TRANSLATING SELECTED POLYSEMOUS WORDS IN THE HOLY QURĀN INTO ENGLISH: AN ANALYSIS OF STRATEGIES AND PROCEDURES

ABOBAKER ALI M. ALSALEH BRAKHW

DOCTOR OF PHILOSOPHY
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Awang Had Salleh
Graduate School
of Arts And Sciences

Universiti Utara Malaysia

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Abstrak

Polisemi merujuk perkataan yang mempunyai kepelbagaian kaitan makna. Terdapat banyak perkataan polisemi dalam al-Quran. Oleh yang demikian, dalam penterjemahan al-Quran, penterjemah akan berhadapan dengan masalah untuk mengenal pasti makna sebenar bagi sesuatu perkataan polisemi. Kajian lepas memperlihatkan bahawa tidak banyak kajian yang meneliti cara perkataan polisemi yang terkandung dalam al-Quran diterjemahkan ke dalam bahasa Inggeris. Untuk memenuhi jurang kajian sedia ada, kajian ini menjelaskan faktor yang membantu menentukan makna polisemi bagi membolehkan satu prosedur yang logik dapat dihasilkan untuk memindahkan makna kata polisemi daripada al-Quran. Kajian ini menggunakan teori Nida dan Newmark dalam terjemahan untuk meneliti terjemahan 24 perkataan taksa daripada 12 perkataan polisemi terpilih dalam al-Quran. Sampel diambil daripada empat terjemahan al-Quran yang terpilih. Kajian ini turut menjalankan analisis deskriptif, interpretif, analitik dan perbandingan bagi menggambarkan strategi dan prosedur yang digunakan oleh penterjemah untuk memindahkan atau menterjemah perkataan polisemi dalam al-Quran. Kajian menunjukkan bahawa pemahaman konteks, sebab penurunan ayat, persepsi tentang ayat yang melingkari polisemi, pandangan dari pelbagai komentar yang autentik, dan kefahaman tentang ciri-ciri sintaksis dan nahu dalam ayat ialah faktor penting dalam mengenal pasti makna sebenar perkataan polisemi yang terkandung dalam al-Quran. Berdasarkan analisis, kajian mendapati bahawa penterjemah terpilih menggunakan pendekatan terjemahan literal dan semantik, parafrasa, maklumat deskriptif, terjemahan komunikatif dan strategi terjemahan untuk memindahkan makna sesuatu perkataan polisemi. Selanjutnya, keputusan menunjukkan bahawa strategi eksplikasi, komunikatif dan interpretif ialah yang paling sesuai untuk menyampaikan makna sesuatu perkataan polisemi dalam al-Quran. Kajian ini melebarkan lagi bidang penterjemahan al-Quran dengan mencadangkan prosedur yang mantap untuk menangani kesukaran menterjemah makna perkataan polisemi dalam kitab suci al-Quran.

Kata kunci: Terjemahan, Al-Quran, Perkataan polisemi, Literal, Makna sebenar

Abstract

Polysemy refers to those words that have multiple related meanings. In the Qurān, there are numerous polysemous words; therefore, in translating this holy book, the translator will encounter problems in identifying and rendering the intended meaning of the polysemous words. Previous literature has revealed that limited studies have been done to examine how polysemy is translated in the Qurān, namely into English. To bridge this gap, the current study seeks to clarify the governing factors, which help to identify the intended meaning of the polysemous words, in order to propose a logical procedure to transfer the polysemous words in the Qurān. Drawing upon Nida's and Newmark's theories in translation, the study examines the translations of 24 ambiguous senses from 12 selected polysemous words in the Qurān. The samples were selected from four selected translation of the Qurān. Descriptive, interpretive and comparative analyses were carried out in order to achieve its aims. The study reveals that understanding the context, reasons for revelation, perception of the verses surrounding the polysemy, consultation of numerous authentic commentaries and comprehension of the syntactic and grammatical features of the verse are crucial factors in identifying the intended meaning of the polysemous words in the Qurān. Through the analysis, the study found that the selected translators employed literal and semantic renditions; paraphrasing, descriptive information, communicative translation and transliteration strategies to transfer the meaning of the polysemy. Moreover, the results revealed that the explication, communicative and interpretive strategies are appropriate to convey the intended meaning of the polysemous words in the Qurān. The current study enhances the field of Qurānic translation by proposing concrete procedures to overcome the difficulties in rendering the deep sense of the polysemy in the Holy Qurān.

Keywords: Translating, Holy Qurān, Polysemous words, Literal, Intended meaning

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Table of Contents

List of Tables

List of Figures

Abbreviations

KFCPQ King Fahd's Complex for the Printing of the Qurān

PBUH Peace Be Upon Him

SL Source Language

SLT Source Language Text

ST Source Text

TL Target Language

TLT Target Language Text

TT Target Text

Transliteration

Consonants:

ء	ʾ	ر	r	غ	gh
ب	b	ز	z	ف	f
ت	t	س	s	ق	q
ث	th	ش	sh	ك	k
ج	j	ص	ṣ	ل	l
ح	ḥ	ض	ḍ	م	m
خ	kh	ط	ṭ	ن	n
د	d	ظ	ẓ	ه	h
ذ	dh	ع	ʿ	و	w
ة	ẗ			ى	y

Vowels:

أ	a	long vowel	و	ū
آ	ā	Long vowel	ي	ī
(kasra)	i			
(dhamma)	u			
(fatḥa)	a			

This transliteration is extracted from *Dictionary of Islamic Terms* (Al-Khaḍrawy, 2004, p. 13) and from *Journal of Qurānic Studies*, which is published by School of African and Oriental Studies, University of London. In addition, the symbols of (ẗ) - (ẗ) were taken from *the International Organisation for Standardisation*. This transliteration will be adopted in the course of this study.

CHAPTER ONE

INTRODUCTORY

1.1 Background

Translation plays a crucial and significant role in the dissemination of knowledge and culture among different peoples who speak various languages. Numerous books, journals, articles, and technical texts are translated every year in order to transmit knowledge and information throughout the world. One of the most influential books in the history of mankind, which has been translated into many languages, is the Holy Qurān. It is a sacred book for Muslims in which both the message and the words expressing the message are all sacrosanct. Adopted by 1.5 billion people, Islam is considered as the fastest growing religion in the world. Considering the multiplicity of languages in the world, it becomes necessary to translate this important religious text from Arabic into other languages so that a great segment of mankind may benefit from it (Qadhi, 1999, p. 348).

