An Analytical Study of Translating some of Different Oath Formats in The Glorious Qur'an in The Parts of 28, 29 and 30.

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دراسة تحليلة لترجمة بعض صيغ القسم المختلفة في القرآن الكريم في الأجزاء (28 و29 و30)

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Abstract

The research evaluates variations in accuracy and interpretation across three different translations of the Holy Qur'an: Yusuf Ali's (1934), Mohammed Marmaduke's (1948), and Al Muntada allslami Trust's (2010). Focusing on some verses containing oaths in parts (28, 29, and 30), the study meticulously examines the type of oath used and its significance. Through subjective experiences, it aims to understand the specific meanings and behaviors conveyed in these verses, shedding light on differences in oath styles. The recommendation is to expand the study to encompass a broader examination of oath types throughout various sections of the Qur'an, extending beyond specific Surahs or hadiths. By including additional sources and texts, scholars can deepen their understanding of oath concepts within Islamic scripture. This research serves as a valuable resource, inspiring further exploration into the multifaceted nature of oaths in religious texts. The results cover parts 28, 29, and 30, comprising 57 Surahs, with 20 of them containing oath verses primarily aimed at strengthening faith. The researchers employed an inductive method to reveal the secrets of the Qur'an through the analysis of oath-related content and its translation in these parts.

Keywords: Holy Qur'an, Oath, Translation, Source text, Target text.

الملخص

يقوم البحث بتقييم الاختلافات في الدقة والتفسير عبر ثلاث ترجمات مختلفة للقرآن الكريم: ترجمة يوسف علي (1934)، وترجمة محمد مرمادوك (1948)، وترجمة المنتدى الإسلامي (2010). مع التركيز على بعض الآيات التي تحتوي على قَسَم في أجزاء (28 و29

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و30)، تبحث الدراسة بدقة في نوع القَسَم المستخدم وأهميته. من خلال التجارب الذاتية، تهدف الدراسة إلى فهم المعاني والسلوكيات المحددة التي تنقلها هذه الآيات، وإلقاء الضوء على الاختلافات في أساليب القَسَم. وتتمثل التوصية في توسيع الدراسة لتشمل فحصًا أوسع لأنواع القَسَم في مختلف أقسام القرآن، بما يتجاوز السور أو الأحاديث المحددة. من خلال تضمين مصادر ونصوص إضافية، يمكن للعلماء تعميق فهمهم لمفاهيم القَسَم في النصوص الإسلامية. يعمل هذا البحث كمورد قيم، يلهم المزيد من الاستكشاف في الطبيعة المتعددة الجوانب للقَسَم في النصوص الدينية. وتغطي النتائج الأجزاء 28 و29 و30، والتي تضم 57 سورة، منها 20 سورة تحتوي على آيات قسم تهدف في المقام الأول إلى تقوية الإيمان. وقد استخدم الباحثون المنهج الاستقرائي للكشف عن أسرار القرآن من خلال تحليل المحتوى المتعلق بالقسم وترجمته في هذه الأجزاء.

الكلمات الدالة: القرآن الكريم، القسم، الترجمة، النص المصدر، النص المستهدف.

1. Introduction

Translation is the process of transforming a written text from the source language (SL) into an equivalent written text in the target language, besides transferring meaning, translation is a transfer of civilization, culture and thought, too. Therefore, it is not basically just translation for the word with its equivalent in the target language. According to Ghazala (1995), "Translation is generally used to refer to all the process and method used to convey the meaning of the (Source language) into the (Target language)".

Moreover, translation is considered an independent art, as it relies on the creativity and linguistic translator to reveal different cultures. In addition to conveying ideas linguistically, translators act as cultural intermediaries and create abridge through cultural dialogue between the source and intended cultures (Nzimande, 2017). Translation is now recognized as a noteworthy cross-cultural method of communication as well as a cross-linguistic activity (Abbasi et al., 2012). However, the ability of the translators is essential for effective communication. The translators did not stop on translating culture and traditions. Rather, they translated the texts of Islamic Law and the Holy Qur'an as religious translation. Religion translation is the transfer of the correct picture of the Islamic religion from the Arabic language (SL) which is the language of the Holy Qur'an to the language of the translator into English (TL). Islamic translation is to transfer our advice to you about the Islamic religion from the Arabic language as a source language to English language as a target language. The Holy Qur'an is the speech of Allah almighty not subject to distortion and alteration. It was revealed to the messenger Muhammad, Allah bless him and grant him peace, for clarification and miracles, and that it is the last of the heavenly books. The eloquence of the Holy Qur'an represented one of the greatest aspects of its immortal miracle. There are many aspects of graphic miracles in The Holy Qur'an and each of them has incapacitated and astonished the Arabs. One of these aspects is oath.

