

Challenges in Translating Arabic Homonyms in the Holy Qur'an into English: A Comparative Study of Two Selected Translations of Some Qur'anic Verses

تحديات ترجمة الألفاظ المتجانسة العربية في القرآن الكريم إلى اللغة الإنجليزية:
دراسة مقارنة لترجمتين مختارتين لبعض الآيات القرآنية

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الملخص

تتناول هذه الدراسة تحديات ترجمة الألفاظ المتجانسة (homonyms) العربية في القرآن الكريم إلى اللغة الإنجليزية، مع تحليل مقارن لترجمتين بارزتين لعبد الله يوسف علي ومحمد الهلالي ومحمد خان. تهدف الدراسة إلى تحديد صعوبات ترجمة الألفاظ المتجانسة، ودور السياق في توضيح معانيها، وتقييم الاستراتيجيات المتبعة. ومن خلال التحليل النوعي لآيات قرآنية مختارة، كشفت النتائج أن الانزياح الدلالي والاختلافات الثقافية تشكل تحديات جوهرية، مما يستلزم الدقة السياقية والشرح التوضيحي لإيصال المعاني المتعددة. بينما اعتمدت ترجمة يوسف علي على اللغة المجازية والشروح، واتجهت ترجمة الهلالي وخان نحو الحرفية مع إضافات تفسيرية بين قوسين. تؤكد الدراسة على أهمية الجمع بين الدقة الحرفية والعمق التفسيري، وتوصي بتبني منهجيات تعاونية وحساسة للسياق في الترجمات القرآنية المستقبلية.

Abstract

This study addresses a significant gap in Qur'anic translation studies. It investigates the challenges of translating Arabic homonyms in the Holy Qur'an into English, focusing on a comparative analysis of two prominent translations by Abdullah Yusuf Ali and by Muhammad Al-Hilali and Muhammad Khân. Key objectives include identifying translation difficulties, assessing the role of context in disambiguating homonyms, and evaluating strategies employed by translators. Using a qualitative content analysis of selected Qur'anic verses, the research reveals that homonymy poses significant semantic and cultural challenges, often requiring contextual precision and explanatory notes to convey layered meanings. While Yusuf Ali's translations frequently employ metaphorical language and clarifications, Al-Hilali and Khân prioritize literalism with occasional parenthetical explanations. The study underscores the necessity of balancing literal accuracy with interpretative depth and recommends collaborative, context-sensitive approaches for future Qur'anic translations.

Keywords: Homonyms, Holy Qur'an, Qur'anic verses, Source language, Target language, Translation

2. Background of the study:

"Translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language as closely, completely, and accurately as possible" (Ghazal, 2008, p.1). The significance of translation particularly appears in the context of religious texts, especially the Holy Qur'an. The Holy Qur'an, a revered text in Islam, presents unique challenges for translators due to its complex literary style and the use of Arabic. As Bin Hariz (2023) underscores, translating the meanings of the Holy Qur'an is an essential undertaking, as the translator must accurately convey the meaning of each word or Ayah (verse) to the reader in the target language, effectively communicating the words of God. The Qur'an is unique and cannot be treated like any other text regarding translation or interpretation. Consequently, translators who aim to interpret the Qur'an must exercise great care with every word and Ayah (verse) to ensure that all intended meanings are conveyed to readers of the target language.

For Muslims worldwide, regardless of their native language, understanding the Qur'an's meaning is fundamental. Consequently, translating the Qur'an into various languages is important for non-Arabic speakers seeking to comprehend Islamic principles and deepen their faith. According to Muslim tradition, every prophet is given miracles by the Almighty Allah. Muslim scholars regard the glorious Qur'an as a miracle of the Holy Prophet Muhammad (Peace Be Upon Him). Abdul-Rauf's (2004) work shows that in the Qur'an, words with homonyms are an example of its miraculous nature (as cited in Abedelrazq, 2014). Based on Al-Salihi (2017), homonymy refers to the use of a word that is similar in form to another word in terms of sound (homophone), writing (homograph), or both, but has different meanings. According to Löbner (2002), the word homonym was coined from the Greek word *homo* meaning same and *onymos* meaning name.

It is a well-known fact that the Glorious Qur'an is filled with homonyms, each of which has its significance. Each of the homonymous words can have a wide range of meanings,

and the translator must consider all of them and be aware of all aspects of context to correctly identify the intended meaning of these words (Al-Salihi,2017). Therefore, this study focuses on identifying problems faced during the translation of Arabic homonyms from the selected Qur'anic verses and using the two translations of "Abdullah Yusuf Ali" and "Muhammad Al-Hilali and Muhammad Khân". It also examines the strategies employed by translators to ensure accurate rendition of meaning and to address potential areas of misinterpretation.

3. Statement of the Problem

The language of the Holy Qur'an is quite complex and that makes it very challenging for the translators. One challenge arises from the presence of homonyms, "lexical items which have the same form but differ in meaning" (Crystal, 2008). This can cause a kind of contradiction and confusion in the English translations, which in a way may affect the right interpretation of the Qur'anic text. The study seeks to establish the difficulties that may be encountered in translating Arabic homonyms from some of the verses of the Qur'an. Therefore, the present study aims to investigate the difficulties associated with the translation of Arabic homonyms of some verses of the Qur'an into English language. These challenges are explored with reference to the translations made by Abdullah Yusuf Ali; and Muhammad Al-Hilali and Muhammad Khân.

4. Objectives of the study

The current study aims to:

- 1) Identify the potential challenges encountered by translators in translating homonyms in the Holy Qur'an.
- 2) Study the role of context in identifying the meaning of homonymous words in translations.
- 3) Compare and analyze the two translations to see how the translators overcame these difficulties, determine which strategies proved more effective, and recommend possible solutions that can be of assistance to the translators.

5. Questions of the study

The present study attempts to answer the following questions:

- 4) What potential challenges do translators encounter when translating homonyms in the Holy Qur'an?
- 5) How does context play a role in determining the meaning of homonymous words in translations?
- 6) What are the effective strategies that translators used to overcome difficulties of translating homonyms in the Holy Qur'an?