The need for translating the Qurān stemmed from those historical circumstances where a large number of non-Arabic-speaking people had embraced Islam, and gave new linguistic perspectives to the contents of the revelation (Kidwai, 1987, p. 1). The Qurān has been translated into many languages, including English, French, German, Italian, Chinese, Spanish, Hausa, Indonesian, Malay, Tamil, Urdu, among others (Elimam, 2009, p. 11). Translating the Qurān is a controversial issue that has always raised pressing and recurring questions such as: Is the Qurān translatable? Is it translatable in whole or in part? Is the translation a substitute for the original Arabic

or a mere approximation? and is the translation an attempt to translate the untranslatable? (Abou Sheishaa, 2001).

Translations of the Holy Qurān are considered by eminent scholars such as al- Imām al-Bukhāry, Ibn Hājar, Ibn Taymyāh, Abdul ᶜAzīz Bin Bāz and Ibn al-ᶜUthaymīn, as renderings of the meanings of the Qurān and it is obligatory (*wajib*) to translate the meaning of the Qurān into other languages in order to spread the message of Islam (Sadiq, 2010, p. 3). In this respect, the semantic meaning of the lexical words plays a vital role in locating the intended meaning of the verses in the Holy Qurān in order to render them into other languages. The Holy Qurān employs many stylistic, linguistics and rhetorical features that result in an effective and sublime style (Abdul Raof, 2001). Such use of stylistic devices and rhetorical features present linguistic challenges to the translators of the Holy Qurān especially where translation of devices such as, metaphor, assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy and homonymy are concerned (Abdelwali, 2007 & Sadiq, 2010).

Polysemy, which refers to the plurality of senses that a word can have, is one of the semantic and linguistic features that is often found in the Holy Qurān. Alomoush (2010, p. 409) defines polysemy as a linguistic term for a lexical item's capacity to have two distinct meanings or more. Kalakattawi (2005, p.4) advocates that polysemy could also be defined semantically as a phenomenon where a word has several different meanings, which are closely related to each other. In the case of polysemy, the translator encounters difficulty when he seeks to convey the intended meaning of the polysemous words because he will be confused by the various meanings and senses of these words.

2

In this study, an attempt will be made to investigate how translators convey polysemy in the Holy Qurān into English. The researcher will conduct a comparative study between three selected translations, Arberry's translation, al-Hillali and Khan's translation and Abdel Haleem's translation. The three translations are selected because they are from different periods of time and produced by translators from different cultures and backgrounds. The study will examine some selected polysemous words in a specific semantic field with regards to the words of the human soul that feature in the Qurān. This is because the creation of the human soul is one of the inimitable things of the Almighty God.

1.2 Statement of the Problem

The Qurān is a very sensitive and holy text for Muslims and no individual can alter any letter of it. In translating the meaning of Qurānic verses into other languages, the translator must be very accurate; there must not be any alterations in the rendered meaning and the meaning must be obvious. The Glorious Qurān is known for its rhetorical stances in Arabic. It is also the main unique reference for Arabic linguistics, including all fields of linguistics. Al-Abbasi and Aniswal (2005) clarify that:

> It does appear that translating a sacred text such as the Qurān is not an easy task. Translators of the Qurānic meaning cannot base their works solely on the Arabic text, rather, they have to consult the (Sunnah) first and then the major authoritative treaties of Qurān exegesis to make their renditions more eligible and acceptable (p. 597).

Accordingly, the translator of the Holy Qurān should first understand and interpret the meaning of the Qurānic verses correctly before he translates them into other languages. In order to be accurate in his interpretation, the translator has to rely on

commentaries and some other sources in *ʿulūm al-qurān* (science of the Qurān) to explain the verses.

Various problems take place in the process of translating any text from one language into another. Lexical equivalence is one of the problems encountered by the translator. As a result, he always poses the common question: what is the meaning of this word? The assumption behind this and similar questions is that a word may have multiple related meanings depending on the context of its usage. Dickins, Hervey and Higgins (2002, p. 97) confirm that as a translator, it is crucial to consider that meanings are not found exclusively in the words listed individually in the dictionary. In texts the combination of words creates meanings that they do not have in isolation and even meanings that are not wholly predictable from the senses of the word combined. Semantically, in many cases, a single word in most of the languages can have more than one meaning, with the two readings belonging either to the same or different grammatical categories or two parts of speech (Lyons, 1977). Thus, the intended meaning of a single word can vary greatly depending on the linguistic context in which it appears. Furthermore, a contextual meaning in which the words have beyond its original or denotative meaning may cause the translator some problems in grasping the deep meaning of the word according to the situational context of the text. Multiple meanings of the word pose a challenge to the lexicologists, lexicographers, translators and learners of any languages, because there is an ambiguity about what the basic meaning of the word is, and what its shades of meanings are.

In the Holy Qurān, numerous words have multiple meanings, which are considered as part of its inimitability. Abdussalam (2001, p. 64) argues that this semantic

multiplicity occurs in all languages; and this multiplicity in Arabic is related to the use of words that belong to a single root that indicates several meanings in different contexts, which is termed as polysemy in English. In Arabic, polysemy is called الاشتراك اللفظي 'al-ishtirak al-lafẓy'. Some polysemy in the Holy Qurān has a clear sense, which can be recognized easily, and they may have ambiguous senses, which necessitate the co-text, syntax and reasons of the revealed verses to be taken into consideration to allow comprehension of the deep meanings of the words.

