

The Translation of Arabic Al-Adhdad (Opposites) in the Glorious Qur'an into English: Problems and Strategies

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Abstract:

The present paper is an attempt to investigate the nature of an Arabic semantic phenomenon called 'Al-Adhdad' (opposites). This phenomenon of having entirely two opposite meanings arises when an expression contains either a lexical item or a grammatical construction which can be interpreted in two opposite ways, i.e. having two opposite readings. The study aims at (1) showing how this phenomenon is realized in the TL (English). (2) pointing out some problems which may result from rendering verses manifesting this phenomenon. (3) proposing a rendering which goes along with the Qur'anic interpretation if there is none. The study hypothesizes that such phenomenon most probably goes unnoticed by the translators and that the semantic approach or even literal translation is usually opted for. The study comes up with the conclusion that 'Al-Adhdad', compared with English, is uniquely an Arabic semantic phenomenon which represents a problematic area for the translators who conduct their translations at a purely linguistic level without realizing that another meaning, precisely the opposite meaning, may be intended depending on the context of situation.

ترجمة الأضداد في القرآن الكريم إلى الانكليزية: مشكلات واستراتيجيات

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ملخص البحث:

يتناول هذا البحث دراسة ظاهرة الأضداد في اللغة العربية وكيفية ترجمتها إلى اللغة الانكليزية. الأضداد ظاهرة دلالية تدل على الشيء وضده وسببها هو إما احتواء النص على واحدة

من مفردات الأضداد أو على تركيب نحوي يحتمل معان متضادة. تم اختيار خمسة نصوص قرآنية تمثل هذه الظاهرة مع خمس ترجمات لها بهدف تبيان الطريقة التي اتبعتها المترجمون مع تحديد بعض الصعوبات والمشكلات التي تعيق عمل المترجم بالإضافة إلى اقتراح ترجمة بديلة في حالة عدم تمكن المترجمين من ترجمة هذه الظاهرة بشكل ملائم. نفترض الدراسة بان ظاهرة كهذه على الأرجح قد تفوت المترجمين دون أن ينتبهوا لها وعليه سوف يفوتهم المعنى المقصود من النص المصدر الأمر الذي يجعل ترجماتهم غير دقيقة.

Introduction:

Al-Adhdad (opposites) is a semantic Arabic phenomenon which refers to a single word with entirely two different meanings such as 'جَوْن' (*jawn*) which means either 'white' or 'black' and 'القرء' (*alqur'*) which means either 'الطهر' 'purity' or 'الحيض' 'menstruation'. It, on the one hand, is like antonyms in that both indicate opposite meanings but differs from them in that antonyms refer to two lexemes whereas Al-Adhdad comprises one lexeme. On the other hand, It resembles polysemy in that each contains one lexeme but differs from it in that the polysemous lexeme expresses two or more different but related meanings whereas the meaning of Al-Adhdad expresses entirely two opposite meanings.

Al-Adhdad is characterized by ambiguity due to its very nature. Ambiguity refers to "a sentence expressing more than one meaning" (Crystal, 2003:21). In other words, a sentence is said to be ambiguous if it can be interpreted in more than one way, i.e. it can be read differently.

Ambiguity exists in any natural system and may occur at any level of language. It, even when perceived as a problem, has a value since it demonstrates the complexity of language itself (Clare, 2003:1). Ambiguity occurs in both speaking and writing. Though there are many types of ambiguity, the main two types are lexical and structural which the present study focuses on. Lexical ambiguity arises from either homonymy or polysemy. The former means lexemes which happen to have the same sound and written form but different unrelated meanings (Jackson, 1988:4; Su, 1994:32), i.e. "they agree in all points that made up a lexeme except in meaning" (L? bner,2002:43). 'Bachelor', for example, is homonymous in that it means either 'unmarried man' or 'graduate'. Polysemy which is "more widespread and typically the result of creativity" (Cowie, 2009:7) refers to "one word having two or more senses" (Leech,1974:228). It also means "a single lexeme with two or more interrelated meanings or better meaning variants" (L? bner,2002:44). An example of a polysemous word is "heavy" in 'a heavy stone, heavy rain, heavy meal' (ibid).

Syntactic ambiguity, on the other hand, means any grammatically ambiguous sentence that has more than one structural analysis (Lyons,

1977:400) which usually results in semantic ambiguity, i.e. different readings. Consequently, it represents a problematic area in translation.

