translation. The aim is not to prove his failure to translate, but rather to pinpoint areas that are problematic for those who work in the field of Quran translation in particular. The idea is to give insights into what is to be looked for when translating the Quran, besides assuring the importance of a translation based on the Quran exegeses.

Statement of the Problem

Translating the real meaning is a complicated problem as the translators have to deal with words having one form but different and unrelated meanings. This task becomes more significant when the translators attempt to render meaning in the Holy Quran. The Holy Quran is the words of Allah; the translators should not speculate on the meaning of the words from the context, they have to resort to exegeses. According to scholars, Arabic language, the language of the Holy Quran, is a highly rhetorical one; it has features that differ from other types of Arabic discourses. Thus, the translators struggle with numerous problems when translating verses in the Holy Quran.

This research seeks to examine the phenomenon of appropriateness in the translation of the meanings of the Qur'an from a linguistic point of view and it takes Sūrah Al Hujurat (The Chambers) chapter 49 as a case study. Translator may encounter many syntactic and semantic problems when he translates the Holy Quran into English. The Current study does not aim at judging the work of the translator; it aims at discussing the translation difficulties of Qur'anic translation. It looks at the possible reasons for the failure to transfer the meaning of the Quran, clearly Sūrah Al Hujurat (The Chambers) chapter 49. The comparison among original text of Sūrah Al Hujurat (The Chambers) in the holy Quran and the English translation of Quran of Sūrah Al Hujurat (The Chambers) in the current research will be carried out in the light of some of the most important exegeses of the Quran, as well as with important books of Arabic rhetoric and grammar.

LITERATURE VIEW

The vocative case is extensively used in religious texts, particularly when invoking Allah or admonishing people. It is an expression of direct address. Vocatives, in general, “express attitude, politeness, formality, status, intimacy, or a role relationship, and most of them mark the speaker,” characterizing him or her to the addressee (Portner, 2004).

We should bear in mind that the word “O” can be used as an equivalent of the Arabic vocative article, but we should not confuse it with the interjection “Oh”: “O God...,” “O you who believe...” In Modern English, they use vocative without “O.” Also we can find the vocative case expressed with an adjective plus noun: “Dear God,...,” “Eternal God,...”

Subjunctives

The subjunctive mood is a verb form that expresses a potential action or a possibility—an opinion, an emotion, or a wish. It is used when we have doubt, fear, hope, obligation, etc. The subjunctive may be past or present: “If I were you, I would have done it,” “I insist that he reconsider my decision.”

English has a number of formulaic subjunctive expressions that are still regularly used, such as “Far *be* it from me,” “God *bless* you!,” “If *need* be...,” “Long live the King,” “God save the Queen,” and “God forbid.” The translator can make use of these fixed subjunctive expressions to render similar phrases in another language that express wishes and supplications, e.g., “Praise be to Allah,” “May Allah have mercy on him,” “May his soul rest in peace,” “Peace be with you,” and “Let His great name be blessed.”

Compounds Consisting of Noun + Adjective

Adjectives are always placed before nouns in English, but in some contexts we may find some nouns are post-modified, as they are in Arabic. This could be an inherent feature from Latin, the language of religion for many centuries. Let us consider the following examples: “Allah Almighty,” “life eternal,” “Cardinal General.”

Semantic Features of Religious Translation

The translator should strive to transfer the intended meanings of the ST integrally into the TT. Sometimes translators find a number of ST words or expressions with no direct equivalents in the RL because the semantic relationships

that hold between words or expressions may differ from one language to another, as in the cases of connotation, super-ordinate/hyponymy, idioms.

In translating sacred texts, translators have little freedom to use the techniques proposed for non-equivalence. Otherwise every translator would give his/her own interpretation of the ST, infused with his sectarian and theological orientation. Translators should, therefore, allow the signs and images of the source text to be interpreted by the reader on his/her own. Other types of religious texts like sermons and theological works should be content-oriented or reader-oriented rather than form-oriented.

The main aim is to provide the RL readers/hearers with an equivalent meaning as the original message using natural word order, combinations and connotations of the RL. Nida {1964} notes: "Liturgical language needs to strike a balance between ostentatious intellectualism and a racy colloquialism. It must be both dignified and intelligible. It has to be formally characterized as God's, and not confusable with any other style, for a substantial overlap would only lead to profanity and carelessness in worship."

METHODOLOGY

To examine the problems involved in the translation of Sūrah Al Hujurat (The Chambers) chapter 49 into English, the qualitative paradigm is more relevant than the quantitative one. It helps the researcher to interpret to what extent the translated Sūrah are accurate in the specific context of the texts/verses under investigation. Furthermore, since the paradigm allows the researcher to be part of the research exercise and considers him/her to be "the main measurement device" in Miles & Huberman's (1994, p.7) words, it is appropriate for this study. The present study follows the causal model of translation as it attempts to make statements about causes and effects (Chesterman 2005). It responds to questions such as why do the translators of the Qur'ān translate the way they do? How do the translations affect the meaning and main theme of Sūrah Al Hujurat? In this sense, the study is not only concerned with what are the causes and effects of a particular Qur'ānic translation but also the linguistic features of such a translation.

Data Gathering Tools

In the present study, a lexicogrammatical "Syntactic" and semantic analysis in the micro linguistics level (Halliday, 1994; Halliday & Hasan 1985; Eggins 2004; De Beaugrande & Dressler 1981 and Neubert & Shreve 1992) is used to examine to which extent the two translations maintain the meaning, and function of the original.

Sūrah Al Hujurat (The Chambers) chapter 49 has been chosen from the Glorious Quran. However, comparison and analysis of data were based on the following translation of the Glorious Quran: The Meaning of Holy Quran , Ali, A.Y .(1991). Additionally, the accuracy of translation in the analysis process is reliant on the four following exegeses:

- Tafsi:r Al- Quran Al –A9the:m , by Ibn-Katheer ,I. (2009)
- Tafsi:r Al- Quran Al –A9the:m, by Al-Tabari (1987)
- Safwat Al-Tafasi:r, tafsi:r lil Quran Al-Kari:m,,by Al-Suyouti (1990)
- Safwat Al-Tafasir, Tafsir Lil Quran Al-Kareem, by Al-Sabouni(2004)

Design and Procedures

When analyzing the two translations, the researcher follows the following procedures:

(1)Arabic Verse

In this section the original Arabic verse will be provided from the Holy Quran within the name of the chapter (Surah).

(2)Transliteration of the verses

In which the research will attempt to make clarity for each verse in the selected Sūrah

(3)Translation

As the researcher is the main instrument of the current study so he will provide the translated verses of the meaning in the Holy Quran by Abdulla Yousef Ali.

