RESEARCH ARTICLE

THE PROBLEMS INVOLVED IN TRANSLATING ARABIC COGNITIVE SYNONYMS INTO ENGLISH IN THE HOLY QURAN

Faten Munir Hussein[1]

[1] Islamic University of Gaza

Email: fmh.90.hussein@gmail.com

Supervised by:

Prof. Waleed Amer

Abstract

This study explores the problem confronted by IUG master students in translating some Quranic verses which include cognitive synonyms. A translation task is given to 22 MA students ,who are Arabic native speakers, to be analyzed. The results show that not all of the participants do understand the exact meaning of the synonymous words; and those who notice that there is a difference, fail to express it accurately. On the other side, a great number of the students translate the lexical items isolated from the religious context where they exist. Therefore, they tend to come up with inappropriate equivalents. Arberry's translation of the Holy Quran shows that even professional translators have a critical problem in conveying the same message of the source text. This is a serious issue when it is related to religious contexts such as the holy Quran.

Introduction:

Translation is an important means of communication since it brings the different cultures of the two languages translated from and into together. It is obvious that there is a considerable increase of interactions between the users of Arabic and English languages which imposes a heavy burden on translators to produce reliable translations. Therefore, many scholars and researchers make great efforts in this field to provide a clear foundation of its rules and requirements. Translation, though, is a process and a product as Catford (1965) views it in which there is a "replacement of textual material in one language (the source) by equivalent textual material in another language (the target)." (Amina, 2010: 4).

Moreover, Alfadly (2013) assures that translation is not as simple as it is thought to be; consequently, problems occur during the transfer of meanings and ideas from one language to another. Such problems have many classifications; Ghazala (1995), however, chooses to categorize them more precisely into grammatical, lexical, stylistic, and phonological difficulties. He extends that the lexical problems, which he views as the most prominent ones, are a consequence of not understanding clearly what a word or an expression means. Synonymy, thus, is a lexical problem that faces many translators or learners of EFL who practice translation.

Pairs of synonymous words make the translator or the student commits mistakes of giving them the same equivalence without looking to what the intended meaning is. When such problem concerns the Holy Quran, it becomes a serious one. This is because many students do not have the appropriate knowledge of such case; they lack the awareness and depend largely on the use of dictionaries without going back to the context they are used in. Such issue has not received a lot of attention and investigation of many researchers. This study focuses more on the problem of cognitive synonymy when translating from Arabic into English in the holy Quran and provides many suggestions to overcome it.

The statement of the problem:

The researcher believes that the problem of the present study arises from student's poor awareness or comprehension of the differences in meanings between the pairs of synonymous words in Arabic language. In addition, they tend to give the formal equivalent in English for both words which ends in providing a translation that lacks credibility and trustfulness in conveying the intended message of the source text.

The purpose of the study:

The overall purpose of this study is to investigate the difficulties encountered by EFL MA students in translating Arabic cognitive synonymous words into English, and aims at the end to provide some recommendations and solutions.

Significance of the study:

1-For students:

They are expected to gain more information about how to avoid the problem of synonymy and to be able to distinguish between synonymous words giving the appropriate equivalent for each of them according to the context they are used in. This,

for instance, should improve the quality of their translation and keep the intended meanings present.

2-For teachers or lecturers:

This study is hoped to get lecturers of translation courses to pay more attention to the phenomenon of synonymy when teaching or when providing example texts to be translated by the EFL learners.

3-For readers:

Readers of this study are expected to gain more information about synonymy and to widen their knowledge of such problems facing the translation process.

4-For researchers:

Researchers can get benefits of this study in order to conduct related researches to investigate the problem of translating synonymy from Arabic to English.

The hypotheses:

1-Learners of EFL at IUG do not have problems in understanding the implied meanings of the synonymous words in their contexts.

2-Learners of EFL can accurately translate the pairs of synonyms with paying attention to not giving the same equivalent for each word but to depend on the context basically.

The limitations:

This study is limited to a sample of 22 MA students of EFL in the applied linguistic department in IUG. It is held in the second semester of 2021-2022. The study, furthermore, limits itself by investigating the problem of translating Arabic cognitive synonymy into English by EFL learners.