Consider the following example:

She watched the man with binoculars. It has two different readings:

She watched the man through the binoculars.

She watched the man who had the binoculars.

Al-Adhdad and sentence readings

It is a rule more than an exception that most words have more than one sense and even complete sentences may allow for several readings. This reflects the economy of language as an efficient signaling system. Larson (1984:100) points out that “it is a characteristic of words that a single lexical item may have several meanings other than that which most readily comes to mind”. The meaning of a sentence is determined not only by its lexical components but by its syntactic structure as well. Both can give rise to the ambiguity to occur in a sentence (L?bner, 2002:46).

Having occurred in sentences, Al-Adhdad, whether a single lexeme or a specific grammatical construction, could be conversely read and interpreted. These kinds of sentences, just to mention some, are listed below (cf. As Samraai, 2009:78).

1. sentences containing a word with two opposite meanings such as: ‘شَرَيْتُ’ ‘قَمِيصًا’ which can be differently read as ‘I bought a shirt’ or ‘I sold a shirt’.

2. sentences containing a particle which may function differently as in: ‘أَعْطَيْتَكَ’ ‘مَا أَعْطَيْتَ غَيْرَكَ’. The problem arises from whether to consider ‘مَا’ as negation particle or as a relative particle. Consequently, there will be two renderings: I gave you but didn’t give the others (the others are excluded) OR I gave you what I gave the others (the others are included).

3. expressions which inherently express two opposite meanings like ‘إِنْ عَادَ لَمَّا’ ‘فَعَلٌ’ may indicate ‘إِنْ فَعَلَهُ مَرَّةً أُخْرَى’ ‘if he did it again’ or ‘إِنْ نَقَضَ مَا فَعَلَ’ ‘if he revoked what he had done’.

4. sentences with opposite meanings according to the restrictions mentioned in the text as in ‘لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا’ (Al Baqarah:273) which can be rendered into ‘they do not persistently beg people’ or ‘they do not beg people at all’.

5. sentences containing phrasal verbs with deliberately ellipsed prepositions in order to widen the meaning or to keep it ambiguous as in: ‘أَنَا لَا أَصْبِرُ أَنْ أَرَاهُ’ which has two readings: ‘أَنَا لَا أَصْبِرُ عَنْ أَنْ أَرَاهُ’ ‘I cannot stand not seeing him’. The other one is ‘أَنَا لَا أَصْبِرُ عَلَى أَنْ أَرَاهُ’ ‘I cannot stand seeing him’.

The role of context in constraining meaning

Both co-text and context play an important role in limiting the range of interpretation possibilities and in eliminating sentence readings. Whereas co-text refers to linguistic environment in which a word is used (Yule,1996:21), context of situation is defined in terms of “how the text is written, interpreted,

translated, and read” (House,2009:13). Moving from the level of expression meaning (meaning obtained out of any particular context) to the level of utterance meaning (meaning obtained from a given context), the meaning of words and sentences may be modified (L?bner, 2002:47). Hymes (cited in Brown and Yule, 1983:37) “views the role of context in interpretation as, on the one hand, limiting the range of possible interpretation and, on the other, as supporting the intended interpretation”. In order to qualify a reasonable interpretation, an ambiguous expression must be interpreted in a way that its parts fit together and that the whole fits the context, i.e. it should be interpreted in accordance with the principle of consistent interpretation (cf. L?bner,2002:47-52). Otherwise, the meaning should be shifted in order to create a new possible expression meaning. For example, ‘Johnny wrote a *letter*’ is an ambiguous sentence due to the existence of the word ‘letter’ which means either ‘message’ or ‘character’. What determines one of them is the context. As regards religious texts, the context of situation can be derived from exegesis in which all the accompanying circumstances and surrounding conditions of revealing and sending down the Qur’anic verses are mentioned.

Translation of Al-Adhdad in religious texts

There are many definitions of the term ‘translation’ but the most workable one is that translation is “ a process of replacing a text in one language by an equivalent text in another” (House,2009:13). Religious texts differ basically from other kinds of texts in being characterized with sacredness and sanctity.

The meaning of a religious text cannot be easily determined since its textual material is marked with many ambiguities due to the nature of religious texts which belong to a relatively remote period of time (Ilyas,1989:89). As regards the Glorious Qur’an, Muslims’ holy book, both the message and the words expressing the message are sacred. Hence, an authoritative translation of the Qur’an is not possible since sacred words of the source text cannot be rendered into the words of the TL without losing their divine value. All translations of this type of texts are religiously unbinding (Aziz,2000:111).