6. Significance of the study

This study is significant because it aims at focusing on an important topic in translation studies and religious scholarship, which is homonyms in the Holy Qur'an. It describes the problems that arise when translators try to convey the precise meanings of words that have multiple meanings and are frequently used in the Qur'an. By focusing on the two translations by Abdullah Yusuf Ali; and Muhammad Al-Hilali and Muhammad Khân, the study intends to enhance the methods of translating these words to ensure that the intended meanings are well conveyed to the target audience. Given the fact that homonyms are used quite often in the Qur'an, this work aims at offering practical recommendations and solutions that may prove helpful in translation and, thus, assist translators as well as those interested in understanding the sacred text.

7. Theoretical foundation

Translation has been viewed differently throughout history. Catford (1965) defines it as "an operation performed on languages: a process of substituting a text in one language for a text in another" (p.1). Newmark (1988) describes it as "rendering the meaning of a text into another language in the way that the author intended the text" (p.5). According to Fargal & Shunna (1999), translation is "a project for transferring meaning from one language to another" (p. 2). While Hatim and Munday (2004) defined translation as "the process of

transferring a written text from source language (SL) to target language (TL)" (p. 6). Ali (2022) further notes that translation is about "capturing the meaning of words from the source to the target language" (p. IV). Collectively, these definitions underscore translation as a crucial tool for breaking cultural barriers and facilitating the exchange of stories, ideas, and perspectives across linguistic boundaries.

7.1. Religious Translation

Naudé (2010) emphasizes that "The translation of religious texts is an activity not substantially different from the translation of other texts belonging to a culture remote from the target readers in time and space. This implies that the best translation approach available should be employed by the translators of religious texts. It also implies that the translators of religious texts should have translation competence; in short, they have to be trained translators. Since translators rarely manage to achieve expertise in the complex field of sacred texts and theologians seldom combine their factual knowledge with sound translation competence, teamwork is eminently advisable" (p. 285).

Similarly, Elewa (2014) highlights that the translation of religious texts has been a key element in disseminating the divine message throughout history. It was employed also for teaching the basics of religion and for mirroring the beauty of faith and morality around the globe. As a powerful instrument for missionary purposes, it should be as accurate and precise as possible and must be in accord with sound belief. To do this, translators must understand the original source text (ST) and transfer it faithfully, accurately, and integrally into the receptor language (RL), without adding or omitting a single part of the original content" (p.25). Religious translation is therefore essential in dealing with sacred texts, as it preserves the spiritual and cultural significance of the original language. In the present study, this approach is adopted to examine the use of homonyms in selected Qur'anic verses, ensuring that their meanings are interpreted within an appropriate religious and linguistic context.

7.2. Translation of Holy Qur'an

Abdel Haleem (2011) states that we should "aim for an explanatory translation of the meaning. The oddities we have in many English translations result from excessive literalism and adherence to the syntactical and stylistic peculiarities of the Arabic language and the language of the Qur'an, which is very concise, idiomatic, figurative and elliptic" (as cited in Halimah, 2014, p.123). (Siddiek (2012) states:

Translation of the Holy Qur'an was and still is a disputable issue among Muslims, as some of them see that the Qur'an should not be rendered in another language rather than Arabic for its holiness, while others find a way out in translating the meaning of the Qur'an - rather than the text- because the text is religiously and linguistically seen as impossible to translate. (p. 18).

Ali et al. (2012) point out that translating the Holy Qur'an from Arabic into other languages is accompanied by many linguistic problems, as no two languages are identical either in the meaning given to the corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences. Lexical, syntactic and semantic problems arise when translating the meaning of the Holy Qur'an into English" (p. 588). Similarly, Alabadi (2024) adds that "In translating sacred texts, adequate and careful analysis of the meanings in context is vital. Moreover, the linguistic aspects of the source language are what the translator of the Qur'an has to take into consideration in order to render the message accurately into the target language" (p. 9). These views highlight the complexity of translating the Qur'an, particularly due to its unique linguistic features. One major challenge is the translation of Arabic homonyms, which often carry

multiple context-dependent meanings. The present study investigates how such homonyms are rendered in English translations and whether these choices preserve the intended meanings of the original Arabic text.

7.3. The Definition of Homonyms

Yule (2022) defines homonymy as a situation “when one form (written or spoken) has two or more unrelated meanings. Homonyms are words which have quite separate meanings, but which have accidentally come to have exactly the same form”(p. 233). Crystal (2008) further elaborates that homonymy is a semantic phenomenon where words share the same form—either in pronunciation, spelling, or both—but have unrelated meanings, such as bear (animal) and bear (to carry). Complete homonymy exists when the form is identical in both speech and writing, while partial homonymy, or heteronymy, occurs when the similarity is only in one form, like sound or spelling. Ambiguities that arise from homonyms, whether intentional (like in puns) or accidental, are referred to as homonymic clashes. The distinction between homonymy and polysemy—where one word has multiple related meanings—is a debated issue in semantics. (p. 231).

7.4. Translation of Homonyms in the Holy Qur’an

Arberry (1955) asserts that "the rhetoric and rhythm of the Arabic of the Qur’an are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendor of the original" (as cited in Abu-Mahfouz, 2011, p.65). Al-Salihi (2017) states that “Homonymy causes serious difficulties for the translators of the Glorious Qur’an. This kind of difficulty that the translators face in the process of translation produces an ambiguity” (p.8). Similarly, Alabadi (2019) highlights that "homonyms may be a confusing semantic phenomenon for a lot of translators, especially of the Holy Qur’an, who might face one term that could be interpreted in several different ways. One single term could be interpreted in different ways, all of which could be true and accurate, and this is usually regarded as an aspect of the eloquence of the Qur’an " (p.12).

Dollah (2015) supports this view by noting that translating the Holy Qur'an has always posed a significant challenge due to its complex linguistic and semantic features. One of the most pressing issues that translators face is dealing with homonyms, words that have multiple meanings based on context. Homonymy, as a semantic feature, presents substantial difficulties, particularly because homonyms can lead to ambiguity in translation. Translators must make decisions on which meaning of the homonym to choose, often without an easy solution, as the meanings can vary widely depending on the surrounding text. In light of these challenges, this study focuses on the treatment of Arabic homonyms in two selected English translations of the Holy Qur'an. It aims to examine whether the translators have managed to reflect the semantic richness and intended meaning of the original terms, or if the translated homonyms result in a loss of meaning due to linguistic and contextual limitations.