(4) Analyzing

An explanation of the verse or part of it and any contextual information necessary for understanding it will be given in this section. There will be heavy dependence on commentaries for explanations and background information. The commentaries used will

basically include Al-Tabari (1987), Al-Sabouni(2004), Al-Suyouti (1990) and Ibn-Katheer ,I. (2009). Analyzing Yusuf Ali's translation and suggesting which one is more apt is important here to point out that this study does not aim to criticize particularly the translation, but to investigate the extent to which the translation succeed in solving the problem of translating the meaning of the holy Quran. The English translation will be evaluated in terms of its intelligibility and accuracy. Judgments of accuracy and intelligibility will be made by the researcher. This section of the analysis will be on two different levels. The first will be the syntactic level, this level deals with the grammatical form and the structure of each verse in the selected English translation of Sūrah Al Hujurat (The Chambers) chapter 49. What distinguishes this level from the semantic one is its higher degree of flexibility. This is because the translator can decide on which grammatical form to use (i.e., interrogative or a statement), but he cannot be flexible in conveying the meaning intended (pragmatic level) for the meaning intended is always one. The second level of the analysis will be on the semantic level, this level deals with the accurate translation of the lexical terms that constitute the meaning of the target Sūrah. Consequently, if the translation makes sense, it will be a successful process on the semantic level.

DATA ANALYSIS

This section of the present study is both descriptive and analytical. It focuses on analyzing the translation of the Holy Quran particularly surah Hujurat by Abdullah Yusuf Ali. The analysis is a Syntactic-Semantic analysis that searches for problematic areas in the surah.

Sūrah Al Hujurat (The Chambers) Verse 1

سورة الحجرات الآية 1 { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ
اللَّهِ وَرَسُولِهِ }

Transliteration of Verse 1

{Yā ayyuhā allathheena amanoo lā tuqaddimoo bayna yadayi Allāhi warasoolihi waittaqoo Allāha inna Allāha sameeAAun AAaleemun}

Translation of Verse 1

{O Ye who believe! **Put not** yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things}.

Analysis of Verse 1

Muslims are questioned not to do as you are told by anyone besides God Almighty and His Messenger (S). They are supposed not to utter whatever against the Holy Quran and Prophetic traditions (sunna), here it is said that the believers should not decide their matters themselves by their own initiative, but should look for guidance in Allah's Book and His Prophet's Sunnah concerning those matters, you must know that you have to deal with Allah الله Who is hearing whatever you say and is even conscious of your secret intents" He hears your words and He is All-Aware of your deeds."

In the above verse, the speaker is Allah, and the addressee is the believers. Allah here instructing or ordering the believers is in the form of the negative imperative form to give advice.

Syntactically speaking, the translator does not succeed in conveying the expressive function of *put not* لا تُقَدِّمُوا. **do not** is a prohibition particle (حرف نهى) that is used to form a negative imperative and places the following verb into the jussive mood (مجزوم). He translates the form "تُقَدِّمُوا لا" is divided into 2 morphological segments a verb and a subject pronoun. The form لا imperfect verb (فعل مضارع) is second person masculine plural and is in the jussive mood (مجزوم). The verb's trilateral root is qāf dāl mīm (ق د م). The suffix (الواو) is an attached subject pronoun. "**put not**", in the present tense in English, it is in a form of order or command with the negative structure threatening the addressee and warning them against fulfilling the action indicated by the imperative verb it follows that using this form when translating the verse intends to indicate that the general principle of "put not" لا تُقَدِّمُوا, as any action done without good manner. Yet, any Muslim now and then should be actively involved in obeying Allah's command. Ali's translation resulted in problematic syntactic structure, by ignoring the verb **do** which indicates negative imperative.

On the semantic level and in relation to the translated verse the addition of put not in Ali's translation does not help in clarifying the idea of the verse. Though not explicitly uttered in the original, the translator fail by inserting this word **put not** لا تُقَدِّمُوا. It does not indicate the illocutionary force of act, this is an act performed in saying something, making a

statement or promise, issuing command or request, asking a question, naming a ship, etc... (Lyons, 1977: 730). So Allah here gives command to believers.

Sūrah Al Hujurat (The Chambers) Verse 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ ۖ سَوْرَةَ الْحَجَرَاتِ الْآيَةَ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحِطُّ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝

Transliteration of Verse 2

{Ya ayyuha allatheena amanoo la tarfaAAoo
aswatakum fawqa sawti alnnabiyyi walatajharoo
lahu bialqawli kajahri baAAadikum libaAAadin
an tahbaṭa aAAamalukum waantum
la tashAAuroona}

Translation of Verse 2

{O ye who believe! **Raise not** your voices above the voice of the Prophet, **nor speak** aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not}

Analysis of Verse 2

That is, "If endlessly you embraced an attitude of independence as against Allah and His Messenger محمد صل الله عليه وسلم, or presented priority to your own idea, opinion and view over their Command, so that it embraces preventions of making pronouncements in advance as well as the above verse prohibit speaking out loud in the attendance of the Noble Prophet محمد صل الله عليه وسلم

Regarding the syntactic level, Badarneh (2003) mentions that the negative form is typically used with negative imperative having the communicative function of persuasion, command etc. Ali used the negative imperative form of لا ترفعوا and he rendered it to "Raise not" which forms the structure of the Arabic verse but does not form the right English structure. The verb ترفعوا is divided into two morphological segments Verb and subject pronoun. The imperfect verb (فعل مضارع) is second person masculine plural and is in the jussive mood (مجزوم). The verb's triliteral root is *rā fā 'ayn* (ر ف ع). The suffix (الواو) is an attached subject pronoun.

On the semantic level, it is the same as the first verse, here the underlining structure gives command to Muslims not to raise their voices in the presence of the prophet and as in English structure for giving command or order we tend

to use an imperative statement, consider the following example: open the door, so here the mentioned example indicates an order. The translator renders the lexical item لا ترفعوا as "Raise not" which does not express the illocutionary force of act in form of negative imperative. Then the translator here fails to achieve an adequate translation.

Sūrah Al Hujurat (The Chambers) Verse 3

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ } سَوْرَةَ الْحَجَرَاتِ الْآيَةَ 3
عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ عَظِيمٌ

Transliteration of Verse 3

{Inna allatheena yaghuḍḍoona aswatahum
AAinda rasooli Allāhi olaika allatheena
imtaḥana Allāhu quloobahum liIttaqwa lahum
maghfiratun waajrun AAatheemun}

Translation of Verse 3

{**Those that** lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward}.