Definition Terms:

- Translation: "rendering the meaning of a text into another language in the way that the author intended the text". (Aljubayri, 2016:2)
- Translation Problem: "any difficulty which makes us stop translating to think about it, rewrite it, or use a dictionary to check the meaning of a word, etc." (Ghazala, 1995:17)
- Cognitive synonymy: "are words which refer to the same referent but differ in respect of their evaluative/ connotative meaning". (Ishrateh, 2006:7)
- EFL: Abbreviation stands for English as a foreign language.
- IUG: Acronym stands for Islamic University of Gaza. "IUG is an independent academic institution supervised by the Ministry of Higher Education. It is a member of four associations: Association of Arab Universities, Federation of the Universities of the Islamic World, Community of Mediterranean Universities, and International Association of Universities. In addition, IUG works closely with numerous universities around the world. IUG provides for its students an academic environment that adheres to Islamic principles as well as Palestinian traditions and customs. It also provides all available resources, including the most up-to-date technology in service of the education process." (IUG, 2021).

Literature Review:

To bring a faithful translation, the choice of words and their organization should be carefully selected. Accordingly, Shihab (2009) stresses that a perfect translation is probably impossible as there is a tendency either to delete some senses or to add some. Moreover, synonymous words constitute a real problem in the translation process since their meanings differ only slightly and, thus, require a certain knowledge to distinguish between them in their contexts.

Definition of Synonymy:

"A word can express a myriad of implications, connotations, and attitudes in addition to its basic "dictionary" meaning. And a word often has near-synonyms that differ from it solely in these nuances of meaning". (Edmonds and Hirst, 2002:105).

Many scholars and linguists discuss the phenomenon of synonymy in their studies, and each gives it a different definition. However, almost all of these definitions share the same point. Abdul-Ghafour, Awal, Zainudin and Aladdin (2007) mention two similar definitions of synonymy. The first one is provided by Murphy (2003) as a "semantic relation between two words that map to the same meaning or concept." Agreeing him, Cruse (2000) declares that synonymy means "a semantic relation between words whose semantic similarities are most salient than their differences."(Pp.258,259). Another definition is given by Obeidat and Abu-Melhim (2017:42) as " lexical items whose senses are identical in respect of 'central' semantic traits, but differ, if at all, only in respect of what we may provisionally describe as 'minor' or 'peripheral' traits". In more simple words, Ghazala (1995) explains that synonymy is "the sameness, or the similarity of meaning between two or more words". (P.89).

Synonymy in Language:

The case of synonymy in language has been a controversial issue; while many goes against its existence, others support the idea of its availability in languages. DiMacro, Hirst, and Stede (1993) illustrate that the phenomenon of near-synonymy is more common than the absolute synonymy. In addition, Edmund and Hirst (2002), in their study, present this idea of absolute synonymy rarity. Many other scholars such as Quine (1951), Goodman (1951), and Clark (1992) argue that language avoid this phenomenon since "meanings of words are constantly changing". Furthermore, the researchers Edmond and Hirst (1992) agree Cruse's view when he says, " natural languages abhor absolute synonyms just as nature abhors a vacuum". They, consequently, limit absolute synonymy to dialectal variation and technical terms with a change in the style.(P.107).

Shihab (2009) discusses more precisely the opposing groups of synonymy existence. He explains more that, either in Arabic or English, linguists fall into two points of view: rejection and acceptance. Nevertheless, another group of scholars including Palmer (1976), Larason (1984), Cruse (1986), and Shunnaq (1992) prefer to be fairer and believe in synonymy existence but declare that only absolute synonymy does not exist.

Akram and Omran (2017) assures that Arabic has many eloquent expressions of

various kinds of rhetorical styles and linguistic structures that other languages have lost. One of the most important eloquent expressions are synonyms. The Holy Quran contains many of these words that one may get confused when translating them to other languages. Furthermore, many interprets and translators could not trigger the distinction in meaning between the Quranic synonyms. As a consequence, they fail to convey the intended message accurately. In their dissertation, Akram and Omran (2017) focus on two translations of the Holy Quran from Arabic into Pakistani. They investigate the accuracy of rendering the synonyms ""خشية and ""خوف into Pakistani after explaining their meanings in the Arabic dictionary. Finally, the results show that both translations consider the two words as absolute synonyms and provide one shared equivalent for each.

