

***The Translation of Mushākala
(Lexical Simulation)
in the Glorious Qur'an into English***

Prof. Dr. Abdulrahman A. Abdulrahman*

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1. Introduction:

Al-Mushākala is an original Arabic Art manifested in poetic composition and in eloquent speech. It is well known by Arab rhetoricians since it belongs to one of the arts of Arabic rhetoric, namely, ʿilmul Badīʿil Maʿnawīyy (the art of good style related to meaning). In fact, it is one of Al-Muhassinātul Badīʿīyya (the ornamentation of the art of good style) (Rashīd, ND: 76). In addition, it is considered a verbal rhetoric repetition which shows musical harmony that captures the attention of good-taste-listeners (ibid). Rhetoricians have disagreed upon whether Al-Mushākala is a real meaning (propose sense) or a metaphor (figurative expression). Al-Qazwīniyy, for example, considers Al-Mushākala a linguistic metaphor since it is not used in its real sense but in a way that is different from its usual meaning. Ibnu Yaʿqūb and Abdul-Hakīm, on the other hand, believe that Al-Mushākala is neither a real meaning since it is not used in its real sense nor a metaphor because the two things (lexemes) it includes do not share the same qualities except that they happen to accompany each other in the same context (At-Taftāzāniyy et al., 2008, Vol.4: 311-312). Al-Matʿaniyy (1992, Vol.2: 426-427) points out that Al-Mushākala belongs either to metonymy or to metaphor and what is more it resembles Al-Jinās (Paronomasia/ harmony), to a great extent especially the complete one as it will be illustrated later on. The rhetorical value of Al-Mushākala lies in its unique aesthetic value in that the reader, at first glance, fails to get the intended meaning of the second expression where he thinks that it is as similar as its explicit literal meaning, but as soon as he examines it closely, he will undoubtedly

* Dept. of Translation / College of Arts / University of Mosul .

realize its implicit intended meaning. This will firmly establish this meaning in the mind of the reader (Lashīn, 1999: 81).

Al-Mushākala is defined as “ذِكْرُ الشَّيْءِ بِلَفْظٍ غَيْرِهِ لَوْ قُوعَهُ فِي صَحْبَتِهِ” stating a sense not by its verbal form (lexeme) but by the form of another lexeme since the latter accompanies the former explicitly or implicitly (Al-Qazwīniyy, Vol.1: 327; As-Sakkākiyy, 2001: 533 and As-Suyūtiyy, 2010: 449). In other words, two lexemes happen to occur together in the same context; one of them often the latter, takes on the verbal form of the former but keeps its original sense (lexical meaning) unchanged. This cannot be achieved unless the same lexeme recurs twice in the same context and expresses its real lexical meaning in the first position but another meaning in the second position. Consider the following Qur'anic verse:

﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ (التوبة: ٦٧)

“The Hypocrites, men and women, have an understanding with each other. They enjoin evil, and forbid what is just, and one close with their hands. They have forgotten God; so He Hath forgotten them. Verily The Hypocrites are rebellious and perverse” (Yusuf, 1968: 460)

This Qur'anic verse describes the situation of hypocrites in this life. They forget (نسوا) their Great creator and His orders. Therefore, Allah Almighty excludes them (نسيهم) from His guidance and mercy and will leave them in The Hell (Az-Zamakhshariyy, 2005: 210). The verse contains two similar verbs in form (نسوا and نسيهم) yet they give two meanings (forget and exclude from). The second verb (نسيهم) is used to achieve lexical Mushākala (Simulation) with the first one (نسوا).

Al-Mushākala is not confined to the Glorious Qur'an. In fact, it is used in poetry where the poet uses a lexeme in two positions or more within the same line in which both nouns have the same spelling and sound forms though they differ in their denotative meaning (Ibnu Abil Isba^c, 1963, Vol.1: 78). The following verse

said by ʿAmr Ibnu Kulthūm serves a good example of Al-Mushākala:

ألا لا يجهلن أحدٌ علينا فتجهلُ فوقَ جهلِ الجاهلينا

(Lit. Oh, let no one fail to know us, then we'll extremely fail to know him.)

