Lexical Relations Mapping in the Al-Quran and Its Translation into Indonesian Language

Nur Hizbullah[1] and Afdol Tharik Wastono[1]

[1]*Linguistics Department, University of Indonesia, Indonesia*

Abstract: Lexical relation is a frequent and common phenomenon occurring in many languages including Arabic. Diverse forms of lexical relation can be found in various texts and discourses, both oral and written. Lexical relation is actually one of the characteristics of vocabulary richness of a language. However, when a number of related words in a language are translated into another language, quite complex problem oftentimes appears. As a religious text using Arabic, Al-Quran also includes a number of inter-relating words. In the context of translation of Al-Quran into Indonesian language, it is necessary to have a comprehensive identification on lexical relations existing in the Al-Quran along with its translation in Indonesian language. This data is very important as the main source for research on lexical relations in the Al-Quran and its translation into Indonesian language. This study aims to describe the importance of data map on lexical relations in the Al-Quran comprehensively in the context of Al-Quran translation into Indonesian language. This study will analyze several sources or literatures concerning lexical relations in the Al-Quran in Arabic and non-Arabic languages descriptively and comparatively. The result of this study reveals that a great number of sources and literatures which contain and study lexical relations in the Al-Quran or its translation into non-Arabic languages do not as yet comprehensively identify lexical relations along with its translation into non-Arabic languages. In the context of translation of Al-Quran into Indonesian language, this study encourages comprehensive mapping of lexical relations in the Al-Quran and identification of its translation. Such mapping is expected to further describe various problems that may appear and may be further studied in order to produce good and accurate translation of Al-Quran in Indonesian language.
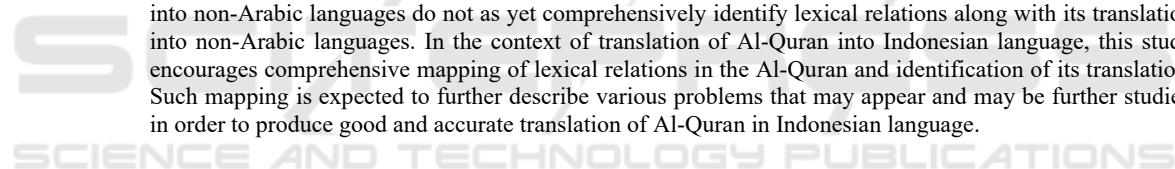
1 INTRODUCTION

One of the phenomena that are commonly found in many languages in the world is relations between words. This phenomenon is the consequence of dynamics within a culture or language. In the day-to-day communication, both oral and written, it is common to find a number of inter-relating words. In the linguistic context, this phenomenon is referred to as meaning relation or lexical relation. According to Saeed, a number of words in a language can relate to form a "network" and can be organized into a lexical field. Further, Saeed (2003) mentions eight types of lexical relations, namely homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, member-group relation, and measurement-unit relation.

As for other world languages, Arabic also acknowledges types of relation in various discourses and texts, including in the religious discourse and texts such as the Al-Quran. For example, one popular lexical relation phenomenon that attracts the researchers to study is synonymy. A number of Arabic linguists have studied it since centuries ago and their works continue to serve as reference up to the present. Their literature works are usually in the form of thesaurus or dictionaries which identify synonymous words and describe their meaning specifically to explain the differences or similarities between synonymous words. In addition to such works, there are also many descriptive studies on the phenomenon of synonymy in the Al-Quran and comparative and contrastive studies in relation to meaning or translation in non-Arabic languages. As from synonymy, other lexical relations that are also studied by many are the phenomenon of antonymy, homonymy, and polysemy. The existence of such works and literatures is very helpful for Arabic speakers in understanding the phenomenon of lexical relation in the holy book of Al-Quran. However, when Al-Quran is translated into non-Arabic languages, the experts often find problems in translating those related words.