Types of Synonymy:

Ghazala (1995) classifies synonyms into absolute (full), and near-synonyms. While Abdul-Ghafour et al (2007) categorize them into logical synonyms, and context-dependent synonyms (or in other sense, near-synonyms). In turn, logical synonyms are divided into full and sense synonyms. Full synonyms are "words which are identical in every sense", while sense synonyms are " words which share one or more senses." However, the items which share some but not all aspects of meaning are near-synonyms according to Cruse.(P: 89).

It has been noticed that other linguists provide a different division of synonymy in which they list another two types. Al-Omari and Abu-Melhim (2014) mention three types only: absolute, cognitive, and near-synonyms. Absolute synonyms are words which share all senses of meaning and can be substituted one for the other as (hate/loathe, kill/murder). As for cognitive synonyms, they are pairs of words that share one or more senses but differ in all other senses like (father/daddy). The third type is defined as " have no senses which are exactly the same, but each member of a near-synonym pair has a sense that is similar to a sense of its counterpart". Examples are (foggy/misty, and mob/crowd). They assure that such category is not always adopted by linguists. Cruse; however, draws a scale of synonymity, as illustrated below, in which the closer the words are to its end, the higher the degree of synonymity is. (P.2621)

| 5 | 4 | 3 | 2 | 1 |
| Absolute synonyms | Cognitive synonyms | Contextual synonyms | Near synonyms | Non-synonyms |
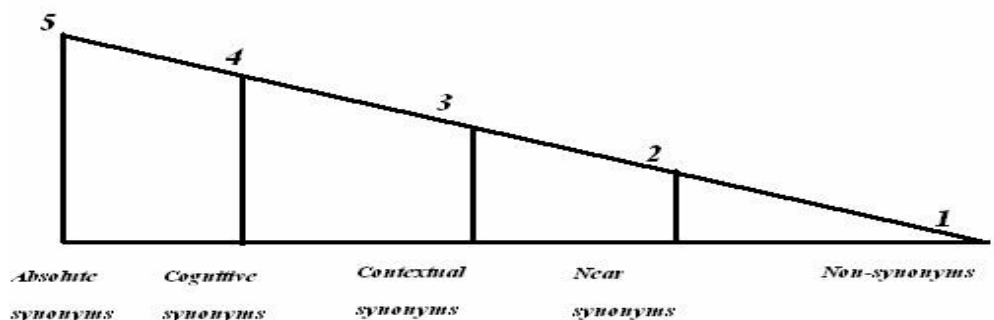
Absolute synonyms are defined by DiMacro, Hirst, and Stede (1993) as " the interchangeability of pairs of words in any context". Near-synonyms, as they illustrate, share the same denotation but differ in some aspects of usage. The researchers also highlight two levels of variety between words: semantic (denotative), and stylistic (connotative). If the words are different in the semantic dimension, they cannot be interchanged in the same context. Nevertheless, if they differ stylistically, the interchangeability maintains the truth conditions. (P. 120).

Edmond and Hirst (2002) consider absolute synonyms as "the words that would be able to be substituted one for the other in any context in which their common sense is denoted with no change to the truth value, communicative effect, or "meaning"." As for the near-synonyms or plesionyms (the term Cruse's uses in his studies), they refer to the words that "are close in meaning, almost synonyms, but not quite; very similar, but not identical..." Many examples are provided in this regard like the words "lie, falsehood, untruth, fib, and misrepresentation" which are near synonyms but differ in some aspects of their denotations. (P. 107).

The researchers, Obediat and Abu-Melhim (2017) provide an example to confirm that the complete interchangeability of the synonymous words cannot be true. The two words 'manslaughter' and 'murder' are synonyms but differ in their meanings; the former refers to the accidental or unintentional killing. This fact is also applied in Arabic language, and they mention here a list of words that share the same meaning of camels   " إبل ", but with some gender distinctions between them.

Alhihi (2015) provides another example which discusses the difference between the words "children" and "babies" which are translated into Arabic as "أطفال". However, this is not correct as long as "أطفال" refers generally to babies or young children, while "أولاد" is more appropriate for children.

