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Lexical Relations with Reference to Polysemy in Translation

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الملخص

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العلاقات المفراداتيه مع الاشارة إلى المشترك اللفظي في الترجمه

تركز الحورات في الترجمه على درجة الحرية التي تكون لدى المترجم حين يقوم بترجمة نص من اللغة المصدر. فالتقارب مع نص اللغة المصدر أمر حتمي مطلوب في النصوص الحساسة كالنصوص الدينية والقانونيه وغيرها. وتركز هذه الدراسة علنوع واحد من العلاقات المفرداتية وهو المشترك اللفظي. يناقش البحث بعض أوجه المشكلات التي تتمثل حين يترجم المشترك اللفظي. يتم دراسة هذا من خلال التطبيق على الشترك اللفظي في القران الكريم لكلمة (**فتنه**) وفحصها في نسختين من تراجم معاني القران **لبكتل وإيرفنخ**. والدراسه محاولة للموازنانه بين النظرية والتطبيق. يتم دراسة المشترك اللفظي من خلال علاقته اللغوية والمفرداتية حيث أن معانيه لا تتحدد إلا بها: كالمصاحبات اللغوية والنحويةوغيرها. والمشترك اللفظي وأحادي اللفظ قد يكونا مسميان لوصف اللفظ ذا المعاني المتعدده وهذا سيتم جليه من خلال تطبيق طريقة تحليل لغوية نظامية مطبقة على وحدة المشترك اللفظي المختارة للدراسة من القران الكريم. وقد ورد اللفظ (**فتنة**) في القران الكريم في أيات كثيرة بمعاني متعددة. ومن خلال التحليل اللغوي المصحوب بإحصائيات يصل ابحث الى توصيات وإقتراحات قت تكون أداة مساعدة لترجمة المشترك اللفظي حيث أن النتائج مبنية على تعليقات لغوية.

Abstract

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<u>Lexical Relations with Reference to Polysemy in Translation</u>

The negotiation on translation centred on the degree of freedom the translator has in representing the meaning of the source text in translation. Closeness to the source text is deadly required in sensitive texts as: religious texts, legal texts , etc. Hence, this paper is focusing on one type of lexical relations that is polysemy. It discusses problematic issues of lexical representations while translating polysemous words in the Glorious Quraan in two translated versions of the meanings of the Glorious Quraan; one by Pickthall and the other by Irving. The paper tries to maintain a balance between theoretical and application oriented researches. Polysemy is discussed in relation to many linguistic lexical relations, as far as, ploysemous meanings are obtained through them; collocates, colligates, etc. Homonomy and Polysemy would seem to be two labels for the description of words with more than one meaning, therefore, the paper is paving the conflict by applying a systematic linguistic procedure in analyzing the chosen lexical word of the study which is " **<u>Fitnah</u>** ". This lexical word occurs and reoccurs in the Glorious Quraan frequently; its various meanings are traced in the source text and then examined the two above-mentioned versions. Linguistic procedures followed by comments and recommendations are suggested as helping tools in translating Polysemy in sensitive texts.

Lexical Relations with Reference to Polysemy in Translation

I. Introduction

Vocabulary Words enter into meaningful relations with other words around them. Polysemy comes from Neo-Latin polysemia, which comes from polusemous (poly- (many) + sema (sign)) having many meanings or multiple meanings. Senses of the same word are seldom ambiguous in context, less specific the context, the greater the possibility of ambiguity. There is an extensive grey area between the concepts of polysemy and homonymy. A word like walk is polysemous (went walking, went for walk the dog, while a word like bank is homonymous between at least bank for money and bank for a river. The coexistence of several meanings in one word is called polysemy. The existence of polysemy has obvious dangers. It can make language rather slippery shifting senses on the other hand, makes it easier to use.
Presently, the term polysemy is used both in semantic and lexical analysis with a special connotation where it implies a word with multiple meanings or senses.

Polysmey could be defined morphologically as the phenomenon that a word acquires new usages which, over time, are likely to become more like new meanings. And it could be defined semantically as the phenomenon that a word has several different meanings which are closely related to each other. The word ambiguity is defined semantically as the phenomenon that an expression has more than one meaning. Two different types of ambiguity can be distinguished on the basis of what is causing it: lexical ambiguity (more than one word meaning) and structural ambiguity (more than one syntactic structure). Ambiguity has to be distinguished from vagueness and context dependence. Lexical ambiguity is semantically defined as the type of ambiguity that arises when a word has multiple meanings. Structural ambiguity is the one which arises from the fact that two or more different syntactic structures can be assigned to one string of words. Ambiguous expressions that are not structurally ambiguous display lexical ambiguity. Vagueness is semantically defined as the phenomenon that the meaning of an expression is not exactly determined, due to the impreciseness of natural language. Context dependence is the phenomenon that the interpretation of an expression depends on the context in which it is used. Deictic pronouns are a clear case of context dependent expressions, but other expressions can also be context dependent. Deictic pronouns are pronouns whose reference must be fixed through the context of the utterance. Anaphoric pronouns are pronouns which refer back to another constituent in the sentence. Anaphors in general are elements that depend for its reference on the reference of another element.

Over the years translation theorists have spent much time and effort discussing the degree of freedom the translator has in representing the meaning of the source text in her translation. Faber (2001) states that when it comes to legal or religious texts it is generally agreed by both lawyers and linguistics that because of the special nature of legal texts the translator will have to stay close to the source text by representing the exact or near exact meaning in her translation. There is however, one point which is not taken into consideration, namely that legal text, just like other text, contain a great number of ambiguous lexemes. It is therefore on the face of it not always obvious to the translator what a given lexeme or sentence in general text actually

means. So some way or other the translator will have to appeal to the wider context in order to specify appropriate meaning.

Translation involves negotiation of meaning between producers and receivers of texts, much of the debate on translation has centered on the degree of freedom the translator has in representing the meaning of the source text in the translation. It is sometimes claimed that the domain in which the discourse takes place will always constitute the context necessary to disambiguate lexical polysemy in a given sentence.

The act of translation may be logically viewed as a natural part of the Muslim exegetical effort. However, whereas the idea of interpreting the Quran has not been so controversial, the emotional motives behind rendering the Quranic text into languages other then Arabic have always been looked upon with suspicion. The Muslim need for translating the Quran into English arose mainly out of the desire to combat the missionary effort. Some highly useful work in this field had been done by Dr. Haidullah. An effort has been made in this survey to bring out the hallmark and shortcomings of the major complete translations of the Quran.

II. Models of the study

1. Ravin and Leacock (2001)

In their introduction, Ravin an leacock present an overview of polysemy with reference to different models employed for understanding and interpreting the problem at hand. They present a comparative discussion between polysemy versus homonymy and indeterminacy. They try to capture the relation between polysemy and the context while they initiate an effort for capturing the core of different theories of meaning (the classical approach, the prototypical approach and the relational approach). They deal with polysemy from a computational point of view to provide a good exposure to the people interested in automatic word sense disambiguation both at lexical and syntactic level.

2. Cruse (2000)

This approach discusses the micro-structure of the word meanings. It addresses one of the central problems of lexical semantics: the sensitivity of word meaning to context which creates difficulties for the description of the content of the meaning of the word. It suggests unity/integrity of the meaning of a word it also argues that there are few factors which play important roles in case of discontinuity of word meaning. The first source of discontinuity is sub-sense of words. The second one is the facets, while the third one is what is called "ways of seeing". Cruse (2000) states that there is no such thing as "the meaning of a word" in isolation from particular contexts: decontextualization of meaning is variable, and in principle, always incomplete.

3. Fellbaum (1987)

This model discusses autotroponymy: the semantic drift, conceptual shift and cognitive flexibility at the time of semantic perception of a lexical item. She presents some patterns for mapping distinct senses onto one word proposed by different scholars. She also observes polysemy in verb lexicon and proposes that the majority of verbs refer to specific manners of performing actions denoted by other verbs. This provides some general principles under the head of 'polysemy promotion' and 'polysemy blocking', for showing contrast between the causative-inchoative and transitive-middle pairs on the one hand and the verbs related to troponymy (manner relation) on the other. Moreover, Fellbaum distinguishes different types of autotroponymy on the basis of syntactic criteria. She shows that conflation is a common phenomenon that yields new words and word meanings. With reference to conflation she shows the derivation of denominal verbs, conflation of superordinate noun conflation.

4. Pustejovsky (1988)

Pustejovsky addresses the general nature of argumenthood and what logical distinction is possible between argument types while examining the syntactic and semantic behavior of some English verbs. He introduces the concept of lexical shadowing which can be defined as the relation between an argument and the underlying semantic expression, which blocks its syntactic projection in the syntax.

He identifies three types of shadowing: 1) arguing shadowing, 2) complementary shadowing and 3)co-copositional shadowing. He gives an outline how shadowing is performed by the grammar where he recasts the framework of a generative lexicon (GL) and reviews some of the basic assumptions of the theory to estimate how they bear on the problems at hand. His proposed (GL) framework is characterized by 1) argument structure, 2) event structure 3) qualia atructure and, 4) lexical structure, four basic levels of linguistic representation.

5. Fillmore (1987)

Fillmore describes polysemy with an example of a lexical item obtained from different dictionaries either compiled manually or developed compiling data from corpora. He shows how dictionaries can recognize multiple senses of a single word. Different figures and tables are furnished to support the argument that the number of sense distinctions that show up in the corpus far exceeds the number of distinctions that are provided in the dictionaries. Moreover the dictionaries fail to capture many varied metaphorical uses of the words to be found in corpora. Fillmore argues that lexical semantics is in a poor position to solve the problem of polysemy because polysemy is a prototypical concept having a few marked features which probably can be accessed if an investigation on polysemy includes; 1)corpus – based lexicography, 2) combinational properties of lexical items, 3) the design of inference systems built on natural language texts. He further considers if the translation-equivalents in bilingual crpora have same kind matching of senses.