From a number of problems in the translation of Al-Quran into non-Arabic languages, Kardimin mentioned that the underlying problem is perception toward the sacredness of Al-Quran texts as religious texts, hence treatment of Al-Quran texts is different from treatment of other texts. Consequently, the meaning of each aspect in the Al-Quran texts is also sacred because they are deemed representing the normative values that must be understood and practiced as such. Therefore, the translation process of religious texts must maintain the sacredness of the texts and meanings that they have (Kardimin, 2013). This is inseparable from the fact that Al-Quran is the words of Allah and the Arabic used in the Al-Quran is of the highest and typical kind, different from the Arabic dialects known and popularly used by their speakers. Therefore, it is not easy to transfer the content of Al-Quran into other languages considering various limitations faced by the translators (Khalaf and Yusoff, 2006). Aside from the issue of sacredness of the texts and their meanings, according to Ushama, the problems faced by the translators of religious texts in Arabic, in this case Quranic Arabic, and non-Arabic languages are among others equivalency of words between the two languages, difference in the grammatical system, and language style (Ushama, 2011). Furthermore, the mapping of linguistic issues in the translation of Al-Quran into English, for example, covers the issue of lexicon, syntax, semantics, metaphor, metonymy, ellipsis, and polysemy (Ali *et al.*, 2012).

Based on mapping of the above problem, a number of Arabic linguists and Al-Quran interpreters attempt to study parts of a lexical relation in more detailed. In the lexical and semantic fields, for example, a number of Arabic linguists discuss specifically in their works the phenomenon of synonymy in the Al-Quran. However, each of them uses different approaches and their data coverage still needs to be reviewed. The same is true for reviews in other topics such as antonymy and so forth. On the other hand, in line with increased number of translation works of Al-Quran into non-Arabic languages, some researchers specially study the phenomenon of lexical relations in the Al-Quran and its translation in non-Arabic languages, whether descriptively on a translation work, or comparatively on a number of translation works. In general, the researchers only focus on a group of words in a certain lexical relation to be studied and there is no as yet specific study on the lexical relation map of all words in the Al-Quran and its translation in non-Arabic languages.

Based on observation on a number of literatures and previous studies, apparently there is difference in data on each study carried out by experts. Although such work is very important for studies on lexical relations, the existence of comprehensive and complete data on lexical relations is important, especially in the context of translation of Al-Quran into non-Arabic languages. As there are many types of lexical relation, we need to have at least complete data on Al-Quran words in the context of semantic relation, synonymy, antonymy, homonymy and polysemy. This study intends to assert the assumption that we need to have a complete collection of Al-Quran words in various lexical relations along with its translation in non-Arabic languages. In the context of Al-Quran translation into Indonesian language, the existence of such data is very important as the basis for studies, assessment or improvement of the quality of Al-Quran translation in Indonesian language.

2 LITERATURE REVIEW

The literatures and previous studies on lexical relations in the Al-Quran and its translation in non-Arabic languages to be reviewed in this study are divided into three groups: the first group consisting of monolingual Arabic dictionary on lexical relations in the Al-Quran, and Arabic, English, and Urdu language thesaurus on synonymy in the Al-Quran; the second group containing a number of research in Arabic on lexical relations in the Al-Quran; the third group containing a number of research on lexical relations in the Al-Quran and its translation in non-Arabic languages — in this matter English is limited as example.

One of the most renowned classical works from large number of literatures in the first group is the work by Al-'Askari on Al-Furūq Al-Lugawiyyah or 'Language Distinction'. This work by one of famous Arabic linguists in the 4th H century (11 AD) contains list of synonymous words in Arabic. Al-'Askari divided the list of synonymous words into 30 varied classes (Askari, 1997). A similar work from modern Arabic linguists is Mu'jam Al-Furūq Al-Dalāliyyah fī Al-Qur'ān Al-Karīm 'Dictionary of Difference of Meanings in the Al-Quran' by Daud (Daud, 2008). As for Al-'Askari, Daud compiled a number of synonymous words, but only those existing in the Al-Quran— unlike the work of Al-'Askari which covers Al-Quran and other sources,

based on the order of Arabic letters and then discus the meaning of each word lexically or contextually. In addition to dictionaries and thesaurus on synonymy, other dictionaries are on synonymy and antonymy by Umar *et al.* (2000). Different from the previous works, Umar's works contain list of synonymous and antonymous words divided based on certain semantic fields. Other works which include list of synonymy in the Al-Quran and its translation in English are written by Ghali (2003) Al-Mutarādifāt fī Al-Qur'ān Al-Majīd 'Synonyms in The Ever-Glorious Qur'an'. Ghali prepared a kind of thesaurus on synonymy in the Al-Quran arranged alphabetically like dictionary and include its translation in English quoted from one of Al-Quran translations in English The Ever-Glorious Qur'an (Ghali, 2003). There is an interesting finding in this group namely dictionary of synonymy in the Al-Quran and its translation in Urdu language. Synonymous words are prepared alphabetically along with derivative words from each phrase included. There is no information as to the total number of words collected and classification of their synonyms in this work (Kaylani, 2009).

The second group, studies in Arabic on lexical relations in the Al-Quran generally still focus on synonym relations. Al-Doori applies the contextual approach in studying a number of groups of synonymous words in the Al-Quran (2005). Meanwhile Naim studied particularly and limitedly a number of synonymous words which mean "heaven" with the approach of contextual interpretation referring to the interpretation works of classical ulemas (Naim, 2011). Other studies were performed in series by Al-Monajjed. With regard to synonymy in the Al-Quran, Al-Monajjed used the approach almost similar to Naim (2011) in analyzing words in a quite broad variation by making use the elucidation of classical interpretation added with synonymy dictionary prepared by classical ulemas (Al-Monajjed, 2011). Not only synonymy, Al-Monajjed also studied in his serial of works polysemy and antonimy. With regard to polysemy, Al-Monajjed refers to a number of previous literatures on polysemy in Arabic and then focused his study on the phenomena of polysemy in the Al-Quran on several words (Al-Monajjed, 1999). Similar step was taken by Al-Monajjed in studying antonymy in his serial of three books on lexical relations in the Al-Quran. However, Al-Monajjed was not too clear in linking antonymy with synonymy in identifying the difference between lexical and contextual meanings between the two relations (Al-Monajjed, 2007).

The literature for the third group that is the object of this study is the study on lexical relations in the Al-Quran and its translation in non-Arabic languages, in this case English. In a general framework, Ali (et al.) portrays several linguistic problems in the translation of lexical relations in the Al-Quran into English, including among others the problem of elliptic and metaphoric translations (Ali *et al.*, 2012). The data corpus for his study is taken from the English translation of the Al-Quran by Arberry (1982). This study by Ali (et al.) can serve as a general framework for further identification in other studies among others the study by El-Hadary (2008) who studied among others the aspects of synonymy, metonymy, and homonymy (El-Hadary. 2008), then the study by Brakhw (2014) on 24 meaning ambiguities from 12 polysemous words in the Al-Quran (Brakhw, 2014), and the comparative study by Al-Jabri (2012) which specially discuses the lexical synonym of the word "frightened" in the Al-Quran and its translation in English version of the three translation by Ali, Pickthall, Shakir (Al-Jabri, 2012). Other study related to lexical relations was performed by Rasekh (et al.) on one of homonymous cases in the Al-Quran in the word فساد /fasād/ which is assumed to be ambiguous in meaning and its accurate translation in English (Rasekh *et al.*, 2012). Studies on Al-Quran translation which involved lexical relations in the work of Abdelaal and Rashid identified "lost translations" or semantic loss in several cases of word and expression translation (Abdelaal and Rashid, 2015).

Although varied in objects and focus, the literature and previous studies did not refer to a complete collection in the form of adequate dictionary or thesaurus on lexical relations in the Al-Quran, particularly when linked to translation of holy books into non-Arabic languages. If any, dictionaries and thesaurus on synonymy in the Al-Quran and its English translation needs to be reviewed by doing cross reference to other dictionaries which also include similar contents. This fact at least indicates the importance of existence of a work that includes complete map on words that have lexical relations in the Al-Quran which translation to Indonesian language and other word languages will be afterward identified.

3 METHODS

This is a library research using quantitative and qualitative approaches. The method used in this

research is descriptive-analytical method and comparative method. The data source for this research is several literatures on vocabulary in the Al-Quran in relation to lexical relations, synonymy, antonimy, homonymy, and polysemy. In each literature, there identified several groups of lexical relations in the Al-Quran and several words in each lexical relation group. Such finding is further discussed quantitatively and descriptively. In the subsequent step, this research conducted descriptive and comparative analysis of those literatures along with the lexical groups and vocabulary words that are members of the respective groups. In this step, the coverage of identification of each literature is analyzed against the lexical relation map in the Al-Quran, and also the number of words that are related in each category of lexical relation and description of differences indicated in each literature. This analysis is expected to give an insight and preliminary conclusion on the number of words contained and whether they have covered all vocabulary words that have a certain relation from among the four types of lexical relations reviewed.

To identify fundamental problems that are generally found in studies on lexical relation translation in the Al-Quran, this research is to describe several partial samples in the lexical relation data studied in a number of previous researches. Subsequently, comparison is made to identify the extent of coverage or limitations of each research along with identification of problems in translation of lexical relations into non-Arabic languages, in this case English. This description is expected to serve as reference for identification of potential problems in translation of the Al-Quran into Indonesian language.

4 RESULTS AND DISCUSSION

In the literature of the first group, the work of Al-'Askari (1997) represents the most renowned classical work on synonymy relation in Arabic language as a whole, not only the Al-Quran. The synonymous words included by Al-'Askari cover five aspects, namely (1) Arabic local dialects, (2) classical time words, (3) words with denotative and connotative meanings, (4) words of original Arabic and absorbed words, and (5) words that undergo change in the meaning across time (Askari, 1997). In term of content, Al-'Askari divides its classification into 29 chapters in certain contexts or assumed lexical fields, added with one initial chapter containing explanation on the phenomenon of synonymy in Arabic language and Al-'Askari's conceptualization on synonymy. Each of the content chapters includes lexical explanation on units of synonymous words such as the words "send" and "assign" and the word "Nabi" and "Rasul" (Askari, 1997). Although the work of Al-'Askari is general in nature in the context of Arabic language, at least the collection of words prepared by Al-'Askari is still important as reference and initial basis for identification on synonymy in the Al-Quran and at the same time represents the concept of word meaning in the classical time. Works of this kind from the modern period is the work by Daud (2008). Unlike Al-'Askari, Daud only includes synonymy existing in the Al-Quran. Daud divides collection of words into three levels, namely (1) word class, (2) pattern of close morphology-derivatives, and (3) collocational phrases. This makes classification of synonymy more detailed. The content of Daud's work is arranged as for dictionary which includes alphabetical list of words. In term of content, compared to Al-'Askari' works, Daud's works do not discuss meaning of words based on certain lexical units as done by Al-'Askari. However, Daud first classified synonymous words in 135 groups all of which contain 512 words plus 350 sentences containing collocations (Daud, 2008). In explaining synonyms, Daud did not only set lexical meaning by referring to a number of classical literatures, but also sharpen his description by elaborating the similarities and differences in detail of each word by observing the context of the sentence or verses which contain synonymous words. This step is important for the efforts of formulating complete meaning of synonymous words, especially in the context of translating words into non-Arabic languages. In addition to the two works that discuss synonymy, Umar (et al.) discussed the relation of synonymy, antonymy, and classification of lexical field in one dictionary. Umar pointed out that this work is the first in the history and realm of Arabic linguistics which include classification of lexical field in Arabic language. Outstandingly, there are 1,851 lexical fields. All the lexical fields include 34,530 words or phrases that have synonym or antonym. The source of data for this dictionary is not only from Arabic language in general but also from the Al-Quran. This Dictionary is a brilliant work and strategic because it gives quite representative map for lexical relations of synonymy and antonymy in Arabic language (Umar *et al.,*2000). Other works in this group is the thesaurus compiled by Ghali (2003). This work is an example of good data model on list of synonymy, especially

those existing in the Al-Quran and its translation in non-Arabic languages— in this case English. Thesaurus is indeed prepared alphabetically based on the group of certain lexical field hence facilitating searching of a word. However, for some readers, it may take some time to understand the intended lexical field because Ghali did not mention specifically in the classification its thesaurus (Ghali, 2003). In other non-Arabic languages, there is a work by Kaylani (2009) on synonymy thesaurus in the Al-Quran and its translation in Urdu language (Pakistan) (Kaylani, 2009). The method of explaining lexical meanings used by Kaylani is similar to the Daud method. This work is also important in my research as it serves as the material for cross reference on classification of groups or lexical field of synonymy and the words that are member of the relevant group. All the works are apparently not the same between one to another, especially in the classification or membership of synonymy. For example, in the case of classification, Daud (2008) tends to look on grammatical classification, and the list of synonymous words is dominated by "pairs' of words, in a sense that most synonymous words studied by Daud are in the form of two words or "pairs" of words deemed synonymous. Meanwhile, other works tend to prepare in most detail words in the group of lexical field which is also detailed. In term of list of words members of 'man" group for example, each literature includes non-uniformed number of words. Al-'Askari includes the synonymy of "man" for eight words — he even included in his list classification of other words in the conceptual structure of "man" in Arabic language (Askari, 1997); Daud only included three synonymous words for "man" (Daud, 2008) Ghali mentioned nine words related to synonymy — even one word "universe" is deemed as a part of the group of word "man" (Ghali, 2003); the Kaylani list includes eight words on "human" (Kaylani, 2009). This is just one case of classification of word "human" and its group word members, not yet the case of other classification. This situation gives us a clear picture that classification and member of synonymy groups in the Al-Quran need to be tested and reviewed further so as to ascertain the total number of synonymy groups and total words of its members in the Al-Quran. This list will increase and more important if it also includes the translation of each word in non-Arabic languages so as to further map problems related to translation of synonymy, antonymy, homonymy, polysemy and lexical relations.

In addition to literature on kinds of lexical relations with classification and words that are members of each classification, some of the following studies attempt to further see lexical relations more specifically in certain cases. This study is actually important in the context of giving an analysis and view on the broader meaning of related words in the Al-Quran. The other benefits are that this study is beneficial as reference and basis in determining the meaning of words in the Al-Quran, particularly words that have certain relation, and their accurate translation in non-Arabic languages, especially in this matter in Indonesian language. Study by Al-Doori (2005) further observes the difference of meaning of words in the Al-Quran based on the grammatical pattern, phonetic, morphologic structures, and its context in the Al-Quran. With this approach, Al-Doori successfully disclosed the meaning of synonymous words and at the same time reveals its basic differences (Al-Doori, 2005). Another study by Naim (2011) attempts to describe the meaning of words in the lexical field of "heaven" in particular. This study is actually quite broad and deep, and Naim discussed not only words "heaven", but also words existing in verses in the Al-Quran on topic of "heaven". This study by Naim refers to interpretation of the Al-Quran carried out by a number of classical Al-Quran interpreters. This Naim's approach is important to demonstrate that every Al-Quran interpreter has different views in understanding words in the Al-Quran and this affects their interpretation of the words. The result of his study can be used as consideration for Al-Quran translation in determining the point of view in understanding a word in the context of Arabic language and non-Arabic languages comparatively (Naim, 2011). In addition to synonymy relation, Al-Monajjed (1999, 2007) also studied polysemy and antonymy relations in his series of studies. In discussion on the lexical relations, Al-Monajjed further explored the meaning of words in a number of Al-Quran interpretation and classical works. In differentiating synonymy meaning, Al-Monajjed tried to review word meaning from the point of view of Arabic stylistic (Balagah) based on the fact that the nuance of literature Quranic Arabic language is apparently strong. Furthermore, differentiation of synonymy meaning is carried out using the contextual approach. The total number of synonymous word discussed in the study by Al-Monajjed is limited to 64 words, not sufficient to represent all synonyms in the Al-Quran. However, at least Al-Monajjed has analyzed an analytical model in disclosing synonymy meaning in

the Al-Quran. The same is the case in studies on polysemy, Al-Monajjed only took 71 cases of polysemy in the Al-Quran that need to be further reviewed and other polysemy cases (Al-Monajjed, 1999). As for discussion on synonymy, in discussion on polysemy and antonymy, Al-Monajjed relied on the grammatical pattern of words in Arabic language and describes the meaning of each word based on their context in Al-quran verses.

As an initial model to formulate the mapping of lexical relations in the Al-Quran and its translation in non-Arabic languages, particularly English, there are several literatures to be analyzed here. In general, the problem of Al-Quran translation ranges from the levels of word, phrase and sentence. In particular, the following studies attempt to partially study words in the Al-Quran that have certain lexical relations as a case of translation of certain words in English. The work by Ali (et al.) for example portrays specifically several cases of metaphoric and elliptic translation that has impact on the translation method and choice of accurate translation of sentences in English (Ali *et al*., 2012). In a broader level, namely discourse, El-Hadary portrays more complex problems among other related to ambiguity in translation structure, shift, lexical compression, lexical chopping, idiom, and other structural problems on synonymy, metonymy, and homonymy existing in the Al-Quran. This El-Hadary's study is important to illustrate that translation of Al-Quran into non-Arabic languages does not only relate to the presence or absence of matched translation but also involve transability, or possibility or impossibility of a word, term, or concept are translated into another language (El-Hadary, 2008). An example that is also equally complicate is shown by Brakhw (2014). In his study, Brakhw discussed 12 polysemy words in the Al-Quran that have 24 ambiguities in meaning. This review is linked to translation strategy so as to produce accurate translation and not containing ambiguity as contained in the original meaning of the polysemy in Arabic language (Ali *et al*., 2012). Another study that still related to ambiguity of meaning and its translation was performed by Rasekh (et al. 2012) on homonymy in the Al-Quran. Rasekh took example from several Al-Quran translations in English that are apparently different in defining the meaning of فساد /fasād/ 'damage'. Rasekh asserts that studies on homonymy in the Al-Quran are not enough if only rely on lexical meaning but should also reveal the contextual meaning of the homonymous words by seeing all the discourse which include that word (Al-Doori, 2005). Asides from Rasekh, Al-Jabri (2012) also specifically

studied three Al-Quran translations in English, namely works by Ali, Pickthall, and Shakir particularly on the synonymy case of 'frightened". This study is important as a comparative model for translation works in order to reveal as the variation of matches or translation given to a word in the Al-Quran (Al-Jabri, 2012). Furthermore, Abdelaal and Rashid attempted to identify such "lost translations" or semantic loss in translations of synonymy, homonymy and polysemy they found in several Quranic translations into English. Both authors saw the factor of ambiguity of meanings in a number of words in the Al-Quran, both in the form of synonymy, homonymy and polysemy, and unfortunately not observed in more detailed by translators of the Al-Quran into English. For example, translation of the words قنوط /qanūṭ/ and يأس /ya`s/ 'desperate' that are synonymous and the word أمة /ummat/ 'people' 'nation' which is a polysemic word (Abdelaal and Rashid, 2015). This review is important as a comparative model for translation works in order to reveal variations of equivalencies given to a word in the Al-Quran. Furthermore, this study gives a brief description of the issues of translation of certain lexical relations in the Al-Quran into English, for which similar event can be assumed to occur in the case of translation of the Al-Quran into Indonesian language.

Review on those literatures reveals an important fact that there is not as yet a work that comprehensively or completely includes collection of words divided into four lexical relations: synonymy, antonymy, homonymy, and polysemy. If any, the total number is low and does not cover all the words existing in that relation. In the context of translation, the work which includes complete collection on lexical relations mapping exist as the data base for studies on lexical relations translation into Indonesian language. Furthermore, in the case of Indonesian language, particularly in the case of synonymy, lexical problem often occurs in the form of single translation or limited matched translation for a number of synonymous words. This is the basic problem that needs to be addressed in order to present an accurate translation for words that have lexical relations in Indonesian language. In any case, to completely identify words that have synonymy, antonimy, homonymy, and polysemy relations in the Al-Quran one can use the Indonesian translation as an initial data to be further referred to the words in the source language, namely Arabic language. Hence, such cross reference effort is expected to serve as an alternative approach to complete the

existing list of works of Arabic linguists and previous researchers.

5 CONCLUSIONS

It can be concluded that through this literature study that there is as yet a complete list of collection of Quranic vocabulary words that have relations in the context of synonymy, homonymy and polysemy. The implication is that studies on lexical relations in the Al-Quran do not have references in the form of comprehensive and adequate master data on lexical relation. Therefore, this research stresses on the importance of comprehensive further study in order to prepare a complete map equipped with identification on equivalence or translation of every word in Indonesian language. It is expected that a master data of Quranic vocabulary that have lexical relations along with their translations and equivalencies in Indonesian language can serve as the main data base for a more comprehensive and impartial study on Quran translations.

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