7.5. The Previous Studies

Dastjerdi and Zamani (2006) address the challenges of homonymy in translation, highlighting its potential to create ambiguity in sentences. The study provides an overview of theoretical issues related to homonymy, identifies specific homonymous terms in the Qur'an, and examines their equivalents in five prominent English translations. It explores translation strategies and evaluates the success of translators in mitigating ambiguity during the translation process. It also shows that the translation of homonymous terms in sacred texts, particularly the Qur'an, illustrates the absence of a one-to-one relationship between sounds and meanings across languages. Context is essential for understanding the surface and deep meanings of terms, as translators must strive to convey the intended meanings transparently, rather than relying solely on superficial interpretations.

Ali et al. (2012) highlight the linguistic challenges of translating the Holy Qur'an from Arabic to English, identifying issues with word choice, sentence structure, and meaning. They support the claims with Qur'anic examples. The research findings showed that translators still face difficulties in accurately expressing the intended meaning of the Qur'anic verses due to the linguistic and rhetorical characteristics of the Holy Qur'an. For

the translator to ascertain the precise meaning of the words, a variety of Arabic and English dictionaries must be used. Obtaining the proper interpretation of the Qur'anic passages requires the translator to also reference the numerous Qur'anic comments. A committee comprising linguists with expertise in the language should translate the Holy Qur'an, according to this study.

Abdelrazeq (2014) analyzes and compares the translation of homonymy in the Glorious Qur'an as rendered by the translators: Abdullah Yusuf Ali, M. M. Pickthall, A. J. Arberry, and Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. It assesses how effectively each translation captures homonymous meanings in selected verses, referencing exegeses by Ibn Katheer, Al-Tabari, Al-Suyuti, and Al-Sabouni. The study finds that most translators often miss the homonymous sense, with Hilali and Khan's translations being the most successful, followed by Ali, who provides clarifying footnotes. The other two translations lag in representing this rhetorical device. The results and the recommendations explore that translation of the Qur'an must consult authentic exegeses to accurately interpret homonymous words, ensuring their translations align closely with authoritative sources. Caution is essential when dealing with homonymy, as similar words may not always imply the same meaning. Effective strategies include using parentheses or footnotes to clarify meanings, as seen in the translations of Ali, Hilali, and Khan. The researcher advocates for institutionalizing the translation process, emphasizing the need for qualified organizations to handle this complex task. Additionally, a thorough understanding of Arabic morphology and cultural nuances is crucial to avoid misinterpretations and ensure accurate translations of homonymous terms.

Dollah and Salisu (2015) address that homonymy is a key aspect of lexical ambiguity that highlights the intricate relationship between form and context in Qur'anic Arabic, posing challenges for translators. The Qur'an contains numerous homonymous expressions, where meanings are context-dependent, making it essential for translators to carefully interpret the intended meanings. The paper seeks to elucidate certain linguistic challenges found in

specific verses of the Qur'an, particularly for translators who may not be well-versed in antonymous homonyms in Arabic. Antonymous homonyms are distinctive characteristics of Qur'anic Arabic and can be seen as a stylistic element of the text. The paper provides a classification of these linguistic complexities and presents examples from the Qur'an related to antonymous homonyms. It also compares various translations of the Qur'an to evaluate the effectiveness of these translations, and the strategies employed in translating the selected verses. To address this complexity, it is suggested that translators consider the entire text or verse as a cohesive unit, where ambiguous or complex lexical items can be recognized as stylistic features of the Qur'an. These features often appear in parallel structures that serve not only semantic and pragmatic purposes but also contribute to the discourse, aesthetics, rhetoric, and style of the text, enhancing its unique character and identity. Understanding antonymous homonyms can offer valuable insights for clarifying such ambiguities.

Sabriana (2018) analyzes the lexical relation in Holy Qur'an English Translation of Surat Maryam by Abdullah Yusuf Ali (Doctoral dissertation, UIN Ar-Raniry Banda Aceh). The study deals with identifying lexical relationships in the English translation of Surat Maryam from the Holy Qur'an, translated by Abdullah Yusuf Ali. Words and phrases were classified into eight types of lexical relationships, such as synonymy, antonym, and homophone. These relationships were linked to four main meanings. The results showed that there were six types of lexical relationships, and synonymy was the most common.

Alabadi (2019) investigates Qur'anic homonyms in English translations, addressing the lack of attention to this issue. It compares four notable translations: Pickthall, N. J. Dawood, Yusuf Ali, and the King Fahd Complex for the Printing of the Holy Qur'an. The study evaluates how well these translations convey the implied meanings of homonymous terms, referencing tafsirs by Al-Tabari, Al-Zamakhshari, Al-Razi, and Al-Qurtubi. The findings suggest that the King Fahd Complex translation is the most accurate, likely due to its collaborative approach and sensitivity to homonymous interpretations, which enrich the source text for the target reader. The study advocates for institutionalized translation of

sacred texts to ensure accurate interpretations. It also recommends that further research on Qur'anic homonyms, hermeneutics, polysemy, and ambiguity is essential for enhancing translators' understanding. Such studies will provide valuable insights and serve as eye-openers for those in the translation field. Additionally, exploring inter-textuality can connect similar research efforts, enriching the overall discourse.

Suhada et al. (2022) examine homonym vocabulary in Arabic, particularly focusing on isim jamid. Employing a descriptive method and content analysis, the study utilizes data from "Mu'jam Siyaqi li al-Kalimat al-Asya'iyah" by Dr. Mahmud Ismail Sinni and "Mu'jam al-Lughah al-Arabiyah al-Muaashiroh" by Dr. Ahmad Mukhtar Umar. The findings indicate several homonymous terms, such as (إبرة) "needle" and "bring into conflict," and (سن) "teeth" and "age."

Ali (2022) investigates the challenges encountered by translators when striving to produce accurate and high-quality translations for their clients. The essence of translation lies in conveying the meaning of words from the source language to the target language. Some of the key obstacles that translators face during a project include Homonyms: These are words that share the same spelling but have multiple meanings. Their usage can complicate the translation process depending on their context within a sentence. For instance, in the sentence "I left his glove on the left side of the bench," the word "left" illustrates how homonyms can create ambiguity. Language Structure: Each language has distinct grammatical rules and structures that must be adhered to in order to preserve the intended meaning. Incorrect language structure can lead to sentences that lack clarity or coherence in the target language. Idiomatic Expressions: The meanings of idiomatic phrases often differ significantly from their literal interpretations. Style: This refers to the overall tone or emotional quality of a text. Achieving a faithful recreation of the original style is one of the most challenging aspects of translation and recognizing these challenges is crucial for anyone involved in translation work.

