

## Study of *Al-Mushakalah* (Homonyms) In the Qur'an Translated Into Yoruba Language

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### Abstract

The Qur'an had played a great role on the languages of the world, and the Yoruba language (Southwestern Nigeria) is not an exemption. The paper looked into the Qur'an with its characteristic features, its influence on the Arabic language and the view of scholars on its translation. It studied the rhetorical application of al-Mushakalah (Homonyms) in the Qur'an translated into Yoruba Language. Al-Mushakalah as a topic under the branch of Arabic Rhetoric, known as al-Badi'. Views of rhetoricians on Homonyms and Paronomasia and how they are interrelated, in spite of their differences got an attention. It carefully selected verses that relate to al-Mushakalah and their Yoruba translation with an analysis and evaluation of those verses in order to establish their nearness to the intended message of the Qur'an. The semantic link of Homonyms with metaphor were briefly examined

## Introduction

The Qur'ān had played a great role on the languages of the world, and the Yoruba language (Southwestern Nigeria) is not an exemption. The paper will firstly look into the Qur'ān with its characteristic features, its influence on the Arabic language and the view of scholars on its translation.

The paper aims at studying the rhetorical application of *al-Mushākalah* (Homonyms) in the *Qur'ān* translated into Yoruba Language. *Al-Mushākalah* as a topic under the branch of Arabic Rhetoric, known as *al-Badī'*, opens the discussion on the views of rhetoricians on Homonyms and Paronomasia and how they are interrelated, in spite of their differences. Selected verses that relate to *Mushākalah* and their Yoruba translation form the second part of the paper with an analysis and evaluation of those verses in order to establish their nearness to the intended message of the *Qur'ān*. The link of semantic with Homonyms; same word that renders in different semantic interpretation that needs consideration of rhetorical value of the meaning forms another discussion while the link of metaphor with homonyms is briefly examined before the conclusion.

The Qur'ān is "the word of God revealed to Muhammad (PBUH) through the Holy Spirit Jibrīl, and it is beyond human imagination to produce anything like it."<sup>1</sup> It is an eye opener, an illuminating light and the greatest gift of God to humanity and its wisdom is of a unique kind. The purpose of the book is to guard the previous revelations and restore the eternal truth of God. Muhammad's contemporaries composed verses, by acclamation as the greatest masters of the Arabic language with most compelling motives to produce a rival text to the Quran. But they could not produce anything like the Qur'ān in the content and style.<sup>2</sup> The Qur'ān has been labeled by Muslims and non-Muslims as a wonderful revelation which many people expect wives only be about the desert since it came from the desert. The Qur'ān does talk about the desert and some of its imagery describes the desert. But it also talks about the sea or what it's like to be in a storm on the sea.<sup>3</sup> Through its powerful and accurate description, the eyes of many researchers have been opened to ponder on the Qur'ān directly or indirectly.

## The Characteristic Feature of The Qur'ān

Among the nature characteristics of Qur'an wisdom are:

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<sup>1</sup> Qur'an 2:23

<sup>2</sup> Hammudah, Abdal 'Ati: (1995) *Islam in Focus* (Washington: American Trust Publications) p. 192

<sup>3</sup> Qur'an 24:40



**Dynamism:** One of the major characteristics of the Qur'anic wisdom is that it is not the static or dry type. But it is a kind of dynamic wisdom that provokes the mind and quickens the heart. In this wisdom here is stirring dynamism and a moving force attested by historical evidence as well as by the Qur'ān itself. When Prophet Muhammad first launched the call of God, his only power and weapon was the Qur'anic wisdom. The penetrating dynamism of the Qur'ān is tremendous and irresistible.

**Practicability:** The Qur'ān does not indulge in wishful thinking. Nor does it teachings demand floating on rosy streams of unattainable ideals. The Qur'ān accepts man for what he is and exhorts him to become what he can be. It does not brand man as a helpless or hopeless creature, condemned from birth to death and drowned in sin from womb to tomb, but it portrays him as a noble, honorable and dignified being. This practicability of the Qur'anic teachings is established by the examples of Muhammad and Muslim throughout the ages.

**Moderation:** This is a harmony between the Divine and human, the spiritual and the material, the individual and the collective. It pays due attention to all facets of life and all the needs of man, and deals with them in such a way as to help man realize the noble objectives of his being. The Qur'anic wisdom functions in three principal dimensions: inwardly, outwardly and upwardly. Inwardly, it penetrates the innermost recesses of the heart and reaches the farthest depths of the mind. This inwards penetration is quite different from any other legal or ethical systems, because the Qur'ān speaks in God's name and refers all matters to Him.

The outward function of the Qur'ān embraces all walks of life and covers the principles of the entire fold of human affairs from the most personal matters to the complex international relations. The Qur'ān reaches area unknown to any secular system of law or code of ethics and inaccessible to any doctrine of religion.

In its upward function, the Qur'ān focuses on the one supreme God. Man is regard as trustee in the vast domain of God, and the sole purpose of his creation is to worship God. The Qur'ān opens before man new horizons of thought, and acquaints him with the eternal source of peace and goodness. Realizing God alone as the ultimate goal of man is a revolution against the popular trends in human thought and religious doctrines which liberate the soul from sin and emancipates the conscience from subjugation.



## The Influence of the Qur'ān on Arabic Language

Since the Qur'ān was revealed in Arabic language, it has immensely contributed to the growth of Arabic language in many aspects, namely: Arabic spoken language, sentence components and semantics. The focus here would be on semantics.

Semantics: Many Arabic existing words have connotation with the arrival of the Qur'ān e.g. the word zakāt as the Qur'ān say

*Khudh min amwalihim sadaqatan tutahirhum watuzakki him biha*

Meaning:

*Of their good take alms so that you might purify and sanctify them<sup>4</sup>*

The Qur'ān developed meaning of zakat to become a means whereby wealth is distributed and spread as wide as possible and as a result of fulfilling this obligation, the giver is purified by reducing his attachment to material possession or wealth. *Salāt* is another word, its original meaning is supplication (Du'ā) but the Qur'ān developed its meaning to imply the devotional worship which begins with *takbīratul – Ihrām* saying of the first *Allāhu Akbār* and terminates with *Taslīm: As-Salam* 'Allaykum<sup>5</sup>

The historical account of Yoruba contact with the Qur'ān vis-a-vis the Islamic religion is rendered differently by Islamic scholars. In this verse Rahman Doi quoting Kasf al Bayan of Ahmad Baba al-Timbuktu died (1610) confirmed that Islam was already flourishing in Yoruba Land as early as the early seventeenth century in whatever syncretic form and however scanty its followers.<sup>6</sup>

Shaykh Adam al-Ilori<sup>7</sup> suggests even earlier date of introduction of Islam in Yoruba country. He claims that it was during the period of Alhaj Mansa Musa of Mali (d. 1337) that Islam spread to most parts of Nigeria including Yoruba land. Muslims in Yorubaland are called *Imale* in obvious reference to the origin of the religion-mali.

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<sup>4</sup> A. Yusuf Ali (1946), *The Holy Qur'an Translation and Commentary*, Lahore: Islamic Propagation Centre International p. 471

<sup>5</sup> M.O.A. Abdul (1976) "Arabic Loan Words in Yoruba" *Yoruba Journal of the Yoruba Studies Association of Nigeria* No 2 p.26

<sup>6</sup> R.I Doj (1976): *Islam in Nigeria*, Zaria, Gaskiya Press, p. 109

<sup>7</sup> A.A al-Ilori (1965) *Mujaz Tarikh Najjiriyyah* (Beirut) p. 35



Peter Morton – Williams also supports the view that Yoruba Muslims are called “*Imale*” means “person of Mali.” The first contact may have been with merchants from old Mali Empire.<sup>8</sup>

Samuel Johnson and Godfrey Parrinder suggest that the spread of Islam in Yoruba land could be located around the latter half of 18<sup>th</sup> century. It seems that they arrived at this conclusion from the popular theory that Islam spread to Yoruba as a result of the Fulani Jihad in the 18<sup>th</sup> century. They therefore claim the word “*imale*” has no connection with Mali.<sup>9</sup> Rather for them, *imale* translates as “Imo-lile,” that is knowledge by forceful manner. One could infer from this interpretation that these scholars do not have the full knowledge of the Islamic interpretation of the word *Jihad*, this also include those who believe that Islam has spread in Yoruba Land due to the *Jihad*.

It is true that the Fulani Jihad gave a boost to the spread of Islam in Yoruba land but this spread had already become a factor in the Yorubaland before the Jihad of 1804. This is clear from the claim of R.I. Doi on Baba-Kewu (a learned Shaykh or father of Arabic) who was popular in the Old-Oyo Empire because he must have been engaged in the teaching of Arabic, the Qur’ān and Hadith. The Yoruba consider their Oba to be divine, but Baba-Kewu made Alaafin Ajiboyede to publicly ask pardon for his unjust acts. This shows the powerful moral influence of the Muslim leader on the ruler.<sup>10</sup>

The penetration of Islam into Yoruba Land introduced the study of the Qur’ān. It means the influence of the Qur’ān on the language started many centuries ago.