An oath is a word or promise that a person takes to himself to confirm or negate an action. The oath sentence consists of the article "oath," "the oath by it", and "the oath against it". There are three tools for the oath in the Qur'an (الباء والتاء والواو);

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The letter :(الواو) does not apply to the apparent noun, and it is forbidden to mention the verb to swear with it.

The letter (الباء) it is applied to the apparent noun and pronoun, and the verb to swear is mentioned with it.

The letter (التاء) it is concerned with its introduction to the word Almighty.

The method of swearing in language is a way of emphasizing speech, highlight its meaning and purposes of the speaker wants as it is brought to ward off the denial of the deniers, or to remove the doubt of the complainants. The oath is one of the well-known affirmations that empowers something in the soul and strengths it, and it is known that the Holy Qur'an was revealed in the language of Arabs so the translation of the meanings of the Holy Qur'an, no matter how accurate it is, will fall short of performing the great meanings indicated by the miraculous Qur'an text. In this research, the researchers will discuss some of the oath verses in parts of 28, 29, and 30.

1.1. Definitions of Oath

Suyūti (1354 AH: 195) describes it in similar terms "The purpose of an oath is to confirm a statement and place emphasize upon it". In other words al-muqsam bihi (object of oath) serves to emphasis the point made in the muqsam alayh (complement of oath).

Al-Zarkashī (1410 AH: 98) "defines an oath as a sentence that confirms a statement through emphasis"

According to Ibn al-Qayyim (1429 AH: 11), oaths "taken by Allah have only one base and that is the 'attributes of Allah" When Allah takes the oath of 'the star when it descends' or of 'Al-Tariq (the Knocker)' or any other creation of His, the base behind them is the greatness of Allah. Therefore, it is evident that when Allah takes an oath of something, He does so of His own greatness.

1.2. Previous Studies

Suyūti (1354 AH: 195) defines the oath as "The purpose of an oath is to confirm a statement and place emphasize upon it"; and he studies its types, rulings, styles, and examples from the Qur'an, the Hadith, the poetry, the sermon, and the article.

Al-Zarkashi (1410 AH: 98) defines the oath as "the sentence that confirms the strong saying". He discusses specifically the different types of faith and their importance and how to fulfill them. He also studied the use of the section in legal and religious contexts and gave examples from the Qur'an and Hadith .

Ibn al-Qayyim's (1429 AH: 11) defines the oath "taken by Allah have only base and that is the 'attributes of Allah". When Allah takes the oath of 'the Star when it descends 'or of 'Al-Tariq (the knocker)'or any other creation of his. The base behind them is the greatness of Allah. Therefore, it is evident that when Allah takes an oath of something. He does so of his own greatness. Also he explores the different types of

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oaths mentioned in the Qur'an, such as conditional oaths, absolute oaths, and oaths that are used to emphasize a statement or to express astonishment. The book is considered a valuable resource for scholars and students of Islamic law and Qur'anic studies.

1.3. Objective and Hypothesis of the Research

This research was executed in order to achieve the following objectives;

- Investigating or examining the oath types, positions and how they translated.
- Analyzing some of oath verses and their translations.

Translators explore that is difficult to find the full meaning of the oath verses in the target language. Translators are influenced by their own culture. Most of them do not consider the culture of the Arabic language when translating oath in the holy Qur'an.

To achieve the objectives of the study, the researchers attempts to answer the following research questions :

- How to understand and translate oaths into English?
- What is the problems facing the process of translating oaths?

2. Methodology

Hassan (2023) says that "research methodology refers to the systematic and scientific approach used to conduct research, investigate problems, and gather data and information for a specific purpose. It involves the techniques and procedures used to identify, collect, analyze, and interpret data to answer research questions or solve research problems". Moreover, they are philosophical and theoretical frameworks that guide the research process .