Ibrahim (2023) addresses the difficulty of translating the Qur'anic phrase "Al-Haq" into English due to its various connotations. This study examines the strategies used by four translators—Hilali & Khan, Pickthall, Sarwar, and Ali—to maintain the term's natural ambiguity. Whether the same English word should be used for the many meanings of "Al-Haq" is the main question addressed. Motivated by loyalty and morality, the translators frequently translate literally, include footnotes that provide clarification, or paraphrase in order to preserve the original ambiguity. The study highlights that situational context is more crucial for communicating

the intended meaning than language background. The results of the study demonstrated how the situational and linguistic settings were extra elements that slightly or significantly affected the commenters' views and helped to clear up any uncertainty.

Bin Hariz (2023) highlights the challenges of synonymy and homonymy in translation, particularly in the context of the Holy Qur'an. It discusses the difficulties faced by translators

Yusuf Ali and Ahmed Ali, who often relied on literal translation methods, leading to inaccuracies. The findings of the study show the difficulties in translating lexical items of synonymy and homonymy in the Holy Qur'an, noting that translators often overlook contextual differences, fail to recognize historical relationships between Arabic and English, and neglect the importance of transliteration exegesis, leading to vague translations and lexical gaps.

8. Research Design

This study used a descriptive qualitative methodology, specifically focusing on content analysis within qualitative research, to explore the challenges in translating Arabic homonyms into English. It particularly focused on selected verses from the Holy Qur'an that contained homonyms by making a comparison between the two English translations of the Holy Qur'an. The first was the translation of "Abdullah Yusuf Ali", and the second was the translation of "Muhammad Al-Hilali and Muhammad Khân". Qualitative research was chosen due to its ability to explore the complexities of linguistic nuances, interpret meanings,

and provide an in-depth understanding of how Arabic homonyms were rendered in English translations.

"Qualitative data takes the form of words rather than numbers. Qualitative data are analyzed and presented in the form of case studies, critiques, and sometimes verbal reports. Qualitative data are analyzed most often by rhetorical critics and ethnographers"(Frey et al.,1992, as cited in Chesebro & Borisoff, 2007, p. 6). The case study approach allowed a detailed examination of specific instances of homonyms in the Qur'an, providing a focused context for analysis. Additionally, this study did not rely on quantitative data or numerical analysis.

9. Limitations of the study

This study is subject to several limitations. First, the analysis was limited to seven selected Qur'anic verses that contain homonymous terms, which may not fully capture the full

complexity of homonymy in the Qur'an. Second, only two English translations were compared, those by Abdullah Yusuf Ali and by Al-Hilali and Khân, limiting the scope of strategies examined. Third, the interpretation of meanings was based exclusively on Tafsir Ibn Kathir, which may have excluded insights from other exegetical traditions. Finally, the findings are context-specific to the analyzed verses and may not generalize to all homonyms in the Qur'an. These

limitations highlight the importance of further research with a more expansive linguistic and interpretive framework.

10. Instrument of the study and data analysis

The primary instrument for data collection was textual analysis. Specific verses from the Qur'an containing homonyms are selected based on their relevance to the research questions. The meanings of the homonyms were first interpreted based on Tafsir Ibn Kathir, one of the most authoritative and widely accepted Qur'anic commentaries. This interpretation provided a foundational understanding of the intended meaning in Arabic, which was then used to compare the translations by Abdullah Yusuf Ali and by Muhammad Al-Hilali and

Muhammad Khân. The analysis examined how well each translator conveyed the original meaning into English, taking into account the context and the meanings explained in the tafsir. This allowed the researchers to assess the effectiveness of each translation strategy and highlight challenges in dealing with Arabic homonyms in Qur'anic texts.

Data Analysis

Example (1): "ساعة"

<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân's Translation</i>	<i>Abdullah Yusuf Ali's Translation</i>
<p>(وَلَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ) [الروم: ٥٥]</p>	<p>55. (And on the Day that the Hour will be established, the Mujrimûn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour - thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]).</p>	<p>55. (On the Day that The Hour(of reckoning) Will be established, the transgressors will swear That they tarried not but an hour: thus were They used to being deluded).</p>

There are two bold words in the above Arabic verse (Ayah). According to Tafsir Ibn Kathir (Ibn Kathir's interpretation), the first word indicates Qiyamah (the Day of Judgement), which is one of its well-known names. The second word refers to a unit of time equal to 60 minutes. Although the two words are spelled and pronounced identically, they carry different, unrelated meanings.

The source text

Muhammad Al-Hilali

Abdullah Yusuf Ali

Upon reviewing the translations, both translators rendered the first

word literally. Muhammad Al-Hilali and Muhammad Khân chose the equivalent "**hour**", which is an inaccurate translation of the source word "ساعة" as it conveys the meaning of the Day of Judgement rather than simply an hour. This literal translation results in a loss of the intended meaning within the context. Abdullah Yusuf Ali also selected the term "**hour**" but added the phrase "**of reckoning**", thereby attempting to link it to the concept of "**Judgment Day**". While this is a better approach than the former, it is still not entirely accurate due to the absence of a more precise term. Similarly, the second word was translated literally in all translations. Muhammad Al-Hilali and Muhammad Khân used the equivalent "**an hour**", which accurately reflects the meaning of the source word "ساعة" as a unit of time. Abdullah Yusuf Ali followed the same approach.

In summary, Abdullah Yusuf Ali, as well as Muhammad Al-Hilali and Muhammad Khân's translations, provide more accuracy in the second "ساعة". In contrast, Muhammad Al-Hilali and Muhammad Khân's translation tends to rely on a more literal approach, particularly in the first case. Abdullah Yusuf Ali's addition of "**of reckoning**" makes his translation slightly more effective. A more accurate translation would include explanatory notes to ensure clarity, contextual accuracy, and a deeper understanding of the meanings.