### Different Views on Qur’ānic Translation

About the same time during the middle Ages when arguments were rife on the essential untranslatability of the Qur’ān on the one hand and Arabic as an ineffable language on the other, an almost identical view of Greek was upheld, though in a more liberal sense. The opinion about Greek was entertained by someone considered to be the founder of Slavic letters and liturgy, contrastive the Philosopher. He made this known in his “Preface to the First Translation of the Evangelium,” in the

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<sup>8</sup> R. Doi *op cit* p,110

<sup>9</sup> Samuel Johnson (1971) *History of Yoruba* (abd) Parrinder Geoffery 1956. The Story of Ketu, an Ancient Yoruba Kingdom as in R.I Doi *Islam in Nigeria*, p.10

<sup>10</sup> Read more in R.I Doi *Islam in Nigeria*, *opcit* p.111 who is Baba –Kewu and his Role in Old Oyo Empire.



early 1860s. He asserts that "Greek, when translated into another language cannot always be reproduced identically and that happens to each language being translated".<sup>11</sup>

Though it is generally accepted by all Muslims that the message of the Qur'ān should reach beyond the linguistic boundaries of Arabic, the language of its revelation, the bone of contention had been whether or not "the Qur'ān translated" could be a complete substitute for the real Qur'ān. There were two different opinions on this question. The difference ceased to be sharp with the passage of time. The majority group<sup>12</sup> argue that the Qur'ān is untranslatable because of its unique style and register language, but its meaning could be interpreted. Their justification was the fear of the possibility that non-Arabic speakers would take the "Qur'ān translated" as a complete equivalent of the Qur'ān. While the minority group holds the opinion on the subject that the work of translation on the Quran is prohibited. Although they fully recognise the fact that the message of Qur'ān is not meant to be confined to the Arabic speakers alone. Therefore, some members of this majority group give conditional approval to the translation of the Qur'ān as they absolutely disapprove of any attempt to regard such translation as an equivalent of the literal words of God revealed in Arabic.<sup>13</sup> The translation should not be used in prayers under any circumstance. The holders of this view include, among others, the Maliki exeget al-Qadi Abu Bakr bn al-Arabi,<sup>14</sup> ash-Shafi'ī,<sup>15</sup> az-Zamakhshari,<sup>16</sup> al-Ash'ari.<sup>17</sup> Ibn Qutaybah, an Arabic philologist of Persian descent, also upholds the same view.<sup>18</sup>

Others, like al-Baqilani<sup>19</sup> and Suyuti,<sup>20</sup> generated an entirely different opinion pointing to the 'I'jaz "inimitability" of the Qur'ān. The Muslim philosophers and suffis, such as *ikhwanus-safa*<sup>21</sup> and Imam Ghazzali, also emphasized the ineffable character of the Arabic language and the inimitableness of the Qur'ān. In reaction against the attempt of Mustafa Atat-Turk toward secularism in Turkey and

<sup>11</sup> Pointed out by Roman Jakobson, (1959) "On Linguistic Aspects of Translation", in R. Brower (ed.) *On Translation*, (Harvard University Press, Cambridge, Mass.), pp.237-38

<sup>12</sup> They are hereby referred to by the designation of "majority" because three out of four Sunni schools uphold this view, and some 'ulama', within the only school which opposes the majority, still have some reservations.

<sup>13</sup> R. Deremi Abubakare (1986); *Linguistics Aspects of Qur'an Translating to Yoruba*, New York, George Dlusverley, p. 7

<sup>14</sup> A.A. Jasas (1993), *ahkamu 'l-Qur'an*, his comment on Qur'an 41:44

<sup>15</sup> al-Imām' ash-Shaff' (1321A.H.), *kitabul-'r-risalah fi 'usuli 'l-figh* (Bulaq), p.9

<sup>16</sup> Muhammad bn Umar Az-zamakhshari (1977), *al-kashshaf an Haqa'iq Tanzil wa 'Uyunul-Aqawil*, Beirut, vol. I, p.1697.

<sup>17</sup> Abul-Hassan 'All b. Isma'īl al-Āsh'arī (1955), *kitabul-Lumma'*, Hammudah Ghurabah (ed.), (Cairo), p. 123.

<sup>18</sup> Ibn Qutayba, *Ta'wil Mushkili 'l-Qur'an* (Cairo), p.16

<sup>19</sup> Al-Baqillani (1374/1954), *'I'jazu 'l-Qur'an*, as-sayyid Ahmed Saqr (ed.), (Cairo, pp.8 and 399.

<sup>20</sup> A.R. Suyuti, *al-'Ittān-fi-Ulumil-Qur'an*, *op.cit.*, vol.II, pp.197-211.

<sup>21</sup> *Rasa'ilu 'ikhwani 's-Safa* 1928 (Cairo, 1347\1928), vol. III, pp.152, 154, 171, 353, 357.



the consequent permission granted the public to use the Turkish language in religious observance in place of Arabic, there were further *fatwah* [legal opinion] against the act of translating the Qur'ān, especially from the Azhar ʿulama in Egypt. Notable among the Egyptian opponents of translating the Quran were Shaykh Muhammad Rashid Rida,<sup>22</sup> and Shaykh Muhammad Shakir, who was Rector of Azhar University.<sup>23</sup> Muhammad Shakir rejected the practice of translating the Qur'ān in unequivocal terms, saying: "It is an unavoidable truth that it is not lawful to make a translation of the Qur'ān".<sup>24</sup> On another occasion, when confronted by a fresh proposition from an English Muslim, Marmaduke Pickthall, to translate the Qur'ān into the latter's mother tongue, Muhammad Shakir was reported as suggesting a near impossible alternative. He advised Pickthall to undertake the translation of *Tafsir Jami'i 'l-Bayan* by at-Tabari instead of the Qur'ān without a classical commentary.<sup>25</sup>

At the other end of the argument, the adherents to the view that the Qur'ān ought to be translated for the benefit of non-Arabic speakers, trace their authority to the prophet through one of the earliest Persian followers of Islam, Salmanul-Farisi. Claims were made, though yet to be authenticated, that Salman made the reading of the Qur'ān possible, by way of translation into the Persian language, possible for his countrymen who might not know Arabic.<sup>26</sup>

Another interesting reasoning advanced in support of this question of translating the Qur'ān, probably projected backward in time to give validity to the claim, concerns the Qur'ān verse in the context of the Prophet's letter to Heraculius.<sup>27</sup> It was to be anticipated by the Prophet, the defenders of translating the Qur'ān argue, that his letter which included the Qur'ān verse ought to be translated for the understanding of a non-Arabic-speaking Emperor of the Byzantine Empire.<sup>28</sup> "This verse is the subject of a *bab* in *al-Bukhari*<sup>29</sup> on whether it is lawful to translate the Torah and other sacred books into Arabic and other languages. Ibn Hajar comments that since the Torah was Hebrew, this was an authority to express it in Arabic. To him the converse is also permissible: 'To express what is in Arabic in Hebrew'. The context suggests that the author had the Qur'ān in mind".<sup>30</sup>

<sup>22</sup> Muhammad Rashid Rida (1347/1928), *Tafsirul-Manār* Cairo, Vol. IX. p. 314

<sup>23</sup> Muhammad Shakir, "Translation of the Qur'an into Foreign Languages" T.W. Arnold (tr.) from the Cairo Press, *Muslim World*, Hartford, No. 16, pp. 161-65.

<sup>24</sup> *Ibid.*, p. 165

<sup>25</sup> Marmaduke Pickthall, (1931) "Arabs and non-Arabs and the question of translating the Qur'an", *Islamic Culture*, No. 5, p. 426

<sup>26</sup> See Peter Pickthall (1999), *Busy Years*, *Islamic Culture*, Vol. LXXII, No. 4 (October, 1999), pp. 45-61. Also see recent article by Roman Roimeier, p.70

<sup>27</sup> For additional information about Salmanu 'l-Farisi see e.g. al-'Ash'ari, (1933) *kitab maqalatal 'l-Islam* (Istanbul)

<sup>28</sup> Qur'an 3:64

<sup>29</sup> Ibn Hāja, (1348) *Fathul-Bārī* (Cairo), vol. VI, p.81

<sup>30</sup> al-Bukhari, (1926) *al-Jamī' as-Sahih* (Bulaq), vol. III, p. 215. Also it was related on the authority of ibn Abbas that the Byzantine Emperor asked someone to translate what was in the letter. See e.g. al-Bukhari, *op.cit.*, vol. XIII. P. 442



So far, all the four Sunni schools of thought but one, accepts the translation of the Qur'ān with reservations. The only school that is known to have given a rather unconditional approval for "the Qur'ān translated" to be used for all purposes is the Hanafi. It is reported that Abu Hanifah ruled that the Qur'ān in Persian, and according to his followers in other languages, could be used in *salat* (prayer) whether or not the person using it knew Arabic.<sup>31</sup> However, both Abu Yusuf and ash-Shaybani, the two chief disciples of Abu Hanīfah, gave permission to use "the Qur'ān translated" into another language, conditional for purposes of prayer. They hedge their approval with the proviso that a person could use the translation in prayer only if he could not recite the Qur'ān in Arabic.

This permission to use non-Arabic Qur'ān in *salat* whether qualified or unqualified would challenge the orthodox Muslim belief of the sacredness and uncreatedness of the Book. Perhaps this accounts for the reactions of a large section of 'ulama' in Hanafi Egypt against any attempt to translate the Qur'ān into any other language, as already observed above. The paradox of it all is that even some Mu'tazilite thinkers who argue that the Book was created, also subscribe to the intranslatability of the Qur'ān.<sup>32</sup> This view is represented by Az-Zamakhshari in the source mention in the foregoing. On the other hand, Abu Hanifah and a good number of his followers through the ages down to Muhammad Mustafa al-Marāghi (d.1945),<sup>33</sup> and Maraghi's close associates like Muhammad Farid Wajdi (1875–1940),<sup>34</sup> and Muhammad Shaltūt (d. 1964),<sup>35</sup> approve the practice of translating the *ma'ani* (meanings) of the Qur'ān. The Imam Hanafi's School and some of his followers, as they do on various other Islamic legal problems, adopt a pragmatic approach for the resolution of the issues of the communication gap which the untranslated Qur'ān can create for the non-Arabic-speaking peoples. It does not appear that they all want to consider the translation as a complete equivalent and in any event a total substitute for the Book which, in the orthodox Muslim opinion, is the literal transcript of the sacred word of God.