The Holy Qurān has, in its structure, numerous polysemous words. For instance, the word *umat* (أُمَّة - people) has nine patterns of polysemous meaning. It may mean a period of time as in Surah Yusuf:

(وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ)

> But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: 'I will tell you the truth of its interpretation: send ye me (therefore)'. (Ali's Translation, 2000) (Surah Yūsuf 12:45)

In some cases, the word *umat* refers to the leader of the people who teaches or guides the believers in the right way in their religion and life as in Surah al-Nahl:

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ)

> Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah. (Ali's Translation, 2000) (Surah al-Nahl 16:120)

Arberry (1964) translated the above verse as 'Surely, Abraham was a nation obedient unto God, a man of pure faith and no idolater' which is completely out of context and out of meaning. Furthermore, the word الْفُرْقَانَ (al-Furqān) has three different meanings; the word الرَّحْمَة , رَحْمَة (al-Rahmat and Rahmat) has eleven meanings. In

5

this respect, the translator must understand the phenomenon of polysemy in the Qurān to translate the intended meaning of the verses to the target reader. In addition, it is difficult for a translator to determine the intended meaning of the polysemy, which needs to be conveyed, while maintaining the effect created by the trope.

In light of the above, the specific problems that the study attempts to shed light upon are the governing factors which help the translators to determine the intended meanings of the polysemy in the Qurān, the procedures and strategies which the translators adopt to determine the intended meaning of the polysemy in the Qurān and how they deal with this linguistic and semantic phenomena. Additionally, this study seeks to identify the suitable procedures that could be employed to help the translator convey polysemous words in the Qurān into English.

1.3 Research Questions

The study aims to answer the following questions:

1. What are the governing factors in identifying the intended meanings of the polysemous words in the Holy Qurān?

2. What are the strategies and procedures employed by the translators, under study, in rendering polysemy in the Holy Qurān into English?

3. To what extent do the translators, under study, succeed in conveying the intended meaning of the polysemy in the Holy Qurān into English?

4. What are the appropriate procedures or ways of translating polysemy in the Holy Qurān into English?

1.4 Objectives of the Study

The study attempts to achieve the following objectives:

1. To determine the governing factors in determining the intended senses of the polysemous words in the Holy Qurān.

2. To describe the strategies and procedures used by the selected translators in translating the polysemy in the Holy Qurān into English.

3. To illustrate how far the selected translators have succeeded in overcoming the semantic difficulty in translating the polysemy in the Holy Qurān into English.

4. To identify the suitable procedures to overcome semantic difficulties in translating the polysemy in the Qurān into English.

1.5 Scope of the Study

The study will mainly cover the semantic and linguistic features of polysemy in the Holy Qurān. It will conduct a comparative and analytical study to investigate the problems of rendering the meaning of the selected polysemous words in the Holy Qurān into English. The selected words will be chosen from the words in the semantic field of mental and cognitive processes of the human soul in the Holy Qurān.

In the context of the above, the research will concentrate on the polysemous words in the semantic field of words of mental and cognitive processes of the human soul in the Holy Qurān with twenty-four selected ambiguous senses from the senses of the selected polysemous words. A comparative study of three selected translations of the Qurān, namely Arberry's translation, Al-Hilali & Khan's translation and Abdel-Haleem's translation, will be conducted to investigate the governing factors in

identifying the meanings of the polysemous words, how far the selected translators succeeded to convey the intended meanings and the translation strategies and procedures employed in rendering polysemy in the Holy Qurān.

1.6 Significance of the Study

The significance of this study lies in the fact that it will attempt to highlight the problem of transferring the intended meaning of some polysemous words in the Holy Qurān into English. This study is an endeavor in promoting the production of a comprehensible translation of the Holy Qurān. Furthermore, the study will provide invaluable information on the features of the polysemy in the Holy Qurān to translators, students and researchers. Through this study, students, translators, linguists and researchers will become aware of the semantic difficulties in rendering the core sense of the polysemous words in the Holy Qurān. The current study is worthy of attention of translators and researchers because it will set up a clear procedure in dealing with the problem of conveying the intended meaning of the polysemy in the Qurān. Moreover, the study will offer some insights and information on the governing factors, which help the translators to assimilate the intended meaning of the polysemy in the Holy Qurān. The findings of this study can help the translators, in particular, in promoting the readability of the translation of the meanings of the Holy Qurān.

1.7 Definition of Terms

For the purpose of clarity and by implication to avoid ambiguity this study will utilise the following definitions of terms:

1.7.1 Polysemy

Finch (2000, p. 173) describes polysemy as 'a sense of relation in which a word, or lexeme, has acquired more than one meaning', whereas, Crystal (1991, p. 267) defines polysemy as 'a lexical item which has a range of different meanings'. According to *Oxford Concise Dictionary of Linguistics* (2007, p. 308) polysemy refers to 'the case of a single word having two or more related senses '. In this study, polysemy means when a single word having multiple senses in many different contexts.

1.7.2 Lexical Word

Lexical word is a descriptive word referring to objects, events or qualities, usually a noun, verb, adjective or adverb, which are unlimited in number in any languages (Newmark, 1988, p. 248). *Merriam-Webster Collegiate Dictionary* (2003, p. 715) defines the word 'lexical' as 'of or relating to words or vocabulary of a language as distinguished from its grammar and construction'. Lexical word, in this study, is understood as a descriptive word, with unlimited numbers, which refers to objects, events or qualities.

1.7.3 Translation

Catford (1965, p. 20) considers translation as 'the replacement of textual material in one language (SL) by its equivalent material in another language'. Lawendowski (1978, p. 267) describes translation as 'the transfer of 'meaning' from one set of language, signs to another set of language signs'. The definition of translation made by Nida and Taber (1969, p. 12) is based on preserving the effect of the (SL) because translation 'consists in reproducing in the receptor language the closest natural

equivalent of the SL message, first in terms of meaning and secondly in terms of style'. This study however, will adopt Lawendowski's definition of translation, because it concentrates on transferring the meaning, which is important in this study.

1.7.4 Literal Translation

It is a rendering that preserves the surface aspects of a message both semantically and syntactically, adhering closely to the source text (ST) mode of expression (Hatim & Munday, 2004, p. 344). Shuttleworth and Cowie (1997, p. 95) define literal translation in linguistic terms as a translation 'made on a level lower than sufficient to convey the content unchanged while observing TL norms'. Palumbo (2009, p. 70) views literal translation as 'a translation strategy or technique involving a choice of TL equivalents that stay close to the form of the original while ensuring grammaticality in the TL'. This last definition of literal translation will be adopted in this study.

