

# Issues of Translating the Qur'ānic Arabic Homographic word l-du'āi/الدُّعَاءُ into English: From the Perspective of Functional Equivalence Theory

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## Abstract

Rendering the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English has always been a precarious and arguable issue for translators in general and in the Islamic religion in particular. Moreover, translating these Qur'ānic Arabic homographic words might cause acute problems for translators when rendering them into English. This analytical study sought to discover the difficulties of translating the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English from the perspective of functional equivalence theory. The current study espouses a qualitative approach with an analytical design, as it pivots on perspectives and reviews rather than quantitative data. The study revealed that Abdel Haleem, Pickthall, and Al-Hilali and Khan sometimes hinge on functional translation, running translation, cultural translation, and the like and often succeed in conveying the implied meaning of the Qur'ān Arabic homographic word l-du'āi/الدُّعَاءُ accurately. At other times they count on verbatim translation and usually fail to transfer the innuendo and connotation of these Qur'ānic Arabic homographic words.

**Keywords:** problems, Arabic homographic word, translation, The Holy Qur'an, functional equivalence.

R Rendering of the Word of Allah (the Holy Qur'an) seems to be more intricate and pivotal, given the fact that liberal translation or translation without taking into consideration rhetorical and cultural nuance and interpretations of the ayahs may mislead the audience, the adherents of the Holy Qur'an, and Islamic adherents whose native language is other than Arabic. Hence, the Holy Qur'an should be rendered by the translators appropriately. More importantly, however, the rendition loss in the translated language text is perceptible and forces the translators to make artistic decisions and innovative functions.

Equivalence in translation has always been a matter that has engaged the minds of translators and scholars of translation (Nord, 2014; Alhaj, 2024). This perspective has been given the utmost attention practically and in appraising translation, even over the hallmark of translation when the rendered text is naturally authentic. Newmark (1988) asserts that to be accurate to an original wording, it is necessary to maintain equivalence. However, the potentiality of attaining such presumed equivalence might be open to challenge. Moreover, the form of equivalence has to be carried out as well-formed (syntactic) equivalence, linguistic equivalence, and so forth, and are still unanswered. Jakobson

(1959/2000) claims that absolute equivalence or perfect similarity between any two language codes (i.e., texts) is not approachable. In compliance with Jakobson's perspectives, Vinay and Darbelnet (1958/2004) suggest that translation is conceivable regardless of the cultural and linguistic constraints or boundaries; hence, we should aim to achieve contexture equivalence.

Furthermore, the rendering of these Qur'anic Arabic words into English is lexically problematic. One of the problems of rendering such Qur'anic Arabic words arises from the fact that these words need an understanding of the Islamic culture (Awad, 2005; Badawi & Haleem, 2007). Additionally, these words typify ideas that have no equivalent in English. Indeed, the lexical counterparts provided for these Qur'anic Arabic words are either extensive explanations of the meaning or less expressive interpretations. Translating these words by using their dictionary counterparts is often inadequate (El-Hadary, 2008; Emara, 2013). Relying on the context where these words are employed, it is suggested to adopt the original wording term (loanword/borrowed word) and elucidate it in a nutshell, as well as give a brief explanation to describe the full, elicited, and contextual meaning. The equivalents are planned as approximations of their general meanings. For instance, *al-fiqh*/الفقه is an Arabic term; it means "jurisprudence," which is the English equivalent. Further examples include *al'iithm*/الإثم ("sin") and *Al-Barakah* / البركة ("God's blessing") (Alhaj, 2022; Kashgary, 2011).

### 1.1 The Present Study

Very few studies have delved into the problems of translating Arabic homographic words into English in general and the Quranic homographic words in particular. Meanwhile, the present investigation espouses the perspective of functional equivalence theories, which is a fresh perspective on research. This study was conducted to fill in the gap in the literature since there are comparatively few studies on the translation of the Qur'anic

homographic words from Arabic into English. Therefore, this study was undertaken to explore the problems of translating the Qur'anic homographic word *l-du'āi*/الدُّعَاء into English from the perspective of functional equivalence theories. Moreover, this study is significant because it is one of the first to explore problems of rendering some Qur'anic homographic words, such as *l-du'āi*/الدُّعَاء, into English.