In an attempt to guard against a tendency to take the translation as a total substitute, the Hanafi School insists that a "Qur'ān translation" should contain the original Arabic side-by-side with their near equivalents in any other language, or so to say, in an interlinear form. This view was put to

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<sup>31</sup> Pointed out by A.L. Tibawi, "Is the Qur'an Translatable? The Early Muslim Opinion", paper read at XXVth International Congress of Orientalists on Friday, 12<sup>th</sup> August, 1960. Published in the Muslim World (Hartford, 1962), No. 52, p.7. The whole of the paper is full of most useful information and is worth reading

<sup>32</sup> R. Deremi Abubakre (1986), *Linguistic Aspects of Qur'an Translating to Yoruba*, New York Georg Olmsverlag, p. 7

<sup>33</sup> *Ibid* p. 7

<sup>34</sup> Al-Maraghi (1355/1956), *Bahthun fi Tarjamati 'l-Qur'an wa ahkamiha* (Cairo) p27

<sup>35</sup> Farid Wajdi (nd), *al-Mushaful-Mufassar*, Cairo, he employed intra Language translation of the Qur'an in contemporary modern Arabic with his two-part marginal notes; part one headed *tafsirul-'alfāz* and part two *tafsirul-Ma'ānī*



Marmaduke Pickthall by his supporter in Egypt, i.e. Muhammad Mustapha al-Maraghi. Pickthall, however, made excuses that it was not possible for him to conform fully to all the views of Hanafi, and especially on the question of the interlinear type of translation. He explained that he meant his work for the non-Arabic-speaking English people, who are likely to be scared by the strange character of Arabic writing. This point made by Pickthall is as important as the financial problem also mentioned by him in addition. Al-Maraghi eventually agreed with him.<sup>36</sup>

The intention of the other group is expressed in the following: "As to the Tawrat and Injil, each of them is a sacred book, through a sacred meaning apart from sacred words; it is, therefore, permissible for them to apply the term 'sacred book' to what they have got in various languages and translations, for they know of a surety that these translations in various languages have been made by translators and are not what the great law brought to Musa ibn 'Imran.

### AL-MUSHAKALAH IN ARABIC RHETORIC

'*Ilmul-Badī'* is a branch of Arabic Rhetoric. According to Ahmad al-Hashīmī, it is a science that explains the style which deals with the beautification of an utterance after considering its nature and precision in relation to word and meaning.<sup>37</sup> *Al-Mushākalah* is a subheading that features under '*ilmul-Badī'*. According to J.M Cowan, the word *Mushākalah* or *Tashākul* can stand for similarity, likeness or resemblance.<sup>38</sup> Munīr Ba'labak in his dictionary interpreted the word homonym as *al-Lafzatu – al-Mujānisah*. Rhetoricians define it as:<sup>39</sup>

كلمة متجانسة مع أخرى لفظاً ومختلفة عنها معنى

Meaning:

*A pair of words which has the same spellings, similar pronunciations but have different meanings.*<sup>40</sup>

*Al-Mushākalah* (Homonyms) and *al-Jinās* (Paronomasia) are different topics which share the same features but are technically different. When we talk of homonyms, we talk of two or more words

<sup>36</sup> Mahmud Shaltūt (1966) *al-'Islam 'Aqida wa Sharfah* (Cairo, Daru 'l-Qalam), p.481

<sup>37</sup> R.D. Abubakre (1986), *Linguistic Aspect of Qur'an Translating to Yoruba*, op.cit p. 8

<sup>38</sup> A.O. Adams (2005) "*al-Badī': A Rhetorical Study of az-Zamakhshari's Nawabig al-kalm*" B.A. long essay submitted to the Dept. of Arabic and Islamic Studies, University of Ibadan, Ibadan. p.17

<sup>39</sup> J.M.Cowan(ed) (1960) *A Dictionary of Modern Written Arabic* (India: Modern Language Services.) p. 483

<sup>40</sup> M. Ba'labak (1984) *al-Mawrid; A Modern English-Arabic Dictionary* (Beirut Dar-Ilm lil Malayin). p. 432



that have the same letters, same shapes and similar pronunciation but different in meaning, irrespective of whether they fall in one statement or different statements. But *Jinās* are words that have the same letters, same shapes and similar pronunciation but different in meaning on a condition that, they occur in a statement or a context.<sup>41</sup> Therefore *Jinās* is a gradation above homonym in languages.

Homonyms are naturally divided into complete and incomplete like paronomasia in Arabic Rhetoric but these divisions vary from one language to the other. As the incompleteness can be noticed in Yoruba through the factors of tonation, it can be noticed in English through the knowledge of homographs and homophones while in Arabic through its derivative or semantic nature or through the differences of the two words in types, shape, number or arrangement of letters. For instance:

**Homonyms in English** are the same in form and sound as others but different in meaning e.g. see, and See, record and record.

The first "see" is a verb the present tense of "saw" while the second "see" is a noun which denotes district under a bishop in catholic circle or bishop's position. 43

'I was unable to see the See.

Record (r i<sup>1</sup> k>:d) means to write down while the second ('reko:d) is its noun. It can also mean a gramophone record.

**Homonyms in Yoruba;** for instance "*aye fi aye han an*". The first "aye" means human beings who are regarded as incomplete because vices are always in their nature. The second "aye" means the disappointment or calamity that befell on him. The existence of the incomplete Homonyms in Yoruba takes its factors from the functions of tones e.g. *Igba* – (200) *Igba* - (a type of fruit).

### Homonyms in Arabic

Homonyms are available in Arabic as in other languages such as English and Yoruba. Nevertheless, the error of misinterpretation of *Jinās* for homonym must not be committed. While in the case of *Jinās* (i.e. paronomasia), the two or more homonymous words must be in one statement at a time. Homonyms are found in Arabic language irrespective of whether they are in a statement or not. The condition here is that they must occur in the same language.

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<sup>41</sup> Jalal-Din Abdul Rahman al-Suyuti (1939) *Sharh 'Uqud al-Jumān fi' ilmil-al-Ma'ānī wal-Bayān* (Cairo. Mustafa al-Babi al Halabi & co) p.110



Likewise, homonym is interpreted into Arabic in many ways, which are lexically different from that of paronomasia (i.e. *Jinās*). J. Milton Cowan defined the word '*Mushakalah*' or '*tashakul*'<sup>42</sup> as similarity, likeness or resemblance, which is part of the concept of homonym. However, another literal meaning, which is most suitable, is given by Munir Ba'albaki in his Dictionary. Therein, he interpreted the word homonym as *Al-lafzatul Mujānisah*<sup>43</sup>

But both *Jinās*, which is a gradation of homonym itself, can be divided into two types, namely: complete and incomplete. In concentrating on the homonym, we see that the factors of the differences in pronunciation, which cause the incompleteness in homonym, are more in Arabic than in many other languages. Their factors can be derivation, phonology (as in English), shape of alphabets, number or the arrangement of the alphabets and vowelization.

However, before we can discuss the factors of incompleteness, we shall hereby examine the homonyms that are complete first.

#### Complete Homonyms in Arabic

	Arabic words	1 <sup>st</sup> Meanings	2 <sup>nd</sup> Meaning	3 <sup>rd</sup> Meaning
1	<i>Qarn</i>	Horn	Century	Pairing <sup>44</sup>
2	<i>Himayah</i>	Protection	Supporting	Sponsorship <sup>45</sup>
3	<i>Taswib</i>	Directing	Correcting	Aiming <sup>46</sup>
4	<i>Baydah</i>	Egg	Helmet	Testicle <sup>47</sup>
5	<i>Tahāfut</i>	Sequence	Collapse	Inconsistency <sup>48</sup>
6	<i>Jiwād</i>	Noble man	Race horse	<sup>49</sup>
7	<i>Harf</i>	Edge	Letter, character	Particle <sup>50</sup>
8	<i>Harakah</i>	Movement	Policy	Enterprise <sup>51</sup>

<sup>42</sup> Muhammad Tahir al-Lādiqi (1969) *al-Basit fi'Ulumil Balaghah* 3<sup>rd</sup> Edition (Beirut: *Maktab Tijari*) p.276

<sup>43</sup> J.M. Cowan (ed) p. 483

<sup>44</sup> M. Ba'albaki (1984) p. 432

<sup>45</sup> Dictionary of Modern Written Arabic *op.cit* p. 760

<sup>46</sup> *Ibid.*, p. 208

<sup>47</sup> *Ibid.*, p. 208

<sup>48</sup> *Ibid.*, p. 85

<sup>49</sup> *Ibid.*, p. 1029

<sup>50</sup> *Ibid.*, p. 146

<sup>51</sup> *Ibid.*, p. 169



9	<i>Hadd</i>	`border	Definition	Penalty <sup>52</sup>
10	<i>Damir</i>	Heart	Pronoun	Conscience <sup>53</sup>

These are but few among the known homonyms, which are completely similar in the letters, spellings, vocalizations and sounds but different only in meanings. We can now further examine the incomplete homonyms in Arabic language. This occurs by many factors in the case of Arabic homonyms. The factors may be through derivation, phonology and difference in alphabets, which can involve shape, number, arrangement and vowels. As a result of this, the incompleteness of homonyms in Arabic can not be compared either with homographs as in English where the spellings are the same, or with homophones where they sound similar.

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<sup>52</sup> *Ibid.*, p. 170-171

<sup>53</sup> *ibid.*, p. 159



Root Verb	Homonymous Words	Meaning
<i>Labana</i>	_____	To Milk
	Laban	Chest <sup>54</sup> Breast
	Labbān	Milkman <sup>55</sup> Brickmaker
	Libān	Chewing gum <sup>56</sup> Sucking Nursing
	Lubān	Frankincense <sup>57</sup> Olibanum
	Lubānah	Wish, Desire <sup>58</sup>
<i>Ramma</i>	_____	To decay, over haul
	Ramma	To repair <sup>59</sup>
	Rimmah	Decay bone/cadaver <sup>60</sup>
	Rummah	Worn out piece of rope <sup>61</sup> complete, entire
<i>Khataba</i>	_____	To deliver a speech or sermon
	Khutbah	Betrothal <sup>62</sup>
	Khitbah	The concept of the act of <sup>63</sup> betrothal i marriage contract.
<i>Dhahaba</i>	_____	He went
	Dhihāb	Weak Rain <sup>64</sup>
	Dhahāb	Departure <sup>65</sup>
<i>Khalla</i>	_____	To pierce, to transfix
	Khallah	Need – Want <sup>66</sup>
	Khullah	Friendship

<sup>54</sup> *Ibid.*, p. 545

<sup>55</sup> Z.A.A. Ibrahim (1998), *Safhatun fil-Lughah*, the Caravan, *Monthly Magazine* (Dhahran: Saudi Aramco, January/February) vol. XLI, No. 8 p.48

<sup>56</sup> R. Ba'alabak, *al-Mawrid op.cit* p. 914

<sup>57</sup> *Ibid*

<sup>58</sup> *Ibid*

<sup>59</sup> *Ibid*

<sup>60</sup> Z.A.A. Ibrahim, *Safhalun Fil-Lughah op.cit* p. 48

<sup>61</sup> R. Ba'alabak Mawrid, *op.cit* 595

<sup>62</sup> *Ibid* p. 515

<sup>63</sup> *Ibid* p. 515

<sup>64</sup> *Ibid* p. 515

<sup>65</sup> *Ibid* p. 1099

<sup>66</sup> *Ibid* p. 1099



	Khallah	Poverty <sup>67</sup>
	Khillu	Friend <sup>68</sup>

### Semi Complete Homonyms in Arabic

What is meant by this idea is that some changes lexically occur to the meanings of some Arabic words through the addition of some prepositions. These types of words can relatively be termed as homonyms relatively because their meanings have only been changed through the addition of preposition, not through any change in the shapes. And since they cannot discharge the meanings of the intended words without the added prepositions, it is conclusively clear that such homonyms are semi complete.