The poet does not intend the literal meaning of 'فجهل' as becoming ignorant, but he wants to say that the poet's people will react forcefully against any ignorant aggressor whoever be. The poet uses 'فجهل' (become ignorant) instead of 'نجازيه' (punish) to harmonize the first 'يجهلن' (Az-Zawzaniyy, 2004: 128). Another example is:

قالوا اقترح شيئاً نُحَدِّدُ لك طبخه قلت اطبخوا لي جبة وقميصا

(Lit. They said, suggest something we cook well for you. I said, cook me a cloak and a shirt).

Here, the poet uses the word 'اطبخوا' not in its real sense to mean 'cook' but in the way of Al-Mushākala to mean 'خيطوا' (sew) (Al-Jurjaniyy, 2002: 213).

Al-Mushākala also occurs in some prophetic traditions, for instance, in a segment of hadith narrated by Al-Bukhāriyy and Muslim:

عليكم بما تطيقون فوالله لا يمل الله حتى تملوا.

(Lit. Do what you can really bear. By God, Allah will not get bored unless you first get bored.)

Ascribing boredom to Allah is impossible since Allah, Glorified is He, is far above such human characteristics. So, the literal meaning is not intended at all but comes in the way of Al-Mushākala to coincide with 'تملوا'. The intended meaning is that Allah will not stop rewarding you unless you feel bored and therefore stop doing good deeds (Al-Khin et al., 1977, Vol.1: 166).

2. Al-Mushākala vs. Al-Jinās (Paronomasia):

Al-Jinās means two lexemes with different meanings that happen to have the same sound form (Ibnul-Athīr, 1939, Vol.1: 624 cited in Matlūb and Al-Basīr, 1999: 450). In this respect, Al-Jinās resembles the English term 'homonymy' in general and

'homophony' in particular. Al-Jinās is either complete when the two lexemes are similar in their distinctive properties but differ in their lexical meaning as in:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ﴾ (الرُّوم: ٥٥)

"And on the day when the Hour riseth the guilty will vow that they did tarry but an hour thus were they ever deceived" (Pickthall, 1930: 130)

The first 'الساعة' means the day of resurrection and the second means the unit of measuring time (hour), (Matlūb and Al-Basīr, 1999: 451). Al-Jinās may also be partial if two lexemes with different unrelated meanings coincide in some but not all of their grammatical forms as in:

﴿وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ﴿٧٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ﴾ (الصافات: ٧٢-٧٣)

"And verily We sent among them warners. Then see the nature of the consequence for those warned" (Pickthall, 1930: 143).

Both 'مُنذِرِينَ' and 'الْمُنذِرِينَ' are morphologically different. The first 'مُنذِرِينَ', with kasra –◌◌– under ذ, is an active participle which means 'those who warn' whereas the second 'الْمُنذِرِينَ', with fatha –◌◌– above ذ, is a passive participle which means 'those who are warned'. Each homonymous lexeme has a separate lexical entry in a dictionary and this what differentiates them from the lexemes found in Al-Mushākala where just one lexeme, often the first, has a separate entry whereas the other does not because it takes on the form of the first one and leaves out its own form.

3. Al-Mushākala in the Glorious Qur'an:

There are some cases in which Al-Mushākala appears in some Qur'anic verses which constitute a problematic area for translators. The problem lies in seemingly ascribing some human attributes, usually bad even to human beings, to Almighty Allah. This ascription is done by way of Al-Mushākala. So, it is very important for the translators to be fully aware of this rhetorical phenomenon in order to conduct all their renderings within the framework of the divine attributes and to search for the intended

meaning of any lexical item which is stated in the way of Al-Mushākala. In other words, an apparently misleading literal meaning of a given lexeme which contradicts with the divine attributes of Almighty Allah should be ruled out and should be interpreted in conformity with what Allah describes Himself as:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (الشورى: ١١)

“Nothing is like unto Him, and He is the All-Hearer, the All-Seer” (Pickthall, 1930: 110).

4. Text Analysis and Translation:

Five Qur’anic verses manifesting Al-Mushākala (lexical simulation) with six translations for each have been chosen as data of the current study. Based on the commentators’ interpretations, the translations are assessed and then the most accurate translation is suggested according to Newmark’s (1988) communicative approach to translation since it meets the needs of this study more than other approaches do.

Communicative translation is generally oriented towards the needs of the TL reader or recipient. It treats ST as a message rather than a mere string of linguistic units, and it is concerned to preserve ST’s original function and to reproduce its effect on the new readers. In other words, a communicative translation is one which contrasts with, for example, interlinear translation, literal translation, word-for-word translation or semantic translation in which the translator attempts, within the bare syntactic and semantic constraints of the TL, to reproduce the precise contextual meaning of the author. A semantic translation, therefore, treats the original words as sacred, even if this requires reproducing inconsistencies, ambiguities and errors (Newmark, 1988: 45 and Hatim and Mason, 1990: 7).

SL Text (1):

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُنَ ﴿١٤﴾
اللَّهُ سَهَزَىٰ بِهِمْ وَيُمِدُّهُمْ فِي طُغْيَانِهِمْ بِعَمُهُونِ ﴿١٥﴾﴾ (البقرة: ١٤-١٥)

- (Tr.1) *Al-Hilali and Khan:* And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayatin (devils – polytheists, hypocrites, etc.), they say: “Truly, we are with you; verily, we were but **mocking**.” ❀ Allah **mocks at them** and gives them increase in their wrong-doings to wander blindly.
- (Tr.2) *Maulana:* And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only **mocking** ❀ Allah **will pay them back their mockery**, and He leaves them alone in their inordinacy, blindly wandering on.
- (Tr.3) *Pickthall:* And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but **mock** ❀ Allah (Himself) **doth mock them**, leaving them to wander blindly on in their contumacy.
- (Tr.4) *Sarwar:* To the believers they declare belief and, in secret to their own devils, they say, “We were only **mocking**” ❀ God **mocks them** and gives them time to continue blindly in their transgressions.
- (Tr.5) *Shakir:* And when they meet those who believe, they say: We believe and when they are alone with their Shaitans, they say: Surely we are with you, we were only **mocking** ❀ Allah shall **pay them back their mockery**, and He leaves them alone in their inordinacy, blindly wandering on.
- (Tr.6) *Yusuf Ali:* When they meet those who believe, they say: “We believe but when they are alone with their evil ones, they say: “We are really with you: We (were) only **jesting** ❀” Allah **will throw back their mockery on them**, and give them rope in their trespasses; so they will wander like blind ones (To and fro).

Interpretation:

Unlike ‘مستهزؤون’ (mustahzi’ūn) which means ‘mocking’, ‘يستهزئ بهم’ (yastahzi’u bihim) in this verse means punish them for their mockery. Punishment for mockery is labeled as mockery in the way of

Al-Mushākala (As-Sābūniyy, 2002, Vol.1: 29). Arabs name (label) the punishment or recompense for an action by the name of the action itself (Az-Zarkashiyy, 2006: 673). Ibnu Kathīr (1969: 51) points out that Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different. This is how the scholars explain deceit, cunning and mocking which cannot be attributed literally to Allah. Rather, they should be dependent on the Qur’anic context (Ibid).

Discussion:

Tr.1, Tr.3 and Tr.4 opted for semantic (literal). By doing so, they missed the intended meaning of the word ‘يستهزئ’ as revealed in the Glorious Qur’an. This is because Almighty Allah Who, Glorified is He, can by no means be ascribed with such human actions. Tr.2, Tr.5 and Tr.6 on the other hand, seem to have managed catching the intended meaning of ‘يستهزئ’ by paraphrasing the word and clearly presenting it to the TL reader as ‘pay/throw back their mockery’.