There are three primary research methodologies based on the type of research and data required. Quantitative research methodology centers on measuring and analyzing numerical data. This approach is effective for gathering information from a large sample within a short timeframe. It is useful for testing causal relationships between variables, making predictions, and generalizing results to larger populations. Qualitative research methodology, on the other hand, focuses on exploring individuals' opinions, behaviors, and experiences. It collects and interprets words and textual data, often with fewer participants, though it can be time-consuming due to the in-depth interaction required with each participant. This method is typically applied in exploratory research, where the research problem is not yet clearly defined. Mixed-method research methodology combines elements of both quantitative and qualitative approaches within a single study. This method enables researchers to validate findings, assess whether results from each method

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complement one another, and clarify any unexpected outcomes from one method by using the other (Sreekumar, 2022).

2.1. Data Collection

The analytical and interpretive method was used in preparing this research; to interpret the verses of the oath in parts 28, 29, and 30 of the Holy Qur'an. The verses that contain an oath were selected from the parts 28, 29 and 30. Also, this research will study three different translations of these verses and clarify their device and type. In this research, the type of data collected is qualitative data.

"Qualitative research is an interpretive approach, which attempts to gain insight into the specific meanings and behaviours experienced in a certain social phenomenon through the subjective experience of the participants" (Palmer and Bolderston, 2006). The research question in qualitative research is usually answered the questions such as how, why and what way. This type includes more description and interpretation and the answers of research question are in the form of words (non-numerical data) (Palmer and Bolderston, 2006). In qualitative research, there are many types of analysis such as, conversational analysis, narrative analysis, interpretive phenomenological analysis and discourse analysis.

2.2. Data Analysis

In this study, researchers analyze oaths within each verse across three different translations. They have compiled for featuring oath verses from distinct translations, aiming to evaluate accuracy variations.

Part 28 contains eight surahs; namely they are all Medinan. Part 29 contains twelve surahs and they are all Meccan except Surat Al-Tahrim and Al-Insan, while and the last part in the holy Qur'an is juz Amma contains 37 surahs. It is also called juz Amma because the first surah in it is surat Al-Nabaa which begins by saying "Amma" and it is called surat Al-Nabaa because it contains the important news about the resurrection. In this part, all the surahs are Meccan except two; Al-Bayyinah and Al-Zalzalah are Medinan. The Meccan surahs contain many letters of oath because they are the confirmation of the rabbis in confirming the Last Day and what is related to it of Paradise and Hell, good tidings and warnings, and giving examples of the conditions of those who passed away, and supporting the Messenger in challenging the arrogant, and other privileges .

Abbreviation of the surahs that contain the oath and their verses in the following table;

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Verse	Yusif Ali Translation	Muhammad Marmaduke translation	Al-Muntada Al-Islami Trust translation	Part	Al-surah	Type
12-لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ۞	12-"If they are expelled, never will they go out with them; and if they are attached (in fight), they will never help them. And if they do help them they will turn their backs ; so they will receive no help"	12. "(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help not, and in-deed if they had helped them they would have turned and fled, they would not have been victorious."	12. "If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided."	28	Al-Hasher	By Allah
ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ١	1. "**N**un. By the Pen And by the (Record) Which (men) write,"	1-"Nun. By the pen and that they which write (therewith)."	1. "Nun. By the pen and what they inscribe"	29	AL-Qalam	Creature (the pen)
40-فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ	40. "**N**ow I do Call to witness The Lord of all points In the East and the West That We can certainly"	40-"But nay I swear by the lord of the rising-places and setting places of the planets that we are Able."	40. "So I swear by the lord of [all] rising and setting that indeed we are able."	29	Al-Ma`arij	No negation and the oath verb
وَالْمُرْسَلَاتِ عُرْفًا ١-	1. **B**y the (Winds) Sent Forth One after another (To man's profit)	1-By the emissary winds, (sent) one after another.	1-By those [winds] sent forth in gusts	29	Al-Mursalat	Creature (alMursalat)
وَالنَّازِعَاتِ غَرْقًا ١ ۞	1. "By the (angels) Who tear out (The souls of the wicked) With violence"	1-"By those who drag forth to destruction."	1- "By those [angels] who extract with violence"	30	An-Naziat	Creature (An-Naziat)
وَالنَّاشِطَاتِ نَشْطًا ٢ ۞	2. "By those who gently Draw out (the souls Of the blessed)"	2-By the meteors rushing,	2- And [by] those who remove with ease	30	An-Naziat	Creature (AnNashitat)
وَالسَّابِحَاتِ سَبْحًا ۞ 3	3." And by those who glide Along (on errands of mercy)"	3- By the lone stars floating,	3- And [by] those who glide [as if] swimming	30	An-Naziat	Creature (Al-Sabehat)
فَالسَّابِقَاتِ سَبْقًا ۞ 4	4. Then press forward As in a race	4-By the angles hastening,	4-And those who race each other in a race.	30	An-Naziat	Creature (Al-Sabeqat)
فَالْمُدَبِّرَاتِ أَمْرًا ۞ 5	5. Then arrange to do (The Commands of their Lord)	5-And those who govern the event,	5- And those who arrange [each] matter	30	An-Naziat	Creature (AlMudaberat)