 Abdul-Ghafour, Awal, Zainudin, and Aladdin (2017) focus in their research on the analysis of near-synonymy translation in the Holy Quran. They discuss"العبيد" and "العباد" translation into English as "slaves" and consider it as a wrong one because both words have different meanings in the Holy Quran. "العباد" refers to all creatures of Allah, while "العبيد" is specifically used when the context is referring to the believers in Allah who obey all His orders.

Hassan (2014) mentions Harris (1973) as he lists Collinson's nine factors to differentiate between synonyms:

1.One term is more general and inclusive in its applicability; another is more specific and exclusive, e.g. refuse/ reject, seaman/sailor, ending/inflexion.

2 .One term is more intense than another, e.g. repudiate/refuse.

3 .One term is more highly charged with emotion than another, e.g. looming/emerging, luring/threatening.

4 .One term may imply moral approbation or censure where another

5 .One term is more professional than another, e.g. decease/death, domicile/house.

6 .One term may belong more to the written language; it is more literary than another, e.g. passing/death.

7 .One term is more colloquial than another, e.g. turn down/refuse.

8 .One term is more local or dialectal than another, e.g., flesher/butcher

9 .One term belongs to child-talk, is used by children or in talking to children, e.g. daddy, dad, papa/ father. (Pp: 169-170)

Lyons (1977) also mentions three criteria for classifying synonyms as absolute or fully synonyms as the following :

• the meaning should be identical.

• they should be synonymous in all contexts.

• the words should have a semantic equivalence.

Stanojevic (2009) presents two classifications of synonymy, one for Cruse and the other is for Lyons. The former divides it into four types (absolute, complete, cognitive and near-synonyms). The other view is for Lyons (1981) who claims that there are four types which he lists as absolute synonymy, complete synonymy, descriptive synonymy (the same as cognitive synonyms) and near-synonymy.

Many terms are used to refer to cognitive meaning as listed by Stanojevic (2009) like descriptive, conceptual, referential, denotative, propositional and logical. Cognitive meaning consists of sense and denotation and that's why it is called denotative. It is called logical and propositional as it determines whether the proposition is true of false. In addition, it leads the hearer to identify references in extra linguistic reality, so it is referred to as referential. The last one is conceptual because it enables conceptual categorization.

Shihab (2009) focuses on his research on cognitive synonyms and he mentions two conditions for words to be cognitive synonyms; the first is that they must be syntactically identical, and the second one is that they should preserve the truth conditions. Examples of such words in Arabic are the pairs "رياح وريح" and "يأس وقنوط" .

Stanojevic (2009) represents some aspects of associative meaning in which cognitive synonyms may differ:

1-   They may differ in their collocational range; accordingly, their interchangeability is restricted. For instance, pretty and handsome .

2-   They may differ in their style or level of formality. Examples are obtain/get, provide/give, in which the first word of each pair is more formal .

3-   They may belong to different registers or fields of discourse. The typical example are matrimony, marriage, and wedlock .

4-   They may belong to different dialects of the same language as (autumn/fall, lift/elevator, glen/valley).

5-   Certain terms are synonymous with their euphemisms. "These are lexical units or phrases which create circumlocution primarily in order to avoid negative connotations of certain terms (drunk/intoxicated, pass away/depart this life)". (Pp:198-199)

Hassan (2014) confirms that the most important criterion to translate synonyms is

the context they are provided in. He quotes Issa when she states, "Among the factors translators need to pay attention to when translating…comes the issue of context". The word by itself does not need translation but its deep meaning. He discusses more the issue of context by stating that if two words are synonyms, this does not mean necessarily that they can be substituted one for the other. That is to say, one synonym fits a certain context where the other does not.

Ghazala (1995) points to four main problems concerning synonymy; the first one is that students understand all synonymous words as absolute synonyms only. The second problem is related to the difficulty of distinguishing between the meanings of absolute synonyms when translating them. The multiple synonyms version is the third one. Finally, the "familiar alternative terms" and he defines them as" informal, local, intimate and cordial nicknames, words or phrased used as substitutions for other formal ones.

Dickins and Higgins (2017) point to four strategies that can solve the problem of translating Arabic near synonyms into English. The first technique is merging the two Arabic words that are fully synonyms into only one English word. Second, replacing a given part of speech in ST into another one in the TT (grammatical transposition). Third, relaying near synonyms in the ST by their equivalence whose meanings are more distinguishable. (Semantic distancing). This technique is suitable for near synonyms that have a sense of emphasis. Translators may join grammatical transposition with semantic distancing in certain cases. The last strategy reflects the same form of repetition in the ST.