& *Muhammad Khân*

<p>(يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (٤٣)) يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ (٤٤)) [النور]</p>	<p>The vivid flash of its (clouds) lightning nearly blinds the sight.</p> <p>44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.</p>	<p>The vivid flash of its lightning Well-nigh blinds the sight.</p> <p>44. It is Allah Who alternates The Night and the Day: 3020 Verily in these things Is an instructive example for those who have vision.</p>
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Example (2): “الأبصار”

In the above Qur’anic verses, the word “الأبصار” appears twice, and they are similar in spelling and pronunciation, but their meanings differ depending on the context. Based on Tafsir Ibn Kathir (Ibn Kathir’s interpretation), the first word refers to physical vision(sight). While the second word refers to intellectual and spiritual insight, representing deep understanding. "Both translators rendered the first "الأبصار" as "the sight", correctly reflecting its reference to physical vision affected by lightning. However, for the second “الأبصار”, they chose a more figurative translation to reflect intellectual or spiritual insight. However, there is a slight difference in word choices, Muhammad Khan and Muhammad Al-Hilali used “insight” to emphasize deeper understanding. Abdullah Yusuf Ali used “vision”, which can imply both physical and metaphorical sight.

To conclude, both translations are accurate and reflect the dual meanings of “الأبصار”(physical sight and intellectual/spiritual insight). However, the translation of Muhammad al-Hilali and Muhammad Khân is clearer in distinguishing between the sensory and intellectual meaning of the word “sight”, which makes their translation more accurate and detailed. While the translation of Abdullah Yusuf Ali is simple and brief, it leaves some of the meaning to personal interpretatio

Source text

*Muhammad Al-Hilali
& Muhammad Khân*

Abdullah Yusuf Ali

لَمَّا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ
مِنْ إِلَهٍ إِذًا تَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ
اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾
[المؤمنون: ٩١]

No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to **overcome** others! Glorified be Allah above all that they attribute to Him!

No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have **lord edit over** others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

Example (3): "علا - على"

There are two bold words in the above Arabic verse (Ayah). The words "العلا" and "على" are homophones, a type of homonym, which have the same pronunciation but differ in written form and meaning in the two places, posing challenges in translation. As cited in Tafsir Ibn Kathir (Ibn Kathir's interpretation), the first word in the verse "العلا" means elevation and high status, and in the verse, it means rising above others and oppressing and challenging others, but the other word in the verse "على" is a preposition meaning above something, to complete the meaning in the verse. Although the two words are similar in pronunciation, they have different meanings and written forms. When analyzing the translations, both used a literal approach. Muhammad Khân and Muhammad

Al-Hilali translated the two words "على" and "العلل" in one equivalence, "overcome", which is a simplified word to facilitate understanding and explain the meaning. But Abdullah Yusuf Ali.

translated the first word "العلل" using the word "lording" to convey the deep meaning of the source word, and the second word "على" using the word "over".

In conclusion, both translations were correct and good, but Abdullah Yusuf Ali's translation is better and more accurate, due to the use of the word "lording" and the word "over other" is much stronger than "overcome others" in conveying the original meaning of the source words.

Example (4): "أمة"

<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân's Translation</i>	<i>Abdullah Yusuf Ali's Translation</i>
<p>﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ [فاطر: ٢٤]</p>	<p>24. Verily We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.</p>	<p>24. Verily We have sent thee In truth, as a bearer Of glad tidings, And as a warner: And there never was A people, without a warner Having lived among them (In the past).</p>
<p>﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِئُكُمْ بِتَأْوِيلِهِ فَأَنْسِلُون﴾ [يوسف: ٤٥]</p>	<p>45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."</p>	<p>45. But the man who had been Released, one of the two (Who had been in prison) And who now bethought him After (so long) a space of time, Said: " I will tell you The truth of its interpretation: Send ye me (therefore)."</p>

There are two bold words in the above two Arabic verses (Ayat). Although the two words share the same spelling and pronunciation, their meanings are entirely different and unrelated. According to **Tafsir Ibn Kathir** (Ibn Kathir's interpretation), the first word in the first verse refers to "**Nation**" (a group of people belonging to a specific country or nationality). Meanwhile, the second word in the second verse denotes "**a long period of time**" (an extended duration).

When analyzing the translations, both translators rendered the first word literally. The translators, Muhammad Al-Hilali and Muhammad Khân selected the term "nation," which accurately conveys the contextual meaning of the source word "أمة" as a group of people. Similarly, Abdullah Yusuf Ali chose the equivalent term "A people". Although they used different equivalents, both translations effectively communicated the intended meaning of the word. However, the second occurrence of the word was not translated literally in either translation. Muhammad Al-Hilali and Muhammad Khân rendered it as "at length", meaning "for a long time", which fits with the contextual meaning of the source word "أمة". Moreover, Abdullah Yusuf Ali translated it as "(so long) a space of time", which conveys the meaning more effectively due to the addition of the explanatory note, thereby enhancing the accuracy of the translation.

To conclude, Yusuf Ali's translation captures both occurrences with greater precision. However, Muhammad Al-Hilali and Muhammad Khân's translations effectively conveyed the intended meanings, even though they did not rely on strictly literal translations in all cases. Both translations are accurate and successfully convey the essence of the original text, but Abdullah Yusuf Ali's translations are somewhat more effective, especially in the second case.

Example (5): "دين"

<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân's Translation</i>	<i>Abdullah Yusuf Ali's Translation</i>
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<p>﴿مُلْكِيَوْمِ الدِّينِ (٤)﴾ [الفاتحة:٤]</p>	<p>4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense(i.e. the Day of Resurrection)</p>	<p>4. Master of the Day of Judgment.</p>
<p>﴿لَكُمْ دِينُكُمْ وَلِي دِينِ (٦)﴾ [الكافرون: ٦]</p>	<p>٦. “To you be your religion, and to me my religion(Islamic Monotheism)”</p>	<p>6. To you be your Way, And to me mine</p>
<p>﴿كَذَلِكَ كِدْنَا لِيُوسُفَٰٓءَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ...﴾ [يوسف: ٧٦]</p>	<p>Thus did We plan for Yusuf (Joseph). He could not take his brother by the law of the king (as a slave),</p>	<p>Thus did We Plan for Joseph. He could not take his brother by the law of the king</p>
<p>﴿وَأَلَّا لِلَّهِ الدِّينُ الْخَالِصُ...﴾ [الزمر: ٣]</p>	<p>٣.Surely the religion (i.e. the worship and the obedience) is for Allah only.</p>	<p>3. Is it not to Allah That sincere devotion Is due?</p>