1.7.5 Equivalence

Equivalence can be seen as 'a relationship of 'sameness' or 'similarity' which, however, leads to the problems of 'establishing relevant units of comparison, specifying a definition of sameness, and enumerating relevant qualities'' (Halverson, 1997, p. 210). Nida and Taber (1969) perceive equivalence from the point of the quality and they differentiate between formal and dynamic equivalence. Formal equivalence focuses attention on the message itself in both form and content. In other words, this kind of equivalence stresses that the message in the receptor language should match as closely as possible the different elements in the SL. However, dynamic equivalence is based on the principle of equivalence effect and attempts to

achieve a similar effect on the TT receiver as the ST is deemed to have on ST receiver. This study will adopt Halverson's definition of equivalence.

1.7.6 Context

It is the multi-layered extra-textual environment, which exerts a determining influence on the language used. The subject matter of a given text, for example, is part of a context of a situation (Hatim & Munday, 2004, p. 336). Finch (2000, p. 212) demonstrates 'context' as 'what comes before or after something. In the case of a sentence, or utterance, it could be the sounds, words, or phrases, which surround a particular verbal item. However, Hartmann and Stork (1972, p. 51) view context as 'the sounds, words or phrases preceding and following a particular linguistic item in an utterance or text, also it refers to the features of the external world in relation to which an utterance or text has meaning'. Palumbo (2009, p. 24) claims that 'context may refer either to the immediate situation or to the culture in which a text is produced or received'. This research will follow the definition of Hartmann and Stork (1972).

1.7.7 Pragmatic

Pragmatic is the study of language in use: of meaning as generated by specific, specifically, of meaning as generated by specific participants in specific communicative situations, rather than meaning as generated by an abstract system of linguistic relation (Baker, 2011, p. 303). Hartmann and Stork (1972, p. 205) explain pragmatic as 'the study of how signs and symbols are used by man for communicating in a particular language'. Huang (2010, p. 341) defines pragmatic as 'the systematic study of meaning by virtue of, or dependent on, the use of language'. Moreover, Yule (1996, p. 3) emphasizes that pragmatic is concerned with 'the study

11

of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what the people mean by their utterances than what the words or phrases in those utterances might mean by themselves'. This study will adopt the last definition of pragmatic.

1.7.8 Ambiguity

Ghazala (1995, p. 217) illustrates that ambiguity is 'unclarity' and that 'it is a major stylistic device, used frequently in language to achieve functions like: unclarity of the message, complicating meaning, hiding the truth, avoiding straightforward expression of opinion, reflecting the nature of a character, a person, an idea, etc. and interconnecting style and meaning in such a compact, artistic way'. In addition, Hudson (2000, p. 313) believes that 'ambiguities exist when a form has two or more meanings'. He divided ambiguity into lexical ambiguity, which include homonymy and polysemy; and structural ambiguity, which includes grouping ambiguity and function ambiguity. Moreover, Quiroge-Clare (2003) argues that 'something is ambiguous when it can be understood in two or more possible senses or ways. If the ambiguity is in a single word, it is called lexical ambiguity and if in a sentence or clause, it is called structural ambiguity'. In this study, the expression 'ambiguous word or sense' is used to refer to the polysemous words which have more than one related meaning and they can be interpreted in more than one way.

1.7.9 Commentary or Interpretation of the Qurān

It is a brief explanation of words and phrases in the Qurān that are unclear, uncommon or ambiguous and can also refer to the explanation of some legal texts and Qurānic narratives (Zubir, 2008).

1.7.10 Translation Procedures

Translation procedures are methods applied by translators when they formulate equivalence for the purpose of transferring elements of meaning from the ST to the target text (TT) (Vinay and Darbelnet, 1995). Newmark (2003, p. 81) mentions that while translation methods relate to whole texts, translation procedures are used in sentences and smaller units of language.

1.7.11 Translation Strategies

Krings (1986, p. 18) defines translation strategy as a 'translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task'. On the other hand, Loescher (1991, p. 8) regards translation strategy as 'a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it'. In his view, Venuti (2001, p. 240) indicates that translation strategies 'involve the basic task of choosing the foreign text to be translated and developing a method to translate it'. There is no clear cut between the terms 'procedures' and 'strategies', therefore, if the study used one of these terms, that means it refers to the procedure which have been adopted by the translator for solving a specific problem faced in translating a text, or any segment of it. The study will use Loescher's (1991) definition of translation strategy, because it is a straightforward definition that meets the aims of this research.

1.8 Organisation of the Thesis

This thesis consists of five chapters. Chapter one is an introductory chapter, which introduces an overview of the following issues: statement of the problem, research questions, objectives of the study, the scope of the study, definitions of terms and organisation of the thesis. Chapter two is the literature review, which provides a brief

13

history of the translations of the Holy Qurān and its linguistic, semantic and syntactic difficulties in translation. It also offers a general background on the strategies and procedures of the translation and semantic fields in languages. Additionally, this chapter demonstrates the various definitions of polysemy and defines polysemy in English, Arabic and in the Holy Qurān. Chapter three focuses on the theoretical framework and methodology. It identifies the main theories which the study adopts their notions through the research. In addition, the chapter also expounds the collection and categorization of the data and establishes the procedures for analyzing the data. Chapter four presents a comparative analysis of translations of twenty-four ambiguous senses from twelve selected polysemous words in the Holy Qurān. The comparison of the translations of the data is divided into two themes: governing factors in determining polysemy in the Qurān; and strategies and procedures employed by selected translators. Chapter five presents a discussion on the analysis of the data and review the findings of the study. The implications and contributions of the study illuminate in this chapter.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discusses some relevant works, which are important for conceptualising and determining the notions of this study. It is divided into six important sections. The first section illustrates the background on the translation of the Holy Qurān, the need for translating the Qurān, the inimitable style of the Qurān and *tafsīr* or the interpretation of the Qurān. The second section considers the various approaches of Qurān translation. The third section discusses some linguistic and cultural problems in translating the Holy Qurān by identifying the crucial problems encountered by the translators of the Qurān. The fourth section introduces some information with regards to procedures and strategies of translation. The fifth section elucidates the phenomenon of semantic field and thematic studies in languages, especially in Arabic and English. The sixth section wraps up by elaborating the phenomenon of polysemy both in Arabic and English language and in the Holy Qurān as well. This section also demonstrates the thrust of the current study in relation to other Qurānic linguistic studies. The final section distinguishes the three semantic relations, namely polysemy, homonymy and synonymy.