Some examples on this type of homonyms are as follow:

Semi complete homonyms	Meaning
1. (a) Da 'ā lahu (b) Da 'ā alayhi (c) Da 'ā ila (d) Da'ā	He prayed for him <sup>69</sup> He cursed him <sup>70</sup> He invited to <sup>71</sup> He called <sup>72</sup>
2. (a) 'Awsā ilā (b) 'Awsā bi	He appointed as guardian <sup>73</sup> He recommended <sup>74</sup>
3. (a) Ragiba fi (b) Ragiba 'an	He desired <sup>75</sup> He disliked <sup>76</sup>

<sup>67</sup> Ibid p. 1099

<sup>68</sup> Z.A.A. Ibrahim, *Safhalun Fil-Lughah*, op.cit p. 48

<sup>69</sup> R. Ba'alabak op.cit p. 849

<sup>70</sup> R. Ba'alabak op.cit p. 543

<sup>71</sup> Ibid p. 543

<sup>72</sup> Ibid p. 543

<sup>73</sup> Ibid p. 543

<sup>74</sup> Ibid p. 208

<sup>75</sup> Ibid p. 208

<sup>76</sup> Ibid p. 589



## Literal Perfect Homonyms

This is the real perfect homonyms, which, irrespective of the different interpretations at the different situations and applications, inspire different meanings despite the similarity in spellings and pronunciation. In other words, the difference in meaning can be literally and lexically noticed here.

### Analytical Examples:

- (i) Dunyā (a) World  
(b) Near
- (a) Dunyā – World: ... في الدنيا والآخرة ...  
“... in the world and in the Hereafter .....”<sup>77</sup>
- (b) Dunyā – Near: ... إذا أتمم بالعدوة الدنيا ...  
“... (and remember) when you were on the near side ...”<sup>78</sup>
- (ii) Rih (a) Strength  
(b) Wind
- (a) Rih – Strength: ... ولا تنازعوا فتفشل ربحكم ...  
“... lest you loose courage and your strength departs ...”<sup>79</sup>
- (b) Rih – Wind :  
“And to Sulayman (we subjected) the wind .....”<sup>80</sup>
- (iii) Rawh (a) Rest <sup>81</sup> ... فروح وريحان ...  
(b) Mercy
- (a) Rawh – Rest: ... فروح وريحان ...  
“(There is for him) rest and provision ...”<sup>82</sup>
- (b) Rawh - Mercy  
ولا تباأسوا من روح الله من إنه لا يباأس من روح الله  
إلا القوم الكافرين.

<sup>77</sup> Ibid p. 589

<sup>78</sup> Q.3:56

<sup>79</sup> Q.8:42

<sup>80</sup> Q.8:46

<sup>81</sup> Q.21:81

<sup>82</sup> Q.56:89

“... And never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.”<sup>83</sup>

- (iv) ‘Ajr (a) Reward  
(b) Wage  
(c) Dowry

(a) ‘Ajr – Reward: سوف يؤتيهم أجورهم ...

“He shall give them their rewards ...”<sup>84</sup>

(b) ‘Ajr – Wage: ليجزيك أجر ما ساقيت ...

“... that he may reward you with the wage<sup>85</sup> for having watered (our flocks) for us ...”

(c) ‘Ajr – Dowry: فآتوهن أجورهن ...

“give them their dowers<sup>86</sup> .....”<sup>87</sup>

**Note:** The plural form of the word “ajr” is “ujūr” in its three different meanings (i.e reward, wage and dowry).

- (v) Al-’Ula (a) The World  
(b) The First

(a) Al-’Ula – The World<sup>88</sup> وإن لنا للأخرة والأولى

“And truly, unto Us (belong) the last (Hereafter) and the first (this world) ...”<sup>89</sup>

(b) Al-’Ula – The First: قالت أولاهم لأخراهم ...

“The first of them will say to the last of them ...”<sup>90</sup>

- (vi) Misr (a) Egypt  
(b) Town

(a) Misr – Egypt: وقال الذي اشتراه من مصر لامرأته<sup>91</sup> ...

<sup>83</sup> Q12:87

<sup>84</sup> Q4:152

<sup>85</sup> H.M. Dāmiḡāni (1985) *Qamus al-Qur’an* (Beirūt: Dārul-’Ilmi) p. 18

<sup>86</sup> Q28:25

<sup>87</sup> A.Y. Ali (1946), *The Holy Qur’an: Translation and Commentary* (Damascus: ‘Ulūm Qur’an) p. 187

<sup>88</sup> Q4:24

<sup>89</sup> M.M. Khan and al-Hilali (1997), *The Noble Qur’an in the English Language*, Riyadh: Darrus-Salam, p. 881

<sup>90</sup> Qur’an 92:13

<sup>91</sup> Qur’an 7:39



“And he (the man) from Egypt who brought him, said to his wife”<sup>92</sup>

(b) Misr – Town ... اهبطوا مصرا

“... you go down to any town ...”<sup>93</sup>

### Qur’anic Concept of Homonym

While reviewing what had been examined about homonyms in languages and as agreed upon by some languages like Arabic, English and Yoruba that homonym is;

إحدى لفظتين متماثلين في اللفظ مختلفتين في المعنى<sup>94</sup>

“Which spelt the same as a word with a different meaning”<sup>95</sup>

The case of the Qur’anic concept of homonym, as claimed earlier, is apparently unique because of the Qur’anic wonders and divine messages intended in the usage of each word. This may not be applicable with the spoken languages even with the modern standard Arabic. It will be briefly discussed here, while elaborately in the main body of the paper.

However, we must not forget that as the two types (i.e. complete and incomplete homonyms) are available in some languages that include Arabic, they are similarly found in the words of the Qur’ān with the factors of the incompleteness in Arabic homonyms.

The following are the few examples of complete Qur’anic homonyms.

1. Junub:

(a) Junub: Stranger<sup>96</sup>

(b) Junub: State of sexual impurity<sup>97</sup>

These two above words, though written and pronounced the same, are different in meanings and application. The difference is noticed in the following two verses:

<sup>92</sup> Qur’an 12:21

<sup>93</sup> Qur’an 2:61

<sup>94</sup> A.O. Adams *op.cit* p.17

<sup>95</sup> P.H. Collin, N. Kasis and T. Angel (1987) *Harrap’s English Dictionary for Speakers of Arabic*, Toronto: Kernerman Publishing Inc. p. 258

<sup>96</sup> Q.4:36

<sup>97</sup> A.Y. Ali, *The Holy Qur’an Translation and Commentary*, p. 191

(a) 'Junub' as stranger:

القربى والجار الجنب<sup>98</sup>

Meaning:

Neighbours who are near, neighbours who are strangers<sup>99</sup>

(b) 'Junub' as state of sexual impurity: Allah says

ولا جنبنا إلا عابري السبيل حتى تفتسلوا<sup>100</sup>

Meaning:

"Nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body"<sup>101</sup>

2. Janah: .....

(a) Janah: wing

(b) Janah: side

Janah as wing: Allah said

وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم ...<sup>102</sup>

Meaning:

*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you*"<sup>103</sup>

واخفض جناحك للمؤمنين<sup>104</sup>

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<sup>98</sup> Q4:43

<sup>99</sup> A.Y. Ali *op.cit* p. 193

<sup>100</sup> Q4:43

<sup>101</sup> A.Y. Ali, *op.cit* 298

<sup>102</sup> Q6:38

<sup>103</sup> A.Y. Ali, p. 653

<sup>104</sup> Q15:88



Meaning:

“But lower thy wing (in gentleness) to the believers”<sup>105</sup>

(b) Janah as side:

واضمم يدك إلى جناحك تخرج بيضاء<sup>106</sup>

Meaning:

“Now draw thy hand close to thy side: it shall come forth white (and shining)”<sup>107</sup>

3. Mawla:

- (a) Mawla: Master  
(b) Mawla: Lord  
(c) Mawla: Near relative

These three homonymous words are only separated in meanings by the ways the following verses apply them:

(a) Mawla as master:

وهو كل على مولاه ...<sup>108</sup>

Meaning:

“Of any sort; a wearisome burden is he to he to his master;”<sup>109</sup>

(b) Mawla as Lord / Protector:

فاعلموا أن الله مولاكم...<sup>110</sup>

<sup>105</sup> A.Y. Ali, p. 794

<sup>106</sup> Q20:22

<sup>107</sup> A.Y. Ali, *op.cit* p. 686

<sup>108</sup> Q16:76

<sup>109</sup> A.Y. Ali, *op.cit* 424

<sup>110</sup> Q8:4

Meaning:

*"Be sure that God is your Protector"*<sup>111</sup>

(c) Mawla

<sup>112</sup>"يوم لا يغني مولى عن مولى شيئا ولا هم ينصرون..."

Meaning:

*The day when no protector can avail his client in aught, and no help can they receive ...*

If we examine these preceding Quranic homonyms i.e. Junub, Janah and Mawla among others, we realize that they are all pairly written, spelt and pronounced as same but are applied differently in the divine Book.