Analysis of Verse 3

This is the good manners that were showed to the people who sat among the audience of the Holy Prophet or came to visit him. Its intention was that the believers should treat 'the Holy Prophet with the highest respect and reverence when visiting him and talking to him. Nobody should raise his voice louder than his: the people should not be unmindful of the fact that they are addressing the Messenger of Allah, and not a common man, or a person of equal rank; therefore, there should be a marked difference between one's tone of conversation with the common people and one's tone of conversation with the Holy Prophet, and no one should talk to him in a voice louder than his (AbdulRaof 2001)..

Syntactically speaking, by using the two demonstrative pronouns in Ali's translation "those that" for "إن الذين". Mejdell (2006: 178) notes that, in addition to the basic deictic and anaphoric uses, Arabic demonstratives are also used to refer to the idea (question, proposition or event) which has been posed in preceding context in the previous verse that discusses the act of showing good manners to Allah and his prophet. The interpretation of demonstratives in both English and Arabic does not only rest on

the notion of distance. Demonstratives as referring expressions are essentially used to refer to a specific entity. So, by applying syntactic analysis of the above translation it would be like: [Those [that] lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward]. It is noted here that "those" act as a determiner while "that" act as a complementizer that connects or conjuncts the whole constituent of the verse. إِنَّ is an accusative particle which belongs to a special group of words known as *inna* and her sisters (واخواتها ان). الَّذِينَ is a masculine plural relative pronoun. Ali does not succeed in rendering the grammatical structure of the verse because such structure does not exist in English language.

Semantically, the translator does not succeed in preserving the meaning of the original verse by using word for word translation. The translation should be *Indeed, those who*.

Sūrah Al Hujurat (The Chambers) Verse 4

سورة الحجرات الآية 4 {إِنَّ الَّذِينَ ينادونك من وراء الحجرات أكثرهم لا يعقلون}

Transliteration of Verse 4

{Inna allatheena yunadoonaka min warai alhujurati aktharuhum la yaAAqiloon}

Translation of Verse 4

{Those who shout out to thee **from without** the inner apartments - most of them lack understanding}.

Analysis of Verse 4

Social decorum has the prime of place in Islam. Some of the rules of etiquette are mentioned in this Chapter, hence its designation Surah al-Adab ("The Chapter of Manners"). Each of the rooms of the Noble Prophet's (S) house was devoted to one of his wives. These rooms were quite simple.

Consequently, the translation made by Ali is not clear which has impacted on the overall meaning. Syntactically, it was discovered that the translated verse above is still confused when translating it by using two prepositional phrases structure at the same time من وراء, into "from without". For that reason, it is recommended that the translators of the Quran should pay much more attention on the grammatical, semantic, and syntactic aspects of the verses in

order to communicate their intended meaning accurately. In the verse من وراء there is "something left unsaid" (Halliday & Hasan, 1976, p. 142), which is the lexical item "behind", "وراء" Ali has omitted this elliptical lexical item and change it to "without". Syntactically, Ali's translation resulted in different syntactic structure of the above verse in which he omitted the lexical item وراء means behind and in the addition of "without", that make the verse lose its beauty, which is different from the original meaning. The syntactic strategy used by Ali in the translation of the above stated verse is Cohesion Change which affects the meaning of the whole verse; the translation should be "from behind".

Semantically, according to oxford dictionary "without" means in the absence of Consider the following example: "He went to Sweden without her". By choosing the lexical item "without" for "وراء" it is noticed that Ali's translation did not manage to transfer the intended meaning of the verse from Arabic text into English. Regarding the mismatch of the translation of من وراء *minwar'a* the translator has maximized the loss of the relative concepts through the unexpected and discrepant rendering which does not fit the expected and well-integrated pattern of ST concepts.

Sūrah Al Hujurat (The Chambers) Verse 5

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ {سورة الحجرات الآية 5} لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Transliteration of Verse 5

{Walaw annahum sabaroo hatta takhruja ilayhim lakana khayran lahum waAllahu ghafoorun raheemun}

Translation of Verse 5

{**If only** they had patience until thou couldst come out to them, it would be best for them: **but Allah** is Oft-Forgiving, Most Merciful}.

Analysis of Verse 5

That is, "Only those people give due reverence to the Messenger of Allah, who have passed successfully through the tests and trials set by Allah and proved by their steadfastness that their hearts indeed possess taqwa (piety). " From this it follows automatically that the heart which is devoid of reverence for the Holy Prophet is, in fact, devoid of taqwa, and a person's raising his voice louder than the Holy Prophet's is not

only an uncivilized act outwardly but also a sign of the absence of taqwa in his heart.

Syntactically, the use of third conditional phrase structure which refers to an impossible condition in the past and its probable result in the past. Consider the following example: *If I had worked harder I would have passed the exam. (But I didn't work hard, and I didn't pass the exam.)*. It seems that Ali's translation of the verse succeeded in transferring the meaning of the original by using (Literal Translation). In short, the use of the appropriate structure helps in maintaining structural equivalence. Syntactically by keeping the structure of if condition, succeeds in conveying the expressive meaning of the verse.

Regarding semantic analysis, Ali does not convey the meaning by using conjunction "but Allah". Translating conjunctions into English poses one of the biggest challenges to translators. They act as "cohesive tie between clauses or sections of text in such a way as to demonstrate a meaningful pattern between them" (Halliday & Hasan, 1976, p.98). The translator has translated "والله" into "But Allah", which is totally different from the original verse, so here Ali fails in choosing the right lexical item of conjunction and better translation would be "And Allah".

Sūrah Al Hujurat (The Chambers) Verse 6

سورة الحجرات لاية 6 يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Transliteration of Verse 6

{Ya ayyuha allatheena amanoo in jaakum fasiqun binabain fatabayyanoo an tuseeboo qawman bijahalatin fatusbihoo AAala ma faAAaltum nadimeena}

Translation of Verse 6

{**O ye who** believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly **and afterwards become** full of repentance for what ye have done}.

Analysis of Verse 6

Addressed to believers, the blessed Verse in question is saying that if an evil-doer comes to you with intelligence, do not acknowledge it unless you investigate its veracity, otherwise, if you do something in ignorance, you may have done something wrong and thereafter, you may

regret what you have done. The meaning of fisq ("wrong-doing فسق") and fasiq ("wrong-doer فاسق"). The Arabic word fisq (فسق) denotes deviation and in Qur'anic terms, it connotes deviation from the straight path. The word is the antonym of 'adala ("justice العدل") and fasiq is applied to someone who commits a grave sin but fails to repent it.