2.2 A Survey of the Translation of the Holy Qurān

In this section, seven important sub-section will be reviewed as the following.

2.2.1 What is the Qurān?

Muslims believe that the Qurān is the word of God revealed to His messenger Muhammad (PBUH) in Arabic by means of the Angel Gabriel in order to lead people

15

out of the darkness of ignorance and polytheism to the light of guidance and monotheism (al-Jabari, 2008, p. 16). The Qurān is also the word of God (Allah) sent down upon the last Prophet Muhammad (PBUH), through the Angel Gabriel in its precise meaning and precise wording transmitted to us by numerous persons (tawātur), both verbally and in writing (von Denffer, 1989). It is inimitable and unique, protected by Allah from any corruption. In Arabic tradition, Al-Zarqāny (1995) defined the word Qurān as:

أما لفظ القرآن فهو في اللغة مصدر مرادف للقراءة ثم نقل من هذا المعنى المصدري وجعل اسماً للكلام المعجز المنزل على النبي صلى الله عليه وسلم من باب إطلاق المصدر على مفعوله ، ذلك مما نختاره استناداً إلى موارد اللغة وقوانين الإشتقاق وإليه ذهب اللحياني وجماعته .

Back Translation: The word 'Qurān' in Arabic language is infinitive and synonymous of 'Reading', and based on the linguistic resources and the rules of derivation, this meaning has been transferred to become a name for all the miraculous words which were revealed to the Prophet Muhammad (PBUH), and this is also the view of al-Laḥyyany and his group, (p. 15-16).

Abdel-Haleem (2004) emphasizes that the Qurān is the fundamental and paramount source of the creed, rituals, ethics and laws of the Islamic religion. The Qurān contains revelations received by Prophet Muhammad (PBUH) from Allah during a period of about 23 years (from 610 to 633 A.D.) (Ahmed, 2004). The Qurān consists of 114 *Surahs* (chapters) of varying length with a total of 6236 verses. The chapters are divided into thirty equal divisions and categorised into two (Meccan & Medinan) according to their place of revelation (Al-Jabari, 2008, p. 17). The word Qurān is derived from the root قراءة (qarāᵓh) meaning to call, to proclaim or to recite (Ahmed, 2004).

2.2.2   The Need for Translating the Qurān

According to the Islamic view, Islam is a universal religion, and Prophet Muhammad (PBUH) was sent as a Messenger to the whole world regardless of language, color or race (Sadiq, 2010). Allah said in His Glorious Book:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)   [الأعراف/158]

'Say: 'O men! I am sent unto you all, as the Messenger of Allah' (Ali's Translation, 2000) (Surah al-Aᶜrāf 7: 158)

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)
[سبأ/28]

'We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.'(Ali's Translation, 2000) (Surah Sabāʾ 34: 28)

Therefore, it is a duty for every Muslim to convey the message of Islam and the meanings of the Qurān to all humanity (Abou Sheishaa, 2001). However, Elimam (2009, p.19) posits that Muslims believe that the Qurān is the literal word of God, and that since God chose Arabic as the medium of revelation, any translation of the Qurān can only be a translation of an interpretation of its meanings; it cannot be a substitute for the Qurān or be considered equal to it. Abou Sheishaa (2001) mentions that there is no information about any direct translation of the Qurān during the lifetime of The Prophet. However, there are certain references in the Islamic tradition with regard to translations of parts of the Qurān. Abou Sheishaa (2001) adds that 'it is reported that Salmān the Persian, a Companion of the Prophet, translated Surah al-Fatīḥah into Persian and that Jaᶜfar Ibn-Ṭalib translated certain verses pertaining to the Prophet Jesus and Mary in the court of the Negus (the king of Abyssinia) during his sojourn in that land'. Likewise, in the twentieth century, as al-Jabari (2008, p. 22)

17

remarks, there are some Muslim scholars who called for the translation of the meaning of the Qurān for the following important reasons:

1. There are some translations of the Qurān which were done by non-Muslims, whether missionaries or orientalists, and contained many mistakes, which led to a misunderstanding of the meanings of the Qurān. This leads to the call for a new translation containing the precise and adequate meanings of the Qurān to replace the inappropriate translations.

2. There are some sectarian movements within Islam or renegade groups outside the fold of Islam, such as Qadianis, who are active in translating the Qurān into European languages to proclaim their ideological uniqueness, which leads to a greater danger of distorting the Qurān. Therefore, Muslim scholars intended to counter this danger by producing appropriate translations in these European languages.

3. It is necessary to spread the Islamic faith, as a universal message. Muslim scholars and preachers, advocate that translations of the meaning of the Qurān be carried out in all languages in order to give non-Muslims the opportunity to read and assimilate the Qurān.

4. To give non-Muslims the opportunity to understand the meaning of the Qurān in their languages.

2.2.3 Inimitable Style of the Qurān

The Qurān has its own unique form. It cannot be described in any of the known literary forms. Ahmed (2004, p. 144) stresses that Muslim scholars were convinced that the unparalleled beauty of the Qurānic language is one of the features which makes it unique. Inimitability of the Qurān also means *iᶜjāz al-qurān* which refers to the impossibility of reproducing the Qurān or anything that matches it in the same

language, Arabic, let alone any other language (Elimam, 2009, p. 31). According to Ahmed (2004) the word iʿjāz is derived from the root word of aʿjaza, which means to be inimitable.