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فَلَا أُقْسِمُ بِالْخُنَّسِ15	15." So verily I call To witness the Planets— That recede"	15-"Oh, but I call to witness the planets,"	15- So I swear by the retreating star.	30	At-Takwir	No negation and oath verb
وَاللَّيْلِ إِذَا عَسْعَسَ17	17. And the Night As it dissipates	17-"And the close of night,"	17-"And by the night as it closes in."	30	At-Takwir	Creature (the night)
وَالصُّبْحِ إِذَا تَنَفَّسَ18	18. And the Dawn As it breathes away The darkness	18- And the breath of morning,	18-18. And by the dawn when it breaths [i.e., stirs].	30	At-Takwir	Creature (the morning)

3. Discussion of Results

Here are the analysis of the translated verses for each translator (Muhammad Marmaduke, 1948; Yusuf Ali, 1934; and Al Muntada al Islami, 2010). The results were as follows;

1) In surat Al-Hasher in verse (12) the oath is in (أي والله لئن أخرج المؤمنون: لَئِنْ أُخْرِجُوا) so the oath does not appear. This oath is called implied oath and the three translators have different translations. The differences between these three translations lie in the choice of words used to convey the same message. While all three translations are conveying the same general meaning, there are slight variations in the wording and phrasing, which can impact the interpretation and understanding of the text.

- **Yusif Ali Translation:** This translation uses the phrase "If they are expelled" to describe a situation where a group of people is forced to leave or driven out. The use of "expelled" emphasizes a sense of being forcefully removed or banished.

- **Muhammad Marmaduke Translation:** This translation uses the phrase "if they are driven out" to convey a similar idea of being forced to leave or expelled. The use of "driven out" also emphasizes the act of being pushed or compelled to depart.

- **Al Muntada al Islami Translation:** This translation uses the phrase "if they are expelled" in a similar manner to the Yusif Ali translation. The choice of words in this translation is consistent with the first one, emphasizing the action of being expelled or forced to leave.

Overall, while there may be subtle differences in the wording and phrasing of these translations, the core message remains consistent across all three versions. The choice of words can influence the tone and emphasis of the text, but the underlying meaning remains unchanged.

2) In surat Al- Qalam in verse (1) the oath lies in the words (ن والقلم ومايسطرون)

- In **the translation of Yusuf Ali,** the verse begins with "Nun," which is one of the individual letters (known as "Muqatta'at") found at the beginning of certain chapters in the Quran. These letters have a hidden meaning known only to Allah.

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The oath is taken by "the Pen" and "the (Record) which (men) write." This emphasizes the importance of knowledge, writing, and recording.

The pen symbolizes wisdom, learning, and the preservation of divine messages. It underscores that the Prophet Muhammad (peace be upon him) is neither mad nor deluded, as some accused him.

The difference in this translation lies in the explicit mention of the "Record" alongside the pen.

- **Muhammad Marmaduke Translation:**

    In this translation, the verse begins with "Nun" as well.

    The oath is taken by "the pen" and "that they which write (therewith)." Again, this emphasizes the act of writing and recording.

    The focus here is on the process of writing itself, highlighting the significance of preserving knowledge and conveying divine revelations.

- **Al-Muntada Al-Islami Translation:**

    This translation also starts with "Nun".

    The oath is taken by "the pen" and "what they inscribe." Here, the emphasis is on the content written by people, including scholars and scribes.

    It acknowledges the role of human effort in recording and transmitting knowledge.