Syntactically, it is the speaker's request for the attention of the addressee, by the use of a vocative particle. According to Ali's translation "O ye who" for "يا أيها" specifically the particle "يا" . this particle is translated by Ali in form of letter "O" , this make the verse syntactically wrong by omitting the Arabic vocative particle "يا" and because such particle does not exist in English grammar in form of vocative statement. Ali here used unit shift syntactic strategy and that result different translation in English language. Thus Ali's translation fails in conveying the structure of vocative particle in Arabic language. فتصبحوا is divided into three morphological segments. A resumption particle, verb and subject pronoun. The connective particle *fa* is usually translated as "then" or "so" and is used to indicate a sequence of events. The form IV imperfect verb (فعل مضارع) is second person masculine plural and is in the subjunctive mood (منصوب). The verb's trilateral root is *ṣād bā hā* (ص ب ح). The verb (تصبح) belongs to a special group of words known as *kāna* and her sisters (كان واخواتها). The suffix (الواو) is an attached subject pronoun. Ali's translation failed by using the addition of adverb **afterwards** that did not mangle with the form of Arabic grammar **and afterwards become** , it should be *then you became*.

Semantically speaking, lexical cohesion refers to the "cohesive effect achieved by the selection of vocabulary" (Halliday & Hasan, 1976, p. 274). This is another cohesive element which undergoes a certain kind of inappropriateness through the process of rendering the concepts of "فتصبحوا", Ali has failed in rendering this lexical item by converting it into "**and afterwards become**" which makes the translations appear somewhat problematic at the semantic level, in this case, the translator should take into consideration such semantic connection.

Sūrah Al Hujurat (The Chambers) Verse 7

سورة الحجرات الآية 7 { وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ إِلِيمَانٍ وَرَبُّنَا فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ الْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ }

Transliteration of Verse 7

{WaiAAalamoo anna feekum rasoola Allāhi law yuteeAAukum fee katheerin mina alamri laAAanittum walakinna Allaha habbaba ilaykumu aleemāna wazayyanahu fee quloobikum wakarraha ilaykumu alkufra waalfusooqa waalAAisyāna olaika humu alrrashidoona}

Translation of Verse 7

{And know that among you is Allah's Messenger: **were** he, in many matters, **to follow your (wishes)**, ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness}.

Analysis of Verse 7

This is, "Whatever had happened until then will be over-looked and forgiven by Allah and He will not hold those people accountable for the trouble they had been causing to His Messenger on account of His mercy and kindness, but they should not repeat such behavior in the future.

Syntactically, It is also worth to mention here that Ali's translation is not exactly correct because he used the singular past, '**were**' in order to refer to , *His Messenger*' , . Ali's translation fails in rendering the meaning of the original Arabic verse by using phrase structure change strategy which he added or used the auxiliary verb "were" in the past form, where as in Arabic verse it is found that the structure has started with the conditional particle." If", لو , an indication for the consequence of the events, but Ali's translation changes it to an auxiliary verb "were" and this led into different syntactic structure. Moreover **obey** is divided into two morphological segments, a verb and object pronoun. The form imperfect verb (فعل مضارع) is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is *tā wāw 'ayn* (ط و ع). The attached object pronoun is second person, the translator change it to follow which is not the right word for **obey**. Hence the translation would be as follows: *If he were to obey.*

Semantically, It is also worth noting here that Qur'anic Arabic verse above never talks or discusses anything about wishes in which Ali

tends to use addition that cause problem in conveying the semantic meaning by adding a rhetorical function which is not implied here. The main particle for expressing the meaning of wish is " **ليت** " Most examples of wish in the Qur'an use **ليت** It is the only wish particle which is used to express the meaning of wish for a thing that is unlikely to happen. Ali fails in transferring the exact meaning of the verse because wishes mean something that somebody wants to happen but the verse talks about if Allah's prophet obey you in many matter you would surely be in trouble.

Sūrah Al Hujurat (The Chambers) Verse 8

{سورة الحجر اناية} 8 فَضْلاً مِّنَ اللّٰهِ وَنِعْمَةً اللّٰهُ عَلِيمٌ حَكِيمٌ

Transliteration of Verse 8

{Fadlan mina Allāhi waniAAamatan waAllāhu AAaleemun hakeemun}

Translation of Verse 8

{A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom}.

Analysis of Verse 8

This interest in belief and hate of disbelief are a Bounty from Allah and His Favor. And Allah is Omniscient, All-Wise. Furthermore, when you deviate from the right path, your faith will be penetrated by flaws. However, God Almighty has endeared your faith to you and has embellished it in your hearts, and has made disbelief, disobedience to Allah, and committing sin hateful to you. Such people are the rightly guided. It is mentioned in the following Verse that if you obey the Messenger of Allah's (S) commands, faith shall be deeply rooted in our heart and you shall clearly perceive the truth of the Islamic faith; thus, your hearts shall be illumined by the light of the Islamic faith and you will find Guidance through your belief in Islam which is Divine Bounty and Favor bestowed upon whomever He wills. God Almighty is omniscient and All-Aware of your states and deeds and has set everything in its proper place. The translator conveys the meaning of the above mentioned verse both syntactically and semantically.

Sūrah Al Hujurat (The Chambers) Verse 9

{وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ 9 سورة الحجرات الآية} اَفْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللّٰهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ }

Transliteration of Verse 9

{Wain taifatani mina almunineena iqtataloo faasliḥoo baynahuma fain baghat ihdahuma AAala alokhra faqatiloo allatee tabghee hatta tafeea ilā amri Allāhi fain faat faasliḥoo baynahuma bialAAadli waaqsitoo inna Allāha yuḥibbu almuqsiteena }

Translation of Verse 9

{If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the **command** of Allah; but if it complies, then make peace between them with justice, and be fair: **for** Allah loves those who are fair (and just)}.