The objectives of this study are:

- o First, to identify the problems of translating the Qur'anic homographic word *l-du'āi*/الدُّعَاء into English from the perspective of functional equivalence theories;

- o Second, to find out whether or not the translators Abdelhaleem (2004), Al-Hilali and Khan (1996), and Pickthall (1930) have achieved success in rendering the meanings of the Qur'anic Arabic homographic word *l-du'āi*/الدُّعَاء into English without distorting the meaning of the Qur'anic original text;

- o Third, to explore, from the perspective of functional equivalence theories, the translatability into English of the Qur'anic homographic word *l-du'āi*/الدُّعَاء in the Holy Quran and delve into its constraints and restrictions.

In congruence with the three objectives of the present study, the leading questions of this study are:

- o RQ1: What are the problems with translating the Qur'anic homographic word *l-du'āi*/الدُّعَاء into English from the perspective of functional equivalence theories?

- o RQ2: To what extent do Abdelhaleem (2004), Al-Hilali and Khan (1996), and Pickthall (1930) succeed in rendering the meanings of the Qur'anic Arabic homographic word *l-du'āi*/الدُّعَاء into English without distorting the meaning of the Qur'anic original version?

- o RQ3: From the linguistic perspective, what are the linguistic constraints and restrictions that obstruct the translatability of the Qur'anic Arabic homographic word *l-du'āi*/الدُّعَاء into English?

## Literature Review

### 2.1 The Concept of Homographs

The word "homograph" stems from the Greek word "homographs," which denotes having the same written lexeme shape as another. In clear terms, homographs are those words that have the same orthography but completely separate senses (Simon, 2023; Vocabulary.com, n.d.; Crystal, 2011).

Take a look at some examples to understand how each homograph has different meanings and how they belong to different parts of speech and perform different functions: the word "bank" can mean an organization where people and businesses can invest or borrow money, as in "Her money is from Saudi National Bank." However, "bank" can also mean the land alongside or sloping down to a river or lake, as in "Ali went to the bank of the river to catch fish." In English, most lexemes are polysemous and are also homophones; all the senses share a sole pronunciation. Such words are called homonyms in this paper. Considerably fewer are homographs, words with different meanings that have assorted pronunciations. To conclude, English has a "shallow" spelling (usually one pronunciation per spelling) relative to languages such as Arabic, which also has a shallow orthography. As a result, there are fewer than twenty common homographs in English (Simon, 2023; Abdulmughni, 2017).

### 2.2 The Concept of Functional Equivalence Theory at a Glance

In functional equivalence theory, Nida (1964) suggests a new standard for translation evaluation: the success of translation relies on whether the targeted language readers attain the greatest level of the source text readers' feedback to the original text. Moreover, functional equivalence theory modifies the traditional concept that translation is one mechanism taken from the original text, to the translator, and then to the rendering. In lieu, the targeted language readers, their awareness, and their responses to

the translation are also involved in the translation procedure (Pym, 2023; Palmer, 1996).