The Qur’an is inimitable and any attempt to translate it is no more than a form of exegesis or at least is based on an understanding of the text and consequently it imposes a certain point of view (Mustafa, 1998:201). The Qur’an is linguistically and stylistically the masterpiece of the Arabic language and differs from non-Qura’nic Arabic in many aspects (ibid). Any attempt to translate the Qur’an inevitably results in loss of meaning which will definitely distort the original meaning. The translators of religious texts must be thoroughly familiar with the various nuances of words and structures they intend to translate (Aziz,2000:111). Since Arabic and English are

genetically and culturally unrelated languages, there will be many difficulties in translating from one of them into the other.

This difficulty will be doubled in translating the Glorious Qur'an due to its divine nature as being the 'Words of Allah'. Since "there can never be a one-to-one relationship between a source text and one particular translation text" (House, 2009:29), Qur'anic translators should do their best to convey a similar message and fulfill a similar function in order to preserve as many features of the original as possible. This can be done by comprehending the text within its context and consulting some well-known exegetes in order to be acquainted with different interpretations and know which one is overweighed.

In translating verses containing Al-Adhdad, it is preferable, after having taken all the aforementioned notes into account, to keep its opposite meaning unresolved as far as possible since this is done on purpose. Otherwise, the intended meaning, whether explicit or implicit, should be transferred.

Text Analysis and Translation

SL text (1)

18 (79) The Cave 'Al-Kahf'

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وِرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

Commentary and Interpretation

'وَرَاءَ' is considered as an ambiguous word in that it can be interpreted as either 'أمام' (in front of) OR 'خلف' (behind) (An Nahhās, 2004, vol. 2:705). Abu Hayyān (2007, vol. 6:145) and Ibnu Manzūr (2003, vol. 9:267) point out that 'وَرَاءَهُمْ' is used to mean both (behind) and (in front of), and in this verse it means (in front of). They add that the use of 'وَرَاءَهُمْ' to mean 'أمامهم' is commonly used in poetry as the case with this line of verse said by Labeed and in the Qur'an as in (من ورائهم برزخ), (من ورائه عذاب غليظ), (من ورائهم جهنم). Similarly, Al Farrā' (2002, vol. 2:77) and As Sābūni (2002, vol. 2:174) have the same opinion that 'وَرَاءَ' means 'أمام'. Ibnu Atiyya, on the other hand, states that 'وَرَاءَ' means 'خلف' and it is used here to refer to what comes later in time (Abu Hayyān, 2007, vol. 6:145).

To sum up, 'وَرَاءَ' is used to mean 'أمام' in terms of place, i.e. as an adverb of place, and to mean 'خلف' in terms of time, i.e. as an adverb of time. Consequently, in both cases it means in this verse 'أمام' and not 'خلف'.

The renderings

(Tr.1). Ahmad Ali

That boat belonged to poor people who used to toil on the sea. I damaged it because there was a king **after** them who used to seize every ship by force.

(Tr.2). Hilaly and Khan

As for the ship, it belonged to *Masakin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king **after** them who seized every ship by force.

(Tr.3). Yusuf Ali

As for the boat, it belonged to certain men in dire want; they plied on the water; I but wished to render it unserviceable, for there was **after** them a certain king who seized on every boat by force.

(Tr.4). Pickthall

As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king **behind** them who is taking every ship by force.

(Tr.5). Qaribullah and Darwish

As for the ship, it belonged to poor people working on the sea. I rendered it imperfect because **behind** them there was a king who was taking every ship by brutal force.

‘وَرَاءَهُمْ’ has been translated differently into ‘after them’ (Tr.1, Tr.2, Tr.3) and into ‘behind them’ (Tr.4, Tr.5). ‘after’, a directional opposite related to the time axis, means ‘later in time’ and in this regard, it could be considered adequate since it refers to a subsequent action ‘coming across a king’ which follows a preceding one ‘making a hole in the ship’. (Tr.4, Tr.5) rendering of ‘وَرَاءَهُمْ’ into ‘behind them’ seems to violate the principle of consistent interpretation in that it contradicts the normal sequence of events since it means ‘at the back of somebody’. The reader infers from the word ‘back’ that the king missed the ship or, to put it differently, that the ship passed the king without being taken over. Yet, this rendering would have made sense, if ‘behind them’ had been postmodified by ‘when coming back’.

In short, it could be said that (Tr.1, Tr.2, Tr.3) opted for transference of meaning and they did manage in giving the intended meaning which is in conformity with what the commentators have outweighed. Yet, it would have been better if they had used ‘in front of’, which is a directional opposite related to the place axis, instead of ‘after’. Though ‘وراء’ explicitly means ‘behind’, it will not be taken in that sense. Rather, it shifts the reference of

the word from 'خلف' to 'أمام'. (Tr.4, Tr.5), on the other hand, seem to be unaware of the entirely opposite meaning of the word 'وراء' since they restricted themselves to its explicit literal sense.

In order to keep the ambiguity of the word 'وراء' unresolved, the following rendering is suggested: 'there was a king on their way' which implies the meaning of both 'behind' and 'in front of'. The following table illustrates the analysis of the translations under discussion.

SLT Arabic	No. of Tr.	TLT English	Both implicit and explicit meaning	Explicit meaning	Implicit meaning
ورائهم	1	after			+
	2	after			+
	3	after			+
	4	behind		+	
	5	behind		+	

Table (1): The translations of SL text (1)

SL text (2)

2 (88) The Cow 'Al-Baqarah'.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

Commentary and Interpretation

The problem here lies in whether to consider 'ما' as 'زائدة' augmentative particle to emphasize rarity OR as 'نافية' negative particle to negate faith totally.

Abu Hayyān (2007, vol.1:470), Al Alūsi (1999, vol. 1,2:433), Al Mahalli and As Suyūti (2004:24), As Sābūni (2002, vol. 1:36), and Az Zamakhshari (2005:86) are all of the opinion that 'ما' is augmentative and that 'قليلًا' is an adjective to 'مصدر محذوف' curtailed cognate accusative, viz. 'إيمانًا'. This means that their faith is extremely little. Al Wāqidi and Al Anbāri, on the other hand, state that 'فقليلًا مَّا يُؤْمِنُونَ' means 'they believe neither little nor much', i.e. they do not believe at all (Abu Hayyān, 2007, vol. 1:470). Az Zamakhshari (2005:86) states that 'ما' indicates rarity and that rarity, in turn, may mean nullity.

All in all, it seems that most of the above mentioned commentators are in favor of the opinion that ‘فَقَلِيلًا مَّا يُؤْمِنُونَ’ means ‘little do they believe’ and what emphasizes this opinion is the verse ‘أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ’ “Then is it only a part of the Book that ye believe in, and do ye reject the rest?” (Al Baqarah: 85) especially that both verses talk about the children of Israel.

The renderings

(Tr.1). Ahmad Ali

And they say: "Our hearts are enfolded in covers." In fact God has cursed them for their unbelief; **and only a little do they believe.**

(Tr.2). Hilaly and Khan

And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, **so little is that which they believe.**

(Tr.3). Yusuf Ali

They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: **Little is it they believe.**

(Tr.4). Pickthall

And they say: Our hearts are hardened. Nay, but Allah hath cursed them for **their unbelief. Little is that which they believe**

(Tr.5). Qaribullah and Darwish

They say: 'Our hearts are covered. ' But Allah has cursed them for their disbelief. **Little is that they believe.**

It is evident that all the translators managed in giving the same rendering which goes in line with what the exegetes have preponderated. None of them, however, paid heed to the second interpretation, viz. ‘having no faith’.

Though the renderings are adequate, the following one could be better since it implies proving having little faith and negating it.

“Little, if any, that they believe”. The following table is a good illustration.

SLT Arabic	No. of Tr.	TLT English	Both implicit and explicit meaning	Explicit meaning	Implicit meaning
فقليل ما يؤمنون	1	a little		+	
	2	so little		+	
	3	little		+	
	4	little		+	
	5	little		+	

Table (2): The translations of SL text (2)

SL text (3)

58 (3) The Disputant ‘Al-Mujadilah’.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّ ذَلِكُمْ تُوعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Commentary and Interpretation

لِمَا قَالُوا may be interpreted in three ways:

1. it means ‘إلى ما قالوا’ (to say again the same words of *Zihār* which they had said before).
2. It means ‘عما قالوا’ (to cancel what they had said and to regret for saying that and to get their wives back).
3. It means ‘فيما قالوا’ (what they had refrain themselves from, viz. sexual intercourse) (cf. Al Farrā’,2002, vol.3:44, As Sābūni, 2002, vol. 3:29, Az Zamakhshari, 2005:1087).

The renderings

(Tr.1). Ahmad Ali

Those who call their wives their mothers **then revoke what they had said**, should free a slave before having physical contact (with them). This is to warn you, as God is aware of what you do.

(Tr.2). Hilaly and Khan

And those who make unlawful to them (their wives) (by *Az-Zihār*) **and wish to free themselves from what they uttered**, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is

an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do.

(Tr.3). Yusuf Ali

But those who divorce their wives by *Zihār*, **then wish to go back on the words they uttered**, - (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.

(Tr.4). Pickthall

Those who put away their wives (by saying they are as their mothers) **and afterward would go back on that which they have said**; (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is informed of what ye do.

(Tr.5). Qaribullah and Darwish

Those who say to their wives, 'Be as my mother's back, ' **then retract their words thereafter** shall set a person free before they touch each other again. By that you are admonished. Allah is Aware of all that you do.

All these renderings give priority to the second interpretation. They just differ slightly in the formality of style and in the choice of the key words which may, in turn, differ in reflecting the psychological status of Al Muzāhir, for instance, whether he feels sorry and regrets what he said or he does not mean it, etc. In other words they differ in showing the expressive meaning which reflects the attitude of the speaker towards what is said.

(Tr.1) chose the word 'revoke' which means 'to officially cancel something'. As for (Tr.2), he used 'free' which indicates 'disengagement'. (Tr.3, Tr.4) preferred to use 'go back on' which signifies 'failing to keep a promise'. (Tr.5) selected the word 'retract' which has the sense of refusing to keep a promise', viz. keeping *Zihār* by prohibiting themselves from having sexual intercourse with their wives. It seems that 'go back on' is more appropriate since 'failing to keep a promise' has the general sense of inability to do something for one reason or another without identifying the real cause.

Adopting the first interpretation, a suggested rendering may be: then say again what they have said before.

Taking the third interpretation into account, the following rendering may be suggested: then want to copulate with them. The above-mentioned analysis is diagramed in the following table.

SLT Arabic	No. of Tr.	TLT English	Both implicit and explicit meaning	implicit meaning 1	Implicit meaning 2	Implicit meaning 3
ثم يعودون لما قالوا	1	revoke what they had said			+	
	2	free themselves from what they have said			+	
	3	to go back on the words they uttered			+	
	4	go back on that which they have said			+	
	5	retract their words thereafter			+	

Table (3): The translations of SL text (3)

SL text (4)

13 (2) Thunder 'Ar-Ra'd'.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
 لِجَرِيٍّ لَّأَجَلٍ مُّسَمًّى يَدَّبَّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Commentary and Interpretation

‘تَرَوْنَهَا’ is either an inceptive statement and the pronoun ‘ها’ in this case refers to ‘السَّمَاوَاتِ’ heavens, i.e. ‘you see the heavens without pillars’ OR an adjective to ‘عَمَدٍ’ pillars and the pronoun in this case refers to ‘pillars’, i.e. you see the heavens without visible pillars. To be noted, what enhances the latter interpretation is the recitation of Ubay Ibnu Ka’b ‘ترونها’ with a masculine pronoun referring to ‘عَمَدٍ’ which is a collective noun (Abu Hayyān, 2007, vol. 5:353).

The renderings

(Tr.1). Ahmad Ali

It is God who raised the skies **without support, as you can see**, then assumed His throne, and enthralled the sun and the moon (so that) each runs to a predetermined course. He disposes all affairs, distinctly explaining every sign that you may be certain of the meeting with your Lord.

(Tr.2). Hilaly and Khan

Allah is He Who raised the heavens **without any pillars that you can see**. Then, He Istawa (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

(Tr.3). Yusuf Ali

Allah is He Who raised the heavens **without any pillars that ye can see**; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

(Tr.4). Pickthall

Allah it is who raised up the heavens **without visible supports**, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

(Tr.5). Qaribullah and Darwish

It is Allah who raised the heavens **without pillars that you see**. Then He willed to the Throne and subjected the sun and the moon, each pursuing an appointed course. He directs the affair. He makes plain His verses so that you will firmly believe in meeting your Lord.