Analysis of Verse 9

The verbal form iqtataloo is from q-t-l ("fight"), but the context reflects that it encompasses any kind of contention and conflict, even if it has not resulted in fight and war. Some of the aforesaid occasions of revelation substantiate the meaning in question. Furthermore, it could be said that when the ground is paved for conflict and contention, for instance disputations and clashes as preludes to bloody conflicts occur; it is incumbent upon Muslims to take reconciliatory measures, since the contextual meaning of the blessed Verse in question may be inferred through specification. At any rate, it is incumbent upon all Muslims to prevent from occurrence of contention, conflict, and bloodshed amongst Muslims and assume responsibility in this respect rather than stay aside like indifferent and ignorant onlookers passing by such scenes. It is the first obligation of Muslims with respect to such incidents. Then, the second obligation is thus expressed: It goes without saying that if the blood of the disobedient and wrong-doing tribe, despite being Muslim, is shed; they are to blame for the bloodshed, since it is taken for granted that the incident concerns a conflict between two Muslim tribes. Thus, Islam requires that wrong-doing be hindered and justice is to be administered through reconciliation but in case it fails, it should be administered even if Muslims' blood be shed. In other words, Muslims are not supposed to be content with shattering the power of the wrong-doing tribe,

but their fight should serve as a prelude to peace and eradication of the causes of contention and conflict; otherwise, the wrong-doer will shortly resume the conflicts as soon as he feels competent enough to embark upon the same. Taking into account the adverbial phrase bi-'l-'adl ("justly"), some Qur'anic exegetes hold that had some right been trampled or some bloodshed leading to contention and conflict, just reconciliation should be made in this respect, otherwise it may not be termed "just reconciliation" (islah bi-'l-'adl). Since inclination toward some groups at times make people tend toward either of the "twain conflicting tribes" and the same violates the arbiters' impartiality. Thus the Holy Qur'an warns Muslims in the fourth and the last injunction: "Be equitable. Indeed! Allah loves those who are equitable."

It is noticed that translations didn't offer the exact meaning in the Quran, but, in terms of syntactic analysis the translator used "for" as an equivalent to "ان" which is a word for word translation and that is not acceptable in the above verse because the particular ان act as a preposition and "for" too, but here the use of such an expression "for" indicates that something belongs to Allah ﷻ Almighty, while in Arabic structure ان describes the noun phrase as he is Allah ﷻ who loves...etc. grammatically, Ali's translation lost the meaning of the original verse syntactically by adapting cohesion change strategy.

Semantically, according to Qur'anic commentaries امر الله which was translated by Ali as an equivalent to **command of Allah**, here Ali did not clarify the intended meaning of **command of Allah** because this command is not like any command in the original verse means the command is the submission to Allah, It is because of this fact that the verses related to many of the commands, thus the translator should pay more attention in transferring the equivalent meaning of Quran, and he should provide explanatory note to what **command of Allah** means here in the above stated verse. By using Synonymy the translator fails to capture the intended meaning.

Sūrah Al Hujurat (The Chambers) Verse 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا سُورَةُ الْحَجَرَاتِ الْآيَةُ { 10
بَيْنَاخْوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ }

Transliteration of Verse 10

{Innama almuḥimīna ikhwatun faaḥliḥoo bayna akhawaykum waḥtaqoo Allāha laAAaallakum turḥamoonā }

Translation of Verse 10

{The Believers **are but** a single Brotherhood: So make peace and reconciliation between your **two** (contending) **brothers**; and fear Allah, that ye may receive Mercy}.

Analysis of Verse 10

The blessed Verse in question treats of the relationship amongst believers like that between brothers. The similitude demonstrates a number of points including:

- The friendship between two brothers is deeply rooted and firm.
- The friendship between two brothers is bilateral rather than unilateral.
- Such friendship is based on innate nature and disposition rather than on worldly and mundane appeals.
- Two brothers are unanimous before strangers and support each other.
- The two brothers descend from common progenitors.

Based upon this significant Islamic principle, Muslims from any race and tribe speaking any language and at any age range feel profound brotherly love amongst themselves, even if they live in different parts of the world. Such love, relationship, and accord are quite intelligible in pilgrimage to Mecca in which Muslims from all parts of the world congregate at the focal point of monotheism and display the objective realization of this significant Islamic law. In other words, the Islamic faith regards all Muslims as members of the same family and addresses them as brothers and sisters. They are brethren and sisters both in words and slogans and also in practice and mutual obligations.

In terms of syntactic and semantic analysis Ali fails in conveying the meaning of this verse by adopting different semantic and syntactic strategies. According to Qur'anic interpreters, the verse talks about believers are brothers and it does not matter about their race tribe or language differences or their ages, this verse strengthens the relationship between Muslims, but in Ali's translation and by using the

conjunction " are but as an equivalent to إنما in English syntax the auxiliary verb must be followed by a noun, adjective, or main verb consider the following examples: *they are students, they are happy, they are doing their job*. These example shows that the auxiliary verb Are should has the previous structure in the above examples, in English grammar it is not appropriate to say, *They are but brothers*, it is ungrammatically while we tend to say *they are brothers*. إنما in Arabic syntax is divided into two morphological segments: an accusative particle and preventive particle. The accusative particle belongs to a special group of words known as *inna* and her sisters (ان واخواتها). The preventive particle *mā* stops *inna* from taking its normal role in the sentence. Together the segments are known as *kāfa wa makfūfa* (كافة و مكفوفة). Syntactically, Ali fails in rendering the exact structure of the above verse. Regarding semantic analysis, Ali used word for word strategy by translating "two brothers" as an equivalent to "أخويكم" here the verse talks about Muslims in general not only two, all Muslims as members of the same family and addresses them as brothers and sisters. Ali's translation fails in conveying the connotative meaning of أخويكم which means all Muslims are not only two.

Sūrah Al Hujurat (The Chambers) Verse 11

سورة الحجرات الآية { 11 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمَآءُ ٱلْفُسُوقِيَعَدِ الإِيمَانَ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ }

Transliteration of Verse 11

{Ya ayyuha allatheena amanoo la yaskhar qawmun min qawmin AAasa an yakoonoo khayran minhum wala nisaon min nisain AAasa an yakunna khayran minhunna walatalmizoo anfusakum wala tanabazoo bialalqabi bisa alismu alfusooqu baAAda aleemani waman lam yatub faolaika hum alththalimoona }

Translation of Verse 11

{O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name

connoting wickedness, (to be used of one) **after he has believed**: And those who do not desist are (indeed) **doing wrong** }.

Analysis of Verse 11

The preceding Verse treated of the question of brotherhood amongst believers and the blessed Verse in question deals with the causes leading to its obliteration. Likewise, the preceding Verses discussed peace and reconciliation, but the blessed Verse in question makes a reference to a number of factors and roots of contention and conflict including deriding, belittling, and slandering. Merits springing from acting upon Islamic injunctions include providing a healthy environment and impeding social conflicts. It may be said that deriding and belittling as mentioned in the blessed Verse in question serve as instances of such vices, but it should be borne in mind that uttering any word or committing any act that distorts Muslim brotherhood is forbidden. Thus, addressed to believers, the blessed Verse in question is saying that you who believe should abstain from deriding your believing brethren. You are unaware of their hearts and acts. Those who have subject to your derision may be better than you. Believing women are strictly forbidden from deriding other women and casting sarcastic remarks upon them, since they are unaware of their excellence over them. The blessed Verse provides believers with guidance and admonition to the effect that whenever they intend to deride someone, expose his faults, insult or reproach him or entertain evil thought about him, they are supposed to consider their own deeds.

As can be noticed, Syntactically, the translation has not respected the syntactic structure of the Arabic text; therefore, if we look at the above ayah, the translator translated the expression "**after he has believed**" as an equivalent to **بعد** **الايمان**. As for **بعد** **after**, it is used on the sentential level it relates to noun Phrase **الايمان** Faith in general. The translator changed the syntactic structure and made it refer to specific person "**He**" the above verse ayah address whole Muslims both men and women in general to be careful and avoid such deriding, but the translator totally changes the connotative meaning into denotative meaning in his translation where he transferred the expression into **he** a specific person. It seems that the translator used Phrase Structure Change strategy and that is not appropriate for conveying the intended meaning of the verse.

Ali does not succeed in his use of the strategy of transference the noun **الظالمون** into **doing wrong** the translator used two words to refer to **الظالمون** semantically, the verse ends with a noun but in Ali's translation ends with a verb phrase and a noun which is not accurately in conveying the message of the verse in terms of meaning **doing wrong**. It means that somebody acting in a wrong way, while in Qur'anic verse could be translated into wrong-doers such as a compound noun, finally the English translation does not render the meaning of the verse into the same.

Sūrah Al Hujurat (The Chambers) Verse 12

سورة الحجرات الآية 12 يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Transliteration of Verse 12

{Ya ayyuha allatheena amanoo ijtaniboo katheeran mina alththanni inna baAAada alththanni ithmun wala tajassasoo wala yaghtab baAAadukum baAAadan ayuhibbu ahadukum an yakula lahma akheehi maytan fakarihtumoohu waittaqoo Allaha inna Allaha tawwabun raheemun }

Translation of Verse 12

{O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: **And spy not on each other behind their backs. Would** any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful}.

Analysis of Verse 12

Resuming the discussion raised in the preceding Verse, the blessed Verse in question treats of factors perturbing the peace and brotherhood amongst believers among which mention may be made of suspicion, prying, and backbiting. It is worthy of note that the Holy Qur'an recommends believers to entertain good intentions toward others and refrain from entertaining suspicion about others. The Arabic word ghayba ((غيبه) designates talking behind someone's back without people being aware of the same and it happens to be offensive to the person being backbitten.

Syntactically, in the above **verse** "**أحدكم** ا **أ**" **أحدكم** this letter **أ** act as interrogative particle it is called (Hamza) by changing the structure of the interrogative into **would** as noted in the above translation led to different meaning,

because in the use of the modal verb "would" in English in form of question can act as a question of favor consider the following examples: would you like me to do that? , would you like to travel with me? Here the speaker asking for good favor to the receiver. In the Arabic verse أُ (Hamza) is a form of rhetorical question.

(أحب) وجل عزل قولة في الاستفهام ي كون ان احدكم ي حب لا قال كأذه ل لاذ كار

The use of transposition strategy by the translator changes the whole structure of the verse from a rhetorical question into a question that asks for a favor. In Arabic language this form of question is called assertion question, and in the syntactic structure included in the question of the original verse to indicate that one must declare that he is not going to eat meat or flesh of his dead brother, while in Ali's translation the structure of the question totally changes the exact structure of the verse by using **would** which indicates that someone asks to offer as mentioned above. In analyzing the above verse semantically, it can be noted that there is an ellipsis. In this verse, there is a deletion or ellipsis of the word ولا يغتب as its deletion by the translator affects and changes the meaning of the verse. The Arabic word ghayba غيبة designates talking behind someone's back without people being aware of the same and it happens to be offensive to the person being backbitten. In Ali's translation and by omitting the lexical ghayba غيبة "backbiting" is completely out of context. Therefore, the recipient may not comprehend the intended meaning.

Sūrah Al Hujurat (The Chambers) Verse 13

سورة الحجرات الآية {13 يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

Transliteration of Verse 13

{Ya ayyuha alnnaṣu inna khalaqnakum min thakarīn waontha wajaAAalnakum shuAAooban waqabaila litaAAarafoo inna akramakum AAinda Allāhi atqakum inna Allāha AAaleemun khabeerun }

Translation of Verse 13

{O mankind! We created you from a **single (pair) of a male and a female**, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most **honoured of you** in the sight of

Allah is (he who is) **the most righteous** of you. And Allah has full knowledge and is well acquainted (with all things)}.

Analysis of Verse 13

The Islamic faith rejects all racial, political, ethnological, tribal, geographical, economic, intellectual, cultural, social, and military segregations and places fear of God as the standard for distinction between virtues and vice. It is worthy of note that numerous Qur'anic Verses deal with factors leading 'believing community' to perils and forbids people from the same. The blessed Verse in question addresses the members of the human society and thus expresses the most significant principle guaranteeing discipline and stability and the true standard of human values against false values.

Syntactically speaking, In this Glorious verse ذكر وانثى in which Ali translated into **single (pair) of a male and a female** Ali doesn't provide an explanation within the text or in a commentary to clarify his choice or what he means by "**a single (pair)**" because this may cause misunderstanding to the reader. Here the verse relates to Adam and Eve. Syntactically a single means one thing while pair relates to two things in form of plurality, The Arabic noun phrase included in the verse ذكر وانثى male and female transferred by Ali into "**a single (pair)**" how it could be a single and pair at the same time is ambiguous, The aforementioned translator did not render the meaning of the verse by adopting phrase structure change which causes modification in the noun phrase.

Semantically, the verse was translated literally ذكر وانثى **a male and a female** without clarifying the intended meaning that male and female refer to Adam and Eve. Ali succeeds in translating أَكْرَمَكُمْ into **honoured of you** by using near- synonym equivalent as shown above in the translated verse.

Sūrah Al Hujurat (The Chambers) Verse 14

سورة الحجرات الآية {14 قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا أَسْلَمْنَا لَمَّا بَدَخَلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}

Transliteration of Verse 14

{Qalati alaAAarabu amanna qul lam tuminoo walakin qooloo aslamna walammayadkhuli aleemanu fee quloobikum wain tuṭeeAAoo Allāha warasoolahu la yalitkum min

aAamalikum shayan inna Allaha ghafoorun raheemun}

Translation of Verse 14

{**The desert Arabssay**, "We believe." Say, "**Ye have no faith**"; but ye (only)say, '**We have submitted our wills to Allah**,' **For not yet has Faith entered your hearts**. **But if ye obey Allah** and His Messenger, He will not be little aught of your deeds: for Allah is Oft-Forgiving, Most Merciful}.