However, functional equivalence theory also has some restrictions. For example, the translation standard is that the translated text readers encounter the same identical reaction as the readers of the original text. Nevertheless, because of the constraints of culture, the assessment standard of the identical effect is unobjective and difficult to attain. Meanwhile, it is too subjective to attribute some translation processing that is dissimilar to the original wording to assisting the readers' knowledge and inadequate to elucidate causal factors behind the translation processing choice. From the lens of linguistics and communication endeavors, Nida (1964) suggested the "dynamic equivalence theory." He theorized that, in rendering, the translator is in a strenuous relationship, and the relationship between the translated language receptor and the message transferred by the translated language should mainly be the same as that between the reader of the original language and the target language (Hatim & Munday, 2019; Mossop, 1998). Nida's theory fixates on the equivalence of linguistic impact in linguistic communication rather than the text-based theories dominant then. He affirmed that the message must be customized to the linguistic requirements and cultural norm of the translated text receptor and intended for the complete ingenuousness of the expression (Weber, 2005; Gutt, 1998). Nature is an essential prerequisite of Nida. He defined the objective of dynamic equivalence as detecting the nearest real equivalent to the origin language information and viewed that the adaptation of syntax, words, and cultural nod is an essential requirement for the perception of nature (Palmer, 1996; Saroukhil et al., 2018).

Adapting the rendering from form to content is one particular purpose of functional equivalence theories (Gledhill & Kübler, 2015; Ahmed, 2009). Different grammatical, morphological, and lexical forms do not impact the same role of the locution; furthermore, the

translator's work is to explore the differences, find out the best purport and textual style in the content, and form hermetic system, exerting to draw near to the original language from form to the content (Lavery & Groarke, 2010; Stewart, 2013).

To conclude, Nida (1969) suggested that translation adheres to replicating the translated language to the nearest natural counterpart of the original language, first in terms of content and second in terms of form (Scott, 2012; Rose, 1981). Nida (2001) also suggested two levels of translation equivalence: the topmost equivalence and the lowest equivalence. The supreme equivalence alludes to a translated text receptor who ought to be capable of appreciation and awareness of it substantially on par with the original language (Venuti, 2002; Brower, 1959). This degree of translation, Nida deemed, can never be attained, mainly when the cultural values and aesthetic concepts of the two languages are significantly different. The lowest equivalence hints that the translated text receptor should be able to understand the target so that they can consider how the source language readers of the text must have apprehended and comprehended it (Meidasari, 2012; Sánchez, 2009). This is a very fundamental condition, and anything lower than this caliber of equivalence is inappropriate.

### 2.3 The Biggest Problems in Rendering the Meanings of the Holy Qur'an into English

Some of the main problems that the challenges the translator when rendering Qur'anic text are as follows:

a) The unattainability of rendering the Qur'anic text: The Qur'anic text is a sacred text. It is the word of Allah, identified by verbal and ethical miracles and a profusion of revelations and perceptions. Therefore, any translation will not have equal status to nor the same rank as the Qur'anic text and will not attain the same standard of perfection (El-Hadary, 2008; Sardar, 2017). According to the Almighty, "Say, if mankind and the jinn were together to produce the like of this Quran, they could not produce the

like thereof, even if they helped one another" (The Qur'an 17:88).

b) The Qur'anic original text and its rendering cannot be equivalent, and thus scholars have all consented to name it the alien script, a translation of the meanings of the Holy Qur'an, and not a translation of the Holy Qur'an, and the rendered text does not come to be the Holy Qur'an.

c) The cultural aspect is one of the most important problems in rendering the meanings of the Holy Qur'an. Language is strongly associated with culture and is a tool for conveying culture; thus, it is an integral component of it (Mounadil, 2023; Mahmoud, 2008). Because language is a means of enunciating human culture, when we talk about culture, we are dealing with languages, ideas, convictions, traditions, and morals. Moreover, among the phenomena of language that can be rendered or interpreted are the idiomata, which are many in the Holy Qur'an; in most cases, it is not possible for the translator to find the equivalent in the translated language.

d) Islamic sacred terms are denoted by their impact and implication, such as zakat (almsgiving) and prayer. Although there are equivalents in the translated language (El Shiekh & Saleh, 2011; Noviyenty et al., 2020), they do not carry the same Islamic sacred meaning as the translated term.

e) Cultural and intellectual differences, trends, and dimensions between languages do exist. There are some terms that culturally oppose similar Islamic terms (Eickelman, 2017; Sharifian, 2017), so circumspection must be done when rendering them.