Many studies are conducted in this regard; for instance, Ishrateh (2006), in his comparative contrastive study, sheds the light on the difficulties encountered by translators in translating Arabic cognitive synonyms in Shakespeare's *Macbeth*. He considers four Arabic translations of the play: Jabra Jabra, Khalifa Mutran, Farid Abu-Hadid, and Hussein Ameen. The researcher lists many synonymous items to be translated and analyzed, all of which reflect the theme of the play. Snake and Serpent are clear examples of these synonyms in which all the translators fail to convey the correct translation of them. They translate them as "الأفعى /الثعبان" respectively. Therefore, they do not consider the biblical reference of the word "serpent". This study sheds the light on both the formal translation and the functional one as well.

In a similar study conducted by Shihab (2009) on the translation of cognitive synonyms, he investigates the participants accuracy of translating selected pairs of synonyms from the Holy Quran and some literary works. To conclude his results, the translations of the three professional translators he has selected, and the ones of the 20 MA students shows that many of them have failed to preserve the implicated meanings as intended in the context. This confirm the results collected from the sample, that is, students of EFL tend to commit mistakes in translating these synonyms. This can be due to the EFL learners lack of awareness of such problem of synonymy, and most of them do not pay much attention to the context they are provided in, especially when it concerns the Holy Quran. Also, those learners do not work on the improvement of their skills in translation in general, and in synonymy in particular.

In another study by Antar (2010) who investigates the two synonyms "غيث" and

"مطر" in five translations of the Holy Quran, the results conclude that not all translators know much about the Quranic synonyms differences in meaning. Three of them, (Arberry, Ahmad Ali, Shakir), do not distinguish between the meaning of each word and bring the same equivalent for both. On the other hand, the other two translators, (Yusuf Ali and Pickthall) seem to recognize more the effect or the distinction between "غيث" and "مطر". The first translator uses "rain" for "غيث" and "shower" for "مطر" while the second uses the word "rain" for both synonyms with adding clarifying adjectives to differentiate between the kind of rain that comes out of the sky.

Al Omari and Abu-Melhim (2014) in their theoretical study compare and contract the implication of synonyms semantically in Arabic as well as English language. Furthermore, they demonstrate many of Arabic and English linguist 's perspectives of synonyms. Although all linguists confirm the existence of synonyms as a universal phenomenon, some of which claim that there is no existence of absolute synonyms at all. However, others believe that both absolute and near synonyms exist in both languages. This qualitative study mainly sheds the light on the use of synonyms in the Holy Quran. Some verses are taken from the original Arabic version and others are taken from the its English translation. The results show that absolute synonyms are an allusion in the Holy Quran which has only near synonyms.

Methodology

This paper investigates the transability into English of some Arabic synonyms as a serious problem for translators. The synonymous items are collected from the Holy Quran. The researcher selects this source because it is very rich of synonymous words, and all the participants are familiar with. The selected verses are translated by 22 IUG MA students of EFL. The participants who are chosen randomly are aged from 23 to 33and are native speakers of Arabic. The data are collected to be analyzed numerically and manually because the number of the participants is small and the statistics can be done easily.

 Then the researcher compares the data with different sources in order to highlight the problem of translating synonyms, even for the professional translators like Arberry's translation of the Holy Quran. The synonyms that are going to be examined in this research are the following:

1. "عهدنا"and "وعد"

2."يخشون" and "يخافون"

3."مخلدون" and "خالدون"

4."مات" and "قضى نحبه"

In analyzing the a above lexical items, the researcher is going to follow the following procedures.
1-Presenting cognitive synonyms in some Qur'anic verses.
2-Analayising the linguistic and the cultural context of synonyms.
3-Presenting different translations of synonyms.
4-Evaluating the synonymous words provided by the translators.
5-Comparing the translations with Arberry's translation of the Holy Quran.

Data:

Table 1. Percentages of inappropriate translations of each synonymous pair.

No.	Synonymous Pair	Percentage of inappropriate translations
1.	عهدنا، وعد	70.8%
2.	يخشون، يخافون	87.5%
3.	مخلدون، خالدون	100%
4.	مات، قضى نحبه	79.16%

Table 2. Arberry's translations of each synonymous pair.