Analysis of Verse 14

A number of Qur'anic exegeses make mention of an occasion of revelation for the blessed Verse in question whose summary will be mentioned herein. Some people from the tribe of Banu Asad entered Median in one of the years of famine and aspiring to receive aid from the Noble Prophet of Islam (S) they uttered the formula: "There is no god but Allah and Muhammad (S) is the Messenger of Allah" and thus addressed the Noble Prophet (S): "Mounting Arab tribes waged war against you but we have come to you with our families without engaging in fight with you" and thus they intended to remind the Noble Prophet (S) of their so-called favor. It was on this occasion that the blessed in question and the following Verses were revealed reminding them that they have nominally converted to the Islamic faith and faith has not penetrated into their hearts. Besides, even if they were converted to Islam, they should not remind the Noble Prophet (S) of their so-called favors but God Almighty reminds them of His Guidance bestowed upon them. The preceding Verse treated of the standard of the values of humanity, namely fear of God Almighty.

Syntactically, Ali uses different syntactic structure of the verse, first he used a compound noun **The desert Arabs** as an equivalent to الاعراب, the noun **Ala'rab** الاعراب is nominative masculine plural noun → **Bedouin** but Ali changed to a compound noun. Second the verb **say** which is translated as an equivalent to قالت, in the original verse the verb قالت **Qalat** is V – 3rd person feminine singular perfect verb, the translator used **phrase structure change strategy** in translating this mentioned verb **say** in which he changed it to present tense and he fail to render the accurate syntactic structure. Ali also failed in translating وان تطيعوا to **But if ye obey Allah** because وان is CONJ – prefixed

conjunction *wa* (and) not **but** as translated above.

Semantically, الاعراب is nominative masculine plural noun → **Bedouin** but the aforementioned translator fails in rendering the intended meaning of this noun. Furthermore Ali translates أسلمنا into '**We have submitted our wills to Allah** which is somehow acceptable in conveying the meaning of أسلمنا.

Sūrah Al Hujurat (The Chambers) Verse 15

سورة الحجرات الآية { 15 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِمْ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ }

Transliteration of Verse 15

{Innamā almuḥiminoona allatheena amanoo biAllāhi warasoolihi thumma lam yartaboo wajahadoo biamwalihim waanfusihim fee sabeeli Allāhi olaika humu alssadiqoona }

Translation of Verse 15

{Only those are Believers who have believed in Allah and His Messenger, **and** have never since doubted, but have striven with **their belongings** and **their persons** in the Cause of Allah: Such are the sincere ones}.

Analysis of Verse 15

Having faith in the Noble Prophet of Islam (S) is supposed to accompany that in God Almighty; Faith is something inward that may be recognized through practice and without struggling in the Cause of Allah is nothing more than empty words. The token of true faith is perseverance and doubtlessness regarding the same. Since attainment to such inward affair, namely faith, is not so facile, the blessed Verse treats of its tokens distinguishing believers from Muslims, the sincere from the lying, and those who enthusiastically answered to the Noble Prophet's (S) Call from those who pretended belief in order to achieve worldly possessions, saying that true believers are solely those who believe in God Almighty and His Messenger (S) and entertain no doubt but struggle with their lives and possessions in the Cause of Allah.

Syntactically, ثُمَّ **Thumma** is a coordinating conjunction means **then** عطف, but Ali renders it as a conjunction **and** it would be acceptable if translated like the following **and then**.

Ali has confused the word أنفسهم which means **their lives**. Grammatically, the mentioned noun

here consists of CONJ – prefixed conjunction *wa* (**and**) و, N – genitive feminine plural noun *أَنْفُسِهِمْ* PRON – 3rd person masculine plural possessive pronoun *هم* the translator missed what characteristics that the noun carries, so he has not respected the syntactic structure of the Arabic language.

The lexical item *بِأَمْوَالِهِمْ* grammatically, is divided into three morphological segments. A preposition, noun and possessive pronoun. The prefixed preposition *bi* is usually translated as "**with**" or "**by**". The noun is masculine plural and is in the genitive case (مجرور). The noun's trilateral root is *mīm wāw lām* (م و ل). The attached possessive pronoun is third person masculine plural. Together the segments form a preposition phrase known as *jār wa majrūr* (جار و مجرور). Ali succeeds in giving the right syntactic structure of this phrase but semantically he failed.

Semantically, The Ayah above does not contain any word that refers to **persons**, as Ali translated as an equivalent to *أَنْفُسِهِمْ*, the translator missed the intended meaning of *أَنْفُسِهِمْ* where he literally translated as **persons**, such literal translation is not accepted in the holy Quran. He should have investigated the meaning deeply by the Qur'anic exegeses and what Muslim scholars say about the lexical terms *أَنْفُسِهِمْ* is their lives It is clear from the Arabic noun in the above verse *أَنْفُسِهِمْ* that characteristics are attributed to **their lives**. Thus the translator falls into the trap of Arabic semantics where one word can have many shades of meaning. In addition the translation of *بِأَمْوَالِهِمْ* into **their belongings** in this verse the noun *بِأَمْوَالِهِمْ* relates to **their wealth** or **their fortune**, where as in Ali's translation **their belongings**, cause problem in conveying the exact meaning of the original verse, according to Cambridge dictionary the lexical **belongings** means "*the things that a person owns, especially those that can be carried*".

Sūrah Al Hujurat (The Chambers) Verse 16

سورة الحجرات الآية { 16 } أَقُلْ أَتَعْلَمُونَ اللَّهَ بَدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Transliteration of Verse 16

{Qul atuAAallimoona Allaha bideenikum waAllahu yaAAalamu ma fee alssamawati wama fee alardi waAllahu bikulli shayin AAaleemun}

Translation of Verse 16

{Say: **What! Will ye instruct** Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things}.

Analysis of Verse 16

A number of people taking the oath said unto the Noble Prophet (S) that they were sincere in their belief in Allah and his Prophethood. Consequently, the blessed Verse in question was revealed saying that there was no need to take the oath since Allah is All-Aware of everything. Presenting one's beliefs to Allah's saints is quite fine in case it serves to assay, improve, and/or attainment to certitude as Hadhrat 'Abd al-'Adim Hasani (as) presented his beliefs to Imam Hadi (as); otherwise hypocritical presentation of beliefs is reprehensible. Addressing the Noble Prophet (S) the blessed Verse is saying: "O Muhammad (S)! Say unto those who utter the formula 'There is no god but Allah and Muhammad (S) is the Messenger of Allah': Do you intend to inform me that you have converted to the Islamic faith? God Almighty is All-Aware of what is concealed in the heavens and in the earth. He is Omniscient of everything and your inward and outward. If your belief is out of hypocrisy, He is All-Aware of it and He is All-Aware of your intentions.