Table (1): Translation Approach Adopted by Translators

SLT Arabic	No. of Tr.	TLT English	Semantic	Communicative
يستهزئُ بهم	1	mocks at them	+	
	2	will pay them back their mockery		+
	3	doth mock them	+	
	4	mocks them	+	
	5	pay them back their mockery		+
	6	will throw back their mockery on them		+

SL Text (2):

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ (آل عمران: ٥٤)

(Tr.1) *Al-Hilali and Khan:* And they (disbelievers) plotted [to kill ‘Iesa (jesus)] **and Allah planned too. And Allah is the Best of the planners.**

(Tr.2) *Maulana:* And (the Jews) planned **and Allah (also) planned. And Allah is be best of planners.**

(Tr.3) *Pickthall*: And they (the disbelievers) schemed, **and Allah schemed (against them): and Allah is the best of schemers.**

(Tr.4) *Sarwar*: The unbelievers plotted **and God planned, but God is a much better planner;**

(Tr.5) *Shakir*: And they planned **and Allah (also) planned, and Allah is the best of planners.**

(Tr.6) *Yusuf Ali*: And (the unbelievers) plotted and planned, **and Allah too planned, and the best of planners is Allah.**

Interpretation:

The meaning of ‘ومكر الله’ (wamakara Allah) differs from the meaning ‘ومكروا’ (wamakarū) ‘planned’ since it means ‘pay them off their schemes’ because it is impossible to ascribe to Allah the Almighty this trait unless in a situation of requital (Al-Maturīdiyy, 2005, Vol.1: 381). Ibn ‘Ashur (1997, 3: 265), on the other hand, points out that ‘ومكر الله’ means Allah foils their plots and that the expression is stated in the way of lexical Al-Mushākala.

Discussion:

It is evident that all the translators failed to translate ‘مكر’ accurately since they all restricted themselves to its surface explicit literal sense which definitely contradicts with the divine attributes of Allah. Being omnipotent, Almighty Allah does not need any kind of plans or schemes to face planners or schemers. The word ‘مكر’ is supposed to be translated into ‘foiled’. The following rendering may be suggested: and Allah foiled their schemes.

Table (2): Translation Approach Adopted by Translators

SLT Arabic	No. of Tr.	TLT English	Semantic	Communicative
وَمَكَرَ اللَّهُ	1	and Allah planned too	+	
	2	and Allah (also) planned	+	
	3	and Allah schemed	+	
	4	and God planned	+	
	5	and Allah (also) planned	+	
	6	and Allah too planned	+	

SL Text (3):

﴿فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ﴾ (البقرة: ١٩٤)

- (Tr.1) *Al-Hilali and Khan*: Then whoever transgresses the prohibition against you, you **transgress** likewise against him.
- (Tr.2) *Maulana*: Whoever then acts aggressively against you, **inflict injury** on him according to the injury he has inflicted on you.
- (Tr.3) *Pickthall*: And one who attacketh you, **attack** him in like manner as he attacked you.
- (Tr.4) *Sarwar*: If any one transgress against you, you also may **retaliate** against them to an equal extent.
- (Tr.5) *Shakir*: Whoever then acts aggressively against you, **inflict injury** on him according to the injury he has inflicted on you.
- (Tr.6) *Yusuf Ali*: If the anyone transgresses the prohibition against you, **Transgress** ye likewise against him.

Interpretation:

‘القصاص من المعتدي’ (Retaliating upon an aggressor) is expressed by using the word ‘اعتدوا’ (I^ctadū) (transgress) in the way of Al-Mushākala with the preceding ‘اعتدى’ (I^ctada). Az-Zajjāj points out that Arabs say: ‘ظلمني فظلمته’ (zalamani fazalamtuhu) ‘somebody oppressed me. So, I oppressed him’, i.e. ‘جازيته بظلمه’ avenged myself on him (As-Sābūniyy, 2002, Vol.1: 104). Ibnu Kathīr (1969: 51) states that although both actions carry the same name, they differ in their real meaning since the first act is an act of injustice, while the second act is an act of justice.