The idea of iʿjāz goes back to the notion that the Qurān is a 'miraculous' sign of the authenticity of the Prophet Muhammad's message and that 'according to traditional explanations it was the utter majesty of the Qurānic text that render anyone who read it 'incapable''(Smyth, 1992, p. 250). Furthermore, Abu Jaʿfar Muhammad Bin Jarīr al-Ṭabarī (cited in Turner, 1997) states that 'part of the miraculousness of the Qurān is said to lie in its iʿjaz or inimitability; the Prophet (PBUH) is instructed to challenge those who doubt the divine provenance of the book to produce something similar to it'. Allah in His Glorious Book said:

(قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا) [الإسراء/88]

'Say: If the whole of the mankind and Jinns were to gather together to produce the like of this Qurān, they could not produce the like thereof, even if they backed up each other with help and support'. (Ali's Translation, 2000) (Surah al-Israʾ 17: 88)

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ) [هود/13]

'Or they may say, 'He forged it' Say, 'Bring ye then ten sūrahs forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah! – if ye speak the truth!' (Ali's Translation, 2000) (Surah Hūd 11:13)

Elimam (2009, p. 33) indicates that some scholars argue that the Qurān is inimitable because, in addition to its eloquence, it does not fall under the existing Arabic patterns of speech. He goes further to state that 'the Qurān, being neither prose nor

verse, is a literary genre of its own that is of the highest eloquence and of matchless stylistic perfection'. Abdel Haleem (2004) elaborates that:

> The Qurān may present, in the same sura, material about the unity and grace of God, regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of rewards and punishments on the Day of Judgment, (p. 11).

Similarly, Almisned (2001, p. 48) illustrates that 'the quality of the Qurān cannot be said to consist only of words, letters and the construction of sentences with rhymes, because all these were within the capabilities of the Arabs'. He elucidates that the quality of the Qurān could only be the result of the combination of words conveying ideas in a way unknown before the Qurān. According to al- Baqallāny (a scholar of Arabic eloquence) (cited in Ahmed, 2004, p. 155), there are three aspects of *i'jāz al-qurān*:

1. The Qurān was revealed through the Prophet who was أمّى - *ummiy* (He did not know how to write and read) yet such wonderful information about earlier prophets, scriptures and events is provided.

2. Another aspect is the information the Qurān provides about the unseen world and the prophecies it contains.

3. The Qurān was revealed over a period of about 23 years and yet it is absolutely free of contradictions.

Abdel Haleem (2004, p. 14) clarifies that 'one stylistic feature that makes the Qurān particularly effective is that God speaks directly to people and to the Prophet, often using 'We', the first person plural of majesty, to present Himself'. The Qurān has always offered justification for its message, supporting it with logical argument, from the present (nature as a manifestation of God's wisdom, power, and care), and then to

the future (life in the Hereafter and Judgement) (Abdel Haleem, 2004, p. 14). Almisned (2001, p. 48) reports that some scholars (for instance, al-Mawardī and al-Baqalāny) agree on the following reasons why the Qurān is inimitable:

1. The correctness of the words which is beyond the comprehension and capacity of the Arabs. In spite of their extraordinary skills in the language, the Arabs could not produce anything like it.

2. The brilliant harmony and marvelous style of the Qurān no matter what subject it deals with.

3. The fact that Arabic diction never had such eloquence expressing delicate ideas and rare truths in a unique style.

4. The wide range of topics in the Qurān including stories, admonitions, arguments, facts, laws, patterns, promises, instructions, about their past and future and descriptions of various things.

5. The fact that the construction of the Qurānic patterns highlights three particular features:

    a. Effective and impressive use of words

    b. Fullness of ideas so that they are clearly at the beginning and not dependent at the end. Also, there is harmony between the ideas and thoughts.

    c. Beauty of construction and absence of inharmonious combinations.

6. The existence of different ways of expression: detailed explanations, myths, disjunctions, conjunctions, metaphors, among other things. All these are found in the Qurān and if they are compared with ordinary people's language usage, it becomes apparent that the expressions of the Qurān are superhuman.

In sum, most of the scholars (see for example Ahmed, 2004; Abdul Raof, 2001; Abdel Haleem, 1999; & Abdussalam, 2001) in the science of the Qurān agree that the Qurān has an inimitable style. Almighty God challenges the non-believers to produce a text similar to the Holy Qurān as a proof for this inimitability. The translators of the Qurān such as, Abdel Haleem, Yusuf Ali and Arberry harped upon the distinct and the inimitable style of the Qurān which cannot be imitated and this is a daunting task for the translators, who are not able to reproduce or recreate similar style.

2.2.4   Tafsīr or Interpreting the Holy Qurān

Tafsīr or interpreting the Qurān is a science in which the messages revealed to the Prophet are understood, in the context of the human ability (Ahmed, 2004, p. 171). *Tafsīr* helps in the endeavours to elucidate the meanings, injunctions and topics of the Qurān in accordance with the divine injunction (Ahmed, 2004). In addition, Saeed (2006, p. 57) explains that the word تفسير 'tafsīr' is the most commonly used for interpretations in Arabic, including interpretation of the Qurān. He reports that according to Ibn Manḍūr (an Islamic scholar), فسر 'fasar' means revealing of what is covered. *Tafsīr*, therefore, would be the revealing of what is intended or covered by difficult word. Likewise, von Denffer (1989, p. 98) stresses that the word 'tafsīr' is derived from the root 'fassara' which means to explain or to expound. Moreover, the word *tafsīr* refers to explanation or interpretation and is often used in technical language for explanation, interpretation and commentary on the Qurān, comprising all ways of obtaining knowledge, which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications (von Denffer, 1989). Furthermore, Ahmed (2004, p. 172) emphasises that the science of *tafsīr* aims at

providing knowledge and understanding concerning the Qurān, in order to explain its meanings, extract its legal ruling and grasp its underlying reasons.

von Denffer (1989, p. 99) points out that Muslim scholars such as Ahmad Ibn Hanbal and Ibn Taīmīyaï have laid down certain conditions for a sound *tafsīr*. He further remarks that according to Ibn Taīmīyaï in his book (Muqadimaï fī usūl al-tafsīr-Introduction in the science of tafsīr) the *mufassīr* (the interpreter) must meet the following important conditions:

1. The interpreter must be sound in belief (ᶜaqīdaï).
2. Be grounded in the knowledge of Arabic and its rules as a language.
3. Be grounded in other sciences that are connected with the study of the Qurān (for instance, ᶜilm al-riwāyaï – science of narration).
4. The interpreter must have the ability for precise comprehension.
5. The interpreter should abstain from the use of mere opinion.
6. It is essential for the interpreter to begin with tafsīr of the Qurān by the Qurān.
7. The interpreter must seek guidance from the words and explanations of the Prophet Muhammad (PBUH).
8. The interpreter should refer to the reports from the *Ṣaḥābaï* (Companions of Prophet Muhammad (PBUH)).
9. He must consider the reports from the *Tābiᶜūn* (Followers).
10. He should consult and seek the opinions of other eminent scholars.