### **Homonyms in the Qur'an Translated Into Yoruba**

#### ***Verses relating to complete Quranic Homonyms***

This part attempts to examine the rhetorical application of complete homonyms in the Qur'ān translated into Yoruba. The writer deliberately chose two versions of the Qur'ān translated into Yoruba.<sup>113</sup>

- (1) *al-Qur'ān Alaponle ti a tumo si ede Yoruba*. The version by the Muslim World League, which was published in 1977 by *Dār al-Arabiyya* Saudi-Arabia, was a product of some eminent Islamic scholars of Yoruba-land.
- (2) *Al-Kur'anu Alaponle Itumo si Ede Yoruba* by Prof. Y.A. Quadri published by Sebiotimo publications, Ijebu-Ode Nigeria in 1997. The Translator is a professor of Islamic Studies. By virtue of his status, the version is regarded as the revised edition of all available versions.

<sup>111</sup> A.Y. Ali, p. 1351

<sup>112</sup> Qur'an 44:41

<sup>113</sup> Read more on the versions in S.A. Shittu (1997), *Quranic Rhetoric in Yoruba Translation of the Qur'an* Ph.D Thesis submitted to the Department of Religions, University of Ilorin, Nigeria. p. 89



(1)

والله يختص برحمته من يشاء...<sup>114</sup>

*Meaning:*

But Allah chooses for His Mercy (Islam) whom He wills – for God is Lord of grace abounding”<sup>114/115</sup>

**Muslim World League:**

*Sugbon Olohun a ma sa ni esa eniti O ba fe fun anu Re, Olohun si je Oloore ti o tobi.*<sup>116</sup>

**Y.A. Quadri:**

*Sugbon Allah maa njeki aanu Re wa pelu eniti o ba sa lesa. Allah si ni Onibu-Ore”.*<sup>117</sup>

(2)

وأما الذين أبيضت وجوههم ففي رحمة الله والله ذو الفضل العظيم<sup>118</sup>

*And those faces will become white; they will be in Allah's Mercy (Paradise), therein they shall dwell forever”*<sup>119</sup>

**Muslim World League:**

*Nipa awon eniti oju won si funfun, nwon o mā be ninu anu Olohun*<sup>120</sup>

<sup>114</sup> Qur'an 2:105

<sup>115</sup> M.M. Khan and M.T. al-Hilal (1997), *The Noble Qur'an in English* (Riyadh: Darus-Salam), p. 138

<sup>116</sup> Muslim World League (1977), *al-Qur'an Alaponle ti a tumo si Ede Yoruba*, Saudi Arabia: Dar al-'Arabiyya, p. 16

<sup>117</sup> Y.A. Quadri (1997) *Al-Kuranu Alaponle, Itumo si Ede Yoruba* (Nigeria: Sebiotimo Publications) p. 13

<sup>118</sup> Q3:107

<sup>119</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 158

<sup>120</sup> Muslim World League, *al-Qur'an Alaponle ti a tumo si Ede Yoruba*, *op.cit* p. 59

**Y.A. Quadri:**

*Sugbon, awon eniti ojuu won funfun, won o maa wa ninu aanu  
Allah ...<sup>121</sup>*

(3) <sup>122</sup> فاما الذين آمنوا بالله واعتصموا به فسيدخلهم في رحمة منه وفضل ...

So as for those who believed in Allah and hold fast to him, He will admit them to His Mercy and Grace (Paradise) ...<sup>123</sup>

**Muslim World League:**

*Ki e ri awon ti nwon gbagbo ni ododo si Olohun ti nwon si dii  
mu sinsin laipe yio mu won wo inu ike lati odo Re ati Ola ...<sup>124</sup>*

**Y.A. Quadri:**

*Ni ti awon ti won gba Allah gbo lododo ti won si di i mu sinsin,  
laipe yoo fi won sinu Ike ati Ola tati odo re ...<sup>125</sup>*

(4) <sup>126</sup> قل بفضل الله وبرحمته فبذلك فليفرحوا ...

"Say; in the bounty of Allah and His Mercy (Islam and the Quran) there in let them rejoice..."<sup>127</sup>

**Muslim World League:**

*So pe: Pelu ola (ore-ajulo) Olohun ati anu Re, nitorina eyini ni  
ki nwon ma dunu si. ...<sup>128</sup>*

<sup>121</sup> Y.A. Quadri, *Al-Kuranu Alaponle, Itumo si Ede Yoruba*, op.cit p. 52

<sup>122</sup> Qur'an 4:175

<sup>123</sup> M.M. Khan and M.T. al-Hilal, *The Noble Qur'an in English* op.cit p. 306

<sup>124</sup> Muslim world League op.cit p. 93

<sup>125</sup> Y.A. Quadri op.cit p. 86

<sup>126</sup> Qur'an 10:58

<sup>127</sup> H.M. Damgani op.cit p. 201

<sup>128</sup> Muslim world League op.cit p. 182



**Y.A. Quadri:**

*So pe: Pelu ojurerere Allah ati aanu Re, nitori eyi, e maa dunnu  
sii ...*<sup>129</sup>

(5) <sup>130</sup> قال يا قوم ان كنتم على بينة من ربي واتاني رحمة من عنده فعميت عليكم

*"Oh my people, see ye if I have a clear proof from my Lord, and mercy  
(Faith) has come to me from Him ...."*<sup>131</sup>

**Muslim World League:**

*O si wipe: Enyin enia mi, enyin ko woye bi emi ba nidi pataki  
kan ti o ti odo Oluwa mi wa, ti o si fun mi ni ike lati odo Re ti a ko fi  
han fun nyin ri.*<sup>132</sup>

**Y.A. Quadri:**

*O si wipe: Enyin eniyan mi, nje enyin woye pe mo wa lori idi  
oro pataki lati odo Oluwaa mi, ti O si ke mi funraa Re, sugbon ti o  
sookun siyin.*<sup>133</sup>

(6) <sup>134</sup> قال لو انتم تملكون خزائن رحمة ربي "Say (to the disbelievers): if you  
possessed the treasure of the Mercy (wealth, money, provision) of my  
Lord ..."<sup>135</sup>

**Muslim World League:**

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<sup>129</sup> Y.A. Quadri *op.cit* 179

<sup>130</sup> Qur'an 11:28

<sup>131</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 414

<sup>132</sup> Muslim world League *op.cit* p. 190

<sup>133</sup> Y.A. Quadri *op.cit* 187

<sup>134</sup> Qur'an 17:100

<sup>135</sup> H.M. Damgani *op.cit*, p. 201

*Sope: Ti o ba se pe enyin ba ni ikapa pepe oro ike ti Oluwa mi  
ni, ...*<sup>136</sup>

**Y.A. Quadri:**

*Wipe: ti o ba se pe eyin ni e nse akoso pepe-oroo ti aanu  
Oluwaa mi ni, ...*<sup>137</sup>

(7) وقالوا لولا نزل هذا القرآن على رجلٍ من القريتين عظيم. أ هم يقسمون رحمة ربك نحن قسمنا بينهم معيشتهم في الحياة  
الدنيا ...<sup>138</sup>

*And they say why is not this Qurān sent down on some great man of  
two towns (Makkah and Tāīf). Is it they who would portion out the  
mercy of your Lord (Prophet hood)...*<sup>139</sup>

**Muslim World League:**

*Atipe nwon sope: Kini se ti a ko so Al-Kurani yi kale fun  
okunrin pataki kan ninu awon ilu mejeeji? Nje awon ni yio ha ma pin  
ike Oluwa re bi? Awa ni A pin ipin ije-imu won ni arin won ni igbesi  
aye, ...*<sup>140</sup>

**Y.A. Quadri:**

*Won si tun wipe: kini se ti won ko fi Al-kurani yii ran okunrin  
pataki kan ninu awon ilu mejeeji? Se awon ni won maa npin ike  
Oluwaa re bi? Awa ni A pin ije-imuu won laarin won ni igbesi aye yii,  
...<sup>141</sup>*

<sup>136</sup> Muslim world League *op.cit* pp. 249-250

<sup>137</sup> Y.A. Quadri *op.cit* p. 249

<sup>138</sup> Qur'an 43:31-32

<sup>139</sup> A.Y. Ali *op.cit*, p. 1330

<sup>140</sup> Muslim World League *op.cit* p. 435

<sup>141</sup> Y.A. Quadri *op.cit* p. 441



(8)

وإذا لقوا الذين آمنوا قالوا ءامنا وإذا خلوا إلى شياطينهم قالوا إنا معكم إنما نحن مستهزءون، الله يستهزئ بهم ويمدهم في  
طغيانهم يعمهون<sup>142</sup> ...

When they meet those who believe, they say: “we believe;” But when they are alone with their evil ones, they say: we are really with you, we (were) only jesting, God will throw back their mockery on them, And give them rope in their trespasses; so they will wander like blind ones (to and fro)...<sup>143</sup>

#### Muslim World League:

*Nigbati nwon basi pade awon ti nwon gbagbo, nwon a wipe:  
Awa gbagbo; sugbon nigbati o ba ku won ku esu egbe won, nwon  
awipe: Dajudaju awa nbe pelu nyin awa kan nse yeye ni.*

*Olohun yio san won lesan yeye won; yio si de won leke ninu agbere  
won, nwon yio ma pa ragaji.*<sup>144</sup>

#### Y.A. Quadri:

*Nigbati won ba pade awon ti won gbagbo won a wipe: Awa  
naa gbagbo. Sugbon nigbati o ba ku won ku elesu bii ti won, won a  
wipe: Awa wa peluu yin, awa kan nse yeye ni. Allah yoo fi won se esin;  
yoo fiwon sile ki won maa se tembelekun won, ki won si maa pa  
ridarida kiri.*<sup>145</sup>

(9)

فاليوم ننساكم كما نسيتم لقاء يومكم هذا ...<sup>146</sup>

<sup>142</sup> Qur'an 2:14-15

<sup>143</sup> A.A. Yusuf *op.cit* p.19

<sup>144</sup> Muslim World League *op.cit* pp. 4-5

<sup>145</sup> Y.A. Quadri *op.cit* p.2

<sup>146</sup> Qur'an 7:51

*That day shall we forget them as they forgot the meeting of this  
day of theirs, ...*<sup>147</sup>

**Muslim World League:**

*Nitorina Awa yio gbagbe won loni gegebi nwon ti gbagbe  
ipade won ti oni yi ...*<sup>148</sup>

**Y.A. Quadri:**

*A gbagbe won gege bi won ti se gbagbe nipa ipadee won ti ojo  
oni yii, ...*<sup>149</sup>