Indeterminacy of the antecedent (the pronominal reference to which the pronoun refers) is a problematic area in translation and it is not always easy to determine the intended antecedent precisely.

All the translators except (Tr.4) adopted the first opinion that 'ها' refers to السَّمَاوَاتِ and not to عَمَدٍ. i.e. they proved the absence of pillars in their renderings. (Tr.4), on the other hand, identified the antecedent as عَمَدٍ and not as السَّمَاوَاتِ, i.e. he proved the existence of invisible pillars. His rendering, as has been said earlier goes along with the recitation of Ubay Ibnu Ka'b.

In addition, the use of 'support' (Tr.1, Tr.4) seems to be more appropriate than 'pillars' since the former means 'a thing that holds something and prevents it from falling' and the latter means 'a large round stone, metal, wooden post used to support a bridge, the roof of a building, etc.'. Unlike pillar which is concrete, a thing could be abstract and invisible

such as facts, for example ‘gravity’. The following table gives a clear view of the analysis.

SLT Arabic	No. of Tr.	TLT English	Both implicit and explicit meaning	Explicit meaning	Implicit meaning
بغير عمد ترونها	1	without support		+	
	2	without any pillars		+	
	3	without any pillars		+	
	4	without visible supports			+
	5	without pillars		+	

Table (4): The translations of SL text (4)

SL text (5)

4 (127) The Women ‘An-Nisa’.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتَوْنَ مِمَّا كُتِبَ لَهُنَّ
وَتُرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

Commentary and Interpretation

أَنْ تَنْكِحُوهُنَّ: There are two probabilities in interpreting

1. It means ‘you have the desire to take them in marriage’ in order to take their wealth unjustly as they are pretty and wealthy.
2. It means ‘with no desire to marry them’ due to their ugliness and in the same time you prevent them from marrying because they are wealthy and you want to inherit them when they die’ (An Nahhās, 2004, vol. 1:248).

The renderings

(Tr.1). Ahmad Ali

And they ask you for judgment about women. Tell them: "God has given you instructions about them. You also read them in the Book concerning orphaned women (in your charge) to whom you deny their ordained rights and yet wish to take them in marriage, as well as in respect of helpless

children, that you should be just in the matter of orphans." The good you do is known to God.

(Tr.2). Hilaly and Khan

They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) **and yet whom you desire to marry**, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is Ever All-Aware of it.

(Tr.3). Yusuf Ali

They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, **and yet whom ye desire to marry**, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

(Tr.4). Pickthall

They consult thee concerning women. Say: Allah give to you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them **though ye desire to marry them**, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

(Tr.5). Qaribullah and Darwish

They will ask you for a verdict concerning women. Say: "Allah decides for you concerning them, and what has been recited in the Book concerning orphaned women to whom you do not give what is written, **and yet desire to marry them**, and the abased children, and that you secure justice for orphans. Whatever good you do, Allah has knowledge it.

None of the translators rendered 'أَنْ تَنْكِحُوهُنَّ' into 'having no desire to marry them' which is as appropriate as if not more appropriate than the first interpretation especially the hadith (saying) narrated by 'Aisha may Allah be pleased with her is a good proof which supports this opinion. Allah ordered men, who are in charge of orphaned women and who have no desire to marry

them nor do they want to marry them off in order to take their money wrongfully, to stop causing harm to women by doing so.

The following rendering could be proposed: And you desire not to marry them. The following table summarized the whole analysis.

SLT Arabic	No. of Tr.	TLT English	Both implicit and explicit meaning	Explicit meaning	Implicit meaning
وترغبون أن تنكحوهن	1	...take them in marriage		+	
	2	...desire to marry them		+	
	3	...desire to marry them		+	
	4	...desire to marry them		+	
	5	...desire to marry them		+	

Table (4): The translations of SL text (4)

5. Conclusions

The following are the main conclusions the study comes up with:

1. Al-Adhdad is uniquely an Arabic semantic phenomenon which is not found in English.
2. There is no one-to-one correspondence between the SLT and the TLT as regards the current phenomenon under discussion.
3. In their renderings, most translators have rarely managed in realizing adequately this phenomenon into TL.
4. Most translators have often confined themselves to the explicit meaning of the expressions and failed in recognizing the implicit meaning which may be intended not the explicit one.
5. Sentential context, though important, is not enough to outweigh the intended meaning whether the explicit or the implicit.

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