Discussion:

All the translators’ renderings could be adequate since all the words they used for ‘فاعتدوا’ (transgress, attack, inflict injury, retaliate) are postmodified by ‘likewise against him’ which indicates that the words ‘transgress, etc.’ are just a reaction for being attacked first. Still, they have negative connotations, except ‘retaliate’ which might have a neutral connotation. Therefore Tr.4’s rendering could be more adequate than the others.

Table (3): Translation Approach Adopted by Translators

SLT Arabic	No. of Tr.	TLT English	Semantic	Communicative
فَاعْتَدُوا	1	transgress	+	
	2	inflict injury	+	
	3	attack	+	
	4	retaliate		+
	5	inflict injury	+	
	6	Transgress	+	

SL Text (4):

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَتَحْنُّ لَهُ عَابِدُونَ﴾ (البقرة: ١٢٨)

(Tr.1) *Al-Hilali and Khan:* [Our Sibghah (religion) is] the **Sibghah (Religion)** of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers.

(Tr.2) *Maulana:* (We take) **Allah's colour**, and who is better than Allah at colouring, and we are His worshippers.

(Tr.3) *Pickthall:* (we take our) **colour from Allah**, and who is better than Allah at colouring. We are His worshippers.

(Tr.4) *Sarwar:* Say, "Belief in God and following the guidance of Islam are God's means of purification for us. Islam is the **baptism of God**. No one is a better baptizer than He and we Muslims worship Him."

(Tr.5) *Shakir:* (Receive) the **baptism of Allah**, and who is better than Allah in baptising? and Him do we serve.

(Tr.6) *Yusuf Ali:* (**Our religion is**) the **Baptism of Allah**. And who can baptize better than Allah? And it is He Whom we worship.

Interpretation:

Az-Zamakhshariyy (2005: 99) and As-Suyūtiyy (2010: 449) state that 'صِبْغَةَ اللَّهِ' (sibghatallah) means 'تطهير الله' (purification by Allah) because faith purifies souls. In fact, in some religions, e.g. Christianity, children are baptized with yellow water in order to be purified from sins. So, faith is expressed by using the word 'صِبْغَةَ اللَّهِ' in the way of Al-Mushākala with the implied act of baptism. As-Sābūniyy (2002, Vol.1: 81) points out that 'صِبْغَةَ اللَّهِ' means 'دين الله' (religion of Allah)

which clearly appears on the behaviours of believers in the same way dye appears on garments.

Discussion:

Tr.1 managed in giving a precise rendering by using ‘religion’ for ‘صِبْغَةَ اللَّهِ’. It is evident that Tr.2 and Tr.3 stuck themselves to the literal meaning of the word ‘صِبْغَةَ اللَّهِ’ by rendering it into ‘Allah’s colour’ which makes no sense in this context. Furthermore, associating attributes of some created beings to Allah the Almighty, Glory be to Him, is unimaginable and unacceptable at all because Allah is nothing like unto Him. Tr.4 paraphrased the whole verse in detail leaving no doubt for anyone that ‘صِبْغَةَ اللَّهِ’ means ‘Islam which purifies human beings if they adhere themselves to the orders of Allah’. Tr.5 chose ‘baptism’ for rendering ‘صِبْغَةَ اللَّهِ’ in comparison with what the commentators said about Christians baptism. Hence it may be adequate. Tr.6 used both ‘religion’ and ‘baptism’ for ‘صِبْغَةَ اللَّهِ’. Hence, he undoubtedly managed in giving a close equivalent for the ST. To sum up, Tr.6 and Tr.1 have provided the best rendering then comes Tr.4’s rendering.

Table (4): Translation Approach Adopted by Translators

SLT Arabic	No. of Tr.	TLT English	Semantic	Communicative
صِبْغَةَ اللَّهِ	1	Sibghah (Religion)		+
	2	Allah’s colour	+	
	3	colour from Allah	+	
	4	baptism of God		+
	5	baptism of Allah		+
	6	(Our religion is) the Baptism of Allah		+

SL Text (5):

﴿وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ﴾

(الجاثية: ٣٤)

(Tr.1) *Al-Hilali and Khan*: And it will be said: “This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none o help you.”