To conclude, it is impossible to render the Holy Qur'an because of its holiness and the divergences in the sphere of culture and phraseology. Indeed, it is difficult to render the meanings of the Holy Qur'an since any rendering does not meet the required standards or compare to the words of Allah Almighty. Therefore, rendering the Qur'anic text requires a translator who integrates juridical sciences with

proficiency and expertise in the sphere of translation.

#### 2.4 Previous Studies

It is extremely important to note once again that very few studies have been conducted that explore the problems of translating Arabic homographic words into English in general and Quranic homographic words in particular. For example, in his study to identify the loss and gain in the rendering of the words of l-faḍli/الفضل Alhaj (2024) found that the Qur'ānic Arabic l-faḍli/الفضل certainly has to be translated in a factual and cultural language context and in a context of use for adequate communications and perception.

Amirian and Afrouz (2024) found three parts of Arabic Qur'ānic — word structure awareness, origin culture, and knowledge of commentaries — as a source of understanding semantic perspective and suggested that enhancing the translation of the Qur'ānic homographic words being investigated are the key factors in producing renditions of homographs. Finally, the authors adopted a new approach that was proposed to facilitate rendering homographs of the Holy Qur'an.

Eltaif (2019) explored homographs in Arabic and English by making some comparisons and contrasts between the two languages. The author found that, in Arabic, homographs are lexemes formed identically with separate senses and pronunciation. The paucity of vowel diacritics makes homographic words ambiguous. Thus, homographs may pose a problem in Arabic.

Attia (2008) found that homographs are one of the causal factors of ambiguity in Arabic because many words in Arabic are homographic. These words have the same spelling, though the pronunciation is different. In this case, homographs cause a problem in Arabic.

Abdelrazq (2014) investigated the problems of rendering homographs in the Holy Qur'an. The findings elicited from the analyses of the related information showed that in most cases the translators lost the homographic meaning of even common words.

## Research Methodology

### 3.1 Design of the Study

The current study espouses a qualitative approach with an analytical design, as it pivots on perspectives and reviews rather than quantitative data. In this matter, the two researchers collected, investigated, and analyzed the data, which in the current study were Qur'anic ayahs and their English renditions. To preserve the evidence, some selected Qur'anic ayahs comprising the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ were surveyed attentively to determine the problems of translating their renderings into English from the perspective of the functional equivalence theory. First, the data are argued predicated on the existing problems of translating the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English. After that, the extent to which the targeted renderings of the Holy Qur'an appropriately and precisely transfer the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English were revisited. Finally, from the linguistic perspective, the linguistic constraints and restrictions that obstruct the translation into English of the Qur'anic Arabic homographic word l-du'āi/الدُّعَاءُ were elicited.

### 3.2 Data Analysis Procedure

The two authors based this study on the Qur'an Arabic Corpus (QAC), the topics of which were compiled by noteworthy language experts, academics, and researchers and was spearheaded by Kais Dukes of the University of Leeds. Additionally, the contents of the QAC incorporate renowned and exquisite works in the realm of Holy Qur'an translations.

It suffices to say that while using a descriptive-analytical method, the three English translations by Abdelhaleem (2004), Al-Hilali and Khan (1996), and Pickthall (1930) were set side by side, reviewed, and investigated by the two researchers to find out the problems of translating the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English from the perspective of the functional equivalence theory.

## Results and Discussion

In the subsequent section of this study, the two researchers probe in-depth discussion of some examples of Qur'anic verses encircling problems of translating the Qur'anic Arabic homographic word *l-du'āi/الدُّعَاءُ* into English. Each example of this Qur'anic verse and its original wording and translated versions are organized concurrently. The underlying data upon which this study pivots includes some selected Qur'anic verses extracted from the three English translations of the Holy Qur'an by Abdelhaleem (2004), Al-Hilali and Khan (1996), and Pickthall (1930).

### 4.1 Example 1

Source Surah: Chapter 7, *sūrat l-a' rāf* (The Heights), Verse 5.

ST: (﴿فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ نَاسُنَا إِلَّا: الْأَعْرَاف: 5﴾)  
{ أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ }

#### Target Text:

o Abdel Haleem (2004): "Their only cry when Our punishment came to them was, 'How wrong we were!'" (p. 94).

o Al-Hilali and Khan (1996): "No cry did they utter when Our torment came upon them but this: "Verily, we were Zalimun (polytheists and wrongdoers, etc.)" (p. 292).

o Pickthall (1930): "No plea had they, when Our terror came unto them, save that they said: Lo! We were wrongdoers" (p. 122).

#### The Analysis

##### The General Meaning of the Ayah

It means that when they were shocked with Allah's torture, they had then nothing to do but to confess their sins and that they merited such agony" (Ibn Kathir, 2009, Vol. 1, p. 605).

Problems of Translating the Qur'anic Arabic Homographic Word *da'wāhum/دَعْوَاهُمْ* in Chapter 7, *sūrat l-a' rāf* (The Heights), Verse 5

In this ayah, the interpretation of the Qur'anic Arabic homographic word *l-du'āi/الدُّعَاءُ* in the linguistic context or co-text connotes the saying *alqawla/القول*. It was stated in Tafsir Ibn Kathir (2009, p. 605): "What was their saying? The torment will come only if they confess their

sins and that they are true to this." In Tafsir Al-Baghawi (1997), the saying *alqawla/القول*, their humble supplication, and their requests and the rapture for the divine will be in the sense of demanding and in the sense of prayer.

As can be seen from Example 1, Abdel Haleem, Al-Hilali, and Khan used literal translation to render the Qur'anic Arabic homographic word *da'wāhum/دَعْوَاهُمْ* into English. They both render it into "cry" without giving any parenthesized explication within the body text to allude to the fact that the Qur'anic Arabic homographic word *da'wāhum/دَعْوَاهُمْ* may have different meanings than their rendering of "cry."

The Qur'anic Arabic homographic word *l-du'āi/الدُّعَاءُ* was elucidated in seven methods as stated by Al-Balkhi et al. (2002), six ways as stated by Al-Damghani (n.d.), and seven ways according to Ibn al-Jawzi (1983). Among the stipulatory ways are the saying *alqawla/القول* ("worship"), *aleibada/العبادة* ("the call"), *Alnida'/النداء*, and *alsuwal/السؤال* ("question"). The word "cry" does not match the Qur'anic exegesis. Moreover, the two translators failed to translate the actual meaning of the Qur'anic Arabic homographic word *da'wāhum/دَعْوَاهُمْ* into English. Also, the two translators were not acquainted with the most prevalent meaning of this Qur'anic Arabic homographic word *da'wāhum/دَعْوَاهُمْ*. According to Tafsir Ibn Kathir (2009, p. 605) and Tafsir al-Baghawi (1997), the word *da'wāhum/دَعْوَاهُمْ* here means "the saying *alqawla/القول*" rather than "cry." In this ayah, Pickthall used a distinct word that accurately means *alqawla/القول*, which precisely matches the Quranic exegeses. Hence, his rendering of the Qur'anic Arabic homographic word *da'wāhum/دَعْوَاهُمْ* into English is appropriate. To conclude, Pickthall here succeeded in the rendering of the word *da'wāhum/دَعْوَاهُمْ* to match with the exegetes determining its meaning to be "the saying *alqawla/القول*."

### 4.2 Example 2

Source Surah: Chapter 28, *sūrat l-qaṣaṣ* (The Stories), Verse 88.

ST: (وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ: القصص: 88) ﴿

Target Text:

o Abdel Haleem (2004): "Do not call out to any other god beside God" (p. 379).

o Al-Hilali and Khan (1996): "And invoke not any other ilah (god) along with Allah" (p. 530).

o Pickthall (1930): "And cry not unto any other god along with Allah" (p. 284).