The word "دين" appears four times in the above Qur’anic verses, written the same and pronounced identically in the four places, but has different meanings according to the context, which poses a challenge in translation due to its homonymic nature. As stated in Tafsir Ibn Kathir (Ibn Kathir’s interpretation), the first occurrence of "الدِّين" in Surat Al-Fatiha refers to reckoning or recompense, symbolizing the Day of Resurrection when all

humans will be gathered for judgment, and each individual will be rewarded or punished for their deeds. The second occurrence in Surat Al-Kafiroon refers to religion, faith, or belief, indicating the many religious routes followed by different groups. In Surat Yusuf, the word "دين" refers to the rule or law of the king, highlighting a legal or administrative context. Finally, in Surat Az-Zumar, "الدِّينُ" signifies pure worship and obedience to God, emphasizing the sincerity of devotion. By reviewing the two translations by Abdullah Yusuf Ali, as well as Muhammad Al-Hilali and Muhammad Khân, both used different approaches in the translation of the recurring word "دين". Abdullah Yusuf Ali translated the first "الدِّينُ" directly as "Day of Judgment", a concise and widely known term that refers to the day of Resurrection. While Muhammad Al-Hilali and Muhammad Khân translated it as "the Day of Recompense (i.e. the Day of Resurrection)", providing a more detailed explanation between parentheses. Both translators capture the core meaning of the term, which refers to the Day of Reckoning or Judgment, but they differ slightly in their presentation. Abdullah Yusuf Ali translated the second occurrence of "دين" as "Way", a broader term that captures the concept of a belief system without explicitly specifying religion. While Muhammad Al-Hilali and Muhammad Khân translated it directly as "religion (Islamic Monotheism)", explicitly tying the term to Islamic doctrine, through parenthetical explanation. Their approach is more interpretative, aiming to guide readers toward a specific understanding. Both Abdullah Yusuf Ali as well as Muhammad Al-Hilali and Muhammad Khân translated the third "دين" as "the law", accurately reflecting the legal context of the verse. None of them added explanatory notes, relying on the textual context to convey the meaning. Abdullah Yusuf Ali translated the fourth "الدِّينُ" as "devotion", presenting the idea of pure worship in a concise and poetic way. This reflects his focus on elegance and readability. On the other hand, Muhammad Al-Hilali and Muhammad Khân translated it as "religion (i.e. the worship and the obedience)", providing a more detailed explanation. While their approach ensures clarity, it lacks the concision and smooth style of Yusuf Ali's translation.

Thus, Abdullah Yusuf Ali's translation demonstrates some variation in approach, providing layered meanings in certain instances (e.g., "Day of Judgment" and "devotion") but adopting a more literal translation in others (e.g., "the law" and "Way"), which can lead to inconsistencies. In contrast, Muhammad Al-Hilali and Muhammad Khân maintain consistency by employing a literal and explanatory style, but this often sacrifices the richness and nuanced meanings of the original text. A more effective translation would balance both strategies, capturing the layered meanings of the word "الدين" in its various contexts while maintaining consistency. Adding explanatory notes to the translation would ensure that readers fully understand the depth and significance of the term in each occurrence.

Example (6): "نور"

<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân's Translation</i>	<i>Abdullah Yusuf Ali's Translation</i>
<p>(لَقَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ) [المائدة: ١٥]</p>	<p>There has come to you from Allâh alight (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).</p>	<p>There hath come to you From Allah a (new) light and a perspicuous Book.</p>
<p>(وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا) [نوح ١٦]</p>	<p>And has made the moon alight therein, and made the sun a lamp?</p>	<p>And made the moon alight in their midst, and made the sun as a (Glorious) Lamp</p>

The two Arabic verses (Ayat) mentioned above have two bold words. Even if the two words have the same spelling and pronunciation, their meanings are entirely different and unrelated. As mentioned in Tafsir Ibn Kathir (Ibn Kathir's interpretation), the first word "نور" refers to the Prophet Muhammad or the spiritual guidance brought by.

the Prophet Muhammad. The second word, "نوراً" refers to the material light that the moon reflects.

When analyzing the two translations, the translators translated the first word differently. Muhammad Al-Hilali and Muhammad Khân translated the term "نور" as "alight" and interpreted it to mean Prophet Muhammad (صلى الله عليه وسلم). This interpretation aligns with classical tafsir, where "light" metaphorically refers to the guidance and message brought by the Prophet. Abdullah Yusuf Ali left the word "نور" as general, which is closer to a literal translation. He did not specify the "light" as the Prophet but left room for interpretation, making it more neutral and universal. For the second word, both translations are similar in this verse. They translated "نوراً" as "light" for the moon, which is a clear and accurate translation of the Arabic text.

In conclusion, both translations are accurate and clear and convey the meaning clearly as it is explained in the verses. However, the translation of Muhammad Al-Hilali and Muhammad Khân uses a poetic style that enhances the literary quality of the translation. Abdullah Yusuf Ali follows a direct method and focuses on conveying the meaning as it is.

Example (7): "يوم"

<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân's Translation</i>	<i>Abdullah Yusuf Ali's Translation</i>
<p>﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣]</p>	<p>This day I have perfected your religion for you completed my favour upon you, and have chosen for you Islam as your religion... Verily, we will indeed make victorious our messengers and those who believe (in the oneness of Allah Islamic Monotheism) in this world's life and on the day when the witnesses will stand forth, (i.e. Day of Resurrection).</p>	<p>This day have I perfected your religion for you completed my favour upon you, and have chosen For you Islam as your religion. We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth.</p>
<p>﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾ [غافر: ٥١]</p>		

There are two bold words in the above Arabic verses (Ayat). The recurring word "يوم" is written the same and pronounced identically in the two places, but it has different meanings, which poses a challenge in translation due to its homonymic nature. As stated in Tafsir Ibn Kathir (Ibn Kathir's interpretation), the first word in the verse "اليوم" here refers to the day the verse was revealed. But the second "يوم" refers to the Day of Resurrection.

