

Qur'anic Antonyms and the Problematic Issues of Translation: An Analytical Study of the English Translation of the Meanings of the Holy Qur'an

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Abstract :

The topic of this thesis is summarized in shedding light on the most important dilemmas of translations of the meanings of the Holy Quran, and analyzing some of the problems contained in some translations; through models of Quranic vocabulary that are considered as a contradiction, and it is one of the most important linguistic phenomena that are unique to the Arabic language from other languages.

We chose a modern English translation despite its good scientific value; it was unable to achieve the desired goals in communicating the Qur 'anic meanings with high accuracy in terms of vocabulary, as the moral translation of the vocabulary was unable to obtain the exact meaning of the Qur 'anic term, to conclude that translation is only a tool and means to facilitate understanding the meanings of the Holy Qur 'an for non-Arabic speakers. The focus is on mentioning the characteristics of the Qur 'anic discourse and the characteristics of the Qur 'anic vocabulary and its precise significance, which reflect the graphic miracle of the Holy Qur 'an.

Keywords: Translation – Quranic vocabulary – opposites – problematic - semantics.

Introduction:

The first thing we read when we talk about translating the meanings of the Holy Quran is the translation by the companion Salman Al-Farsi of Surat Al-Fatihah for the Persians when they wrote to him. They ask for this, even if their tongues are in Arabic. It has been proven that he, peace and blessings be upon him, has taken from his companions who translate for him the books received from the Romans, the Persians, the Abyssinians, the Copts, or the Jews.

In the book (Administrative Arrangements in the System of the Prophetic Government of Kattani): Zaida ibn Thabit used to write for kings and answer in the presence of the Prophet – peace and blessings be upon him – and his translation was in Persian, Roman, Coptic, Abyssinian and Hebrew.¹ Then we find Imam al-Kitani driving the hadiths and monuments in which Zaid bin Thabit stated the Prophet's command - peace and blessings be upon him – to learn Syriac and Hebrew, and the rest of the languages he learned on his own. He learned Persian from the Messenger of Khosra and Roumieh from the Prophet's eyebrow - peace and blessings be upon him – as well as Abyssinia from his servant, and Coptic from his servant, peace and blessings be upon him.

It is benefited from the above and previously that translation is something that happens from the era of prophethood, and it is not something new as it is thought or rumored. The signs of translation have appeared since the prophetic era – as we have seen – but they have become common in the modern era for several reasons, including the demand of non-Arabs and Orientalists for this. The Quran has

been translated into fifty-four languages, including: Bosnian, Norwegian, Malaysian, Punjabi-Swedish, and Korean, and similar to the most famous translations such as German, French, and English.

Then the Prophet, peace and blessings be upon him, used to include in his books and letters verses from the Holy Quran, knowing full well that these verses will be translated into his language by those who were sent to him to understand their content. This is an acknowledgement from the Prophet, peace and blessings be upon him, that it is permissible to translate the meanings of the Quran into other than the Arabic language when necessary, and if that were prohibited, his words would be sufficient, peace and blessings be upon him, and he was told the sanctity of carrying the Quran in battles for fear that it would reach the hands of the enemy.

Thus, translating the meanings of the Holy Quran into other than the Arabic language, when necessary, is permissible and not hated, with the aim of preaching and spreading Islam and with the aim of educating and facilitating non-Arabic speakers to understand the provisions of Islamic legislation.

Thus, the importance of translating the meanings of the Holy Quran is confirmed, as they are the real reasons for translation, and then those translated vocabulary have peculiarities in the Arabic language, peculiarities in their structural or moral origin, which are known as the verbal common, especially those related to the chapter – Arabic opposites –

On this basis, we raise the following problems: What do we mean by translating the meanings of the Holy Quran? To what extent did you contribute to the dissemination of the meanings of the Holy Quran to non-Arabic speakers? Where are the dilemmas of translating Quranic vocabulary, taking into account the specificity of its unique moral performance over any other language? Has the correct translation of the opposites in the Holy Quran been done according to the context?

The first topic - The concept of translating the meanings and types of the Holy Quran:

The first requirement - the concept of translation:

The researcher Abdul Rahman Al-Ak believes that translating the meanings of the Holy Quran in their truth is: conveying a meaning or meanings of the Holy Quran, according to the possibility of interpretation and interpretation, as there is no change in this form of the original, or its transfer from face to face, and therefore it is permissible to call this type of translation the name (interpretive translation), not the translated Quran.²

Here, he refers to something significant, which is the failure to achieve what is known as the literal translation of the Qur'an and the impossibility of this in several ways, the first of which is the specificity of the Qur'anic discourse and its graphic linguistic miracle that no other Arabic or non-Arabic text lives up to. No matter how accurate it is, it will fall short of performing the great meanings indicated by the miraculous text. It is only an important means of providing an accurate and correct understanding of the content of the Holy Quran, and an important tool for communication between different cultures and languages, as it helps in spreading the correct understanding of the meanings of the Quran and its teachings and understanding them better.