Saeed (2006), Ahmed (2004) and von Denffer (1989) concur that there are three kinds of *tafsīr* or interpretation of the Qurān, namely:

2.2.4.1 Interpretation by Transmission (tafsīr bi al-riwāyaẗ)

Interpretation by transmission refers to all explanations of the Qurān which can be traced back through a chain of transmission to a sound source, that is, the Qurān itself, the explanation of the Prophet and the explanation provided by Companions of the Prophet Muhammad (PBUH) (von Denffer, 1989, p. 101). According to Saeed (2004) this kind of interpretation, known in Arabic as *Tafsīr bi al-riwāyaẗ or tafsīr bi al-maʾthūr* (interpretation based on tradition or text), maintains that the interpretation of the Qurān should be guided by the Qurān, the Prophet Muhammad (PBUH) and the Companions. This means that the interpretation should reflect, as far as possible, the original sources of Islam.

von Denffer (1989) affirms that the interpretation of the Qurān by the Qurān is the highest source of *tafsīr*. Many of the questions which may arise out of certain passages of the Qurān have been interpreted in other parts of the very same book, and often there is no need to turn to any other sources other than the word of Allah, which in itself contains tafsīr (von Denffer, 1989). When the source is a reported saying of the Prophet, or a Companion or Successor, the narration (riwāyaẗ) should have a 'sound' basis, that is, a sound and complete chain of narrators (isnād) whose narrations are truthful and reliable (Saeed, 2004, p. 42). There are numerous examples of explanation of the Qurān by the Prophet, who either himself asked the Angel Gabriel for explanation of matters not clear to him, or who was asked by the Companions about the Qurān (von Denffer, 1989, p. 102).

There are two types of interpretation by the Prophet, namely, practical and expository (Saeed, 2004, p. 45). Practical interpretation is in the form in which the Prophet put into practice a Qurānic instruction, whereas expository interpretation is

that in which the Prophet explained what a particular verse meant. Most of the Prophet's interpretation to his followers was more practical rather than expository (Saeed, 2004). *Tafsīr* Qurān by *ṣaḥābaï* (Companions) comes after *tafsīr* Qurān by Qurān and by Prophet Muhammad. The following is best known for their knowledge of and contribution to the field of *tafsīr*, among them are Ibn ᶜAbās, Ubay Ibn Kaᶜab, Zaīd Ibn Thabit and ᶜAbdullāh Ibn Azubaīr.

2.2.4.2 Interpretation by Reason (tafsīr bi al-raᵓy)

This kind of *tafsīr* is based on the use of knowledge and reason. The process of applying knowledge and reason is termed as *ijtīhad* (Ahmed, 2004). *Tafsīr bi al-raᵓy* does not mean 'interpretation by mere opinion', but deriving an opinion through *ijtīhad* based on sound sources (von Denffer, 1989). According to Ahmed (2004) and von Denffer (1989), there are two kinds of *Tafsīr bi al-raᵓy*:

a. *Tafsīr maḥmūd* (praiseworthy), which is in agreement with the sources of *tafsīr*, the rules of *sharīᶜaï* (religious law) and the Arabic language.

b. *Tafsīr madhmūm* (blameworthy), which is done without proper knowledge of the sources of *tafsīr*, *sharīᶜaï* (religious law) and Arabic language. It is therefore based on mere opinion and must be rejected.

A person who practices *tafsīr bi al-raᵓy* must have sound knowledge in various fields of *ᶜulūm al-Qurān* (science of Qurān) and Arabic language. The majority of Islamic scholars view *tafsīr bi al-raᵓy* as permissible under this condition, because it is done by *ijtīhad* based on sound sources (von Denffer, 1989).

2.2.4.3 Interpretation by sign (Tafsīr bi al-ishāraï)

Tafsīr bī al-isharaï means that the interpretation of the Qurān is beyond its outer meanings, and that the people practicing it should concern themselves with meanings attached to verses of the Qurān, which are not visible to anyone, but only to him whose heart Allah has opened (von Denffer, 1989). This kind of *tafsīr* is practised by *Sufīs*, Islamic group. The attitude of the *Sufīs* commentators is that the verses of the Qurān, apart from having obvious meanings, also, have deep meanings discernible only by those who are inspired. According to them the harmony between the normal understanding of the Qurānic verses and their hidden meaning is possible (Ahmed, 2004, p. 178). von Denffer (1989) argues that *tafsīr bī al-ishāraï* is not a matter of science and scientific principles, which one may acquire and then use, as is the case in the other branches of *ᶜulūm al-Qurān* and *tafsīr*.

To sum up, over the years, many interpretations or commentaries of the Qurān have been produced. The differences among them can be observed both through the various traditions within Islam (such as Sunnī, Shīᶜī, or Sufī), and in different periods in history. The issue of *tafsīr* or interpretation of the Qurān is crucial for the translator since how the verse is translated will be influenced by the meaning conveyed by the interpretations. Consequently, it is the duty of the translator to consult the authorised and authentic interpretations of the Qurān in order to bring the readers as close as possible to the meaning of the Qurānic verses.

2.2.5 Translating the Holy Qurān into English

Translation of the Qurān has been a controversial issue among Muslim scholars due to both theological and linguistic considerations. Muslim scholars (such as, Bukhary, Ibn Ḥājar, Ibn Taīmīyaï, Abdul ᶜAzīz bin Bāz and al-ᶜUthaymīn) have agreed that it

is impossible to render the original Qurān word by word into an identical text in another language. The Islamic institution of Al-Azhar indicated that there are two types of the Qurān translation:

1. Literal, verbal and equal translation, which is absolutely banned.

2. Explanatory or interpretation which is a translation that takes into account the requirements of interpretation and translation is permissible (Bu-Tashasha, 2005, p. 15).