By reviewing the two translations by Abdullah Yusuf Ali and by Muhammad Al-Hilali and Muhammad Khân, they both translated the first word "اليوم" literally, using the term "This day", conveying the meaning accurately and clearly without adding unnecessary interpretation. However, in the second word "يوم", the translators took slightly different approaches. Abdullah Yusuf Ali translated it as "the Day when the Witnesses will stand forth", maintaining a literal translation. In contrast, Muhammad Al-Hilali and Muhammad Khân added "(i.e., Day of Resurrection)" in parentheses, providing a more explicit interpretation to clarify the meaning for readers unfamiliar with Islamic terminology. This additional clarification makes their translation easier to read and understand, especially for those less familiar with Islamic concepts.

To conclude, both translations successfully convey the different meanings of "يوم", but their approaches differ slightly. Abdullah Yusuf Ali's translation maintains a literal style, while Muhammad Al-Hilali and Muhammad Khân's translation includes an explanatory note (Day of Resurrection), which enhances clarity, especially for general readers. Given the homonymic nature of "يوم", the latter approach is more effective in ensuring immediate comprehension, especially for those unfamiliar with Islamic concepts.

11. Findings

The study addressed three main research questions, and the findings are summarized as follows:

The analysis revealed that translators face significant challenges when dealing with homonyms in the Qur'an. These challenges include:

- **Semantic Ambiguity:** Homonyms in Arabic often carry multiple meanings, making it difficult to choose the most appropriate equivalent in English without a deep understanding of the context. For example, the word "ساعة" in Surat Ar-Rum can mean both "the Day of Judgment" and "an hour", leading to potential misinterpretation if not studied appropriately in context.
- **Cultural and Linguistic Differences:** The richness of the Arabic language, particularly in the Qur'an, often lacks direct equivalents in English. For instance, the word "نور" in Surat Al-Ma'idah and Surat Noah carries different meanings (spiritual guidance, i.e. Prophet Muhammad, and physical light, i.e. moonlight), which are challenging to convey clearly in English.
- **Literal vs. Interpretative Translation:** Translators often struggle between maintaining literal accuracy and providing interpretative explanations. For example, Abdullah Yusuf Ali's addition of "of reckoning" to the word "hour" in Surat Ar-Rum shows an attempt to bridge this gap, though it doesn't fully capture the full depth of the original term.

Context was identified as a critical factor in determining the appropriate meaning of homonymous words in the Qur'an. The study found that both translators, Abdullah Yusuf Ali as well as Muhammad Al-Hilali and Muhammad Khân, relied heavily on contextual clues to interpret homonyms. However, their approaches differed. Abdullah Yusuf Ali typically integrated contextual meaning directly into his translations, often using explanatory phrases or choosing metaphorical equivalents, e.g., "devotion" for "الدين". In contrast, Muhammad Al-Hilali and Muhammad Khân generally maintained more literal translations while supplementing them with separate parenthetical explanations to provide necessary context, e.g., "religion (i.e. the worship and the obedience)" followed by no explanation, relying on the reader to infer.

Moreover, the study identified several strategies employed by translators, with varying degrees of effectiveness depending on the specific homonym and context:

- **Literal Translation:** Both translators employed literal translation, particularly when a direct equivalent seemed adequate. Muhammad Al-Hilali and Muhammad Khân applied this approach more consistently across different homonyms, as seen in their translation of "ساعة" as "hour" in all instances in Surat Ar-Rum. While ensuring consistency, this strategy often failed to capture deeper contextual or metaphorical meanings.
- **Interpretative Translation:** Translators like Yusuf Ali often added explanatory phrases, e.g., "of reckoning" to clarify the meaning of homonyms. This strategy improved understanding but sometimes introduced inconsistencies.
- **Explanatory Notes:** Muhammad Al-Hilali and Muhammad Khân frequently used parenthetical explanations to provide additional context, such as defining "دين" as "religion (Islamic Monotheism)" or rendering "نور" as "a light (Prophet Muhammad صلى الله عليه وسلم)". While effective, this approach sometimes disrupted the flow of the text.
- **Metaphorical Translation:** Primarily used by Abdullah Yusuf Ali, this involved selecting English words that captured the metaphorical or abstract sense of the Arabic term. Examples include translating "الدين" as "devotion" in Surat Az-Zumar or "الأبصار" as "vision" (implying insight) in Surat An-Nur. This strategy effectively conveyed deeper meanings but required careful word choice.

Finally, no single strategy proved universally superior. Abdullah Yusuf Ali's use of integrated explanatory phrases and metaphorical language was often more effective in conveying the layered meanings of homonyms with spiritual or abstract dimensions, like rendering "الدين" as devotion. However, Muhammad Al-Hilali and Muhammad Khân's approach of literal translation with parenthetical explanations provided greater clarity for homonyms requiring factual or conceptual explanation like clarifying "يوم" as "the Day of Resurrection", particularly for readers unfamiliar with Islamic terminology. The most effective approach often depends on the specific homonym, the type of meaning shift involved (e.g., concrete vs. abstract, literal vs. metaphorical), and the needs of the target audience.

12. Recommendations

Based on the findings, the following recommendations are proposed for translators and scholars in the field of Qur'anic translation:

- **Contextual Awareness:** Translators should prioritize a deep understanding of the context in which homonymous words appear. This includes consulting classical tafsirs (interpretations) and linguistic analyses to ensure accurate translations.
- **Use of Explanatory Notes:** To avoid ambiguity, translators should consider adding explanatory notes or footnotes to clarify the meanings of homonyms, especially when a single word carries multiple interpretations.
- **Collaborative Translation:** Given the complexity of the Qur'anic language, collaborative efforts involving linguists, theologians, and translation experts are recommended to produce more accurate and nuanced translations.
- **Balancing Literal and Figurative Approaches:** Translators should strive to balance literal translations with figurative language to capture both the surface and deeper meanings of homonymous words.
- **Training and Education:** Translators working on religious texts, particularly the Qur'an, should receive specialized training in Arabic linguistics, Qur'anic exegesis, and translation theory to enhance their skills and understanding.

13. Suggestions for Further Studies

The study opens several avenues for future research in the field of Qur'anic translation and Arabic linguistics:

- **Comparative Analysis of More Translations:** Future studies, such as those by Pickthall, Sahih International, and Maulana Maududi, could provide further insights into the strategies used by different translators and expand the scope by comparing additional translations of the Qur'an to identify common patterns and differences in handling homonyms.