The second requirement -Types of translation:

The topic of translating the Holy Quran is an accurate one, which has its importance and has its danger, accuracy and ambiguity, in which scholars, ancient and modern, differed and their ideas and opinions were overthrown in order to prevent and circumvent it.

Some people, Europeans and others, claimed to have transferred the Qur 'an into many languages and multiple translations. Some researchers counted one hundred and twenty translations in thirty-five Eastern and Western languages.

Among those who translated it are those who carry an apparent hostility to Islam, and some of them carry love for him but are ignorant of him, so he distorted that work.

In any case, scholars have divided the translation into two parts:

1-Translating the Qur 'an in the sense of interpreting it in a foreign language.

2-Translating the Qur 'an in the sense of transferring it to another language.

The first translation is intended to interpret the Qur 'an in a language other than its own: that is, to interpret the Qur 'an in a non-Arabic language, regardless of the languages of the world.

This – although a fortiori – is not valid for prayer, but it is an acceptable translation and interpretation because the interpretation of the Qur 'an in the language of those who do not improve Arabic is governed by the course of Arabic interpretation for those who do not improve Arabic, both of which are permissible, as it is a means of understanding the Qur 'an and a statement of the intention of God Almighty according to human energy, and clarifying the meaning is equal in what was in the language of the Arabs and what was in the language of others.

The second translation in the sense of transferring it to another language, that is: to express the meaning of his Arabic words and their purposes in non-Arabic words while fulfilling all these meanings and purposes, and this translation is called (literal translation) or (verbal translation), which is the one in which the dispute has arisen and the opinions have been disturbed, and the butter of saying in it: (It is usually impossible, rational and forbidden by Sharia).

This is what made Sheikh Maraghi in talking about the translation of the Qur 'an tend to prevent the writing of the Qur 'an in Persian unanimously because it leads to a violation of the memorization of the Qur 'an, because we were ordered to memorize systems and meaning, it is an indication of prophethood, and because it may lead to negligence of the Qur 'an.³

If we allowed the translation of the Qur 'an without controls, every Islamic or non-Islamic country would have a Qur 'an of this type, and no sane person doubts the sanctity of this, as it leads to the distraction of people from the Book of Allah Almighty and to their separation from it and their misguidance in its name.

However, translating into non-Arabic is a waste and weakening of the Arabic language, the Arab nation, and even the Islamic nation. In this regard, Imam Al-Shafi 'i believes that non-Arabs must be subordinate to the Arab tongue, which is the tongue of the Messenger of Allah – peace and blessings be upon him – and every Muslim must learn from the tongue of the Arabs what his efforts reached him so that he testifies that there is no god but Allah and that Muhammad is his servant and messenger and recites the Book of Allah. The more knowledge of the tongue that Allah made him the tongue of the one who sealed his prophecy and revealed his last book, the better for him.⁴

The second topic - opposites in Arabic between the preventers and the permissives:

The first requirement - the concept of contradiction in language and terminology:

I. Definition of antagonism Language:

It is stated in the Book of the Eye: The antibody is everything against something to overcome it, blackness against whiteness, and death against life; it says: This is against it and against it, and night against day if this comes, that one will go, and gather against the opposites.⁵

Lisan al-Arab also stated that: against the thing, its antibody, its antibody, its opposite, and plural antibodies.

Second - Definition of antagonism terminologically:

The linguistic vocabulary was collected without arrangement or organization at the beginning of the linguistic collection; whose purpose was first to collect and record only; for fear of Arabic from the stranger intruder after the spread of the melody phenomenon, because of the frequent entry of dictionaries into Islam after the conquests, and then the second stage of - the linguistic collection - knew a greater amount of organization; such as the collection of words that share one letter or that are related to the association of the sharing of meanings, and in the third stage the comprehensive organized lexicon was developed, and its authors relied on what was written in the previous two stages, so they collected, added, arranged and coordinated. Meanwhile, the books of opposites appeared; they collected words that take two opposite meanings, so that every word that means something and against it can be used.