- (10) <sup>150</sup> *واذ يكره بك الذين كفروا ليجتوك أو يقتلوك أو يخرجوك ويمكرون ويمكر الله والله خير الماكرين*  
*Remember how the unbelievers plotted against thee, to keep Thee in  
bonds, or to slay you, or get you out (of your home) They plot and  
plan, And God too plans, But the best of Planners is God.*<sup>151</sup>

**Muslim World League:**

*(Se iranti) nigbati awon alaigbagbo pa ete si o pe awon o ka o  
mo si oju kan tabi ki nwon pa o tabi ki nwon le o jade, nwon pa ete,  
Olohun si nwe-ewe Olohun lo bori awon elete ...*<sup>152</sup>

**Y.A. Quadri:**

*(se iranti) igbati awon alaigbagbo pete ni paa re pe ki won so e  
si ewon tabi ki won pa e tabi ki won le e jade, won gbero lati se bee,  
Allah si gberoo ti Re, Allah ni O dara julo ninu awon ti ngbero (ti  
ndete) ...*<sup>153</sup>

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<sup>147</sup> A.Y. Ali *op.cit* 354

<sup>148</sup> Muslim world League *op.cit* p. 135

<sup>149</sup> Y.A. Quadri *op.cit* p. 129

<sup>150</sup> Qur'an 8:30

<sup>151</sup> A.Y. Ali *op.cit* p.422

<sup>152</sup> Muslim World League *op.cit* p.154

<sup>153</sup> Y.A. Quadri *op.cit* pp. 149-150



### Rhetorical Analysis and Evaluation:

*Sāhib Abu Janāh* of *Bagdad, Irāq* in his work affirmed that the word “*Rahmah*” occurs in 334 places in the *Qur’ān* and that it has 16 phrases of meaning. Glancing through the first seven verses selected, the word *rahmah*<sup>154</sup> occurs at different contexts and it connotes different meanings. As earlier highlighted, the Quranic homonyms are the pairs of words that are perfectly and completely spelt and pronounced similarly but have different meanings at different contexts of the *Qurān*. Such homonyms are called contextual perfect homonyms.<sup>155</sup>

The word “*Rahmah*” means “*Aanu*” in Yoruba (kindness, compassion, sympathy, mercy).<sup>156</sup> Going through the Yoruba translations of the selected seven verses of the *Qurān*, its primary meaning was translated instead of the intended meaning of the *Qur’an*. The three remaining verses need a little modification as can be seen in the table below

S/N	The Words	Primary Meaning	MWL	Y.Q	Intended Message/Meaning Qurān
1	Q.2:105 <i>BiRahmatihī</i>	<i>Ike or Anu</i>	<i>Aanu Re</i>	<i>Aanu Re</i>	<i>Esin Islam (Religion of Islam)</i>
2	Q.3:107 <i>Faī Rahmah</i>	<i>Ike or Anu</i>	<i>Be ninu Anu</i>	<i>Wa ninu Anu</i>	<i>Ogba Ike onidera (Paradise)</i>
3	Q.4:175 <i>Fī Rahmah</i>	<i>Ike or Anu</i>	<i>Wo inu ike</i>	<i>Fi won sinu ike</i>	<i>Ogba-Ike Onidera (Paradise)</i>
4	Q.10:58 <i>Bi Rahmatihī</i>	<i>Ike or Anu</i>	<i>Anu Re</i>	<i>Aanu Re</i>	<i>Esin-Islam ati Al-Kurāni (Islam &amp; Qurān)</i>
5	Q.11:28 <i>Rahmah</i>	<i>Ike or Anu</i>	<i>Ike</i>	<i>Ti o si ke mi</i>	<i>Ini-Igbagbo (Faith)</i>
6	Q.17:100 <i>Rahmah</i>	<i>Ike or Anu</i>	<i>Oro-Ike</i>	<i>Oro</i>	<i>Oroo, owo, ije ati imu irorun (wealth, money and provision)</i>
7	Q.43:31-32 <i>Rahmah</i>	<i>Ike or Anu</i>	<i>Ike Oluwa</i>	<i>Ike Oluwaa Re</i>	<i>Ije Ojise (Prophethood)</i>
8	Q.2:14-15 <i>Istihzāu’</i>	<i>Yeye</i>	(1) <i>Yeye</i> (2) <i>esan yeye</i>	(1) <i>yeye</i> (2) <i>esin</i>	(1) <i>Yeye</i> (2) <i>esin, eleya (disgrace, humiliation)</i>
9	Q.7:51 <i>Nasiya</i>	<i>Gbagbe</i>	(1) <i>gbagbe</i> (2) <i>gbagbe</i>	(1) <i>gbagbe</i> (2) <i>gbagbe</i>	(1) <i>Ao pa won ti ni eniti a o kasi (neglect)</i> (2) <i>gbagbe</i>
10	Q.8:30 <i>Makr</i>	<i>Ete</i>	(1) <i>ete</i> (2) <i>nwe-ewe</i>	(1) <i>ete</i> (2) <i>gbero</i>	(1) <i>ete</i> (2) <i>Ete won yoo ja jo Won lowo (To fall into the Plot meant for their opponent).</i>

<sup>154</sup> S.A. Janah (*Dhahran: Saudi-Aramco, Oct./Nov. vol. 38, No.4, p.41*)

<sup>155</sup> Different interpretation of the Quranic Commentators on One Word at Various Situations and Places of the Qur’an are meant here

<sup>156</sup> J.M. Cowan (ed) *op.cit* p.332

The first verse would read thus:

*Sugbon Allah ma njeki aanu (imole esin Islam) re wa pelu eniti o  
ba sa ni esa oun naa si ni onibu-ore*

The second verse

*Sugbon Awon eniti oju won funfun, won o maa wa ninu ogba-ike  
onidera (al-Jannah) Oluwa.*

The third verse

*Ni ti awon ti won gba Allah gbo lododo ti won si dii mu sinsin,  
laipe (Allah) yoo fi won sinu ogba-ike onidera ati ola lati odo Re.*

The fourth verse

*So pe: pelu oju rere Allah ati Aanu Islam pelu alkurani ti o je ti  
wa nitori eyi, e maa yo.*

The fifth verse

*O si wipe eyin eniyan mi, nje eyin woye pe mo wa lori idi aridaju  
pataki lati odo Oluwa mi ti O si fi igbagbo ke mi fun raa Re, sugbon ti O  
sokunkun siyin.*

The sixth verse

*So pe; ti o ba se pe eyin ba ni ikapa lori oroo-ije-imu oluwa mi ni*

....

The seventh verse

*Won si tun so pe; kini se ti won ki fi al-kurani yii ran okunrin kan  
pataki kan ninu awon ilu mejeji?*

*Se awon ni won npin bi a se nyan ojise (Oluwa) re bi? Se bi awa  
ni a pin ije-imu won laarin won ni igbesi aye yii ...*

The suggested translations of the word "Rahmah" in the different contexts show how Yoruba audience may at times not grasp the intended message of the *Qur'an* if not rendered properly in some instances.

The remaining three verses connote words of the same spellings in the same context. The 8<sup>th</sup> verse has the word *Istihzā'* (Jesting) in its primary meaning at the first usage. The second *Istihzā'* was translated as a reward of their jesting by Muslim World League, while Y.A. Quadri translated it as (*esin*) which is the intended message of the *Qur'an* which also implied the reward of their deeds because Almighty Allah was not to make jest of His creatures. Rather He (Allah) has the capacity to disgrace and humiliate these hypocrites. Therefore, the interpretation could go thus:



*Nigbati won ba pade pelu awon ti won gbagbo won a wipe; Awa naa gbagbo. Sugbon nigbati o ba ku won ku elesu bii won (awon oga abenugan ninu Oloosa) won a so wipe: Awa wa pelu yin, awa kan nse yeye ni. Allah yoo fi won se esin-eleya, yoo si pa won ti sinu tembelekun won, ki won si maa pa san, lai naani kaa kiri.*

The 9<sup>th</sup> verse connotes the word *Nasiya*, "to forget". Human beings can forget but Allah would not forget even anything smaller than an atom of incident. Therefore, the first of the word in (تنسائم) does not denote *igbagbe* while the second means *igbagbe* that is forgetfulness. The intended message of the *Qurān* in that context is Allah would neglect them for a while in punishment as they also forgot that there is a day of accountability. Neither their excuse nor plea will be listened to for some times. Therefore, the explicit interpretation of the verse could be as thus;

*Ao pa won ti lai kasi gege bi won ti se gbagbe nipa ipade wa ojo oni yii...*

The 10<sup>th</sup> verse connotes *Makr* translated as (*ete* and *nwe-ewe*) by Muslim World League. This may not be clear to the Yoruba audience who had no knowledge of Quranic exegesis. Y.A. Quadri translated *Makr* as *ngbero* (intention). The unbelievers planned against the prophet, not that they intend to plan; the Almighty Allah however made their plot abortive. Since *Makr* means "ete" –(to plot a coup) that is human characteristic against them, but Allah rescues His servants from these evil plans. Therefore, the first *Makr* means (to plot against) while the second denotes *ete won ja jo won lowo* (To fall into the pitch dug for others) which could only happen by God's grace.

The interpretation of the verse could now read as thus:

*(Se iranti) igbati awon alaigbagbo pete ni paa re pe ki won so e si ahamo tabi ki won o pa e tabi ki won le e jade, won dete lati se bee, Allah si da ete naa le won lori. Allah ni o dara julo ninu awon ti nba ete ota je.*

## B

The verses of this section are another aspect of Quranic homonyms. This section deals with different interpretations given to a given word. The interpretation may hinder the proper understanding of the real message of the Qur'an. For instance, the Arabic word "*Aziz*" occurred in different places in the verses of the Qur'an. The semantic assessment of the word in the Qur'an as rendered into Yoruba was based on its places of occurrence in the Qur'an. The places of occurrence can be categorized into two – in the midst of a verse or as the last word of a verse.

1.

في الدنيا والآخرة ويسألونك عن اليتامى قل اصلاح لهم خير وان تخالطوهم فاخوانكم والله يعلم  
المفسد من المصلح ولو شاء الله لأعتنكم إن الله عزيز حكيم.<sup>157</sup>

Meaning:

*In (to) this life and in the Hereafter. And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All Mighty, All Wise.<sup>158</sup>*

Muslim World League:

*Ni aiye ati orun. Nwon o tun bi o l'ere nipa awon omo orukan; wipe: Ise daradara fun won ni o dara ju, bi e ba si ko won mo'ra omo iya nyin ni won I se. olohun mo obileje yato si alatunse, bi olohun ba si fe ni, dajudaju I ba ni yin lara. Dajudaju Olohun je Alagbara Ologbon".<sup>159</sup>*

Y.A. Quadri:

*Nipa aye ati orun won o bi e leere nipa awon omo orukan. So pe: Sise daradara si won ni o dara julo, ti e bad a won po (mo awon omoo ti yin naa fun itoju o dara bee nitori pe) omo iyaa yin ni won ise Allah mo Obileje ati Alatunse. Bi Allah ba fe ni, oun I ba ni yin lara. Allah je Alagbara, Ologbon.<sup>160</sup>*

2.

من قبل هدى للناس زانزل الفرقان إن الذين كفروا بآيات الله لهم عذاب شديد والله عزيز ذو انتقام<sup>161</sup>

Meaning:

<sup>157</sup> Qur'an 2:220

<sup>158</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 55

<sup>159</sup> Muslim World League *op.cit* p. 34

<sup>160</sup> Y.A. Quadri *op.cit* p.28

<sup>161</sup> Qur'an 3:4



*A foretime, as a guidance to mankind, And He sent down the criterion (of judgements between right and wrong this Qur'an). Truly, those who disbelieve in the Ayat (proofs, etc.) of Allah, for them there is a severe torment; and Allah is all-Mighty Able of Retribution.*<sup>162</sup>

### Muslim World League:

*Ni isiwaju, amona fun won enia, O si so olupinya kale. Dajudaju awon ti won ko Ayah ti Olohun, iya ti o le koko mbe fun won. Olohun si je Alagbara Olugbesan.*<sup>163</sup>

### Y.A. Quadri:

*Ni isiwaju ni won ti je itosona fun awon eniyan O tun so olupinya (laarin iro ati ododo, iyen ni Al-Kur'anu) kale. Awon ti ko ni igbagbo si awon ami (aaya tabi ofin) Allah, iya ti o le koko mbe fun won Allah je Alagbara Olugbesan.*<sup>164</sup>

3.

<sup>165</sup> قالوا يا شعيب ما نفقه كثيرا مما تقول وإنا لنراك فينا ضعيفا ولو رءطك لرجناك وما أنت علينا بعزير

### Meaning:

*They said O Shuaib! We do not understand much of fwhat you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us.*<sup>166</sup>

### Muslim World League:

*Nwon wipe: Ire Shuaib, a ko gbo agboye opolopo ninu ohun ti o nso atipe dajudaju awa ri o ni eniti ko ni agbara ninu*

<sup>162</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 77

<sup>163</sup> Muslim World League, *op.cit* 48

<sup>164</sup> Y.A. Quadri *op.cit* p.40

<sup>165</sup> Qur'an 11:91

<sup>166</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 347

*wa, ti ko ba si itori awon ebi re ni, dajudaju a ko ba ju o ni okuta ati pe ire ko je eniti o lagbara lori wa.*<sup>167</sup>

**Y.A. Quadri:**

*Won wipe: Iwo Suhaebu, pupo ninu ohun ti o nso ni ko ye wa, atipe awa ri e ni eniti ko jano nkankan laarin wa, ti kii ba se ti awon ebi re ni, a ba so e loko; iwo ko ni agbara lori wa.*<sup>168</sup>

4.

الكتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد<sup>169</sup>

*Alif Lam Ra, These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings. (This is) a Book which we have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelieve and polytheism) into light of (Belief in the Oneness of Allah and Islamic Monotheism) by their Lord's leave to the path of the All-Might, the Owner of all Praise.*<sup>170</sup>

**Muslim World League:**

*Alif Lam Ra (Olohun ni o mo ohun ti o gba lero pelu awon harafi yi) eyi je Tira kan ti a so kale fun o nitori ki o le maa fi yo awon eniyan jade kuro ninu okunkun lo si inu imole pelu iyonda Oluwa won, lo si oju ona Oba ti o tobi, Oba a dupe (fun erusin Re).*<sup>171</sup>

**Y.A. Quadri:**

*Alif, Lam, Roo (Allah ni o mo itumo won) Iwe-mimo niyi ti A so kale fun e ki o le fi mu awon eniyan kuro ninu okunkun lo*

<sup>167</sup> Muslim World League, *op.cit*, p.197

<sup>168</sup> Y.A. Quadri, *op.cit* p.194

<sup>169</sup> Qur'an 14:1

<sup>170</sup> M.M. Khan and M.T. al-Hilal *op.cit* p. 381

<sup>171</sup> Muslim World League *op.cit* p.217



*si inu imole pelu ase Oluwaa won lo si oju onaa Oba Alagbara,  
Oba ti ope to si.*<sup>172</sup>

5.

وما ذلك على الله بعزيز<sup>173</sup>

Meaning:

*Nor is that difficult for God*<sup>174</sup>

**Muslim World League:**

*Atipe eyini ko nira fun Olohun*<sup>175</sup>

**Y.A. Quadri:**

*Atipe iyen ko nira fun Allah lati se*<sup>176</sup>

6.

تنزيل الكتاب من الله العزيز العليم<sup>177</sup>

Meaning:

The revelation of this Book is from God Exalted in Power, Full of knowledge.<sup>178</sup>

**Muslim World League:**

*Isokale Tira naa lati odo Olohun, Alagbara, Oni-mimo ni.*<sup>179</sup>

**Y.A. Quadri:**

*Iwe-mimo naa (Al-kurani) so kale lati odo Allah Alagbara,  
Oluni-imo.*<sup>180</sup>

<sup>172</sup> Y.A. Quadri *op.cit* p.214

<sup>173</sup> Q35:17

<sup>174</sup> A.Y. Ali, *op.cit* p.1158

<sup>175</sup> Muslim world League *op.cit* p. 381

<sup>176</sup> Y.A. Quadri *op.cit* p.386

<sup>177</sup> Q40:2

<sup>178</sup> A.Y. Ali, *op.cit* p.1262

<sup>179</sup> Muslim World League *op.cit* p.413

7.

إن الذين كفروا بالذكر لما جاءهم وإنه كتاب عزيز<sup>181</sup>

**Meaning:**

Those who reject the message when it comes to them (are not hidden from us) and indeed it is a Book of Exalted Power.<sup>182</sup>

**Muslim World League:**

*Dajudaju awon eniti nwon se aigbagbo si iranti na nighati o wa ba won atipe dajudaju on je Tira kan ti o ni agbara.*<sup>183</sup>

**Y.A. Quadri:**

*Dajudaju awon tniti o se aigbagbo si iranti naa (al-Kurani) nighati o de waa ba won (awon ni ko mo pe) o je iwe-mimo kan ti o ni agbara.*<sup>184</sup>

8.

الله لطيف بعباده يرزق من يشاء وهو القوي العزيز<sup>185</sup>

**Meaning:**

Gracious is God, To His Servants, He gives sustenance to whom He pleases, And He has Power And can carry out His will.<sup>186</sup>

**Muslim World League:**

*Olohun je Alanu fun awon olujosin Re; O npese fun eniti O ba fe; On ni Alagbara ti O si Pataki.*<sup>187</sup>

<sup>180</sup> Y.A. Quadri *op.cit* p.419

<sup>181</sup> Q.41:41

<sup>182</sup> A.Y. Ali, *op.cit* p. 1298

<sup>183</sup> Muslim World League *op.cit* p.424

<sup>184</sup> Y.A. Quadri *op.cit* p.431

<sup>185</sup> Qur'an 42:19

<sup>186</sup> A.Y. Ali, *op.cit* pp. 1310-1311



**Y.A. Quadri:**

*Allah je olopo-aanu, fun awon erusin-in Re, On pese fun eniti O  
ba fe, Oun ni Alagbara Eni giga*<sup>188</sup>

9.

<sup>189</sup> إلا من رحم ربي إنه هو العزيز الرحيم

**Meaning:**

Except such as receive God's mercy: for He is exalted  
in mighty, most merciful<sup>190</sup>

**Muslim World League:**

*Ayafi eniti Olohun ba ke. Dajudaju Oun ni Alagbara,  
Alanu.*<sup>191</sup>

**Y.A. Quadri:**

*Ayafi eniti Allah ba ke. Dajudaju on ni Alagbara, Olopo  
Aanu.*<sup>192</sup>

10.

<sup>193</sup> وينصرك الله نصرا عزيزا

**Meaning:**

And that God may help Thee with Powerful Help<sup>194</sup>

**Muslim World League:**

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<sup>187</sup> Muslim world League *op.cit* p. 429

<sup>188</sup> Y.A. Quadri *op.cit* 435

<sup>189</sup> Qur'an 44:42

<sup>190</sup> A.Y. Ali, *op.cit* p.1351

<sup>191</sup> Muslim World League p. 442

<sup>192</sup> Y.A. Quadri *op.cit* p.448

<sup>193</sup> Q48:3

<sup>194</sup> A.Y. Ali, *op.cit* p.1391

*Ati ki Olohun ba le ran o lowo ni iranlowo ti o tobi*<sup>195</sup>

**Y.A. Quadri:**

*Allah yoo si se iranlowo ti o ga fun e*<sup>196</sup>

The highlight of the analysed meaning of the  
Arabic word *Aziz* can be glancely viewed in the table below:

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<sup>195</sup> Muslim World League *op.cit* p.456