No.	Synonymous Pair	Arberry's translation
1.	عهدنا وعد	Covenant Promise
2.	يخشون يخافون	Fear Dread
3.	مخلدون خالدون	Immortal youths Shall dwell forever
4.	مات قضى نحبه	Died Fulfilled their vow of death

Table 3. The researcher's suggested translation.

No.	Synonymous Pair	The suggested translation
1.	عهدنا وعد	Covenant Promise
2.	يخشون يخافون	Awe Fear
3.	مخلدون خالدون	Wearing earrings Live forever
4.	مات قضى نحبه	Died Martyred

The Results:

After analyzing the data, the results show that IUG master students have a problem of translating Quranic cognitive synonyms from Arabic into English. This analysis assures the opposite of the first hypothesis of this research, that is, learners of EFL do not have problems in understanding the implied meanings of the synonymous words in their context. The results prove that not all of them do understand; and those who notice that there is a difference, fail to express it accurately. On the other side, a great number of the students ignore, either intentionally or unintentionally, the context in which the synonymous words exist. Therefore, they tend to come up with inappropriate equivalents, and this also prove the oppositeness of the second hypothesis. The comparison with Arberry's translation of the Holy Quran concludes that even professional translators deviate from the intended meaning of the context and bring inaccurate equivalents. The results of this study match those of a similar study conducted by Shihab (2009). This can be due to having the same culture, language, and society which all are related to Palestine. However, the percentage of the inappropriate translations in Shihab's study is less than those in this research as a result of the difference in the educational level for each of the studies.

Discussion:

The first pair of cognitive synonyms to be discussed in Arabic is "عهد" and "وعد". All the participants gave an ideal translation to the word "وعد" as "promise" or "pledge", while 70.8% of them provided a formal translation of the word "عهد". A distinction between both words could be made by defining "عهد" as a promise connected with a certain condition which must be done, otherwise the promisor will be punished. Whereas "وعد" refers to a promise with no condition or commitment, and when it is not completed, there is no punishment but only a reproach. In spite the respondents could not illustrate clearly the correct translation of the pair of synonyms, 29.2% of the participants recognized that there was a difference in meaning between

the two words; they were not able to convey it appropriately and they provided such equivalences as "entrusted, command, give responsibility and assign". Nevertheless, the expression "عهد" is translated in English as 'covenant' according to this context; consequently, they are considered cognitive synonyms not absolute ones, since they share the same meaning of giving a promise but with a slight difference as mentioned above. The results show that they have this problem of understanding the implied meaning as intended in the context, here the meaning of "عهد" and "وعد" . As a consequence, they fail to come up with the functional equivalent.

On the same context, "خشية" and "خوف" are considered by 87.5% of the participants as fully synonyms. They give the same equivalence in English for the two words. As for "خوف", it is rendered into 'fear' correctly by all of them; however, 22.5% only succeeded in distinguishing between the two words and translated it perfectly as 'awe'. When defining "خوف', you should know that it refers to the fear of something bad which is going to happen. While "خشية" refers to the feeling of awe and glorification. Thus, "خشية" and "خوف" are not absolute synonyms and cannot be substituted for one another in this context. The tendency of the participants to deviate from the implied meaning in the verse assures that they are not aware of dealing with contexts to convey the message of the text. They, in contrary, depend on the literal meaning of the individual word, and this would lead to the failure in translating these synonyms.

In this regard, Al-Dori (2005) explains that "خشية" and "خوف" are not absolute synonyms since they differ in their meanings. The former," خشية", means precisely to be afraid of someone with a sense of awe and glorification, and its position is in the heart generating awareness of avoiding bad deeds. However, the later refers to being afraid of something bad that might happen. Also, he clarifies more that "خشية" results from a sincere certainty of the greatness of the one we awe, but "خوف" may be a consequence of terrorism and domination. Moreover, "خشية" is a noble feeling of a true believer of God in opposition to "خوف" which is unpreferable as it is followed by suspicion and insecurity.