- Focus on Specific Types of Homonyms: Research could focus on specific categories of homonyms, such as homophones or homographs, to explore their unique challenges in translation.
- Impact of Cultural and Historical Context: Further studies could investigate how cultural and historical contexts influence the interpretation and translation of homonymous words in the Qur'an.
- Translation of Other Rhetorical Devices: The study of homonyms could be extended to other rhetorical devices in the Qur'an, such as polysemy, metaphor, and irony, to provide a more comprehensive understanding of Qur'anic translation challenges.
- Reader Reception Studies: Research could explore how readers of different linguistic and cultural backgrounds perceive and understand translations of homonymous words in the Qur'an.
- Technology in Translation: Exploring the role of technology, such as machine translation and artificial intelligence, in addressing the challenges of translating homonyms in religious texts.

14. Conclusion

This study has shed light on the complexities of translating Arabic homonyms in the Holy Qur'an into English, focusing on the translations of Abdullah Yusuf Ali and Muhammad Al-Hilali and Muhammad Khân. The findings highlight the significant challenges posed by homonymy, the critical role of context in determining meaning, and the various strategies employed by translators to address these challenges. While both translations demonstrated strengths, Abdullah Yusuf Ali's use of explanatory notes and metaphorical language was found to be particularly effective in conveying the nuanced meanings of homonyms.

The study underscores the importance of accurate and contextually sensitive translations of the Qur'an, given its status as a sacred text with profound spiritual and linguistic significance. By offering practical recommendations and suggesting areas for further research, this study contributes to the ongoing efforts to improve the quality and accuracy of Qur'anic

translations, ensuring that the intended meanings are faithfully conveyed to readers across linguistic and cultural boundaries.

In conclusion, the translation of the Qur'an remains a challenging yet rewarding task, requiring a combination of linguistic expertise, theological knowledge, and cultural sensitivity. As the field of translation studies continues to develop, it is hoped that this research will inspire further exploration and innovation in the translation of sacred texts, ultimately enhancing our understanding and appreciation of the Qur'an's timeless message. This study ends with the hope that it will serve as a valuable resource for translators, scholars, and students of Qur'anic studies and translation.

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APPENDIX 1

This appendix includes selected Arabic homonyms from the Holy Qur'an, accompanied by their translations by Abdullah Yusuf Ali and by Muhammad Al-Hilali & Muhammad Khân.

	<i>The source text</i>	<i>Muhammad Al-Hilali & Muhammad Khân</i>	<i>Abdullah Yusuf Ali</i>
Example (1): "ساعة"	﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ﴾ [الروم: ٥٥]	55. (And on the Day that the Hour will be established, the Mujrimûn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour - thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]).	55. (On the Day that The Hour (of reckoning) Will be established, the transgressors will swear That they tarried not but an hour : thus were They used to being deluded).
Example (2): "الأبصار"	﴿يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ﴾ (٤٣) يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾ [النور]	The vivid flash of its (clouds) lightning nearly blinds the sight . 44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight .	The vivid flash of its lightning Well-nigh blinds the sight . 44. It is Allah Who alternates The Night and the Day: 3020 Verily in these things Is an instructive example for those who have vision .
Example (3):	﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ﴾	No son (or offspring or children) did Allah	No son did Allah beget, nor is there any god along with Him: (if there

"علا - على"

وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾
[المؤمنون: ٩١]

beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!

were many gods), behold, each god would have taken away what he had created, and some would have **lord edit over** others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

Example (4):
"أمة"

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ) فاطر: ٢٤

24. Verily We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.

24. Verily We have sent thee In truth, as a bearer Of glad tidings, And as a warner: And there never was **A people**, without a warner Having lived among them (In the past).

(وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ) يوسف: ٤٥

45. Then the man who was released (one of the two who were in prison), now **at length** remembered and said: "I will tell you its interpretation, so send me forth."

45. But the man who had been Released, one of the two (Who had been in prison) And who now bethought him After **(so long) a space of time**, Said: " I will tell you The truth of its interpretation: Send ye me (therefore)."

Example (5):
"دين"

(مَلِكِ يَوْمِ الدِّينِ (٤)) الفاتحة: ٤

4. The Only Owner (and the Only Ruling Judge) of the Day of **Recompense(i.e. the Day of Resurrection)**

4. Master of the Day of **Judgment.**

6. To you be your **Way**, And to me

<p>﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾ (٦) [الكافرون: ٦]</p>	<p>٦. "To you be your religion, and to me my religion (Islamic Monotheism)"</p>	<p>mine Thus did We Plan for Joseph. He could not take his brother by the law of the king</p>	
<p>﴿كَذَلِكَ كَدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ...﴾ [يوسف: ٧٦]</p>	<p>Thus did We plan for Yusuf (Joseph). He could not take his brother by the law of the king (as a slave),</p>	<p>3. Is it not to Allah That sincere devotion Is due?</p>	
<p>﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ (...) [الزمر: ٣]</p>	<p>٣. Surely the religion (i.e. the worship and the obedience) is for Allah only.</p>		
<p>Example (6): "نور"</p>	<p>﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾ [المائدة: ١٥]</p>	<p>There has come to you from Allâh a light (Prophet Muhammad and a plain Book (this Qur'ân).</p>	<p>There hath come to you From Allah a (new) light and a perspicious Book.</p>
<p>Example (7):</p>	<p>﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾ [نوح ١٦]</p>	<p>And has made the moon a light therein, and made the sun a lamp?</p>	<p>16. "And made the moon a light in their midst, and made the sun as a (Glorious) Lamp</p>
<p>﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾</p>	<p>This day I have</p>	<p>This day have I perfected your</p>	

"يوم"

وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضَيْتُ لَكُمْ الْإِسْلَامَ
دِينًا ﴿المائدة: ٣﴾

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا
وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ﴾
[غافر: ٥١]

perfected your religion for you completed my religion for you completed my favour upon you, and have chosen for you Islam as your religion... We will, without doubt, help our messengers and those who believe, (both) in this world's life and on

Verily, we will indeed make victorious our messengers and those who believe (in the oneness of Allah Islamic Monotheism) in this world's life and on the day when the witnesses will stand forth, (i.e. Day of Resurrection).

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We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth.