ISSN: 1994-4217 (Print) 2518-5586(online)

Journal of College of Education

Available online at: https://eduj.uowasit.edu.iq

Asst. Prof. Ahmed Hasani Yaseen (Ph.D)

University of Samarra College of Education

Email: ayaseen20131@gmail.com

Keywords:

Distortion, Translation, Quranic Terms

CC BY

A r t i c l e i n f o

Article history:

Received 10. Apr 2025

Accepted 8. May.2025

Published 25. Aug.2026

A Linguistic Misrepresentation of Translating Certain Words within Quranic Verses

A B S T R A C T

This study explores linguistic misrepresentation in the translation of Quranic words, focusing on how misrepresentation alters the intended meaning of the original Arabic text. The study highlights key examples where words such as (NASRAنسرا) ,(IDOL), (BASHRA بشرا) ,(HUMAN BEING) and (AL-SAFENAH السفينة),(SHIP), (ALSIQAYAH السقاية) ,(VESSEL) etc. have been misrepresented in translation due to linguistic complexities and ideological influences. These misrepresentations in retranslations have led to doctrinal misunderstandings, social misconceptions, and theological disputes. By understanding the semantic levels of Quran texts, this study aims to shed light on the subtle yet powerful ways in which Quranic words are portrayed. Furthermore, it examines the misrepresentation of the meanings of Holy Quranic terms from Arabic into English. Through a comparative linguistic analysis, this paper examines how classical Arabic structures and polysemous words are misrepresented in different translations. The study underscores the necessity of contextual accuracy, interdisciplinary approaches, and scholars. This study relies on adopting van Dijk's (2006) model "strategic manipulation" and Fairclough's framework (1989). Also, it shows the misrepresentation that happens with these Quranic words. Finally, the study identifies and analyzes the linguistic strategies, specifically transitivity structures, lexical choices, and rhetorical strategies, used to construct Quranic misrepresentation.

© 2026 EDUJ, College of Education for Human Science, Wasit University

DOI: https://doi.org/10.31185/eduj.Vol64.Iss2.5196

التحريف اللغوي في ترجمة بعض كلمات الآيات القرآنية

أ.م.د. أحمد حساني ياسين

جامعة سومر/ كلية التربية للعلوم الإنسانية

المستخلص

هذه الدراسة تعنى بسوء التمثيل اللغوي (او مايعرف بالتحريف) في ترجمة بعض مفردات القرن الكريم، حيث تركز على امكانية التحريف على تغيير المعنى المقصود للنص العربي الاصلي. هذه الدراسة تسلط الضوء على بعض الامثلة التي تم تحريفها في القرآن الكريم مثل (' NASRA ' نسرا (IDOL) ، ('BASHR ' بشرا) (HUMAN BEING)، (AL–SAFENAH).تستكشف هذه الدراسة التحريف اللغوي في ترجمة الكلمات القرآنية، مع التركيز على كيفية تأثيره على المعنى المقصود للنص العربي الأصلي. وتُسلّط الدراسة الضوء على أمثلة رئيسية لكلمات مثل (نسرا NASRA) (صنم)، و(بشرا BASHRA) (إنسان)، و(السفينة ALSAFENAH) (السفينة)، و(السقاية ALSIQAYAH) (السفينة) وغيرها، والتي تم تحريفها في الترجمة بسبب التعقيدات اللغوية والتأثيرات الأيديولوجية. وقد أدت هذه التحريفات في عمليات إعادة الترجمة إلى سوء فهم عقائدي، ومفاهيم اجتماعية خاطئة، وخلافات لاهوتية. من خلال فهم المستويات الدلالية لنصوص القرآن الكريم، تهدف هذه الدراسة إلى تسليط الضوء على الطرق الدقيقة والقوية التي تُصوَّر بها الكلمات القرآنية. كما تدرس تحريف معاني المصطلحات القرآنية من العربية إلى الإنجليزية. ومن خلال تحليل لغوي مقارن، يدرس هذه البحث كيفية تحريف تراكيب اللغة العربية الفصحى والكلمات متعددة المعاني في ترجمات مختلفة. وتؤكد الدراسة على ضرورة دقة السياق، والمناهج متعددة التخصصات، والباحثين. تعتمد هذه الدراسة على نموذج إطار فيركلوف (١٩٨٩) كذلك تُظهر التحريف الذي يحدث لهذه الكلمات القرآنية. وأخيرًا، تُحدد الدراسة وتُحلّل الاستراتيجيات اللغوية، وتحديدًا هياكل التعدية، والاختيارات المعجمية، والاستراتيجيات البلاغية، المستخدمة في بناء التحريف القرآني.

الكلمات المفتاحية: التحريف، الترجمة، الكلمات القرآنية.

Introduction 1.

The Glorious Quran is the word of Allah, and it is the sacred book of all Muslims around the world that remains unchanged since it was first revealed and written down for over than fourteen hundred years ago. This miracle challenges all the Arab of that period and in all times, the style used, the high level of language, the terms, all that made it impossible to equalize the miracle of our prophet Mohammed (peace be upon him). Shalibe (2004, p. 1321) states that the Holy Quran is not sent down only for the Arab, but for all humanity, written with all people tradition in texts terms of Holy Quran, they know it through translation which is the basics of language.

Translation challenges in the Holy Quran that written in Classical Arabic, has unique linguistic, syntactic, and rhetorical features that pose significant challenges for translators. Misrepresentation of translating some words within Quranic verses may reveal a real problem that has to be examined.

2. Statement of the Problem

Misrepresentation, which is the corner stone of the problem of the current study, is related to some Holy Quranic terms from Arabic into English. It confuses specific types of vocabulary or additional meanings. Further, most translators do not focus on the differences in spoken words, due to the lack of knowledge, misunderstanding the semantic or communicative translation, that are often absent. It can highly be attested that most translators pay a little attention to differentiate between the use of the two approaches of translation which are semantic and communicative, when rendering a small expression or text. Most translators do not adopt a specific approach as well, but rather and most often the approaches are overlapped where the use of semantic approach to specific texts is highly attested in general, whereas the communicative one is attested to lexical item for the same texts and vice versa (Newmark, 1981 p. 44-45). Relatedly, these reasons may give rise to inconvenient translation or the intended meaning that cannot be achieved. According to the polysemy or semantic theory, English depends on the (context), while the notion of the Arabic one depends on the (Occasion of talk) .

This study aims at explaining the appropriate use of the translation method (semantic or communicative approach) that translators adopt in rendering the implicit meaning of the terminologies, and avoiding the misrepresentation by the translators when try to translate some Quranic vocabularies.

3. The model adopted

Two models have been adopted in this study: van Dijk's (2006) 'strategic manipulation' model and Fairclough's framework (1989) which are particularly suitable to this analysis as they allow for a comprehensive examination of how language functions to represent reality, construct social relationships, and convey evaluations. These models do not only reveal the linguistic mechanisms behind Quranic representations but underscores the broader implications for public perception and discourse as well.

4. Scope and Value of the Study

The present study tackles subtly the misrepresentation aspect, namely Linguistic and semantic. Accordingly, texts of Quranic misrepresentation terms have been chosen from Quranic to be analyzed and discussed after the Translation process. The texts are translated by four translators into Arabic, with five English interpreters of the Holy Quran.

The researcher shows that this study is valuable for translators because it sheds light on the intended meaning and how it can be obtained while translating, semantically or communicatively, the Quranic terms translation in a semantic and communicative way which refers to the polysemy theory.

5. Literature Review

Misrepresentation denotes the dissemination of false information for personal gain (Cambridge Business English Dictionary). This literal interpretation has been utilized by certain actors to portray certain groups as victims, a tactic aimed at garnering sympathy (Knops & Cleen, 2019, p. 167).

Misrepresentation entails stating something contrary to what is being heard or expressed, while a claim of representation implies being misrepresented. The individual making allegations of misrepresentation typically asserts that they:

1) Are familiar with the misrepresented group.

2) Advocate on their behalf (Knops & Cleen, 2019, p. 167).

Similarly, Šírová (2016, p. 200–201) observes that in the context of commercial contracts, misrepresentation, coupled with a warranty, involves deceiving someone into an agreement through false assurances.