As for the next pair of synonyms, none of the participants could distinguish between "خالد" and "مخلد". They considered them as absolute synonyms and translated them as 'everlasting' or 'immortal'. In this concern, I shall mention Gharib's distinction between the two words in Arabic. Unfortunately, he assures that, not only students of this field fail to comprehend this difference, but also many other professionals do so. In the Quranic verse "يطوف عليهم ولدان مخلدون", the word "مخلدون" has no relation with immortality or living ever after in this context. However, it refers to being smartly looking wearing earrings and bracelets whereas "خالد" is used to refer to living forever and never dying. Therefore, the percentage of the correct answers to this word is zero. Although both words are derived from the same Arabic stem "خالد", in this context, they are completely irrelevant. Accordingly, the correct equivalence for the term "مخلدون" is, as explained above, wearing earrings and bracelets. In fact, the difference between those two words

is so subtle, and many Arab native speakers do not recognize the implied meaning of "مخلدون" in the Holy Quran. Because of this, the results of this item of the questionnaire are negatively represented. The problem here is in the learners' lack of awareness of

such knowledge of the meaning of "مخلدون" in their tongue language, and their excessive use of dictionaries to provide them of the equivalents without paying attention to the context they are presented.

The percentage of the respondents who correctly translated the last pair of synonyms is 20.84%, while 78.16% failed in doing so. One of the respondents attempted to recognize that they are not equally synonyms. Moreover, one of the participants wrote in his or her own words a very close equivalent which is 'died for the sake of Jehad'. Some of the participants translated the word "مات" as 'naturally died', while the remaining have translated them as either 'died' or 'passed away'. Nevertheless, the model translation of "قضى نحبه" is martyred in the battle field.

Arberry translates the word "عهدنا" as 'we made covenant with God' and "وعد" as 'promise' which agrees my explanation before that they are absolute synonyms. The next pair is "يخافون" and "يخشون" which are rendered into 'fear their lord' and 'dread the evil reckoning' respectively. Both of fear and dread share the same connotation of being afraid of a bad consequence. So, the true meaning of the verse has not been conveyed accurately in Arberry's translation. As for the third pair which impose the greater difficulty, he translated "مخلدون" as 'immortal youths' while "خالدون" as ' shall dwell forever'. In this context specifically, it is not considered as an appropriate equivalent as it is clarified previously. Finally, Arberry provides 'fulfilled their vow of death' as an equivalent for "قضى نحبه" and 'died' for "مات". To fulfil one's vow means that you promise to do something and you do it. In this verse, it means to fight in the battle field and to become a martyr.

Conclusion:

The current study investigates the problem involved in translating Arabic cognitive synonyms into English in the Holy Quran. The researcher mentions some knowledge about synonymy and cognitive synonyms. The researcher selects a group of EFL learners randomly, accurately 22 MA students, and ask them to complete a translation task consists of 4 items of cognitive synonyms pairs. The translations of these synonyms are analyzed and suggestions for more appropriate translations are provided after gathering the meanings from Arabic dictionaries and explaining them. Furthermore, the researcher brings the translation of a professional translator, Arberry, and she compares his own interpretations of these synonyms with the suggested translation. The results of this study match those of a similar study conducted by Shihab (2009). The results also show that IUG students in applied linguistic and translation department have a serious problem of translating cognitive synonyms with reference to the holy Quran.

Recommendations:

In the light of the previous results, the researcher states the following recommendations:

1- Since this study highlights the transability of Arabic cognitive synonyms as a considerable problem encountered by MA students at Islamic University of Gaza, the need arises for further studies in the field of translation in general and the phenomenon of synonym in particular.

2- Students should not extensively use dictionaries as the main source when translating synonymous words in order to maintain a high quality of their translations.

3- When translating, learners of EFL should pay attention to the context that contains the synonymous words and avoid the literal translation of these words.

4- The translators of the Holy Quran should identify and consider the differences between "the pairs of Qur'anic near-synonyms whenever they encounter words with seemingly similar meanings and ensure that such differences in meaning are reflected in their translations". (Abdul-Ghafour, et al. ,2017: 271)

5- Students who practice translation in general shall master proficiency in both the source and target languages.

6- Translators should be alert to the cultural differences. According to Eshrateh, (2006,1),"translators should not be bilingual, but also bicultural".

7- Students should be precise in translating religious texts attached to their original context in order to deliver an accurate and reliable translation.

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