The opposites were composed by a group of imams of the language, the most famous of whom is Abu Bakr ibn al-Anbari (d. 328AH). In his book, he chose more than four hundred words in which he fancied contradiction, and his approach made mentioning the letters predicted by the Arabs the cause of the conflicting meanings, so that the letter of them would lead to two different meanings.

Al-Anbari sees it as a kind of verbal subscriber in which words move from the meaning of antagonism to the meaning of association. Al-Suyuti mentioned this in his flowering book and supported what he saw of the antagonism subscribed to by the people of origins and scholars who go on: that the subscriber falls on two things that are against, and on two different things that are not against, and what is against the opponents is Caljun and Majal, and what is against different people that are not against, such as the eye.⁶

The second requirement - the views of scientists on the phenomenon of contradiction:

Despite the prevalence of this phenomenon and its spread in the arts of different languages, some scholars have denied it, among them (Al-Jawaliqi), who believes that the investigators of the scholars of Arabic deny opposites and push them, and a fox believes that he is not speaking against, because if he was speaking against it, it would be impossible, and one who also denied it (Ibn Durstawayh) has denied tandem and verbal commonality. He wrote a book on the invalidation of opposites.

As for (Ibn Duraid), he believes that opposites are so only in one language, where he says: The people: separation, and the people: meeting, and not from opposites, but it is the language of a people.

On the other hand, Al-Suyuti, in his flourishing book, responds to those who deny the phenomenon of contradiction and believe that the Arabs allow the occurrence of one word on the opposing meanings, because it is advanced and followed by evidence of the specificity of one of the concerned without the other. In the case of speaking and telling, it has only one meaning. It is the poet's saying:

Everything except death is great and the boy seeks and is distracted by hope

The above before (majestic) and the delay after it, indicated that its meaning is everything except death is easy, and there is no illusion with a mind and discrimination that majesty here has a great meaning.⁷

As for Ibn Fares, he also confirms the existence of contradiction in the words of the Arabs, pointing out that those who went on to deny this view are not worthy to deny them. Ibn Fares drew attention to the language narrative, as he showed that the narrators who conveyed to us the verbal and other participants of what we read and acknowledge are those who narrated from the Arabs the words of contradiction and saw the irrationality and vision of the opposites deniers as if they believed in some of what was narrated and denied some of it.

From the above, it becomes clear to us that the Arabs' use of the words antagonism is intended for its own sake and was neither a mistake nor a coincidence. Rather, it comes for linguistic and rhetorical purposes on the breadth of the language. Al-Suyuti cited the words of Qatrib when he said: The Arabs dropped the two words on the same meaning, to indicate their breadth in their words, and they also crawled in the parts of poetry to indicate that the speech is wide with them, and that his doctrines do not narrow them when speech, prolongation and redundancy.

The phenomenon of opposites is not just linguistic diversity, but rather reflects a graphic and rhetorical miracle that highlights the flexibility of the Arabic language and its ability to absorb different meanings according to the context. It has been used in the Holy Quran with such precision that it contributes to the delivery of meaning in a miraculous manner that enriches the Quranic significance.

The third topic - Problems of translations of the Qur 'an and practical models:

The first requirement - the views of scholars on the Qur 'anic translation:

When we look at many of the translations of the Qur 'an, we find that they fail to convey the divine message often accurately and clearly to the non-Arabic speaking reader. We cannot give the language of the revelation its sufficient right because it is a language that incapacitated its hearers at the time of reaching eloquence, eloquence, and the splendor of the statement and methods and reached a great amount. The Holy Qur 'an is the greatest miracle over the ages and throughout the ages, challenging mankind and the jinn to come up with the same or some examples of its verses; to prove the truth of its prophecy – peace and blessings be upon him – and that it does not speak about whims. It is only a revelation that inspires.

Allah, the Exalted, says in Surah Al-Isra (Chapter 17), verse 88: "Say: If mankind and the jinn were to gather together to bring the like of this Qur'an, they could not bring the like of it, even if some of them were helpers to others."

The Holy Qur 'an came with exquisite systems that are contrary to all systems in the tongue of the Arabs and the style that is contrary to all the methods of the Arabic language, and the small number that does not come from any creature at all, and that no one can emulate or rise to its level.

The Holy Quran was distinguished by being (the words of God blessed and exalted) on all approaches to poetic and prose methods, but it was on a special curriculum unique in its style, rare in its content, great in its details, wonderful in its format, accurate in its investigations, clear in its phrases, bright in its expression, the Arabs did not have a covenant and had no previous knowledge of it, so that they were overly influenced by it they were coming to hear it,

and they were taken with its eloquence and eloquence, and their feelings were seized by its words, methods and meanings.

Therefore, it is not permissible to take the Qur'an out of its miraculous language into other languages, then it is called a Qur'an or (a Qur'anic translation) for the following considerations:

First: If the Qur'an departs from its Arabic language, it is certain that the change, alteration and distortion that the enemies of Islam hope for will occur.

Second: Because of its great graphic characteristics that matched the methods of Arab rhetoric and rhetoric, they could not come up with the same, or less than what is similar to it, so how can others who do not rise to their ranks come up with what is similar in other languages.

Third: All languages in the world lose the characteristics of the Arabic language, so how can they all come up with such miraculous characteristics of the Qur'an.

Fourth: The miracle of the Qur'an with its graphic characteristics and expressive methods, and the inability to achieve it in translation, the Qur'an loses its miracle, which proves its Qur'anic validity and the truth of the prophecy of the Messenger of Allah – peace and blessings be upon him – so for its parables, it is not permissible to translate the Qur'an in an identical translation, but it is not possible to achieve it. As for the translation of its meanings, it is something else.

Imam Al-Shatibi held a chapter for this research in his book (Approvals), in which he showed the field through which the meanings of the Holy Quran can be translated, where he explained that the Arabic language, with its words indicating the meanings, has two strikes:

One of them: In terms of being absolute words and phrases, it is a function of absolute meanings, which is the original connotation.

The second: In terms of being restrictive words and phrases, they are indicative of the meanings of a servant, which is the dependent connotation.

The first party: It is the one in which all tongues are shared and to which the purposes of the speakers end, and it does not concern a nation without another. If there is an act of Zayd, for example, such as standing up, and then every tongue owner wants to tell about Zayd by doing, what he wanted comes to him without cost, and from this side it is possible in the tongue of the Arabs to tell about the sayings of the ancients – those who are not from the people of the Arabic language - the story of their words, and it comes in the tongue of Ajam the story of the sayings of the Arabs and telling about them, and this is not a problem.

As for the other side, it is the one that is specific to the tongue of the Arabs from all other languages in the type of method: clarification, concealment, conciseness, redundancy, and so on... Then it also varies according to its glorification or humiliation, and according to its euphemism and authorization to other things that cannot be limited.

He believes that if this is proven, it is not possible for those who considered this last aspect to translate a word of Arabic speech with the words of Ajam anyway, as well as to translate the Qur'an and transfer it to a non-Arabic language.

Ibn Qutaybah has denied the possibility of translation in the Qur'an, in the second way. As for the first way, it is possible - and for his part, the interpretation of the Qur'an and the statement of its meaning to the public is correct, and whoever does not have an understanding that can achieve its meanings, and this was permissible by the agreement of the people of Islam, so this agreement became an argument in the authenticity of translation on the original meaning.

On the other hand, the Holy Quran was miraculous, and moving its miracle from its Arabic to its other language was impossible.

The Holy Quran is concerned with the mysteries of linguistic, legislative, moral and declarative miracles, in a way that does not leave all human beings in doubt that the words of God are blessed and exalted. Because it is above the legislative and moral miracle, miraculous in its style, statement and language, and superior to all Arabic methods of public and private, launch and restriction, aggregation and clarification, semantics of reference and phrase, content and gesture, and what it contains of news and creation, negation and proof, truth and metaphor, redundancy and brevity, deletion and flexion, denunciation and definition, introduction and delay, metaphor and subtraction, assimilation and matching, naturalization and interviewing, balancing and interviewing, equality and reference, completeness and evaluation, inlaying and division, negation and affirmation, care and exposure, reversal and substitution, objection and circumvention, recursion and digression, appendix and repetition, and types of interrogation and oath, etc., related to Arabic methods, it is with these characteristics that are specific to it, and agreed upon all of pronunciation and writing, if its translation into his language is above humans, but one of the impossible in this life.⁸

It is with these miraculous characteristics that we find that both the scientist, the ignorant, the superficial and the researcher: they meet to understand the Qur 'an.

As if each verse in it has elaborated on the splendor of its linguistic and graphic miracles, in detail commensurate with the mentality of each of them according to his degree of knowledge and knowledge, comprehension and understanding.

How are all these advantages and characteristics realized in translators' translations?

This is the content of the fatwas of Islamic scholars in terms of naming the translation of the meanings of the Holy Quran as a Quran, and the sanctity of trying to translate it literally into other than the Arabic language.

They also invoked the sanctity of writing it in other than the Arabic letters. Allah Almighty said in Surat Al-Zukhruf, verse: 03 (**We have made it an Arabic Qur 'an so that you may understand**). Almighty Allah said in Surat Yusuf, verse: 02 (**We have revealed it as an Arabic Qur 'an so that you may understand**). It is Arabic in its meaning, construction, pronunciation and drawing.

From the above, we note that the translation of the Qur 'an, despite its existence and necessity, is only a solution to understanding the meanings of the Qur 'an for non-native speakers to facilitate their understanding of the Sharia provisions. The following is a presentation of the most important problems of translation that can be clarified in the following ways:

The second requirement - practical models in the problems of Quranic translation of opposites:

The Arabic language is characterized by several distinctive characteristics of the singular, including the multiplicity of the significance of the singular, and this is what is called in the language of the chapter of the verbal subscriber, and it is mentioned in the Holy Quran in abundance, and it includes the chapter of contradictory vocabulary, and it was mentioned in the Holy Quran in several places, including: the Quran – Issas – Al-Masjur.

I will choose models of (Interpreting the Meanings of the Holy Quran) in English, which is a modern and concise translation for researchers: Dr. Muhammad Mohsen Khan, Dr. Muhammad

Taqi al-Din al-Hilali, under the supervision of the Islamic University in Madinah in 1993/1994, printing the Dar al-Salam Library, by adopting the Arabic text of the Holy Quran from the Quran of Madinah, which was printed in the King Fahd Complex for printing the Holy Quran.

The First Model :

The singularity (Isa) of the Almighty's saying in Surat Al-Takwir (and the **night when Isa**) verse: 17.

LINGUISTIC MEANING

It is stated in its linguistic definition by Ibn Manzur: In the revelation (**and in the night if Issas and in the morning if he breathed**) it was said: It is his turn, and it was said that it is his turn, the fur said: The interpreters unanimously agreed that the meaning of Issas was better, and some of our companions claimed that Issas meant closer from the beginning and darker, and the grammatical father of the country was singing:

Issas, even if he wanted to, he had a socket from his light

He said: Abu Hatem and Qatrib used to say that this letter is from opposites. In the hadith of Ali, may Allah be pleased with him, he said: (By the night when it is displeased) If he accepts his darkness and if he turns away, he is one of the opposites. Hadith: Abu Ubaidah used to say: Issus the night is coming, and Issus is turning around and singing: The armored vehicles of the night when Issus, that is, I come. Zurabqan said:

It was received by the mares of Ataq and the boys of Fawart in the miracles of the night of Ma 'sas

That is, the manager of a mall, and Abu Ishaq ibn al-Sari said: Issas the night if he comes and Issas if he turns back, and the two meanings refer to one thing, which is the beginning of darkness at the beginning and its return at the end.

Ibn al-Arabi said: Asasah is the darkness of the whole night, and it is said: his back and his turn.⁹

B- Interpretative Meaning:

The interpretation of Al-Tabari stated: "The people of the interpretation differed in what the Almighty says (**and the night when it is** disastrous), so some of them said: When he turns back.

On the authority of Ibn Abbas – may Allah be pleased with them – (And the night if Issas) means: If he turns back.

And about Mujahid: (And by the night when Isis) he said: Iqbalah and it is said: Adarah.¹⁰

English translation

As for the translation of its meaning, it came in p. 934: "And by the night as it departs"¹¹ That is, (and the night if he leaves).

Here, we find that translators are content to mention one meaning of the vocabulary, which is the meaning of arranging and taking over, without reference to the other meaning, while I stood on other translations for comparison and found them translated in several sentences, including: And the night when it departs

And by the night , when it darkens

And by the night when it departeth

And by the night as it recedes

And the night as it dissipates

Here, it is clear that the difference in the translation, the style of its formulation, and the difference in accuracy in its translation. What corresponds to (departs) in Arabic is singular (depart - depart), and it does not correspond to the exact meaning of the word "turn the night", and take over. We also note the vast differences between those translations. Once (darkens) corresponds to them (darkens), again to them (darkens), and once to them (recedes), which means: retreat, withdraw, and retreat. Perhaps the translation of (The dissipation of the night) is the closest to the truth, as we note a difference in the wording of the sentences themselves, as they did not agree on one wording, and then they all focus on one meaning, which is managing the night and leaving it, while the meaning of the coming and coming of the night and its demand is not mentioned in all the English translations that stood on it.

D- Proposal:

In translation, a note should have been written –marginal- referring to this linguistic issue, and that it is a linguistic phenomenon characterized by the Arabic language only by other languages, and it is called (opposites), and the verse is translated in both opposing meanings in which the miracle of the Qur 'an is mentioned, with the caveat that the multiplicity of meaning in the Qur 'anic context from the perspective of semantic analysis, is called in (semantics) semantic relations in the verbal common, which is a phenomenon in which one word has two or more different meanings, but without any convergence between these meanings.

We suggest translating it as follows:

And the night when it Departs

And the night when it starts

Or And the night when it comes

This translation is closer to the truth in terms of the accuracy required by time and time, that is, the night when it comes and leaves, which is close to the significance that the Quran came with, and we mean the arrival and departure of the night. It is a semantic translation that contradicts previous translations that were literal at all and focuses on the meaning and neglects the other meaning.

An important question in this context may arise: Does the Arabic vocabulary really have absolute or relative meanings?

The answer to this lies in the meaning that we mean by the word, it is one meaning, in one word, at one time, from one point of view, even if it is in the door of contradiction. The word (Issas), which means turnout and backwardness, is not as it appears to us at first glance, as if it is a blatant contradiction in the linguistic situation, but it is palatable when we understand its valid justifications. Whoever is at two after midnight; Iss says the night; and by it means the night and the day, and whoever is at the end of the day, will say the night, that is, the night comes and the day, and the concerned cannot meet - I accept the night and the night - simultaneously in the mind of the speaker, either he means that meaning or the other meaning. The criterion, from my point of view, is the time of the event and the intention of the speaker; and what the meaning of the word requires at that time, since the concerned parties are intertwined in the origin of existence, interconnected in the origin of creation, successive in fact; according to the cosmic laws orchestrated by the administrator of the universe, but they are different in terms of the intention of the speaker, as if the meaning became mixed and mixed,

inseparable from the consideration of the time of the event, it was necessary to put a word that corresponds to the degree (between) collected by the opposing meaning. Just as the Arabs made this feature of the pronunciation in their speech in Bab al-Hamz, they made it for the linguistic position in the words, when they did not help to express it in a neutral word; it leads to the truth of an absolute meaning.

This statement indicates that the Arabs have investigated the accuracy of division when the linguistic situation, and the evidence is that we do not find the same pronunciation of two different meanings of the same dialect in one tribe, and if the same meaning is multiplied by different words, they are heard in the language of one human being, if it is rather that it has benefited most of them or one party of them, in terms of the fact that one tribe does not collude in the same meaning on all of it.

Therefore, the pronunciation has a real meaning in the origin of the situation; in each dialect, a pronunciation is performed by an absolute pronunciation, and a sequential mixed meaning that cannot be expressed; except for a pronunciation that carries the two successive opponents, and the cross-fertilization of vocabulary between the dialects of the tribes, and because of the phenomenon of generating meanings on the one hand and the linguistic import on the other hand, the words branched out and branched out meanings and entered the relativity of this field from the widest of its doors, so the single pronunciation has an absolute meaning and relative meanings subordinate to it, and the meaning has become an absolute word and relative words signifying it, and it is sufficient to contemplate briefly in the linguistic dictionaries or Quranic reading guidance books, where we find it is not without reference to mentioning the name of the tribe that pronouncers that pronounce that pronounce that word; each of which is absolute or relativity differs the difference of the criterion in which we weigh the study of the issue.

Language is a living organism like man; it was born with a certain humility and under a certain name, then it grew and grew, influenced and influenced, exported and imported, produced and created, evolved and dazzled; everyone who used it and worked in it, whether from her sons or the sons of others; who discovered in it those ideal characteristics and characteristics, which the Queen of Semitic Languages authorized after being crowned by the Qur 'an with this great status and eternal immortality, it is preserved by divine preservation.

The Second Model :

The word (**recitation**) is from the Almighty's saying (**and divorced women wait for themselves three** reciters) Aya: 228 of Surat Al-Baqarah.

LINGUISTIC MEANING

It was stated in the article (read): Abu Obaid said: The reciters: menstruation and the reciters: purity, and its origin is near the time of the thing.

B- Interpretative Meaning:

Al-Tabari tafsir (interpretation).

On the authority of Mujahid, he said: Three reciters: menstruation.¹²

About Aisha, the mother of the believers, she used to say: The reciters: the pure ones.

It was said that (the recitation), which Allah the Almighty commanded divorced women to remember, is pure.¹³

English translation

In the translation of its meaning in p. 56:

(And divorced women shall wait (as regards their marriage) for three menstrual periods.¹⁴

The translation was limited to the connotation (menstruation) without the connotation (purification), and it sufficed with the following meaning: (and divorced women – with regard to their marriage - are waiting for the duration of the cycle). Knowing that the difference of the two indications resulted in the difference of the Sharia ruling in the doctrines of jurisprudence.

The third model:

One of the characteristics of the language of the Qur'an is the use of language with high precision to perform intentional meanings. Each of its words is placed very wisely to perform a specific meaning that no other word performs, and in a systematic manner in the entire Qur'an. It is decided that what is useful to a Qur'anic word does not benefit any other word, no matter how close it is to it in the meaning to which the dictionaries are presented and the interpretation books have written a number of words, few or many.

An example of this is the subtle difference between the word (al-Ghaith) and (rain) in the Qur'anic use. The language of the Azizic revelation differentiated between rain and al-Ghaith. The rain was a torment, evil, and a warning of woe and perseverance. Al-Ghaith was mercy, goodness, and grace, as mentioned by Dr. Samurai and Aisha Abdul Rahman in their books when they differentiate between synonyms.¹⁵

And we choose an applied example from Surat Al-Hijr verse: 14 when the Almighty says: **(Even if we open to them a door from the sky and they continue to limp in it).**

LINGUISTIC MEANING

According to the tongue of the Arabs: The thing limped limping limping: He rose and limping, and limping in the ladder, upon him ascended and ascended, and limping with the thing: his companions in limping, and from him limping in spirit and work: He ascended with them. "

The thing zigzagged: right and left, and zigzagged: the river turned and zigzagged: its slopes, and zigzag: the river and the valley for their zigzag.

B- Interpretative Meaning:

Regarding the meaning of the verb (limping), the Almighty tells about the power of their disbelief, their stubbornness and their perseverance of the truth, and that if he opened a door for them from heaven and made them ascend in it, they would not have believed it.

When we pause a little at the act of (limping), we will find that its interpretation in Ibn Kathir, Al-Jalalin, Al-Tabari, and Al-Qurtubi means: **they rise in it and ascend.**

English translation

It has been translated as follows in p. 394¹⁶:

And even if we opened to them a gate from the heaven and they were to continue ascending thereto.

The word translated (ascending) means a climber and is synonymous with it in English: Climbing-rambling-scaling .

All these synonyms do not accurately express the intended Qur'anic term.

And limping is a language: the course of the body in a curved bend line. Recent scientific studies have proven that the movement of objects in the universe cannot be in straight lines, but must

be limping and bending, due to the spread of matter and energy throughout the universe. Any physical object – no matter how large its mass or dwindling - can move in the universe only according to curved lines. The Holy Qur'an used the verb (limping) to describe the ascension of objects to the sky in several places of the Qur'an other than the previous verse, but the linguistic use of it in the previous position of the verse. The meaning came to bear the property of inclination, as evidenced by the precise linguistic meaning of the word (limping), and this is consistent with the scientific study, and other synonyms such as (ascending) do not perform the exact meaning of the previous term and do not take its place, as they prove the height without proving its character or quality as expressed by the verse.¹⁷

This is strong evidence of the accuracy of the Qur'an and its excellence in its use of correct and accurate words, and proves to non-Arabic speakers that the Qur'an is the word of God and is true when the Almighty says (a book whose verses have been tightened) and translations have conveyed an incomplete meaning that benefits the event, which is ascension, but does not clarify the absolute accuracy of the Qur'an and its linguistic miracle, which is compatible with the scientific miracle, and the replacement of one word with another synonymous one loses part of the text's authenticity and miracle, no matter how similar the two words exchange seem to be, because each word is unique to a specific inspiration that cannot be performed by another word.

The fourth model :

Mophradat (Al-Masjur) from the saying of the Almighty (**and Al-Masjur Sea**) Al-Tur: 06.
LINGUISTIC MEANING

It is stated in the article (Sujar): Sujar the vessel until it is full, Sujar the oven: Sujar filled it with fuel and protected it, and Sujar the full and burning. and that which is devoid of opposites, the devoid is said to be for the full and the devoid is said to be for the empty.

B- Interpretative Meaning:

According to Tafsir al-Tabari: On the authority of Qatada, he said: The invaded sea is full. Others said: Rather, the expelled whose water has gone. And about the mujahid (**the sunken sea**), the stove, and from it (**and when the sailor sighs**), that is: it is kindled.¹⁸

C- Translation:

The verse was translated as follows:¹⁹
And by the sea kept filled (or it will be fire-kindled on the day of Resurrection).
And its translation in Arabic: And next to the sea it remained full or (it will be on fire on the Day of Resurrection).
This translation falls short of performing the exact meaning of the term in particular and of the verse in general.

The fifth model :

The word (**hide it**) from the Almighty's saying (**The Hour is coming, I am almost hiding it**) Taha: 15.

LINGUISTIC MEANING

The tongue of the Arabs said: I hid the thing I hid: I hid it, and I also hid it: I showed it while it was one of the opposites.

B- Interpretative Meaning:

About Mujahid, he said: I almost hide it from myself.

Others said: It is (I almost hide it) by opening the thousand in the sense of: Show it.

Imam al-Tabari preferred an interpretation that I almost hide from myself, without meaning that I almost show, knowing that concealment in the words of the Arabs has two faces: one of them is manifestation and the other is concealment, and that manifestation in this place is like the meaning of speech, as concealment from itself was almost impossible for the hearers to understand its meaning, as it was impossible for anyone to hide from himself something in which he is a scientist, and God Almighty does not hide his memory. Considering that what is known is the meaning of concealment in the words of the Arabs: Al-Ulster, it is said: I have hidden the thing if it is covered.²⁰

C- Translation:

The verse was translated as follows:²¹

Verly the hour is coming - and my will is to keep it hidden - that every person may be rewarded for that which he strives.

The Arabic translation carries all these sentences:

Indeed, the hour is coming, and my will is to keep it secret, or there is no doubt that the hour is coming and my will is to keep it secret so that everyone is divided into what he seeks.

After these examples, there is no doubt that most of the words of the Qur'an have no equivalent in other languages, so that it carries in its content the meanings of the Qur'anic pronunciation, which includes multiple meanings, in terms of the singular pronunciation, let alone the versatile versatile style of the Qur'an, which exceeds the methods of language in its communication, connotation and eloquence. The Holy Quran is concerned with the mysteries of linguistic, legislative, moral and declarative miracles, in a way that does not leave all human beings in doubt that the words of God are blessed and exalted.

CONCLUSION :

In conclusion, we confirm what Dr. Laila Abdul Razzaq Othman (Head of the Department of English Language and Interpretation at Al-Azhar University) said in the Arab Republic of Egypt; the impossibility of translating the meanings of the Holy Quran into other languages with the same accuracy as the Arabic language in which the Holy Quran was revealed. The researcher noted that the Quran can translate its words literally, but it is difficult to translate the meanings and meanings of these words that represent the spirit of the Quran and the secret of its rhetoric.

Finally, we present the most important findings and recommendations:

- The examples show the multiplicity of the wording of translations in one language.
- Translation of Qur'anic opposites can add a new insight into the miracle of the Qur'an and thus the entry of foreigners into Islam.
- The need to review translations from accredited bodies and confiscate inaccurate translations, especially Orientalist translations, and prohibit their circulation.
- Warning against printing the translations of non-Arabic language specialists on the one hand and the translated language on the other.
- The need to alert the reader to important linguistic issues and translate them in all their aspects and possibilities because in all their meanings came the linguistic miracle of the Qur'an.

- Not relying on the literal translation of the Qur 'an because it is a wrong approach and it is impossible to do so rationally and legally, and it is beyond human capacity.
- In the introductions to the translations, it is noted that the translation of the meanings of the Qur 'an is not considered a Qur 'an and cannot be called this all that it is except for the transfer of the meanings of the verses to non-Arabic speakers to facilitate them, which is (interpretive translation).
- Alert to the need to learn the Arabic language. Translation does not replace this, but it is only a facilitative means aimed at learning.
- The translation of the Qur 'an is not worshipped by reading it, and it is not permissible to read it in prayer, and it is permissible to harm it without purity, and Sharia rulings are not deduced from it.
- Translation has controls and conditions that scholars have talked about and must be clarified for everyone wishing to do so so so that the translation does not deviate from either path, or deviate from its assigned objectives.
- The translator must be committed to translating the words and meanings of the Qur 'an, without the Qur 'anic systems, because the Qur 'anic systems are miraculous and human beings cannot emulate or come up with the same in their language or otherwise.

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² Ibid., p. 58.

³ Ibid., p. 58.

⁴ Ibid., p. 58.

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¹²- Ibn Jarir al-Tabari: Previous source, vol. 4/ p. 500.

¹³- Ibid., vol. 4/ p. 506.

¹⁴- Muhammad Mohsen Khan - Muhammad Taqi al-Din al-Hilali: Interpreting the Meanings of the Holy Quran in English, op. Cit., P. 56.

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¹⁶- Muhammad Mohsen Khan - Muhammad Taqi al-Din al-Hilali: Interpreting the Meanings of the Holy Quran in English, op. Cit., P. 394.

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¹⁹- Muhammad Hassan Khan - Muhammad Taqi al-Din al-Hilali: Interpreting the meanings of the Holy Quran in English, p. 816.

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