For a misrepresentation to carry legal weight, specific criteria must be met:

(1) A verbal or written statement must be made by the representative or their agent,

(2) The statement must be factually accurate.

(3) It must be directed towards the intended party or a group they belong to.

(4) It must be proven incorrect.

Saward (2010) posits that claims of representation emerge when significant viewpoints within a discussion are overlooked or silenced, encompassing both claims of representation and misrepresentation. While they both involve deviations from the truth, misrepresentation entails a deliberate statement that contradicts reality, whereas mistake arises from an erroneous assumption. Despite this distinction, there is interplay between the two concepts. Consequently, when a party makes a misrepresentation, it can lead the other party to form a mistaken belief based on the misrepresented information. Consequently, one party's misrepresentation can inadvertently cause the other party to make a mistake.

Misrepresentation can be categorized into two main forms: insincerity and untruthfulness. Insincerity involves leading someone astray to manipulate their perception and impede their decision-making process (Rigotti, 2005, p. 70–71).

Mallor (2001, p. 1) states that misrepresentation pertains to a statement that deviates from the truth and can exert undue influence on the decisions of others. From a legal standpoint, it encompasses any dishonest statement made during negotiations, which can either be intentional or unintentional. Further, Galasinsk (2000, p. 36) proposes using the term 'misrepresentation' to describe all instances where a speaker's utterance deviates from their perceived accurate description of the situation.

However, it's crucial to recognize that misrepresentation and mistake are not interchangeable. Mistake hinges on a party's erroneous belief and focuses on whether they understood the essence of the agreement. In contrast, misrepresentation scrutinizes whether another party's negligence led to the emergence of misunderstanding. While mistake delves

into genuine misunderstandings, misrepresentation probes into the culpability of the party responsible for the misinformation (Danler 2005, p. 46).

6. The Concept of Translation

Nida and Taber (1982, p. 12) believe that "translation I s concerned with their production of the closet equivalent of the source language text (SL) in the target language (TL) that means translation is based on equivalence not on transference". According to another linguist, translation is a craft consisting in the attempt to replace a written message and/or statement in another language (Newmark, 1982, p. 7).

Linguists usually divide meaning into denotation (the core conceptual meaning of the word) and connotation (the shades of meaning that are sometimes added to the denotation of the word). For example, the English lexical pairs (die / pass away) share the same denotations, but they differ in their connotations, that is, pass away expresses positive connotations that do not exist in die. It should be noted that translators should capture both denotation and connotation in their translation (Farghal and Shunnaq, 1999, p. 2).

7. Translation of the Noble Quran

Al- Nadawi (1996) (cited in Al-Bunyan, 2014, p. 10) maintains that the most important problem facing the translator is the problem of the transfer of the full meaning of the Quranic verses into English for different reasons. Therefore, translators utilize different procedures to overcome these problems and render the verses accurately into English. For example, the lack of equivalent English words to the meaning of the Arabic words which forces the translator to more information to make the translator clearer. Some translators choose changing the source text values and making them legible for the target text audience.

It is to be noted that there are two main methods of rendering the Noble Quran, namely the word-for-word (or literal) and the sense-for-sense (or free) translations. However, the former method is inappropriate and unreasonable in almost cases and refused by many scholars, since it does not give the exact meanings. The latter, on the other hand, is acceptable to some extent, especially by those who regard it a possible way to convey the intended message. On this basis, through this preferred method people will be invited and introduced to the Islamic notions, principles and instructions (Al-Maghdhãwi, 2013, p. 21-2).

8. Linguistic Problems

In this section the researcher has chosen to define and also analyze the main linguistic translation problems, which are divided into terminological, lexical, semantic and stylistic problems. According to specialists, the translator works on linguistic forms; the translator does not share the sense of linguistic forms, but he interprets. Analysis of these problems help us understand the differences between the two languages compared with topics such as the kind of words, the use of articles and prepositions, times and verbal modes, and

corresponding terminology specific to the field of theory and practice of translation (Sánchez, 2009, p. 14). In this aspect, linguistic problems are concerned with:

A) Meaning in Arabic

Jamal-Adin (1980, p. 58) asserts that the meaning can be associated with the abstract and tangible ideas which are transported from the mind of the speaker to the mind of the listener by means of sounds. It is important to say something briefly and in other words; the idea that lies in the mind of the speaker can have reflection in the mind of the listener out of words. Al- Khazraji (2000, p. 87) illustrates that meaning becomes explicit when a set of words. believes tangible image in the mind, i.e. a set of words which the speaker chooses to convey something and they can have image in the mind and that's called meaning. Al-Idresi (2005, p. 13) insists that the words which are explained by the intention of the speaker to make ideas known are called meaning.

B) Meaning in English

Ogden and Richard (1972, p. 56) emphasize that meaning includes the ideas of speaker and listeners. The speaker is an important element to convey the meaning. Nida (1975, p. 130) illustrates that context and semantic meaning of words are explained by meaning. All things can have images which lie in the mind of both speaker and listener. The task of the listener is more important than the speaker with regard to the issue of how to understand the meaning.

9. The Concept of Misrepresentation and Its Types

Misrepresentation denotes the dissemination of false information for personal gain (Cambridge Business English Dictionary). This literal interpretation has been utilized by certain actors to portray certain groups as victims, a tactic aimed at garnering sympathy (Knops & Cleen, 2019, p. 167).

Guasti and Almeida (2019, P. 152-164) delve into the concept of misrepresentation claims, which arise when claimants question the monopolization of power by elected officials.

The types of misrepresentation can be show as:

1) Fraudulent misrepresentation: involves deliberately false declarations intended to mislead the listener. Linguistically, this type of misrepresentation manifests through manipulation of language and the intentional distortion of information. For example, speakers might employ certain rhetorical strategies, such as selective omission or false presuppositions, to consciously deceive the audience (Lakoff, 1973, p. 14). This type of misrepresentation aligns with what van Dijk (2006, p. 360) describes as "strategic manipulation," where word is structured to achieve a deceptive goal.
2) Negligent misrepresentation: occurs when speakers present information without confirming its accuracy, leading to unintended but misleading effects. In linguistic

terms, this often occurs when discourse is based on assumptions or unverified sources.

As Fairclough (1989, p. 28) points out, such negligence in discourse can result in misleading narratives, even if the speaker had no intent to deceive. This form of misrepresentation stems from a failure in the communicative responsibility to verify information before its transmission.

3) Innocent misrepresentation: refers to false statements made unknowingly, without any intent to deceive. In this context, speakers believe their information to be true but misrepresent reality due to a lack of knowledge or understanding (Galasinski, 2000, p. 42). Linguistically, this type of misrepresentation may occur when the speaker is unaware of the cultural or contextual nuances that affect the interpretation of their words. Johnstone (2008, p. 92) describes how misunderstandings or misinterpretations rooted in discourse can often lead to such innocent misrepresentations. In short, misrepresentation in discourse ranges from deliberate manipulation to unintentional inaccuracies. Fraudulent misrepresentation involves willful deception, negligent misrepresentation results from carelessness, and innocent misrepresentation occurs due to a lack of awareness or understanding.

10. Previous Studies

Linguistic analysis of misrepresentation of translations in the Holy Quran is a critical and sensitive area of study. It involves examining how certain words or phrases have been translated in ways that may misrepresent their original meaning due to linguistic, cultural, or ideological biases. Below is a structured analysis of this issue: Lack of direct equivalents in target languages: Some Arabic words have no exact translation into English or other languages. Idiomatic expressions: Certain phrases carry connotations that are difficult to be express in other languages. Grammatical and syntactical differences: Arabic structure may not always translate smoothly into English, leading to misrepresentation.

11. Methodology, Procedures, Data Collection, Analysis, Discussion and Conclusions

This section is regarded as the practical aspect of this study which investigates the misrepresentation of Holy Quran verses from Arabic into English. Accordingly, this section comprises 6 different verses by two dependents global translators which are carefully chosen from the Holy Quran.

The analysis is extremely based on examining to recognize the strategies (semantic or communicative) followed when translation is in process. This type of translation attempts to render the exact contextual meaning of the original text in such a way that both content and language are readily acceptable and comprehensible to the reader. It is particularly suitable when translating conventional formulae or proverbs and it involves some levels of cultural approximation. Communicative translation aspires to create the same effect created by the SL text on the TL reader.

The following procedures are followed to test the validity of the above hypotheses:

1. Six Quranic misrepresentation terms are chosen randomly from the (HOLY QURAN) with their translations by four translators from Arabic into English.
2. van Dijk's (2006) 'strategic manipulation' is one of the models adopted in analyzing the current study
3. The study adopted Fairclough's model (1989) which is particularly suitable to this analysis as it allows for a comprehensive examination of how language functions represent reality, construct social relationships, and convey evaluations.
4. The linguistic models are semantic and communicative adopted in this study for the analysis, Newmark's (1988) "Approaches to Translation" method of translation used by the subjects, whether semantic or communicative. The researcher utilizes this model in the light of semantic.
5. The practical side of the study is set to focus on the subjects' translations and analyzing their use of translational approaches whether with lexical items or the whole texts.
6. The texts are distributed to four dependable global translators (swearing) as Al-Hilali and Khan (1999) and Yousif Ali (2019).
7. The researcher chooses Four Arab interpreters (Muffaseren), as Al-Tabarri and Al-Zamaghshiri to proof the differences in translations.
8. The study adopted semantic and communicatively method of the Quran terms that happen within (misrepresentation).
9. The study adopted an author (Al-Askry, 1963) to proof the misrepresentation.

Analysis of Sample (1):

(ولا يغوث ويعوق ونَسْرا) (نوح/٢٣).

(23) nor Yaghūth and Yaʿūq nor Nasr. (Al-Hilali and khan, 1996 p. 641)

Discussion

Misrepresentation is one of the important subjects that Allah takes in His consideration in obvious verses, where Jewish and Christianity did intentionally misrepresentations in Holy Quran for purposes to achieve their interests.

Fraudulent misrepresentation involves deliberately false declarations intended to mislead the listener. Linguistically, this type of misrepresentation manifests through manipulation of language and the intentional distortion of information. For example, speakers might employ certain rhetorical strategies, such as selective omission or false presuppositions, to consciously deceive the audience (Lakoff, 1973, p. 14). This type of misrepresentation aligns with what van Dijk (2006, p. 360) describes as "strategic manipulation" where word is structured to achieve a deceptive goal.

Al-Askry (1963, p. 11) mentions in his book (mistranslation and misrepresentation التصحيف والتحريف) this verse which has misrepresentation and mistranslation as the word '*NASRA*'

(نسرا) that is a literal meaning (Idol- صنم) or (Fetish-صنم). Common misrepresentation: the word that is changed is 'Bashra' (بشرا) which means (Human being)

All these translators and interpreters assert and point out to clarify the exact and accurate meaning in their translation, Al-Askry (1963, p. 11) shows that the misrepresentation which happens in the Holy Quran verses by Jewish and some people as well as Muslims who do misrepresentation unintentionally when they read the Holy Quran by making change to the sound of a word, in which it will change original meaning by another one because of what is called (The parsing - الحركات الاعرابية). Jewish do intentionally the misrepresentation in Holy Quran for purposes that belong to their benefits.

Analysis of Sample (2):

(جَعَلَ *ٱلسِّقَايَةَ* فِى رَحْلِ أَخِيهِ).(يوسف/٧٠)

(70) He puts the (Golden) bowl in his brothers' bag. (Al-Hilali and Khan, 1996, p. 286)

Discussion

Al-Askry (1963, p. 12) shows this word 'Al-Saqayah' (السقاية) as a literal meaning: A **(**Golden**)** Bowl, container, or vessel. Common mistranslation: 'Receptacle' or 'Utensil'. In some translations, Al-saqayah which has been misrepresented as (Al-Safenah), (السفينة -Ship) it changes the real meaning into another way that alters the original meaning, affecting interpretations of Quranic laws. cultural bias in translating some translations that reflect cultural biases rather than the actual linguistic meaning.

Deceitful misrepresentation contains consciously incorrect speeches intended to misinform the audience member. In a linguistic analysis, this style of misrepresentation reveals by means of language and the intended shift of information. For example, narrators might practice some rhetorical strategies, such as discerning omission or untrue suppositions, to willfully mislead the addressees (Lakoff, 1973, p. 14). This style of misrepresentation lines up with what van Dijk (2006, p. 360) labels as 'strategic manipulation' where word is designed to realize a misleading objective.

Translators and interpreters clarify the exact and correct meaning in their translations, Al-askry shows that the misrepresentation that happens in the Holy Quran verses by Jewish and some people without intention as Muslims when they read the Holy Quran mistakenly, they change the sound of word, here original meaning will be changed by another sound because of what is called 'The parsing' (الحركات الاعرابية). Jewish do the misrepresentation intentionally for purposes that related to their benefits.

Analysis of Sample (3):

(جَعَلَ ٱلسِّقَايَةَ فِى *رَحْلِ* أَخِيهِ).(يوسف/٧٠)

(70) He put the (GOLDEN) bowl in his brothers bag .'[Al-Hilali and khan, 1996, p. 286]

Discussion

Al-Askry (1963, p. 12) shows the word "Rahel" (رحل) which has the literal meaning: A **bag (**GOOD, WARES, or EFFECTS. Common mistranslation is: The word which has been

Misrepresented is (RAJEL), (رجل -FOOT) they change the real meaning into another one that alters the original meaning, affecting interpretations of Quranic laws. Just putting a dot under the Arabic letter (ح), in order to be (ج) will differently change the meaning, refers to cultural biases in translating some translations and reflects misrepresentation rather than the actual linguistic meaning.

Untrue misrepresentation includes purposely incorrect announcements proposed to deceive the hearer. Linguistically, this category of misrepresentation demonstrates over handling of language and the deliberated alteration of data. For example, speakers might use definite rhetorical strategies, such as careful deletion or untrue assumptions, to deliberately cheat the audience (Lakoff, 1973, p. 14). This sort of distortion brings into line with what van Dijk (2006, p. 360) calls as 'strategic manipulation' where a word is organized to accomplish a misleading goal. Doing deliberated misrepresentations by Jewish and some other translators and interpreters in the Holy Quran reveals their purposes which lay down in their profits.

Analysis of Sample (4):

(وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ).(المائدة/٤)

(٤) And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) .'[Al-Hilali and khan, 1996, p. 125]

Discussion

Al-Askry (1963, p. 12) indicates this word 'Al-jawareh' (الجوارح) which has the literal meaning: **(BIRDS).** The common translation is**:** The word which has been misrepresented is (الخوارج), which means (Group of people whose get out) it changes the actual meaning into another one that alters the original meaning, affecting interpretations of Quranic laws. Just moving the dot of the letter (ج) from the down into up of the Arabic letter to be (خ), and adding a dot to the top of the Arabic letter (ح) that will be (ج) is going to change the meaning. The cultural bias in translating some translations reflect cultural biases rather than the actual linguistic meaning.

Analysis of Sample (5):

(وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ).(البقرة/٥٨)

(58) but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good. [Abdullah Yusuf Ali, 1987, p. 5]

Discussion

Al-Tabbari (1994, p. 67) shows the word '**Hettah**' (**حِطَّةٌ**) in (Surah – Al-baqarah) which has the literal meaning: **'humility'.** The word which has been changed into misrepresentation is (حبة), (Grain/ Seed) The change of the real meaning into another one that alters the original meaning, affects the interpretations of Quranic laws. Just moves the dot from up to down of

the word to change the meaning, cultural Bias in translation some translations reflect cultural biases rather than the actual linguistic meaning

Fraudulent misrepresentation involves deliberately false declarations intended to mislead the listener. Linguistically, this type of misrepresentation manifests through manipulation of language and the intentional distortion of information. For example, speakers might employ certain rhetorical strategies, such as selective omission or false presuppositions, to consciously deceive the audience (Lakoff, 1973, p. 14). This type of misrepresentation aligns with what van Dijk (2006, p. 360) describes as 'strategic manipulation' where a word is structured to achieve a deceptive goal.

Sample (6):

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ مُسۡمَعٖ **وَرَٰعِنَا** لَيَّۢا بِأَلۡسِنَتِهِمۡ وَطَعۡنٗا فِي ٱلدِّينِۚ. (النساء :٤٦)

46. Of the Jews there are those who displace words from their [right] places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. [Abdullah Yusuf Ali ,1987:37]

Discussion

Allah shows this word '**Raaina**' (رَٰعِنَا) in (Surah An-nisaa) which has the literal meaning: A **(افهم عنا).** The common translation, which has been changed into misrepresentation is (عديم الاهتمام), (**thoughtless** / understand as), changes the real meaning into another meaning that alters the original meaning, and affects interpretations of Quranic laws.

3.4 Conclusion

The conclusions of the current study includes several points, where most of the translators used the communicative and semantic approach of translation since it is more suitable with such kind of texts and avoid as much as the misrepresentation that can use the semantic one, in an attempt to achieve the implied meaning. Due to the fact that the semantic translation is expressive since there are no two identical languages. Notably, most of the translators succeeded to reach at the misrepresentation that happens in the Holy Quran verses by Jewish and some people they don't have any idea about misrepresentation when they read the Holy Quran. Some speakers' intended meaning has a high knowledge that enables them to decode the arguments where such knowledge leads to a high extent of terms analysis achieving an effective translation. The whole context plays a vital role in achieving the proposed meaning and since it is not available in the quotes selected. For this, it was not an easy task for the translators to determine the implied meaning. Yet, most of them catch the idea without depending or reviewing the whole misrepresentation terms. At last misrepresentation one of the important subjects that should take care of it is only in Holy Quran verses.

REFERENCES

Abu Ahmed al-Askri, (1963). Misrepresentation news book, Subhi Al-badri Investigation, Beirut, Lebanon.

Al-Hilali, M. T. U. D., & Khan, M. M. (1996). Noble Quran. English Translation of the Meaning and Commentary, Saudi Arabia: King Fahd complex for the printing of the Holy Quran.

Ali, A. Y. (1987). The Holy Quran-English translation of the meanings.

Ali, A. Y. (2006). The Meaning of the Noble Qur'an.

Al-Idresi, F. A. (2005). *Semantic Aspects in Relation to Scientists of Readings of the Quran in the Late Sixth Century. Unpublished PhD Thesis*, University of Tikrit, Iraq.

Al-Khazraji, M. A. (2000). Surat Hud, linguistic and Syntactic study. Unpublished Master's Dissertation. University of Basrah, Iraq.

Al-Maghdhāwi, A. M. (2013). *Dawr Tarjamât Maãni Al-Qurãn Al- Karim fi Da,,wat Ghayr AI-Muslimin ilá Al-Islām*. 1st ed. In: The Comprehensive Muslim e-Library.

Al-Nadwi, A. (1996). Translations of the Holy Quran to understand the evolution of the Arabs.... Comprehensive study of the translations of the Holy Quran in English.

Al-nisabori, A. A. (1968). *Asbab Al nazool*. Cairo, Al-halabi publishing.

Fairclough, N. (1989). *Language and power*. Longman.

Farghal, M. and Shunnaq, A. (1999). T*ranslation with reference to Arabic and English: A practical guide.* Irbid, Jordan: Dar Al-Hillal for Translation

Galasiński, D. (2000). *The language of deception: A pragmatic analysis of misrepresentation.* John Benjamins Publishing.

Jamal- Adin, M. (1980). *Words and Meanings*, Baghdad: Al-Rasheed library.

Lakoff, G. (1996). Sorry, I'm not sorry: How metaphor governs political discourse. *Journal of Pragmatics*, 20, 587601.

Newmark, P. (1982). *Approaches to Translation.* Oxford: Pergamon Press.

Newmark, P. (1988). *Practical translation Studies*. Oxford, Pergamon Press.

Nida, E. A. (1975). *Componential Analysis of Meaning*. USA: Prentice.

Nida, E. and Taber, C. (1982). *Approaches to Translation*. Oxford: Pergamon Press.

Ogden, C. K. and Richard, A. I. (1972). *The Meaning of Meaning*. USA: Prentice Hall, Inc.

Sánchez, M. T. (2009). *The problems of literary translation: A study of the theory and practice of translation from English into Spanish*. Peter Lang.

Shalabe, A. A. (1972). *Meanings and Parsing The Quran*. Azajajj, Cairo:library of Science Centre

Van Dijk, T. A. (2006). Discourse and manipulation. *Discourse & Society*, *17*(3), 359-383.