The Analysis

The General Meaning of the Ayah

The meaning of this verse is that it is improper to worship any god but Him, and divinity does not befit any except His glory (Ibn Kathir, 2009, Vol. 3, p. 1628).

Problems of Translating the Qur'ānic Arabic Homographic Word tad'u/تَدْعُ in Chapter 28, sūrat l-qasas (The Stories), Verse 88

The Qur'ānic Arabic homographic word l-du'ā/dُعَاءُ is interpreted to mean "worship." In Surah Al-Qasas, Verse 88, Allah says, "And invoke not any other (god) along with Allah." As stated in Tafsir Al-Qurtub (2006), "That is, do not worship anyone other than Him, for there is no god but Him. Denying every idol and proving His worship."

As exemplified in Example 2, Al-Hilali and Khan excel once more in verifying their understanding of the exegesis regarding the Qur'ānic Arabic homographic word tad'u/تَدْعُ. They succeeded in conveying the specific meaning of the Qur'ānic Arabic homographic word tad'u/تَدْعُ faithfully into "invoke," because the two translators were knowledgeable about the exegetes' implication that the lexeme tad'u/تَدْعُ means "invoke." Abdel Haleem and Pickthall were caught in the trap of misrendering the Qur'ānic Arabic homographic word tad'u/تَدْعُ, hence they failed to convey its true meaning. To conclude, the Qur'ānic Arabic homographic word tad'u/تَدْعُ was rendered into "call out" by Abdel Haleem and into "cry" by Pickthall, which reflected that these two translators were not acquainted with the intended meaning of this homographic word.

### 4.3 Example 3

Source Surah: Chapter 17, sūrat l-isrā (The Night Journey), Verse 52

ST: (يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ: الاسراء: 52) ﴿

Target Text:

o Abdel Haleem (2004): "It will be the Day when He calls you, and you answer by praising Him" (p. 288).

o Al-Hilali and Khan (1996): "On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience" (p. 375).

o Pickthall (1930): "A Day when He will call you and ye will answer with His praise" (p. 207).

The Analysis

The General Meaning of the Ayah

The meaning of this verse is that "on the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, i.e., in response to His Command and obedience to His Will, all of you will rise, or that and you will answer (His Call) with (words of) His Praise, i.e., you will instantaneously answer His Call, or that in all states, for Him is the praise" (Ibn Kathir, 2009, Vol. 2, p. 1153).

Problems of Translating the Qur'ānic Arabic Homographic Word yad'ūkum/يَدْعُوكُمْ in Chapter 17, sūrat l-isrā (The Night Journey), Verse 52

The interpretation of the Qur'ānic Arabic homographic word yad'ūkum/يَدْعُوكُمْ in Chapter 17, sūrat l-isrā (The Night Journey), Verse 52, meaning "a call", alnida'/النِّدَاءُ is mentioned in Surah Al-Isra: "On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience."

As can be noted in Example 3, Abdel Haleem, Al-Hilali and Khan, and Pickthall attempted to transfer the meaning of the Qur'ānic Arabic homographic word yad'ūkum/يَدْعُوكُمْ in a clear, accurate way by using a lexeme that accurately means "a call" alnida'/النِّدَاءُ which explicitly matches up with the Qur'anic exegeses.

### 4.4 Example 4

Source Surah: Chapter 43, sūrat l-zukh'ruf (The Gold Adornment), Verse 49

الزحرف: 49 ﴿ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَذِرُونَ ﴾

Target Text:

o Abdel Haleem (2004): "Call on your Lord for us, by His pledge to you: we shall certainly accept guidance" (p. 494).

o Al-Hilali and Khan (1996): "Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)" (p. 668).

o Pickthall (1930): "Entreat thy Lord for us by the pact that He hath made with thee. Lo! We verily will walk aright. " (p. 350).