<sup>196</sup> Y.A. Quadri *op.cit* p.461



S/N	Places in the Qur'an	The Words	Primary Meaning	MW	YQ	Intended Message/Meaning of the Qur'an
1.	2:220	Aziz Hakim	Agbega Ojogbon	Alagbara Ologbon (p. 34)	Alagbara Ologbon (p.34)	Oba Abiyi (ti o tobi/gaju enikeni lo) Ologbon
2.	3:4	Aziz Dhul-Intiqam		Alagbara Olugbesan (p. 48)	Alagbara Olugbesan (p. 194)	Ti Ogo Re kaa Ti-ijaya ise won le dabii esan
3.	11:91	Alayna Bi Aziz		Ti o lagbara lori wa (p. 217)	Tiwo ko ni Agbara lori wa (p. 214)	Iwo ko ni ikapa lori wa
4.	14:1	Azizul Hamid		Oba ti o tobi, Adupe fun erusin Re (p. 381)	Oba Alagbara Oba ti Ope to si (p. 386)	Oba Abiyi, Oba ti ope to si
5.	35:17	Bi Aziz	Iyi/Agbega	Ko nira fun Olohun (p. 413)	Ko nira fun Allah (p. 419)	Ko le fun Olohun lati se
6.	40:2	Al-Aziz al-'Alim	Abiyi Oni-Mimo	Alagbara Onimimo (p. 424)	Alagbara Oluni-Imo (p. 431)	Oba owo, oni Mimo julo
7.	41:41	Kitabun Aziz	Tira Abiyi	Tirakan to ni Agbara (p. 429)	Iwe Mimo kan ti o ni Agbara (p. 435)	Tira kan ni ti O ni aponle
8.	42:19	al-Qawiyul-Aziz		Alagbara ti o si Pataki	Alagbara Enigiga (p. 448)	Alagbara ti o si ga ju enikeni lo
9.	44:42	Azizul-Rahim		Alagbara Alaanu	Alagbara Olopo Aanu (p. 461)	Oba Alaponle, Oba ti o sa ike re lesa fun eda erusin Re.
10.	48:3	Nasran Azizan		Iranlowo ti o tobi	Iranlowo ti o ga fun e	Atilehin/Aseyori ti o ga ju (ti yoo han si gbogbo aye)

The word "Aziz", according to Cowan Dictionary means: Mighty, Powerful, Respected, Distinguished, Notable, Strong, Noble, Esteemed, Venerable, August, Honourable, Rare, Scarce-Scarcely to be found.<sup>197</sup>

The interchangeable word which is commonly is used/paired in the meaning with "Aziz" in the Qur'an translated is *Qawiyy* which is simply defined by Cowan as follows:

Strong, Vigorous, Potent, Mighty, Powerful, Forceful,  
Intense, Violent, Vehement, Firm, Solid, Robust, Hardy,  
Sturdy.<sup>198</sup>

We consider the analysis below in two ways (1) when *Aziz* occurs before the last word of the verse and (2) when it occurs as the last word of a verse. Having considered the multiple renditions that represent the word *Aziz* and views of the Quranic exegetes coupled with rhetorical-application on the meaning of these verses, the suggested meaning of the verses as far as the intended message of the Qur'an as concerned goes thus:

The first verse would read: Q: 2:220

... *mo mo Obileje ati Alatunse bi Allah ba fe ni iba ti ko  
inira ba yin. Dajudaju Allah ni Oba Abiyi ti o ga ju eniken lo)  
Oba Ojogbon si ni.*

The second verse would read: Q3:4

... *dajudaju awon ti won se aigbagbo si awon ami (ofin)  
Allah iya ti o le koko mbe fun won. Allah ni Ogo re kaa (Ti ijiya  
ise won le dab ii) esan.*

The fourth verse would read: Q 14:1

... *lo si oju ona Oba Abiyi, Oba ti Ope to si*

The sixth verse would read: Q 40:2

<sup>197</sup> J.M. Cowan (ed) (1960), *Arabic-English Dictionary*, India p.610

<sup>198</sup> *Ibid* p. 803



... lati odo Oba Owo, Oni-Mimo julo

The ninth verse would read: Q. 44:42

... dajudaju, oun ni Oba alaponle, Oba ti. O sa ike re lesa  
fun erusin Re.

Going through the above analysis, one would discover that *Agbega* (elevation) or *Abiyi* (respectable or noble) connotes semantic link with the word *Azīz* than the word *Agbara* (power) because whenever the word *Azīz* occurs with Arabic word *Qawiyy*, nearer suggestion to its meaning will be supplied. Therefore using the word *Agbara* (Power) in the above context deserves modification as seen in the suggested meaning of the word in the above quoted verses.

In the translation supplied by the Muslim World League version, modern linguistic rule was put into consideration such as (*Mbe* instead of *nbe*) where two labial sounds come together. It is probably an oversight in the other versions of Yoruba translation of the Qur'an.

Y.A. Quadri version observed the grammatical position of the word of al-Hamid into consideration by rendering it appropriately. The word *al-Hamid* in Q14:1 is an object which is the intended message of the Qur'an while Muslim World League version gave the rendition as a subject for mere literal appearance of the word in the verse.

The word *Dhu-Intiqam* – (Revenger) Almighty did not revenge for anybody since nobody can compensate him on His bounties showered on mankind. Therefore, the word *Olugbesan* (Revenger) was modified. Since the penalty preceded the two words *Aziz dhu-Intiqam* it reads as translated above. That is, Allah who is exalted above all, who can return the evil deeds of mankind to him as revenge.

The *Owo* (Respect) was rendered for *Aziz* because it preceded knowledge and with Allah Accords respect to the knowledgeable ones.

The word *Aponle* (Honour) for *Aziz* in the last verse of Qur'an 44:42 determines the word that follows it *al-Rahim* (the Merciful) which is generally translated into Yoruba as *Oba Asake Orun*: (He who will show mercy on those who worshipped Him in the hereafter). Therefore, *Aziz* in that context means (Honourable) who will honour with mercy those who worshipped him on this earth.

The second analysis of the word *Aziz* when it occurs as the last word of verse read thus:

The third verse earlier analysed, reads thus: (Q 11:91)

... a ko ba so e ni oko, iwo ko ni ikapa lori wa

The fifth verse reads: (Q41:41)

... eyi un ko le fun Allah (Olohun) lati se

The seventh verse reads: (Q41:41)

Dajudaju o je tira ti o ni Aponle

The eighth verse become: (Q42:19)

...oun ni Alagbara ti o Ga ju eniken lo

The tenth verse reads 48:3

Ki Allah le ba fun o ni asejori eyiti o ga ju (ti yoo han si  
gbogbo aye)

Going through the suggested rendition of the second five verses above where *Aziz* occurs as the last word of a verse, one discovers that in Q11:91, the usage of *ikapa* (capacity) is more appropriate in rendition than the word *Agbara* (power) as rendered for the word *Aziz* in both versions. Because *Aziz* in that context referred to human being and absolute power belongs to God. The word really depicts the incapability of man. The message reads "we would have stoned you if not the support of Allah on you because you cannot overcome us".

The usage of *Inira* (harm) for the word *Aziz* in Q35:17 also need modification. The word "le" (difficult) is the nearest to the intended message of the Qur'an. Human beings can be harmed and things can be difficult for him/her. The word "harm" is therefore, inappropriate for Allah while nothing is difficult to God.

In Q41:41, the word *Aponle* (Honoured or Deserve Respect) is more appropriate than *Agbara* (Powerful) as Allah even indicated its meaning in another chapter where He says in the Qur'an.

<sup>199</sup> إنه لقرآن كريم في كتاب مكنون لايمسه إلا المطهرون

*That this is indeed an honourable recital (the noble Qur'an).  
In a book well Guarded, (with Allah in the Heaven) which none can  
touch it but those who are pure.*<sup>200</sup>

<sup>199</sup> Qur'an 56 verse 77-79

<sup>200</sup> M.M. Khan and M.T. Hilal op.cit p. 884



In chapter 42:19 the Muslim World League version interpreted *Pataki* (important) for the word *Aziz* in this context probably because it comes with the word *Alagbara* (Powerful) while Y.A Quadri version rendered the word *Aziz* in this context as *Enigiga*. The Muslim World League version seems to be far from the intended meaning of the Qur'an, while Quadri version got the rendition but the morphological structure of the word has been modified as thus: *Ti o ga ju gbogbo eda lo* (venerable than any human being). Since wealthy creatures provide for less privileged ones, but he/she can not do more than his/her limit, Therefore, provision of Allah is limitless and more expanded than any generous creature we think of.

In chapter 48:3, the Muslim World League version renders the word *Aziz* as "*ti o tobi*" (Big) while Y.A. Quadri version uses the word "*ti o ga*" (exalted) which is nearer to intended meaning of the Qur'an. With this modification *ti o ga julo* (*ti yoo han si gbogbo aye*) (notable) because Allah ceased not the assistance to His Prophet but promised him another notable victory. The word *iranlowo* (Help) for *Nasr* also needs attention because *Nasr* means victory or triumph which is the intended message of the Qur'an. The word *Aseyori* (victory) or *Atileyin* (support) would be more appropriate for *Nasr* in that context.

### The Link of Metaphor with Homonyms

Having studied the analysis of the verses quoted or the words cited one discovers that the meanings of these words were loaned for the context instead of its primary meaning. If a secondary meaning is loaned, it is called *Istiarah* (metaphor) such as (a) *fi-Rahmatin*. The primary meaning is "in the mercy" which is not appropriate in the context. Therefore, the secondary meaning was loaned to render the appropriate message of Allah in the context. (b) *Nasiya* the meaning was loaned (to be neglected). Its primary meaning is "to forget" but secondary meaning was loaned (to neglect) to conform the intended message of the Qur'an. (c) The word *Khida'a* primarily means (jesting) but the word (*disgrace*) was loaned for it to suit the purpose in another context of the same verse.

In conclusion, the translation of the *Qurān* into any language without rhetorical consideration might lead to the message being lost in process. Therefore the Qur'an is untranslatable but its message or the meaning of the *Qurān* can only be translated as evidenced in juristic opinions. *Al-Mushākalah* and other topics of Arabic Rhetoric seem to be interwoven. The evaluation of the translation of selected verses of the Qur'an, especially the versions studied, reveals that any translator should not hesitate to put footnotes on some words of varied meanings. But without it, the message of the *Qurān* may not be properly rendered. This suggests that whoever intends to translate the meaning of the Qur'an needs to be acquainted with different branches of knowledge that are connected with the science of the Qur'an. Therefore, there is need for a combination of experts of different field of Arabic, Islamic

and Yoruba studies to produce a *Qurān* translated into Yoruba Language with the accurate message of Allah.

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