Syntactically, *أَتَعْلَمُونَ* is divided into three morphological segments. An interrogative *alif*, verb and subject pronoun. The prefixed *alif* is an interrogative particle used to form a question and is usually translated as "is", "are", or "do". The form II imperfect verb (فعل مضارع) is second person masculine plural and is in the indicative mood (مرفوع). The verb's trilateral root is 'ayn lām mīm (ع ل م). The suffix (الواو) is an attached subject pronoun. The aforementioned translator translated the verb and subject pronoun *أَتَعْلَمُونَ* into **What! Will ye instruct**, here the translator succeed in transferring the Arabic syntactic structure in English syntactic structure by inserting the wh-question **what** and the model verb **will**.

Semantically, *يَعْلَمُ* is an imperfect verb (فعل مضارع). The verb is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is 'ayn lām mīm (ع ل م). In English language and according to oxford dictionary the lexical item **knowledge** defines as "*facts, information, and skills acquired through*

experience or education; the theoretical or practical understanding of a subject". In Ali's translation, he changed the imperfect verb **يُعَلِّمُ** into a noun **knowledge**, here the translator used the semantic sense relation near-synonymy which is somehow acceptable, so the translator render the meaning of the lexical item **يُعَلِّمُ** correctly.

Sūrah Al Hujurat (The Chambers) Verse 17

سورة الحجرات الآية { 17 يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَسْتُ مَعَهُمْ عَلَيَّ إِسْلَامُكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ }

Transliteration of Verse 17

{Yamunnoona AAalayka an aslamoo qul la tamunoo AAalayya islamakum bali Allahu yamunnu AAalaykum an hadakum lileemani in kuntum sadiqeena }

Translation of Verse 17

{They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere}.

Analysis of Verse 17

The blessed Verse reflects that no one deserves Reward in return for his belief or for his righteous good deeds. The Rewards promised to believers are through Divine Favor rather than owing to worthiness since God Almighty confers whatever He wills to whoever He wants.

In terms of syntactic and semantic analysis, the lexical item **يَمُنُّونَ** is divided into two morphological segments. A verb and subject pronoun. The imperfect verb (فعل مضارع) is third person masculine plural and is in the indicative mood (مرفوع). The verb's trilateral root is *mīm nūn nūn* (م ن ن). The suffix (الواو) is an attached subject pronoun. Ali seems to have understood the syntactic structure of the whole verse by translating the lexical item into **They impress on thee** keeping it in the present form. Semantically, the translator rendered the meaning of the verse by using synonymy strategy.

4.18 Sūrah Al Hujurat (The Chambers) Verse 18

سورة الحجرات الآية { 18 إِنَّ اللَّهَ يَعْلَمُ غَيْبَاتِ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ }

Transliteration of Verse 18

{Inna Allaha yaAAalamu ghayba alssamawati waalardi waAllahu baseerun bimataAAamaloona }

Translation of Verse 18

{Verily Allah knows **the secrets** of the heavens and the earth: and Allah **Sees** well all that ye do}.

Analysis of Verse 18

The blessed Verse is saying that God Almighty is certainly All-Aware of what is concealed from sense perception in the heavens and the earth. The blessed Verse disapproves the claims of those who making attempts at dissimulating their inward wickedness pretend belief without faith having penetrated their hearts and counts themselves amongst believers. In analyzing the above verse, Ali translated **والله بصير** into **Allah sees**, syntactically this noun phrase has the structure of conjunction *wa*, and a noun *Allah* and adjective *basir*, Ali converts it to verb **sees** with a combination of model **well**. In Arabic syntax **بَصِيرٌ** is an indefinite masculine singular adjective and is in the nominative case (مرفوع). The adjective's trilateral root is *bā ṣād rā* (ب ص ر). Thus the translator somehow succeeds in reddening the syntactic structure of this verse. Semantically, **غَيْبٌ** is a masculine noun and is in the accusative case (منصوب). The noun's trilateral root is *ghayn yā bā* (غ ي ب). The translator rendered it as **the secrets**, in which he succeeds in getting the exact meaning.

DISCUSSION

The first category – Syntactic Strategies – deals specifically with the structure and organization of the phrases. The second category – Semantic Strategies – concentrates on the meaning of sentences associated with the lexical choice, based on syntactic terms that best fit in a certain context. The last category goes beyond syntactic and semantic aspects and deals with meaning in terms of what content is important to be present in the TT.

This study is an attempt to discover the micro level errors as related to the translations of Ali, A.Y. The analysis has proved the necessity of the linguistic approach to translating Qur'anic text from Arabic into English. Arabic and English texts have shown differences in terms of

syntactic and semantic categories. In addition, the study has examined how the translations reflect and maintain the syntactic and semantic categories, it has also investigated the extent to which the translators have considered the context of the original Qur'ānic verses and to what degree they have preserved the denotative and connotative meaning. The study concludes that Ali could not provide reasonable renderings in the translation of the selected surah from the holy Quran. This research proved that Cultural and stylistic differences between both languages seem to give rise to mistranslations as well as the reliance on studies and works on the Quran, especially exegeses are factors that influence the Quran translation. Regarding the research questions the study has answered the questions set out in introduction that Ali has been unable to produce a translation that communicates the same message that the Qur'ānic ST intends for its readership of this research, the translator commit syntactic and semantic errors, in terms of syntactic analysis the translator face difficulty in transferring the exact structure of the original text into English and that den to many differences between both languages, such as the use of demonstrates pronouns "Those That" , semantically the translator fail in conveying the meaning of the selected text under investigation such as *Command Of Allah* where as there are many commands but the studied verse means *submission to Allah*.

CONCLUSION

Evidently, the analysis of Sūrah Al Hujurat (The Chambers) chapter 49.under investigation has proven that translating the Qur'ān in general and Sūrah Al Hujurat in particular is an arduous task. The translator should handle the meaning of the original text with utmost care and should not depend on his/her intuitions. The study has also proved the necessity of the linguistic approach in translation process. The researcher also concludes that a lot of the Qur'ān translator's problems, while translating Sūrah Al Hujurat, are attributed to the inadequate background of the contextual (interpretation) and socio-cultural factors. The researcher suggests that the loss of meaning can be compensated by exegeses, in addition to the marginal notes or clarifications in brackets or footnotes. Finally, in terms of syntactic level,

translator does not offer a good job and there are a controversial issues regarding syntactic translation. This is because, Arabic and English differ in many grammatical matters as stated above in the analysis of Sūrah Al Hujurat (The Chambers).

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