    In summary, all three translations emphasize the importance of knowledge, writing, and the preservation of divine messages. The variations lie in the specific wording used to convey this message. The pen serves as a powerful symbol, representing wisdom, learning, and the continuity of revelation.

3) In surat Al-Ma`arij in verse (40) the oath lies in (فلا أقسم)

- **Yusif Ali Translation:**

    Now I do call to witness The Lord of all points in the East and the West that we can certainly"…

    In this translation, the emphasis is on the comprehensive authority of the Lord over all directions (East and West). It invokes the vastness and omnipresence of the divine.

- **Muhammad Marmaduke Translation:**

    "But nay, I swear by the Lord of the rising-places and setting-places of the planets that we are able"…

    Here, the focus shifts to the specific celestial movements——the rising and setting of planets. It highlights the precision and order in the cosmos as a testament to the Lord's power.

- **Al-Muntada Al-Islami Translation:**

    "So I swear by the Lord of [all] rising and setting that indeed we are able".

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This translation combines elements from the previous two. It acknowledges both the cosmic scale (rising and setting) and the affirmation of human capability ("we are able").

4) In Surat Al-Mursalat in verse (1) the oath is in (والمرسلات) the main difference between these three translations of the oath verse lies in the way they describe the winds.

- In **the Yusuf Ali translation**, the winds are referred to as "Sent Forth One after another (To man's profit)", emphasizing the sequential and beneficial nature of the winds .

- **Muhammad Marmaduke translation** describes the winds as "emissary winds, (sent) one after another", highlighting the winds as messengers or envoys that are sent in succession .

- **Al Muntada Al Islami translation** focuses on the gusts of winds, stating "By those [winds] sent forth in gusts", drawing attention to the forceful and impactful nature of the winds.

Each translation offers a slightly different perspective on the role and characteristics of the winds in the oath verse.

5) In Surat Al-An-Naziat the oath lies in these words والناشطات، والسابحات سبحا، فالسابقات سبقا، فالمدبرات أمرا، والنازعات) the letter (الفاء) in them indicates that they are arranged without negligence, and it is from the conjunction of the divider by, and the conjunction with the (الواو) is from the conjunction of the adjectives one by another. In these translations, the oath word (والنازعات) is translated as:

- **Yusuf Ali translates** it as "those (angels) who tear out".
- **Muhammad Marmaduke** translates it as "those who drag forth".
- **Al Muntada Al Islami** translates it as "those [angels] who extract".

Each translation conveys the idea of a forceful and violent action being carried out by a specific group of beings, emphasizing the intensity and power of the oath being taken in this verse. The variations in translation provide different nuances to the meaning of the oath word "An-Naziat" in the context of the verse.

Oath word (والناشطات) is translated as;

- **Yusuf Ali Translation:** "By those (angels) who gently Draw out (the souls of the blessed)"
  In this translation, the emphasis is on a gentle and careful extraction of the souls of the blessed by angelic beings. The act of drawing out is portrayed as a tender and compassionate process.

- **Muhammad Marmaduke Translation:** "By the meteors rushing"
  In this translation, the focus shifts to a more dynamic and forceful imagery of meteors rushing or speeding through the sky. The emphasis is on the swift and powerful movement of celestial bodies.

- **Al Muntada Al Islami Translation:** "And [by] those who remove with ease"

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This translation presents a different perspective, highlighting the ease and smoothness with which the action of removal is carried out. The emphasis is on the effortless nature of the removal process.

Overall, the main difference between these oath verses lies in the portrayal of the action being described — whether it is depicted as gentle and caring (Yusuf Ali), swift and powerful (Muhammad Marmaduke), or easy and effortless (Al Muntada Al Islami). Each translation offers a unique interpretation of the oath word "An-Nashitat," providing distinct nuances to the understanding of the divine power being invoked in the verse.

6) In surat Al-Takwir the oath words are (فلا أقسم بالخنس- والليل إذا عسعس –والصبح إذا تنفس) بمعنى أقسم و(لا)زائده and the night is sympathetic to the (والصبح الخنس) That is, Allah Almighty swears an emphatic oath by the stars that move and return to their places. Allah Almighty swears by the night when it departs and its darkness is removed. He also swears by the morning when its light appears and shines until it becomes day.