(Tr.2) *Maulana*: And it will be said: This day We **forsake** you as you neglected the meeting of this day of yours, and your abode is the Fire, and you have no helpers.

(Tr.3) *Pickthall*: And it will be said: This day We **forget** you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

(Tr.4) *Sarwar*: They will be told, “On this day We shall **forget** you in the same way that you had forgotten your coming into Our presence. Your dwelling will be hell fire and no one will help you.”

(Tr.5) *Shakir*: And it shall be said: Today We **forsake** you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers: Fire, and you will have no helpers.

(Tr.6) *Yusuf Ali*: It will also be said: “This Day We will **forget** you as ye forget the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!

Interpretation:

‘ننساكُم’ (nansākum) means ‘نترككم في النار’ (giving you up and leaving you in hell fire) since you gave up working for the day of judgment (Al-Mahalliyy and As-Suyūtiyy, 2004: 534; As-Sābūniyy, 2002, Vol.3: 162 and Az-Zamakhshariyy, 2005: 1008). Hence, it differs from ‘نسيئتم’ (nasītum) which means ‘forgot’.

Discussion:

Misled by the seemingly literal meaning of the word ‘ننساكُم’, Tr.1, Tr.3, Tr.4 and Tr.6 rendered it into ‘forget’ which absolutely does not match the intended meaning of ‘ننساكُم’. Tr.2 and Tr.5, on the other hand, seem to be aware that the literal meaning of ‘ننساكُم’ in this context is definitely not intended. They worked out its intended meaning by opting for transference of meaning and rendered it into ‘forsake’. Hence, their renderings are the best.

Table (5): Translation Approach Adopted by Translators

SLT Arabic	No. of Tr.	TLT English	Semantic	Communicative
نَسَاكَؤَم	1	forget	+	
	2	forsake		+
	3	forget	+	
	4	forget	+	
	5	forsake		+
	6	forget	+	

5. Conclusions:

The study concludes the following:

1. Mushākala is a unique Arabic rhetorical phenomenon well-known by Arab rhetoricians.
2. Mushākala overlaps with Al-Jinās (Paronomasia/Homonymy) to a great extent.
3. There is no one-to-one correspondence between the literal form of a given lexeme and its lexical sense as regards Mushākala.
4. Some translators managed in differentiating between the apparent literal meaning of a lexical item used in the way of Mushākala in some Qur'anic verses and its hidden intended meaning whereas others did not.
5. Having a good background knowledge about the nature and function of Mushākala is of a crucial importance for those interested in the translation of the Glorious Qur'an.
6. It has been proved that Communicative Translation by Newmark (1988) is an adequate approach for rendering Qur'anic verses containing Mushākala.

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ترجمة المشاكلة في القرآن الكريم

أ.د. عبدالرحمن احمد عبدالرحمن

قسم الترجمة/ كلية الآداب/ جامعة الموصل

المستخلص

يُعنى هذا البحث بدراسة ظاهرة بلاغية عربية تدعى المشاكلة اللفظية. هذه الظاهرة التي لا تخلو منها الكتابات الأدبية ولا النصوص الدينية تعني ذكر الشيء بلفظ غيره لوقوعه في صحبته تحقيقاً أو تقديراً. تهدف الدراسة إلى الكشف عن طبيعة المشاكلة مع ذكر أنواعها. تمّ اختيار خمسة نصوص قرآنية تمثل هذه الظاهرة مع ست ترجمات لها مع القيام بتحليلها وتحديد بعض الصعوبات التي يواجهها المترجم في ترجمته لها فضلاً عن اقتراح الترجمة الأفضل. وتفترض الدراسة بأن عدم إلمام المترجمين بوجود مثل هذه الظاهرة في بعض آيات القرآن الكريم قد يؤدي إلى ظهور ترجمات غير دقيقة لا تعكس المعنى المقصود في الآيات الكريمة. وقد توصلت الدراسة إلى نتيجة ومفادها أن بعض المترجمين تمكنوا من تقديم ترجمات ملائمة لهذه الظاهرة بينما أخفق البعض الآخر.