6) Goddard (1976)

Goddard provides outlines of natural semantic metalanguage, (NSM) a method of semantic analysis that enables the traditional definitional concept of polysemy to be applied both to individual lexical items and to lexico-grammatical constructions. This approach aims to avoid the obscurity, circularity and indeterminacy which are more lexicographic work, and to maximize the explicitness, clarity and translatability of its explications. He argues that multiple meanings of a lexical item is statable by reductive periphrases terms, and their validity is testable by substitution. In addition, he notifies some general problems of polysemy and the advantages of the NSM approach that can efficiently deal with lexical polysemy manifested in certain grammatical constructions.

7) Stevenson and Wilks (1999)

This model deals with large vocabulary word sense disambiguation (WSD). It sums up three aspects of (WSD) and report how different NLP modules are employed for the problem at hand. It uses the machine readable version of the Longman dictionary of Contemporary English (1978) to understand homographs and senses and to obtain syntactic, semantic and pragmatic information

8) Dolan, Vanderwende, and Richardson (1985)

Dolan, Vanderwende, and Richardson (1985) deal with polysemy in a broad coverage natural language processing system. Their system combines in a natural way paradigmatic, syntagmatic and statistical information, encoding a sophisticated analysis of the linguistic concept in which each corpus token appears. They show how their system can efficiently work for WSD. They argue that their system provide the representational capabilities needed to capture sense modulation to allow the free acquisition of new words, new meanings, and information about how words are actually used by speakers.

III. Data and methodology

The lexical **"fitnah"** is traced throughout the verses of Quran. The meaning is picked up from the interpretations of Tafsir books (Al-qurtibi and Ibn-kathir). The direct senses and the transferred senses will be marked. The semantic components of the chosen lexical is decided in each Quranic verse. The collocates and the collogates are decided in the noble Quran to seek their relation to the chosen lexical **"fitnah"**. The two translated versions chosen are Pickthall and Irving (Europren Moslim native speakers). Thomas Ballantine Irving is Dean of arts and sciences at the American Islamic college, Chicago, and professor Emeritus of the University of Tennessee, Knoxville. He holds his PH. D. from Princeton University, and is dedicated American Muslim, Islamic scholar, and linguist.
Muhammad Marmaduke Pickthall was an English traveler, novelist, polemicist and educationalist who embraced Islam in (1917). His travels throughout the Muslim

world formed the basis of several novels set in the Middle East and allowed him to become fluent in Arabic. Turkish and Urdu. After his conversion, he served as the acting imam of London Mosque (Notting Hill), worked for 15 years with Muslims in the Indian Subcontinent as the editor of Islamic Culture (Hyderabad, Deccan), and served as the Nizam's advisor and publisher. The Meaning of the Glorious Qur'an an Explanatory Translation is his best-known work. While familiar with European Qur'anic criticism, he also spent time in Egypt with various traditional scholars to acquaint himself their views. In later years, his work served as the basis for the Portuguese and Tagalog Language editions.
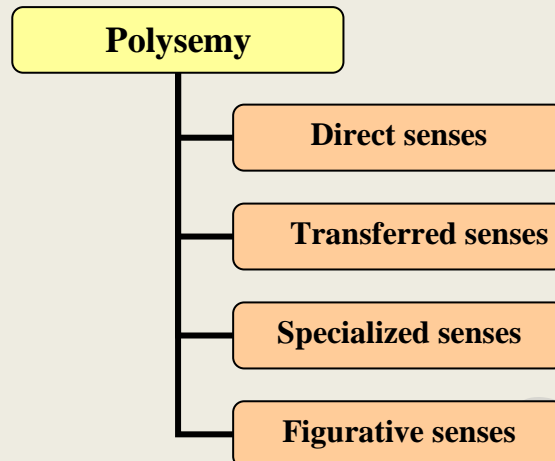
The lexical is translated, the collocate and colligates are altered due to the alternation of the lexical itself. This is done to see if the translator has paid attention to the factors on to which polysemy is related; ambiguity, vagueness, and context dependence.

IV. Analysis

A sentence in any language is a string of elements arranged in a linear order. Any one element in this sentential structure is chosen from a group of possibilities offered by the language. The group of possibilities from which the choice is made is not entirely free, but is controlled by the other elements in the sentence so that a choice from outside a certain semantic range will lead to semantic incoherence. This means that an interaction does exist between syntagmatic and paradigmatic relations. Syntagmatic sense relations are in control of coherence constraints. Paradigmatic sense relations, on the other hand, function within the groups of choices. Each group of choices indicates the way the language expresses or divides a certain conceptual area. The more precise terms stand in a particular semantic relation with the umbrella term or the general term and in a different relation with each other.

Transferred senses can be conceived as being grouped around the direct sense. The meaning of many polysemous words can be looked at as consisting of 1)direct senses, 2)transferred senses, 3)specialized senses, 4)figurative senses and 5)occasional significations and all this in any combinations and any quantities. Some of the non direct senses can be grouped with the direct ones but this is not always the case. In the case of some highly polysemous words, one of the senses, usually one of the direct ones, can be called dominant. The dominant sense is the one which is the first to be thought of by the majority of the speakers of a language if presented with the word in isolation without any context.

Figure (1)

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┌─────────────────┐
│    Polysemy     │
└────────┬────────┘
         │   ┌──────────────────────┐
         ├───┤    Direct senses     │
         │   └──────────────────────┘
         │   ┌──────────────────────┐
         ├───┤  Transferred senses  │
         │   └──────────────────────┘
         │   ┌──────────────────────┐
         ├───┤  Specialized senses  │
         │   └──────────────────────┘
         │   ┌──────────────────────┐
         └───┤   Figurative senses  │
             └──────────────────────┘
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Filipee (1957) states that meanings of words grammatically combined interact and there are different degrees of interaction. Also, the context determines the sense of a word which applies and eliminates those which do not. Moreover, the context gives the word a meaning or renders its meaning more concrete. Over and above, sometimes contexts add to the meaning of a word which is not semantically depleted.
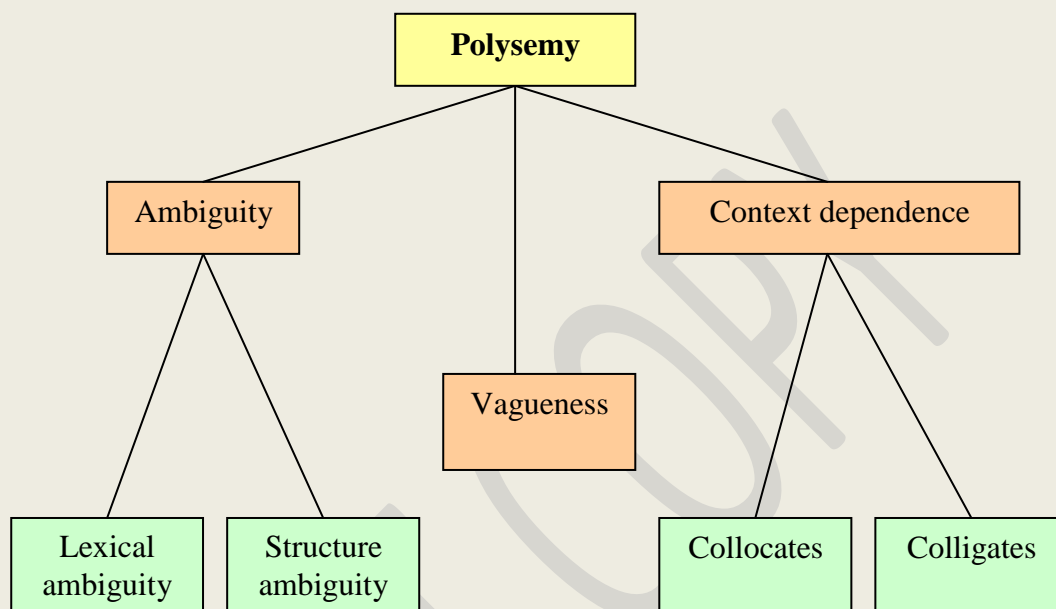
A notion closely connected with polysemy is homonymy. The category of homonymy is founded on the way the speakers interpret the meaning or the senses of identical forms and cannot conceive different senses as connected. The opposite can said about synonyms that are words which have different forms but identical; meaning. Lyons (1963) states that the general word can be called the hyperonym and the more specific words its hyponyms.

A polysemous word can have different synonyms according to its different senses. If there is a difference in one of the three basic components of meaning (designation, connotation and range of application) the respective words are near-synonyms. When comparing near-synonyms the important thing is to analyze their lexical meanings into the single senses to find the criterial semantic features to establish the connotation and ranges of application and to know which elements of their lexical meaning coincide and which differ. There is an overlapping between near-synonyms and semantically related words. The difference between the two is in many degree, whereas a context is required in which either of the near-synonyms can be used, there is no need in the case of semantically related words. Semantically related words refer to words that designate relationship and family connections. It is necessary to study whole groups of semantically related words to discover the broad semantic dimensions on which the lexical meanings seem to vary, just as it is necessary to study the closest near-synonyms in order to discover the semantic features which make the single lexical meanings different.

Polysemy is analyzed with the help of semantic features by Fodor and Katz (1963) who distinguished two different categories of what could be called semantic features. Markers belong to these semantic features which are present in lexical meanings of other words which are called distinguishers that do not occur in other

words. Generally, one can say that the more clearly related are the words in a group the greater number of semantic features they have in common. The more coherent a lexical subsystem is, the greater is the necessity to study the pertinent lexical units not in isolation, but in their relations within the group.

Figure (2)

The most important thing is to analyze the lexical meaning of the single lexical unit in the respective languages and then compare each sense, each connotation and each semantic feature in both languages in order to find out partial coincidence, differences and overlapping.

This study is in the field of lexical semantics which has two general goals: one is to represent the meaning of each word in the language; the second is to show how the meanings of words in a language are interrelated. The subject is also within the field of lexicography which is concerned mostly with words and their meanings. Therefore, the results of this work will be of relevance to both semantics and lexicography. In fact, they will have direct application in lexicography in as much as how to decide on their nature as synonyms or near-synonyms and how list them in a dictionary. The study can also be considered a contrastive analysis since it touches upon the question of how these words are translated into English and how far the translations are close to the original text.

The present study seeks to investigate some of the lexical relations as manifested in the Holy Quran as the essence of the Arabic language and the main reference for its grammar and semantics. The Holy Quran is the most outstanding and admirably unique manifestation of the Arabic language in all its aspects. That is part of its extraordinary powers of linguistic expression and miraculous message to all mankind throughout ages.
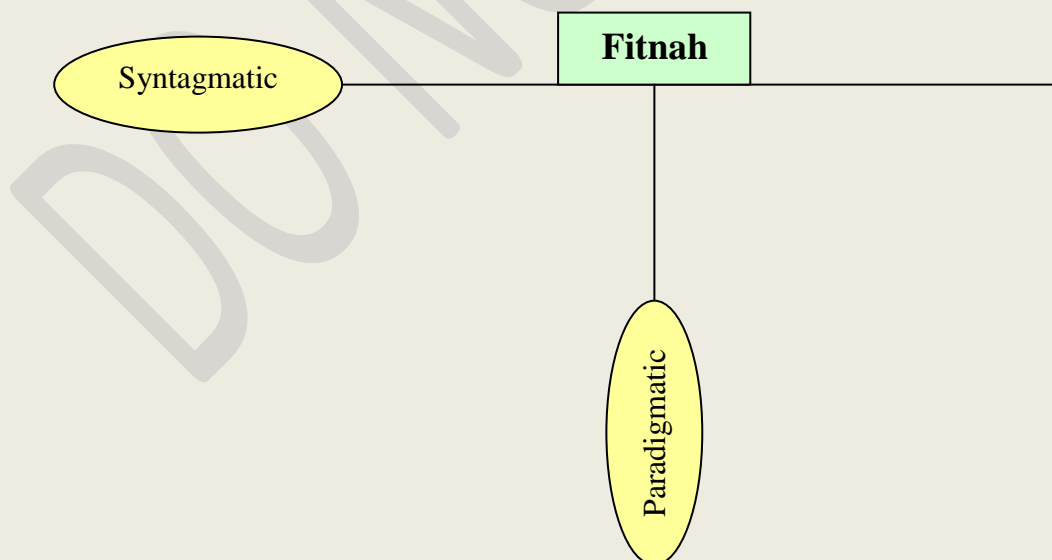
Therefore, the Holy Quran is the true record of the Arabic language. So, this study in part seeks to contribute to the demonstration of the Quran's hidden treasures

and the language's tremendous powers to convey meanings in astonishing ways. In addition, this is the observation that when translating these various meanings of the Holy Quran into other languages, many of these meanings are damaged or just overlooked by translators for the sake of 1)simplicity or 2)easiness of transfer or 3) lack of awareness, 4)or 5)inability or incompetence in imitating the style of Quran in the target language.

The word **"fitnah"** has been traced and realized in sixteen verses throughout the Holy Quran. The sense relations analysis will be applied and results will be contrasted and commented on.

First, the meanings of the word **"fitnah"** in the original text will be given using componential analyses to decide on their semantic components. Then, the same semantic features will be compared and contrasted with those of the equivalent translated ones to see how far they converge or to decide whether they are equivalents or not and the two translated texts PICKTHALL and IRVING respectively. This means that the meanings of the words in Quran and in the PICKTHALL and IRVING will be checked in dictionaries and interpretations to see the direct sense of the lexical in all three texts. This will be followed by general remarks and commentary.

Figure (3): The intermingling in relations between syntagmatic and Paradigmatic levels is noticed in the TTs

The data is given in the form of tables which also show two different translations of all the Quranic verses. In each table, the lexical item which will be examined is underlined both in the OT and in the two TTs together with the colligates

and collocates. First, to pin down the meaning of the lexical word from different sources, then we will try to find out how this meaning is conveyed in the two translation. The general meaning conveyed by the lexical word **"fitnah"** in dictionaries is that of 1)admiration, 2)deviation, 3)sin, 4)denial, 5)scandal, 6)torture, 7)madness, 8)trouble, 9)difference in views, 10)money, and 11)children. These meanings of **"fitnah"** will be marked throughout the different verses in the Holy Quran and in the two translated texts. The sense relations analysis will be applied and results will be contrasted and commented on.

Table (1): Verse (102) Albaqarah

	The Original Text	**Pickthall**	**Irving**
1.	" و اتبعوا ما تتلوا الشياطين على ملك سليمان و ما كفر سليمان و لكن الشيطين كفروا يعلمون الناس السحر و مأنزل على الملكين ببابل هاروت و ماروت و ما يعلمان من أحد حتى يقولا انما نحن **فتنة** فلا تكفر فيتعلمون منهما ما يفرقون به بين المرء و زوجه و ما هم بضارين به من أحد الا باذن الله و يتعلمون ما يضرهم و لا ينفعهم و لقد علموا لمن اشتراه ما له في الآخرة من خلاق و لبئس ما شروا به أنفسهم لو كانوا يعلمون" البقرة (١٠٢)	They followed whatever the devils recited concerning Solomon's control. Solomon did not disbelieve but the devils disbelieved, teaching people magic and what was sent down to Harut and Marut, two angels at Babylon. Neither of these would teach anyone unless they [first] said: "We are only **a temptation,** so do not disbelieve!" They learned from them both what will separate a man from his wife. Yet they learn what will harm them and does not benefit them. They know that anyone who deals in it will have no share in the Hereafter; how wretched is what they have sold themselves for, if they only new! If they had only believed and done their duty, a recompense from God would have been better, if they had realized it!	And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a **temptation,** therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

The meaning of the lexical word can be thought of as a general whole which can be dissected into some basic meaning components through a process called **semantic decomposition**. The linguistic tool for such an analysis is **Componental Analysis**. The basic semantic components are built up into grids. These grids are of great help in recognizing the smallest shades of meaning and thus assist us to understand the difference between this word and other related words in the other groups. Moreover, they are particularly indispensable to show how much of the meaning of the lexical has been transferred to the translated text. Within this framework each lexical item is going to be handled. We will start first by considering the semantic components of the lexical word (**fitnah** فتنة) in the above verse. The general meaning of this lexical is "to mislead someone". It was mentioned in Al-jalalayn interpretation that in that verse

(fitnahَ) means "to cheat or deceive". These different definitions show that the verb comprises some semantic features:

Table (2)

The lexical		the	semantic	component	
فتنة	misleading	cheating	deceiving	misguide	harm
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The table above shows that the lexical **"fitnahَ"** comprises all of these minute details of meaning or in other words it evolves within the semantic range of meanings given under semantic components in the table.

Examining the Pickthall's, we notice that all of the semantic components of the word **"fitnahَ"** are missing. In Pickthall's and Irving's," fitnahَ" suggests temptation. This shows how both translations are still not able to cover all the senses of meaning associated with word "fitnah".

Table (3): Verse (191-193) Albaqarah

	The Original Text	Pickthall	Irving
1.	و اقتلوهم حيث ثقفتموهم و أخرجوهم من حيث أخرجوكم و الفتنة أشد من القتل و لا تقاتلوهم عن المسجد الحرام حتى يقاتلوكم فيه فان قاتلوكم فاقتلوهم كذلك جزاء الكافرين* فان انتهوا فان الله غفور رحيم* و قاتلوهم حتى لا تكون **فتنة** و يكون الدين لله فان انتهوا فلا عدوان الا على الظالمين" البقرة (١٩١-١٩٢-١٩٣)	And slay them wherever ye find them, and drive them out of the places whence they drove you out, for **persecution** is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.	First those who fight against you along God's way, yet do not initiate hostilities; God does not love aggressors. Kill them wherever you may catch them, and expel them from anywhere they may have expelled you. **Sedition** is more serious than killing! Yet do not fight them at the Hallowed Mosque unless the fight you there. If they should fight you, then fight them back; such is the reward for disbelievers. However if they stop, God will be forgiving, Merciful. Fight them until there is no more **subversion** and [all] religion belongs to God. If they stop, let there be no [more] hostility except toward wrongdoers.

The previous table demonstrates the lexical word **"fitnah"** in three verses. The verb **"fitnah"** in OT means "evil, blight, corruption, bane, badness. On the other

hand, it is interpreted in Irving as "sedition and subversion". In Pickthall it is interpreted as persecution only. The coming semantic components are understandable from these definitions:

Table (4):

The verb	the	semantic	component		
fitnah	evil	blight	corruption	bane	badness
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The verb **"fitnah"** consists of five distinct features. Examining Pickthall's and Irving's, we notice that all of the semantic components of the word "fitnah٥ "are missing. This shows how both translations are still not able to cover all the senses of meaning associated with word "fitnah".

Table (5): Verse (217) Albaqarah

	The Original Text	**Pickthall**	**Irving**
1.	"يسألونك عن الشهر الحرام قتال فيه قل قتال فيه كبير و صد عن سبيل الله و كفر و المسجد الحرام و اخراج أهله منه أكبر عند الله **و الفتنة** أكبر من القتل و لا يزالون يقاتلونكم حتى يردوكم عن دينكم ان استطاعوا و من يرتدد منكم عن دينه فيمت و هو كافر فأولئك حبطت أعمالهم في الدنيا و الآخرة و أولئك أصحاب النار هم فيها خالدون" البقرة (٢١٧)	They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for **persecution** is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso become the renegade and death in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.	They will ask you about fighting during the hallowed month. SAY: "Fighting in it is serious, while obstructing God's way, disbelief in Him and the Hallowed Mosque, and turning His people out of it are even more serious with God. Even **dissension** is more serious than killing."

The previous lexical word **"fitnah"** in table (5) OT means "evil, blight, corruption, bane, badness. On the other hand, it is interpreted in Pickthall as "persecution". In Irving it is interpreted as dissension. The coming semantic components are understandable from these definitions:

Table (6):

The verb	the	semantic	component		
fitnah	evil	blight	corruption	bane	badness
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

Table (7): Verse (7) Aal Umraan

	The Original Text	Pickthall	Irving
1.	"هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب و أخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء **الفتنة** و ابتغاء تأويله و ما يعلم تأويله الا الله و الراسخون في العلم يقولون ءامنا به كل من عند ربنا و ما يكر الا اولوا الألباب" آلا عمران (٧)	He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) **dissension** by seeking to explain it. None knowth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.	Those whose hearts are prone to falter follow whatever is allegorical in it, seeking to create **dissension** by giving [their own] interpretation of it. Yet only God knows its interpretation; those who are versed in knowledge say: "We believe in it; it all comes from our Lord!" However only prudent persons bear it in mind.

Table (8):

The verb	the	semantic	component		
fitnah	misleading	cheating	deceiving	fooling	deluding
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "to mislead, to deceive, to cheat, to fool, to delude". On the other hand, it is interpreted in Pickthall and Irving as "dissension". This indicates how both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (9): Verse (91) Alnisaa

	The Original Text	**Pickthall**	**Irving**
1.	"ستجدون آخرين يريدون أن يأمنوكم و يأمنوا قومهم كل ما ردوا الى **الفتنة** أركسوا فيها فان لم يعتزلوكم و يلقوا اليكم السلم و يكفوا أيديهم فخذوهم و اقتلوهم حيث ثقفتموهم و أولئكم جعلنا لكم عليهم سلطانا مبينا" النساء (٩١)	Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to **hostility** they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.	You will find others who want to feel safe from you as well as safe from their own people, yet every time they come upon another chance for **dissension**, they plunge into it. If they neither keep aloof from you nor yet propose peace to you and hold back their hands, then take them and sly them wherever you may run across them. Over such persons We have given you clear authority.

Table (10):

The verb	the	semantic	component		
fitnah	disbelief	hypocrisy	infidelity	irreligion	ingratitude
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

If we relate the different senses of **(fitnah)** with the different translations, it will soon come clear that the various words in Pickthall's and Irving's are meant to stand for the different meanings. The lexical word (fitnah) in the OT means, "to mislead, to disbelieve, hypocrisy, infidelity, irreligion, ingratitude". On the other hand, it is interpreted in Pickthall as "hostility" and in Irving as "dissension". This indicates how both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (11): Verse (25) Alanfaal

	The Original Text	Pickthall	Irving
1.	" واتقوا **فتنة** لا تصيبن الذين ظلموا منكم خاصة و اعلموا أن الله شديد العقاب" الأنفال (٢٥)	And guard yourselves against **a chastisement** which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.	Do your duty lest **dissension** strike those of you especially who do wrong. Know that God is Severe in punishment. Remember when you were so few, disdained as helpless souls on earth on earth, feraing last men would kidnap you, and how He sheltered you and aided you with His support, and provided you with Wholesome things so that you might act grateful.

Table (12):

The verb	the	semantic	component		
fitnah	corruption	deception	delusion	depravity	immorality
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word in table (12), **"fitnah"** in the OT means, "Corruption, deception, delusion, depravity, immorality". On the other hand, it is interpreted in Irving as "dissension" and in Pickthall as "a chastisement ". These different meanings are imparted in the Pickthall and the Irving, a thing that indicates how both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (13): Verse (28) Alanfaal

	The Original Text	Pickthall	Irving
1.	"و اعلموا أنما أموالكم و أولادكم **فتنة** و أن الله عنده أجر عظيم" الأنفال (٢٨)	And know that your possessions and your children are **a test**, and that with Allah is immense reward.	You who believe, do not betray God and the Messenger, nor knowingly betray your own trusts. Know that your possessions and children are merely **a trial**,

| | | | | while God holds a splendid wage. |

Table (14):

The verb	the	semantic	component		
fitnah	trial	tribulation	affliction	test	ordeal
OT	+	+	+	+	+
IRVING	+	-	-	-	-
PICKTHALL	-	-	-	+	-

The lexical word **"fitnah"** in the OT means, "trial, affliction, test, tribulation, ordeal". On the other hand, it is interpreted in Irving's as "trial" and in Pickthall's as " test ". Both TTs have succeeded to get closer to the meaning of "fitna" but only partially as they match one of the interpretations found of Quran.

Table (15): (73) Alanfaal

	The Original Text	Pickthall	Irving
1.	" و الذين كفروا بعضهم أولياء بعض الا تفعلوه تكن **فتنة** في الأرض و فساد كبير" الأنفال (٧٣)	And those who disbelieve are protectors one of another - If ye do not so, there will be **confusion** in the land, and great corruption.	Some of those who disbelieve are allies of one another. Unless you [Muslims] do not do likewise, **dissension** will exist on earth, and [cause] great havoc, Those who believe and become refugees, and struggle for God's sake, as well as those who grant them asylum and support, are truly believers; they will have forgiveness and generous provision. Those who believe later on, and migrate and struggle alongside you are (also) part of you. [Nevertheless] some blood relationship are closer to others according to God's writ. God is Aware of everything!

Table (16):

The verb	the	semantic	component		
fitnah	harm	damage	evil	badness	wickedness
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "harm, damage, evil, badness, wickedness ". On the other hand, it is interpreted in Irving as "dissension" and in Pickthall as " confusion". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (17): Verse (47-48) Altawbah

	The Original Text	Pickthall	Irving
1.	"لو خرجوا فيكم ما زادوكم الا خبالا ولأوضعوا خلالكم يبغونكم **الفتنة** و فيكم سماعون لهم و الله عليم بالظالمين* لقد ابتغوا **الفتنة** من قبل و قلبوا لك الأمور حتى جاء الحق و ظهر أمر الله و هم كارهون" التوبة (٤٧-٤٨)	Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause **sedition** among you; and among you there are some who would have listened to them. Allah is Aware of evil- doers. 48. A foretime they sought to cause **sedition** and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.	Even if they had left with you, they would only have meant more **turmoil** for you; they would have galloped in among you and stirred up dissension fro you. Among you there were some who would listen them . God is Aware of those who do wrong. They have already sown such **dissension** previously and upset matters for you until Truth came along and God's command prevailed no matter how they hated it.

Table (18):

The verb	the	semantic	component		
fitnah	evil	hostility	antagonism	enmity	badness
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (fitnah) is composed of a mixture of semantic aspects. in the OT means, "evil, hostility, antagonism, enmity, badness". On the other hand, it is interpreted in Irving as "turmoil and dissension" and in Pickthall as " sedition". This indicates how both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (19): Verse (49) Altawbah

	The Original Text	Pickthall	Irving
1.	" ومنهم من يقول ائذن لي و لا تفتني الا في **الفتنة** سقطوا و ان جهنم لمحيطة بالكافرين" التوبة (٤٩)	Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into **temptation** that they (thus) have fallen. Lo! hell verily is all around the disbelievers.	Among them someone may say: "Leave me alone and do not stir me up." Have they not already fallen into **dissension**? Hell will engulf dis-believers! If some fine thing happens to you, it bothers them, while misfortune happens to you, they say: "We already took our matter in had previously." They stalk away rejoicing. Say: "Nothing will ever happen to us unless God has prescribed it." He is our protector, and on God [Alone] should believers rely." Say:

			"Are you expecting only one of out two fine things for us, while we are expecting you to have God afflict you with torment from His very presence or at our hands? So wait around we are waiting along with you."

Table (20):

The verb	the	semantic	component		
fitnah	harm	damage	evil	badness	wickedness
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "harm, damage, evil, badness, wickedness ". On the other hand, it is interpreted in irving as "dissension" and in Pickthall as " temptation". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (21): Verse (85) Yunus

	The Original Text	Pickthall	Irving
1.	"فقالوا على الله توكلنا ربنا لا تجعلنا **فتنة** للقوم الظالمين" يونس(٨٥)	They said: In Allah we put trust. Our Lord! Oh, make us not **a lure** for the wrongdoing folk;	"They said: "On God do we rely. Our Lord, do not turn us into **a trial** for wrongdoing folk! Save us through Your mercy from such disbelieving folk!"

Table (22):

The verb	the	semantic	component		
fitnah	dominance	superiority	defeat	prevail	mastery
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "dominance, superiority, defeat, prevail, mastery". On the other hand, it is interpreted in Irving as "trial and in Pickthall as " lure". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (23): Verse (60) Alisraa

	The Original Text	Pickthall	Irving
1.	"و اذ قلنا لك ان ربك أحاط بالناس و ما جعلنا الرؤيا التي أريناك الا **فتنة** للناس و الشجرة الملعونة في القرآن و نخوفهم فما يزيدهم الا طغيانا كبيرا" الاسراء (٦٠)	And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as <u>an **ordeal**</u> for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety	Thus we told you: " Your Lord embraces [all] kind. " We granted the vision which We showed you only as **a test** fro mankind, as well as the Tree that is cursed in the Quran. We let them fell afraid; yet it only increases great arrogance in them.

Table (24):

The verb	the	semantic	component		
fitnah	doubt	suspicion	distrust	uncertainty	mistrust
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "doubt, suspicion, distrust, uncertainty, mistrust ". On the other hand, it is interpreted in Irving as "test" and in Pickthall as " ordeal". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (25): Verse (35) Alanbiyaa

	The Original Text	Pickthall	Irving
1.	"كل نفس ذائقة الموت و نبلوكم بالشر و الخير **فتنة** و الينا ترجعون" الأنبياء (٣٥)	Every soul must taste of death, and We try you with evil and with good, for **ordeal.** And unto Us ye will be returned**.**	Every soul shall taste death. We will test you (all) with something bad and something good as **a trial;** then to Us will you be returned!

Table (26):

The verb	the	semantic	component		
fitnah	trial	tribulation	affliction	test	ordeal
OT	+	+	+	+	+
IRVING	+	-	-	-	-
PICKTHALL	-	-	-	+	-

The lexical word **"fitnah"** in table (26) in the OT means, "trial, affliction, test, tribulation, ordeal". On the other hand, it is interpreted in Irving as "trial" and in Pickthall as "ordeal ". Both TTs have succeeded to get closer to the meaning of "fitna" but only partially as they match one of the interpretations found of Quran.

Table (27): Verse (111) Alanbiyaa

	The Original Text	Pickthall	Irving
1.	"و ان أدري لعله **فتنة** لكم و متع الى حين" الأنبياء (١١١)	And I know not but that this may be **a trial** for you, and enjoyment for a while.	If I only knew whether what you are promised is near or far away!" He knows anything one says out loud and He (also) knows whatever you conceal. If I only knew whether it may mean **a trial** for you as well as enjoyment for a while.

Table (28):

The verb	the	semantic	component		
fitnah	harm	damage	evil	badness	wickedness
OT	+	+	+	+	+
Pickthall	-	-	-	-	-
Irving	-	-	-	-	-

The lexical word **"fitnah"** in table (27) is made of numerous characteristic features which are identified in the above subsequent table. It means, "harm, damage, evil, badness, wickedness ". On the other hand, it is interpreted in both TTs as "trial" In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (29): Verse (11) Alhaj

	The Original Text	Pickthall	Irving
1.	" ومن الناس من يعبد الله على حرف فان أصابه خير اطمأن به و ان أصابته **فتنة** انقلب على وجهه خسر الدنيا و الآخرة ذلك هو الخسران المبين" الحج (١١)	And among mankind is he who worshippeth Allah upon a narrow marge so that if good befall him he is content therewith, but if **a trial** befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.	Some men serve God along the fringes: if some good should happen to him, he accepts is calmly, while if some **trial** should strike him, he turns ocer on his face [in despair]. He loses both this world and the Hereafter. That is such an obvious loss! He appeals to something that neither harms him nor yet benefits him, instead of to God. That is extreme error; he appeals to someone whose harm is closer than his benefit. How wretched is such a patron; how wrethched is such a colleague!

Table (30):

The verb	the	semantic	component

fitnah	problem	misfortune	adversity	discomfort	trouble
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in the OT means, "problem, misfortune, adversity, discomfort, trouble ". On the other hand, it is interpreted in TTs "trial". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (31): Verse (53) Alhaj

	The Original Text	Pickthall	Irving
1.	"ليجعل ما يلقى الشيطان **فتنة** للذين في قلوبهم مرض و القاسية قلوبهم و ان الظالمين لفي شقاق بعيد" الحج(٥٣)	That He may make that which the devil proposeth **a temptation** for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -	God is Aware, Wise, so He may set up anything Satan has proposed as **a trial** for those whose hearts contain malice and whose hearts are hardened-wrondoers are in such extreme dissension-and so those who have been given knowledge should know that it menas Truth from your Lord and they may believe in it, and their hearts yield to it. God acts as a Guide towards a Straight fro those who believe.

Table (32)

The verb	the	semantic	component		
fitnah	doubt	suspicion	distrust	uncertainty	mistrust
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **"fitnah"** in table (32) includes the following meanings within its semantic scope: in the OT, "doubt, suspicion, distrust, uncertainty, mistrust ". The translations must transmit these meaning to be successful. Otherwise, it will be unsuitable. However, **"fitnah"**is interpreted in Irving as "trial" and in Pickthall as " temptation". In this way, both TTs fail to interpret the right meaning of "fitnah" in this particular verse.

Table (31): Verse (53) AlHajj

	The Original Text	Pickthall	Irving
1.	"ليجعل ما يلقى الشيطان **فتنة** للذين في قلوبهم مرض و القاسية قلوبهم و ان الظالمين لفي شقاق بعيد" الحج(٥٣)	That He may make that which the devil proposeth **a temptation** for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open	God is Aware, Wise, so He may set up anything Satan has proposed as **a trial** for those whose hearts contain malice and whose hearts are hardened-wrondoers are in

		schism -	such extreme dissension-and so those who have been given knowledge should know that it menas Truth from your Lord and they may believe in it, and their hearts yield to it. God acts as a Guide towards a Straight fro those who believe.

Table (32)

The verb	the	semantic	component		
fitnah	doubt	suspicion	distrust	uncertainty	mistrust
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, "doubt, suspicion, distrust, uncertainty, mistrust ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, **"fitnah"** is interpreted in Pickthall as "trial" and in Irving as " temptation". In this way, both TTs fail to interpret the right meaning of **"fitnah"** in this particular verse.

Table (33): Verse: (5) Almumtahana

	The Original Text	Pickthall	Irving
1.	"ربنا لا تجعلنا **فتنة** للذين كفروا و اغفر لنا لربنا انك أنت العزيز الحكيم" الممتحنة (٥)	"Our Lord! Make us not a **prey** for thoses who disbelieve, and forgive us, our Lord! Lo! You only you, are the Mighty, the wise."	"Our Lord, do not make us a **trial** for those who disbelieve, and forgive us! Our Lord, you are the powerful, the wise."

Table (34)

The verb	the	semantic	component		
fitnah	obstacle	hindrance	obstruction	block	barriar
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " obstacle- Hindrance- obstruction- block- barrier". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, "**fitnah"** is interpreted in Pickthall as "prey" and in Irving as " trial". In this way, both TTs fail to interpret the right meaning of "**fitnah**" in this particular verse.

Table (35): Verse: (15) Al-Tagabun

	The Original Text	Pickthall	Irving

1.	"إنما أموالكم و أولادكم **فتنة** و الله عنده أجر عظيم" التغابن (١٥)	"Your wealth and your children are only a **temptation**, whereas Allah! With Him is an immense reward."	"Your wealth and your children are simply a [means of] **testing** [you]."

Table (36)

The verb	the	semantic	component		
fitnah	ordeal	tribulation	affliction	trouble	torture
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " Ordeal- tribulation- affliction- trouble-torture ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, **"fitnah"** is interpreted in Pickthall as "temptation" and in Irving as " testing". In this way, both TTs fail to interpret the right meaning of **"fitnah"** in this particular verse.

Table (37): Verse: (49) Al-Zumar

	The Original Text	Pickthall	Irving
1.	فإذا مس الإنسان ضر دعانا ثم إذا خولناه نعمة منا قال إنما أوتيته على علم بل هي **فتنة** و لكن أكثرهم لا يعلمون" الزمر (٤٩)	"Now when hurt touches a man he cries unto Us, and afterwards when We have granted him a boon from Us, he said: only by force of knowledge I obtained it. Nay, but it is a **test**. But most of them know not."	"Whenever any trouble afflicts man he appeals to Us; then when We confer some favor from ourself on him, he says: "I was given it only because I knew [enough] Rather it is a **test**, even though most of them do not realize it."

Table (38)

The verb	the	semantic	component		
fitnah	ordeal	tribulation	affliction	trouble	torture
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " Ordeal- tribulation- affliction- trouble ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, "**fitnah**" is interpreted in both Pickthall and Irving as "test". In this way, both TTs fail to interpret the right meaning of "**fitnah**" in this particular verse.

Table (39) : Verse : (63) Al-Nur

	The Original Text	Pickthall	Irving
1.	لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا قد يعلم الله الذين يتسللون منكم لواذا فليحذر الذين يخالفون عن أمره أن تصيبهم **فتنة** أو يصيبهم عذاب أليم" النور (٦٣)	" Make not the calling of the messenger among you as your calling one of another Allah knows those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest **trial** or painful punishment befall them"	"Do not treat the messenger's bidding you [to do something] just as if one of you were calling out to someone else. God knows which of you try to slip away, aiming to get out of something. Let anyone who opposes his order beware lest some **trial** afflict them or some painful torment should befall them"

Table (40)

The verb	the	semantic	component		
fitnah	polytheism	evil	bad	wickedness	harm
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, "polytheism, evil, bad, wickedness, harm". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, "**fitnah**" is interpreted in both Pickthall and Irving as "trial". In this way, both TTs fail to interpret the right meaning of "**fitnah**" in this particular verse.

Table (41) : Verse: (20) Al-Furkan

	The Original Text	Pickthall	Irving
1.	" و ما أرسلنا قبلك من المرسلين الا أنهم ليأكلون الطعام و يمشون في الأسواق و جعلنا بعضكم لبعض **فتنة** أتصبرون و كان ربك بصيرا" الفرقان (٢٠)	" We never sent before you any messengers but lo!They ate food and walked in the markets and we have appointed some of you a **test** for others: will you be steadfast? And your Lord is ever seen"	"We have never sent any emissaries before you unless they are food and walked around the markets. We have place some of them as a **trial** for others. Will you be patient while your Lord is observant"

Table (42)

The verb	the	semantic	component		
fitnah	test	trial	examination	check	experiment
OT	+	+	+	+	+
PICKTHALL	+	-	-	-	-

IRVING	+	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, ", test, trial, examination, check, experiment ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, "**fitnah**" is interpreted in Pickthall test asand in Irving as "trial". In this way, both TTs succeeded to interpret the right meaning of **"fitnah"** in this particular verse.

Table (43): Verse: (63) Al-Safat

	The Original Text	Pickthall	Irving
1.	" انا جعلناها **فتنة** للظالمين" الصافات (٦٣)	"Lo! We have appointed it a **torment** for wrongdoers"	" We have placed it as a **trial** for wrong doers"

Table (44)

The verb	the	semantic	component		
fitnah	torture	torment	agony	pain	punishment
OT	+	+	+	+	+
PICKTHALL	-	+	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " torment, torture,agony, pain, affliction, punishment". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, "**fitnah**" is interpreted in Pickthall as torment but in Irving as "test". In this way, only Pickthall succeeded to interpret the right meaning of **"fitnah"** in this particular verse.

Table (45) : vErse: (14) Al-Ahzab

	The Original Text	Pickthall	Irving
1.	" و لو دخلت عليهم من أقطارها ثم سئلوا **الفتنة** لأتوها و ما تابثوا بها الا يسيرا" الأحزاب (١٤)	" If (the enemy) had entered upon them from all sides and they had been exhorted to	" If a raid had been made on them from [all] its quarters, then they had been asked to

		treachery; they would have committed it, and would have hesitated thereon but little"	rise up in **dissension**, they would have done so and yet not lasted very long"

Table (46)

The verb	the	semantic	component		
fitnah	Carry revolution	Turn against	Revolt against	Rise against	Stage a coup
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word **(fitnah)** includes the following meanings within its semantic scope: in the OT, " carry revolution against religion, turn against, revolt against, rise aginst, stage a coup ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, **"fitnah"** is interpreted in Pickthall as treachery and in Irving as dissension. In this way, both TTs failed to interpret the right meaning of **"fitnah"** in this particular verse.

Table (47) : Verse: (27) Al-Qamar

	The Original Text	**Pickthall**	**Irving**
1.	" انا مرسلوا الناقة **فتنة** لهم فارتقبهم و اصطبر" القمر (٢٧)	" Lo! We are sending the she – camel as a **test** for them; so watch them and have patience"	" We are sending them a she – camel as a **test**, so watch them and act patient"

Table (48)

The verb	the	semantic	component		
fitnah	experiment	trial	examination	check	test
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " experiment, test, trial, examination, check ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, **"fitnah"** is interpreted in both Pickthall and Irving as "testl". In this way, both TTs succeeded to interpret the right meaning of "**fitnah**" in this particular verse.

Table (49) : Verse: (31) Al-Muddather

	The Original Text	Pickthall	Irving
1.	" و ما جعلنا أصحاب النار الا ملائكة و ما جعلنا عدتهم الا **فتنة** للذين كفروا" المدثر (٣١)	" We have appointed only angels to be wardens of the block for those who disbelieve; that those to whom the **scripture** has been give may have certainty"	" We have placed none but angels as guardians of the fire, We have placed such a number merely as a **test** for those who disbelieve"

Table (50)

The verb	the	semantic	component		
fitnah	torture	torment	agony	pain	punishment
OT	+	+	+	+	+
PICKTHALL	-	-	-	-	-
IRVING	-	-	-	-	-

The lexical word (**fitnah**) includes the following meanings within its semantic scope: in the OT, " torture, , torment, agony, pain, affliction ". The translations must transmit these meaning to be successful. Otherwise, it will not be suitable. However, **"fitnah"** is interpreted in Pickthall as scripture and in Irving as test. In this way, both TTs failed to interpret the right meaning of "**fitnah**" in this particular verse.

The following table gives a clear idea of the primary and secondary interpretations of the word "fitnah" in Holy Quran.
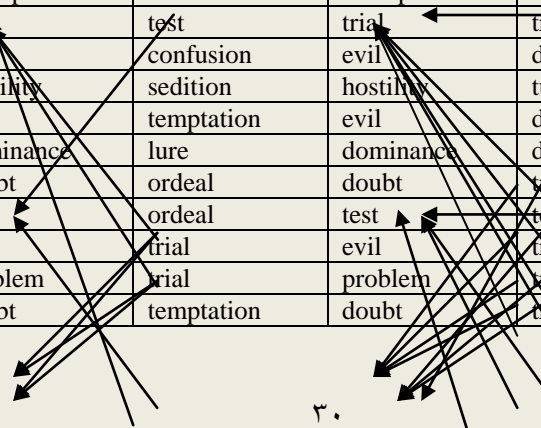
Table (51)

"Fitnah" in holy Quran	Primary meaning	Secondary meaning
Fitnah (1)	mislead	Cheat- deceive- fool- delude
Fitnah (2)	evil	blight-corruption- bane-badness
Fitnah (3)	immorality	Dissipation- dissoluteness- profligacy- lechery
Fitnah (4)	mislead	Cheat- deceive- fool- delude
Fitnah (5)	disbelief	Hypocrisy- infidelity- irreligion- ingratitude
Fitnah (6)	corruption	Deception- delusion- depravity- immorality
Fitnah (7)	trial	Tribulation- affliction- visitation- ordeal
Fitnah (8)	evil	Harm- damage- badness- wickedness
Fitnah (9)	hostility	Evil- antagonism- badness- enmity
Fitnah (10)	evil	Harm- damage- badness- wickedness
Fitnah (11)	dominance	Superiority- defeat- prevail-mastery
Fitnah (12)	doubt	Suspicion- distrust- uncertainty- mistrust
Fitnah (13)	test	Trial tribulation- affliction- visitation-
Fitnah (14)	evil	Harm- damage- badness- wickedness
Fitnah (15)	problem	Misfortune- adversity- discomfort- trouble
Fitnah (16)	doubt	Suspicion- distrust- uncertainty- mistrust
Fitnah (17)	obstacle	Hindrance- obstruction- block- barrier
Fitnah (18)	trial	Ordeal- tribulation- affliction- trouble
Fitnah (19)	trial	Ordeal- tribulation- affliction- trouble
Fitnah (20)	polytheism	evil, bad, wickedness, harm
Fitnah (21)	test	trial, examination, check, experiment
Fitnah (22)	torment	torture, agony, pain, , punishment
Fitnah (23)	revolt against	carry revolution against religion, turn against, , rise against, stage a coup
Fitnah (24)	test	trial, examination, check, experiment
Fitnah (25)	torture	torment, agony, pain, , punishment

The following table gives a clear idea of the primary and secondary interpretations of the word "fitnah" in Holy Quran.

Table (52)

	"fitnah" in OT	"fitnah" in Pickthall	"fitnah" in OT	"fitnah" in Irving
Fitnah (1)	mislead	temptation	mislead	temptation
Fitnah (2)	evil	persecution	evil	sedition-subversion
Fitnah (3)	immorality	persecution	immorality	dissension
Fitnah (4)	mislead	dissension	mislead	dissension
Fitnah (5)	disbelief	hostility	disbelief	dissension
Fitnah (6)	corruption	chastisement	corruption	dissension
Fitnah (7)	trial	test	trial	trial
Fitnah (8)	evil	confusion	evil	dissension
Fitnah (9)	hostility	sedition	hostility	turmoil
Fitnah (10)	evil	temptation	evil	dissension
Fitnah (11)	dominance	lure	dominance	dissension
Fitnah (12)	doubt	ordeal	doubt	trial
Fitnah (13)	test	ordeal	test	test
Fitnah (14)	evil	trial	evil	trial
Fitnah (15)	problem	trial	problem	trial
Fitnah (16)	doubt	temptation	doubt	trial

Fitnah (17)	obstacle	prey	obstacle	trial
Fitnah (18)	trial	temptation	trial	testing
Fitnah (19)	trial	test	trial	test
Fitnah (20)	polytheism	trial	polytheism	trial
Fitnah (21)	test	test	test	trial
Fitnah (22)	torment	torment	torture	trial
Fitnah (23)	revolt against	treachery	revolt against	dissension
Fitnah (24)	test	test	test	test
Fitnah (25)	torture	scripture	torture	test

It is apparent from the tables that there is some consistency in translating this lexical word "fitnah" in Irving's translation. The choice it seems was between "dissension" and "trial" most of the time. These two lexical words seem to be different in relation to the senses being conveyed by their use.

We can notice from the above table that none of the interpretations of the lexical "fitnah" in Pickthall's translation match the ones in OT. Nevertheless, "test" and "trial" are there in Pickthall's translation but in different context compared to OT. For example, "fitnah" means "test" where it is supposed to mean "trial", and "trial" where it is supposed to mean "evil", and "trial" where it is supposed to "problem". This may be an indication that synonymy is prevailing in Pickthall's translation

On the other hand, it is noticed that two words "test" and "trial" in Irving's translation match the meanings found in OT. However, the word "trial" matches the one in OT but in four different positions . "Fitnah" is interpreted as "trial" when it is supposed to mean doubt in (12), and "evil" in (14), and "problem" in (15) and "doubt" in (16). This shows that Polysemy is prevailing in Irving's translation.

Table (53)

Number of words used to interpret "fitnah" in Quran	Number of words used to interpret "fitnah" in Pickthall	Number of words used to interpret "fitnah" in Irving	Number of words matching the interpretation of Quran in Pickthall	Number of words matching the interpretation of Quran in Irving
18	16 88.8%	7 38.8%	3 16.6%	3 16.6%

From the above table, we can notice that Pickthall succeeds to give a closer number of words in the hope of trying to cover the meaning of "fitnah" as found in the holy Quran. On the other hand, both Pickthall and Irving give the same number of equivalents of "fitnah". However, this does not mean that they are good interpretations of Quran. In other words, both Irving's and Pickthall's translations lack many semantic senses and need to be reconsidered.

Table (54)

	Semantic componenets of (Fitnah) in OT	Semantic componenets of (Fitnah) in Pickthall	Semantic componenets of (Fitnah) in Irving
Fitnah (1)	Cheat- deceive- fool- delude	Allure- attract- beguile- seduce	Allure- attract- beguile- seduce

Fitnah (2)	blight-corruption- bane-badness	Abuse- mistreat-oppress- torment	Insurgent- mutinous-rebellious- revolutionary Destroy- overthrow-ruin- sabotage
Fitnah (3)	Dissipation-dissoluteness-profligacy- lechery	Abuse- mistreat-oppress- torment	Bicker- cavil-differ-quibble
Fitnah (4)	Cheat- deceive- fool-delude	Bicker- cavil-differ-quibble	Bicker- cavil-differ-quibble
Fitnah (5)	Hypocrisy- infidelity-irreligion- ingratitude	Antagonism- animosity-antipathy- aversion	Bicker- cavil-differ-quibble
Fitnah (6)	Deception- delusion-depravity- immorality	Rebuke- punish- berate-castigate	Bicker- cavil-differ-quibble
Fitnah (7)	Tribulation- affliction-visitation- ordeal	Appraisal- assessment-evaluation- examination	Appraisal- assessment-evaluation- examination
Fitnah (8)	Harm- damage- badness-wickedness	Confound- bewilder-dumbfound- nonplus	Bicker- cavil-differ-quibble
Fitnah (9)	Evil- antagonism-badness- enmity	Insurgent- mutinous-rebellious- revolutionary	Confusion- disorder-havoc- mayhem
Fitnah (10)	Harm- damage- badness-wickedness	Allure- attract- beguile-seduce	Bicker- cavil-differ-quibble
Fitnah (11)	Superiority- defeat-prevail-mastery	Attract- seduce- tempt-inveigle	Bicker- cavil-differ-quibble
Fitnah (12)	Suspicion- distrust-uncertainty- mistrust	Affliction- hardship-trial- tribulation	Appraisal- assessment-evaluation- examination
Fitnah (13)	Trial tribulation-affliction- visitation-	Affliction- hardship-trial- tribulation	Appraisal- assessment-evaluation- examination
Fitnah (14)	Harm- damage- badness-wickedness	Ordeal- tribulation-trouble- fliction	Appraisal- assessment-evaluation- examination
Fitnah (15)	Misfortune- adversity-discomfort- trouble	Appraisal- assessment-evaluation- examination	Appraisal- assessment-evaluation- examination
Fitnah (16)	Suspicion- distrust-uncertainty- mistrust	Allure- attract- beguile-seduce	Appraisal- assessment-evaluation- examination
Fitnah (17)	Hindrance- obstruction-block- barrier	Quarry- target- victim-burden	Barier- difficulty-hurdle-snag
Fitnah (18)	Ordeal- tribulation-affliction- trouble	Allure- attract- beguile-seduce	Appraisal- assessment-evaluation- examination
Fitnah (19)	Ordeal- tribulation-affliction- trouble	Appraisal- assessment-evaluation- examination	Appraisal- assessment-evaluation- examination
Fitnah (20)	More than one-	Sharing- treating alike	Sharing- treating alike
Fitnah (21)	Trial tribulation-	affliction- visitation-	affliction- visitation-
Fitnah (22)	torture, agony, pain, , punishment	Ache- pang- stitch-twinge	Appraisal- assessment-evaluation- examination
Fitnah (23)	carry revolution against religion, turn against, ,	rise against, stage a coup	rise against, stage a coup
Fitnah (24)	trial, examination, check, experiment	Appraisal- assessment-evaluation- examination	Appraisal- assessment-evaluation- examination
Fitnah (25)	torture, agony,	pain, , punishment	Appraisal- assessment-evaluation- examination

Table (55)

Percentage of total similar semantic components of Pickthall and Irving in relation to OT	Percentage of similar one-to-one semantic components of Pickthall and Irving in relation to OT	Percentage of total similar semantic components of Pickthall in relation to OT	Percentage of similar one-to-one semantic components of Pickthall in relation to OT	Percentage of total similar semantic components of Irving in relation to OT	Percentage of similar one-to-one semantic components of Irving in relation to OT
8 10.5 %	2 2.6 %	7 9.2 %	1 1.3 %	1 1.3 %	1 1.3 %

The above tables show how both translations (Pickthall- Irving) are related to OT as far as semantic components are concerned. Examining both translations, it is found that that only (8   10%) semantic components match the ones in OT, (7   9.2%) pain, , punishment of which are in Pickthall's. However, looking at the one-to-one matching components in both translations that match with OT, it is found that the number is only (2   2.6%) as each translation has only (1   1.3%) semantic component matching with OT. We can say that Pickthall tries more to get closer to OT as most of the total semantic components that match with OT are found in it.

The preceding discussion has been directed to examining the specifics of the lexical "fitnah" in the two TTS in comparison to OT. These correlations are the outcome of the previous tables. The lexical items discussed in this study seem to be semantically and paradigmatically related. In fact, they belong to the same semantic field as we might say. They exhibit a kind of a network of sense relations.

It is found that there are five semantic components shared between Picthall and Irving. These are (trial, test, sedition, dissension, and temptation). Examining the word meanings may lead to reasons for sharing. (temptation) is the most general word of all and it means to persuade someone to do something unwise or immoral, while (sedition) has the sense of speaking or writing or action intended to cause disobedience or violence. (dissension) has the sense of disagreement leading to arguing and quarrelling, and (trial) indicates the act of testing to find quality, value and usefulness, (test) adds the sense of examination. In general, we can suggest that it is agreed upon by Pickthall and Irving that these are the core words used to indicate the meaning of "fitnah". The context might be the main factor controlling the use of these words.

Comparing between the semantic components used in each TTs, we find that the most frequent semantic component in TT1 (Irving) is (dissension-six times) followed by (trial-five times), while the most frequent semantic component in TT 2 is (temptation).

 In Pickthall and Irving, we see that Irving uses more different semantic components (11) than Pickthall (Irving) (7). This strengthens the position and comprehensiveness of Irving, because the more semantic components are used, the stronger and extensive the TT is. Over and above, this shows how Irving might be considered to a better translation of OT in regard to the four words under study.

Table (56)

	OT		Pickthall		Irving	
	collocates	colligates	collocates	colligates	collocates	colligates
Fitnah (1)	كفر - شياطين- سحر- يضرهم- خلاق يفرقون	يقولا- نحن- فيتعلمون-	Devils-disbelieved-magic-division-injure-harmth	Which-they- We-them	Devils-control-disbelieved-magic-separate-harm	They- these-anyone- We-they- them
Fitnah (2)	اقتلوهم- القتل- الكافرين- عدوان- الظالمين	اقتلوهم- تقفتموهم- انتهوا	Drive out-slaughter-fight-worship-attack- slay-disbelievers	They- ye-them- there	Fight-hostilities-aggressors-kill- expel-disbelievers-wrongdoers	You-, them-there
Fitnah (3)	قتال- كفر – صد- اصحاب النلر	يسألونك يقاتلونك- يردوكم- استطاعوا	Warfare-transgression-disbelief-worship-killing-fighting-fire	They- His-you- whose	Fighting-obstructing-disbelieve-killing	They- you-while-His
Fitnah (4)	تشابه-زيغ- تأويله- الراسخون	هو- هن- قلوبهم-منه	Doubt-pursue-believe-understand	He- Who-they- which- it-those-the	Hearts-prone-believe-prudent	Whose- its-who- WE- it
Fitnah (5)	يأمنوكم- ردوا- اركسوا- اقتلوهم- يعتزلوكم	يكفوا- ايديهم- تقفتموهم- فيها- لكم- عليهم	Security-plunged-aloof- peace-kill	Ye- who-they-you-them We	Safe-aloof-plunged-peace-authority	You- who-their-they- them
Fitnah (6)	تصيبن- ظلموا- العقاب	اتقوا- الذين- تصيبن	Guard- fall-wrong-doers-punishment	Yourselves-which- you- who	Test-strike-do wrong-punishment	Your- those-you- who- He
Fitnah (7)	أموالكم- أولادكم- أجر	اعلموا-عنده- أموالكم	Possessions-reward	Your- that	Believe-betray-possessions-trust- wage	You-who-your-that
Fitnah (8)	كفروا- أولياء- فساد	الذين- بعضهم- تفعلوا	Disbelieve-corruption	There-those- who-one another	Disbelieve—allies-refugees-struggle	Some- those-who- one another- you who- those-them
Fitnah (9)	أوضعوا- قلبوا- خبالا-كارهون	فيكم-لكم- ابتغوا-هم	Trouble- evil doers-difficulties-truth	They- you-there- are-who	Dissension-do wrong-upset-truth hated	They you-those-who
Fitnah (10)	تفتني- جهنم- سقطوا- كافرين	منهم- لي- سقطوا	Tempts-fallen- hell-disbelievers	Them-who-me-it-they	Stir up-fallen- hell-disbelieves-believers-torment	Them-someone-me-they it-you- our-us-me
Fitnah (11)	توكلنا- ربنا - ظالمين	قالوا- توكلنا- تجعلنا	Trust-wrongdoing	They- we-our-us	Rely-wrongdoing-mercy-disbelieving	They- we-us- your
Fitnah (12)	أحاط- الملعونة- نخوفهم- طغيانا	قلنا لك- ربك- أريناك-يزيدهم	Warning-accused-impiety	It –we- thy-them	Cursed- fell-afraid-arrogance	We- you-your –them
Fitnah (13)	الموت-نبلوكم- خير- شر	ذائقة- نبلوكم- الينا	Death evil-good	We- you-us –ye	Death- bad-good	We- you- us

Fitnah (14)	متع	أدري- لكم-لعله	enjoyment	I- that- this- you	Conceal- enjoyment	I-you- he- He
Fitnah (15)	حرف- خير- خسر- خسران- انقلب	أصابه- أصابته- وجهه	Worship- narrow- good- befallth- content- fallth- loseth	He -him	Loss- harms- benefits- error	Some- him- he- whose- his- someone
Fitnah (16)	الشيطان- قلوبهم- مرض- القاسية- الظالمين-شقاق	ليجعل- للذين- قلوبهم	Devil- disease- harmed	He- those- whose	Statan- wrongdoers- dissension- believe	He- those- whose-your- they-it- those
Fitnah (17)	كفروا- اغفر- عزيز- حكيم	لنا- الذين- انك- أنت	Disbelieve- forgive- Mighty- Wise	Our- thoses- you	Disbelieve- forgive- powerful- wise	Our- Us- those- you
Fitnah (18)	أموال- أولاد- الله- أجر	إنما- لكم- عنده	Wealth- children- revealed- Allah	Your- whereas- Him	Wealth- children- means	Your- you
Fitnah (19)	انسان- ضر- نعمه- علم- يعلمون	انما- هي- هم	Hurt-man- cries-granted- boom- force- knowledge	We- him- I- it- them	Trouble- man- appeals- confer- favor- realize	Whenever- he- Us- We- ourself- him- I- it-them
Fitnah (20)	الرسول ـــــالله- يتسللون - عذاب أليم- متين	لا- قد- منكم- الذين	Messenger – Allah- steal- hiding- conspire- orders- punishment	You – your- who	Messenger- bidding- God- slip away- order -torment	You – some- them
Fitnah (21)	مرسلين- طعام- يمشون- بصيراون- الاسواق- أتصب	ما- انهم- بعضكم- بعضا	Messenger- ate- food- walked- streadfast	W- they – you- your	Mmissaries- food- walked- market- patient- observent	We- some- them- others- your
Fitnah (22)	للظالمين	ان -جعلناها	Torment- wrong doers- appointed	We- it	Placed- wrong- doers	We- it
Fitnah (23)	دخلت – أقطارها- يسيرا	عليهم	Entered- exhorted- commited- hesitated	Them-they- it-they	Quarters- lasted- long	Them-its - they
Fitnah (24)	مرسلوا الناق ة- اصطبر	انا- لهم	Sending- camel- watch- patience	She- the	Sending- camel- watch- patient	We- she- them
Fitnah (25)	اصحاب النالر- ملائكة- عدتهم- كفروا	جعلنا- عدتهم	Appointed- angels- disbelieve- certainty -	We- those- whom	Placed- angels- gardians- fire- disbelieve	Who-those

In this study, the researcher has chosen some collocates and colligates from the glorious Quran and tried to trace them in both translations; Pickthall and Irving. This is done in order to testify the extent to which these translations have managed to interpret Quran in relation to collocates and colligates. The above table illustrates the

chosen collocates and colligates in the three versions. The underlined words show the correspondence average in both translations. The following table shows in more specification the percentage that the two translations have in correspondence to the holy Quran.

Table (57)

Total no. of collocates in OT	Total no. of collig-ates in OT	Total no. of Pickthall's collocates	Total no. of Irving's collocates	Total no. of Pickthall's colligates	Total no. of Irving's colligates
98	81	104	98	102	115
		Pickthall collocates matching with OT	Irving collocates matching with OT	Pickthall's colligates matching with OT	Irving's colligates matching with OT
		46 47 %	46 47 %	23 23 %	26 26.5 %

Taking a close look at the table could help us figure the average of correspondence among all the three versions; the holy Quran, Pickthall and Irving translations. The number of collocates picked from the holy Quran is "98", and the number of colligates is "81". When trying to pick the same collocates and colligates from both translations results were astonishing. Pickthall's collocates are more in number as they are"104", Irving's collocates are found to be less "98". We may say that the additional number of collocates were put to compensate for the missing senses that might not be covered. However, both Pickthall and Irving use different collocates from each other. This shows that both are still confused about the right words to use in order to make sure the right meaning is covered. It is found that the right collocates matching with the Quran are only (46) in both translations. This may indicate the failure of both translations in transferring the semantic senses of Quran.

On the other hand, looking at the colligates in Pickthall and Irving, we find that both exceed the number of the collocates in Quran (81). This again may be explained by the fact that both translations tend to use more colligates to cover the absence of the defect arising from translating, because the matching number of both of the translation is not high although it is less than Irving's; Pickthall (102) and Irving (115). The absence and extension of the collocates and colligates while translating proves that both Pickthall and Irving need to reconsider the missing points while transferring the meaning when translating the holy Quran.

General remarks

1. Both Pickthall and Irving hardly share semantic components of OT.

2. Pickthall's translation gives more semantic components than Irving's, and thus could be considered better.

3. Pickthall and Irving do not cover all the word senses in OT although a word In OT may be given many components in TTs.

4. It most cases, what makes a chosen semantic component in Picthall and Irving preferable is the generality of meaning and vice versa, what makes a semantic component less chosen is the specification of meaning.

5. It is found that the more semantic components are given, the more inclusive the translation is, though the total meaning of the word in OT is not covered.

6. In OT, the context decides the meaning of words in relation to associated words found in it, while on the other hand, in Pickthall and Irving, words are given senses frequently regardless of the context which consists of them.

7. In Pickthall and Irving, the lexical word "fitnah" is associated with some meanings that do not necessarily predict the senses given to it. On the contrary, they contradict it in most cases.

8. Both TTs may not necessarily follow a certain parameter in choosing a word in relation to context to give a comprehensive meaning of any of the words under study because sometimes they relate to associated words in context and most times they do not.

9. Both translations fail to transfer the close meaning as they deal with text contextually.

10. The harmony and homogeneity of the lexical "fitnah" with its collocate and collogates are absent in both translations. As the semantic components of "fitnah" is decided by them. The unawareness of the linguistic characteristics by the translator's results in ignoring some essentials.

11. Polysemy is just a type of lexical relations and its neglectance causes such translations. What about the other lexical relations as hyponymy, homonymy, etc. each one causes a dilemma by itself.

12. Even when some words occur twice, it indicates that the translator treats the lexicals as a polysemous and when it occurs once it is treated as synonymy. Frequency of lexicals shows that there is a confusion caused by the translator once as a polysemous and once as a synonymy or homonymy.

13. In Irving's, the additional number of collocates were put to compensate for the missing senses that might not be covered. However, both Pickthall and Irving use different collocates from each other. This shows that both are still confused about the right words to use in order to make sure the right meaning is covered.

14. This again may be explained by the fact that both translations tend to use more colligates to cover the absence of the defect arising from translating.

Conclusive remarks

2. In Pickthall and Irving, lexical relations are central to the way meaning is constructed.

3. Sense relations have paradigmatic and syntagmatic characteristics in OT but not necessarily in both TTs.

4. In OT, the lexicon is thought of as a network rather than a listing of words due to the sense relations in contexts.

6. Semantic components overlap in Pickthall and Irving and some times lack clear boundaries due to Polysemy as a single word can have different senses.

7. In Pickthall and Irving, Transferred senses can be conceived as being grouped around the direct sense most of the time in isolation without any context.

8. Filipee (1957) states that meanings of words grammatically combined interact. And there are different degrees of interaction. That are words that are semantically autonomous and the context has a weak influence on them. This is not true in OT as the context determines the sense of a word which applies and eliminates those which do not.. However, Filipee's theory may apply in Pickthall and Irving as the senses of words are not necessarily influenced by the context.

9. The words chosen by TTs as equivalents of the one in OT are not considered synonyms as they do not have identical meaning or forms, nor hyperonyms as the senses are not of identical forms.

10. The lexicals given by TTs might be considered polysemous as they can have different synonyms according to their different senses.

11. The respective words in OT, Pickthall L and Irving are assumed to be near-synonyms as they might differ from one another in designation, connotation and range of application.

12. When comparing near-synonyms between TTs and OT, it is found that analyzing their lexical meanings into the single senses is of much help to find the semantic features to establish the connotation and ranges of application and to know which elements of their lexical meaning coincide and which differ.

13. A context-dependence is required in which either of the near-synonyms can be used in OT and TTs.

14. It is necessary to study whole groups of semantically related words to discover the broad semantic dimensions on which the lexical meanings seem to vary, just as it is necessary to study the closest near-synonyms in order to discover the semantic features which make the single lexical meanings different.

15. The more clearly related are the words in a group the greater number of semantic features they have in common. The more coherent a lexical subsystem is, the greater is the necessity to study the pertinent lexical units not in isolation, but in their relations within the group.

16. In order to find out partial coincidence, differences and overlapping, it proved to be useful to analyze the lexical meaning of the single lexical units in the respective OT and then compare each sense, each connotation and each semantic feature in relation to the Pickthall and Irving.

Recommendations

1. Translators should be aware of the lexical relations (sense relations of the lexeme) while translating the meaning especially in sensitive texts as legal and religious.
2. To depict the meaning of the lexical. The translator should not depend solely on dictionaries but should trace meaning in all sources.
3. Collocates and colligates should be taken in consideration to decide the semantic components of the lexical in the original text. Consequently, closeness to the original meaning will be easily grasped in the target text.
4. Finally, it is recommended that linguistic knowledge should in parallel with meaning transfer while translating sensitive religious texts.

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