The Analysis

The General Meaning of the Ayah

The meaning of this verse is "O you sorcerer!" Meaning, You who is a well-versed one. At that time, the sorcerers or magicians, due to their being considered the scholars and knowers of magic, were regarded as something irreprehensible. Still, them calling him 'O you sorcerer!' was not a debasing word because it was improper for them to insult him, chiefly at that time when they were in such grave need of his help. On the contrary, according to their belief, this indeed was a way of honoring and dignifying him. Yet, every time they promise Moses (PBUH) that if he saved them from that which they are suffering, they will surely believe in him and with him (Ibn Kathir, 2009, Vol. 4, p. 2026).

Problems of Translating the Qur'ānic Arabic homographic word *ud'u* ادْعُ in Chapter 43, *sūrat l-zukh'ruf* (The Gold Adornment), Verse 49

In this verse the Qur'ānic Arabic homographic word *ud'u* ادْعُ has been interpreted to mean "question" or *alsuwal* السؤال where Allah Almighty says, "Call on your Lord for us, by His pledge to you: we shall certainly accept guidance." It was stated in the interpretation of Al-Balkhi et al. (2002): "And they said to Moses, 'O magician, call upon your Lord for us.' He said, 'Ask, for us your Lord,' but he did not do so and said, 'You called me a magician.'"

As can be seen from Example 4, Abdel Haleem, Al-Hilali and Khan, and Pickthall

excelled in the translation of the Qur'ānic Arabic homographic word *ud'u* ادْعُ to reconcile to the commentator's, such as Al-Balkhi et al. (2002), Ibn Kathir (2009), and Al-Qurtubi (2006), dictating its import to be "call on," "invoke," and "entreat."

The rendering of the Qur'ānic Arabic homographic word *ud'u* ادْعُ here reveals a fluctuating proficiency of the three translators; for example, Abdel Haleem's knowledge stands out among the commentators regarding the Qur'ānic Arabic homographic word *ud'u* ادْعُ. Although Al-Hilali and Khan and Pickthall were in the vicinity of hinting at the meaning, they were not quite as accurate. The meaning of "invoke" by Al-Hilali and Khan and "entreat" by Pickthall for the Qur'ānic Arabic homographic word *l-du'āi* الدُّعَاءِ is possible in other contexts of verses, yet they are consistent with what the commentators said about the actual meaning of the Qur'ānic Arabic homographic word *ud'u* ادْعُ. The precise meaning in the context taking place in the ayah was rendered adequately by Abdel Haleem, hence his rendering of the Qur'ānic Arabic homographic word *ud'u* ادْعُ is ranked the best.

## Conclusion

The problems of translating the Qur'ānic Arabic homographic word *l-du'āi* الدُّعَاءِ are a result of the detached implications and distinct senses the Qur'ānic Arabic words can effectively carry and the misunderstanding between the implied meaning and their inherent perceptions. This could uniquely lead to a towering amount of confusions in homographs in general and the Qur'ānic Arabic homographic word *l-du'āi* الدُّعَاءِ in particular. The Qur'ānic Arabic language is abundant and in homographic words that pertain to the triangle of language. Thus, homographic words raise linguistic and cultural problems in both Arabic and English.

Through this constructive analysis, the two authors perceive a variance in accuracy, truthfulness, and exactness in conveying the



precise meaning of the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ into English. This is what makes translators of the meanings of the Holy Qur'an get into a situation that makes them do everything in their capacity to produce the appropriate translation, and this is verified by the kind of rendition that the translator depends on. The correct translation is evident through the type of translation that is employed. Furthermore, the two authors find that, for example, Abdel Haleem, Al-Hilali and Khan, and Pickthall sometimes reckon on contextual translations, cultural translations, and the like

and often succeed in attaining the implied meaning of the Qur'ānic Arabic homographic word l-du'āi/الدُّعَاءُ in the mechanisms they aspire to, and at other times they rely on literal translation, often failing to convey the implied meaning of these Qur'ānic Arabic homographic words.

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