The oath word (فلا أقسم بالخنس) translated as:

- In **Yusuf Ali's translation**, the verse reads: "So verily I call to witness the Planets —— that recede".
  Here, the emphasis is on the planets as witnesses, emphasizing their movement and significance.
  The choice of words highlights the celestial nature of the planets and their role as witnesses.

- **Muhammad Marmaduke Pickthall**:
  Pickthall's translation renders the verse as: "Oh, but I call to witness the planets".
  In this version, the focus is on the act of calling upon the planets as witnesses.
  The tone is straightforward, emphasizing the oath itself without additional elaboration.

- **Al Muntada Al Islami** translates the verse as: "So I swear by the retreating star".
  Here, the emphasis shifts to the star that is receding or moving away.
  The choice of "retreating" adds a sense of motion and emphasizes the star's significance as a witness.

In summary: Yusuf Ali emphasizes the planets as witnesses.

Pickthall focuses on the act of calling upon the planets.

Al Muntada Al Islami highlights the retreating star as the oath.

These variations demonstrate how different translators interpret and convey the same message, reflecting their individual styles and understanding of the original Arabic text. Each translation provides a nuanced perspective, enriching our understanding of the verse.

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4. Findings

   After analyzing the translation of the verses for each translator (Muhammad Marmaduke, Yusuf Ali, and Al-Muntada Al Islami Trust), the results were as follows:

- Each translator, when translating oath, did not clarify the meaning of each word separately, but the meaning in general

- The researchers concluded that Yussif Ali translation was more accurate and closer to the correct meaning than other translations

- Since each translator were non-Arabs, they were not proficient in the Arabic language sufficiently, which led to their lack of understanding of the graphic miracles in the Holy Qur'an in general and of the oath in particular.

5. Conclusion and Recommendations

5.1. Conclusion

This study argues that oath terms may lead to serious problems in translations because their occurrence in a sentence can lead to a certain amount of ambiguity.

   Serious problems faced by translators when dealing with these sacred texts such as the linguistic complexity of Quranic oaths lies in their intricate structures, employing metaphors, similes, and allegories. Translators grapple with capturing the poetic beauty and eloquence while ensuring clarity for non-Arabic speakers. For instance, the oath "By the dawn" (Surah Al-Fajr, 89:1) exemplifies this complexity, where the Arabic word "Fajr" encompasses both the physical dawn and metaphorical connotations. Moreover, Quranic oaths often carry multiple layers of meaning, intertwining the literal and symbolic. Translators face the challenge of preserving these layers while avoiding ambiguity. Consider the oath "By the pen and what they write" (Surah Al-Qalam, 68:1), which involves both the physical pen and the divine knowledge it conveys. Remaining faithful to the original intent of the oaths is crucial. Balancing literal accuracy with conveying the intended effect poses a challenge even for the most skilled translators. For instance, the oath "By the moon" (Surah Al-Qamar, 54:1), which carries cosmic symbolism and emotional weight. In summary, translating Quranic oaths requires finesse, reverence, and an appreciation for their profound depth

   Oath terms can introduce ambiguity in a sentence due to their inherent nature. Multiple meanings, an oath term may have multiple distinct meanings. When translating, determining the intended sense becomes crucial. For example, if an oath involves the sun, it could refer to its physical existence or symbolize divine power. Contextual challenges, oaths often rely on context for interpretation. Translators must

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consider the broader context to disambiguate the intended meaning. For instance, an oath by the moon could signify divine creation or emphasize a specific event.

It is essential for any translator translating the Qur'anic text into another language to resort to trusted interpretations to understand the interpretations of the cognate words of the Qur'an and to convey them with a high degree of accuracy and naturalness required in translating these sacred texts. Finally, the hypothesis of the study have been achieved .

5.2. Recommendations

The researchers recommend to further explore the implications of oath usage in different translations and its impact on interpretation. Future studies could investigate the cultural and linguistic influences on the translation of oath verses and their alignment with the original Arabic text.

Additionally, researchers may consider expanding the analysis to include a broader range of translations to capture a more diverse perspective on oath styles and meanings. The researchers hope that this research lays a solid foundation for continued exploration of oath verses in the Holy Qur'an, offering valuable insights into the nuances of interpretation and translation within religious texts.

Furthermore, it is suggested that future researchers extend this study to encompass a more comprehensive examination of oath types and their applications in various parts of the Holy Qur'an.

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