Scholars at Al-Azhar, for instance Rashid Riḍa, Hussein Makhlouf and Mustafa Ṣabrī, (Al- Ṣaddiq, 1994, p. 303-304), consider the translation of the Holy Qurān as prohibited. In his book البحر المحيط (Al-Bahr Al-Muhīṭ), He reported that 'Al-Zarkishy' (linguist and Islamic science scholar) considered the translation of the Holy Qurān into Persian or any other languages not permissible. This is because he saw the eloquence and the metaphor of the Holy Qurān as too distinctive to be translated into any modern languages. Ṭaibawy (1992, p. 12) mentions that Ibn-Qutaibah (Arab scholar) shared the same view in his book مشكل القرآن (Mushakl Al-Qurān). He added that no translator can convey the language of the Holy Qurān into other languages because Arabic language is too laden with metaphor, which is almost absent in other languages. In addition, Al-Zarqany (2001, p. 33) said that the way Qurān was constructed does not allow for any equivalence of any of the verses from the Qurān, be it in the Arabic language or other languages. Such construction also restricts the possibility of imitation and this restriction is known as rhetorical inimitability. The translators themselves are of the opinion that the verses in the Holy Qurān are untranslatable. Al-Hayek (1996, p. xxv), for instance, observes that despite English's growing global stature and how urgent and pertinent it is to have the Qurān translated into English, 'we have to call attention to the fact that the

Qur'an cannot be translated precisely to any other language.' Arberry (1953, p. 23) also supported this view when he remarked that 'it is the ancient Muslim doctrine that the Qur'an is untranslatable. That is in a sense corollary of the proposition, even older, that the Qurān is an inimitable miracle.'

The words of the Qurān are sacred; they cannot be rendered into the TL because they would lose their divine value (Aziz & Lataiwish, 2000). Translation of the Qurān means the expression of the meaning of its text in a language different from the language of the Qurān to enable those not familiar with it to know about the Qurān and understand Allah's guidance and will (von Denffer 1989).

In this section, a general survey of the main English translations of the Qurān will be provided. The Qurān has been translated into many languages all over the world, including English. Jassem (2001) points out that all English translations of the Qurān owe something of a debt to its earlier translations into European languages. The first such translation was made into Latin in 1143 A.C for the Monastery of Clugny, which was not published until 1543 A.C by Bibliander in Basle. This Latin version was later translated into Italian, German (1616), Dutch, French (1647) and Russian (1776). In this study, our concern is on the translation of this sacred text into English. Over the years, many efforts have been made to translate the meaning of the Qurān into English. These efforts were conducted by non-Muslims, Muslims and Arabic scholars.

According to al-Jabari (2008), Elimam (2009), Almisned (2001), Kidwai (1987) and Qadhi (1999), the following in 2.2.5.1 and 2.2.5.2 are some of the well known

English translations of the Qurān which were carried out by Muslim and non-Muslim translators.

2.2.5.1 English Translations Carried out by Non-Muslim Translators

1. Alexander Ross (1649) was the first to attempt the English translation. Ross' translation was done from a French version translated by Andre du Ryer (1647). Qadhi (1999, p. 357) remarks that Ross 'was utterly unacquainted with Arabic, and not a thorough French scholar, therefore his translation is faulty in the extreme'.

2. The first direct English translation from Arabic was made by George Sale (1734), a lawyer who had learnt Arabic from a royal court interpreter by the name of Dadichi. It became the most popular English translation at that time. This translation is said to be laden with numerous instances of omission, distortion and interpolations (Kidwai, 1987).

3. J. M. Rodwell's English translation (1861) *'the Koran'* had a major impact on the English language. He was the first English translator to be preoccupied with attempting to some degree, to imitate the style of the Arabic original. However, Rodwell is guilty of having invented the so-called chronological *sūrahs* order of the Qurān (al-Jabari, 2008).

4. E. H. Palmer's translation 'the Qurān' appeared in London in 1880. Kidwai (1987) reports on the quality of Palmer's translation, with reference made to A. R. Nykl's article, 'Notes on E.H. Palmer's The Qurān', published in the *Journal of the American Oriental Society*, 56 (1936) pp. 77- 84 in which no less than 65 instances of omission and mistranslation were observed.

5. Richard Bell, an Arabic expert at the University of Edinburgh, and an acknowledged Orientalist, produced a translation of the Qurān with special reference to its *surah* order, as is evident from the title of his work *The Qurān translated with a critical rearrangement of the surahs* (Al-Jabari, 2008, p. 35). Bell describes the Prophet Muhammad (SAW) as the author of the Qurān and he believes that the Qurān in its present form was 'actually written by Muhammad himself' (p. vi), (Kidwai, 1987, p. 10).

6. A. J. Arberry, a renowned Orientalist and professor of Arabic at the University of London and Cambridge, is the most recent non-Muslim translator of the Qurān. His translation *The Koran Interpreted* in 1955-57 no doubt, stands out above the other English renderings by non-Muslims in terms of both its approach and quality. Arberry adopted a distinctive style of translation, trying to reserve the style of the original (Almisned, 2001).

7. N. J. Dawood is perhaps the only Jew to have translated the Qurān into English. His translation 'The Koran' in 1956 is perhaps the most widely circulated non-Muslim English translation of the Qurān. The author's bias against Islam is readily noticeable in the Introduction. Apart from adopting an unusual chapter order in his translation, Dawood is guilty also of having mistranslated the Qurān in some places (Kidwai, 1987, p. 11).

2.2.5.2 English Translations Carried out by Muslims Translators

1. Mohammad Abdul Hakim Khan's translation, *the Holy Qurān*, is one of the first translations into English by Muslims. It was published in Patiala (India) in 1905 and it has short exegetical footnotes.

2. Hairat Dehlawi's translation, *The Koran Prepared*, in 1912 was intended as a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors such as Sale, Rodwell and Palmer.

3. Muhammad Marmaduke William Picktall's translation *The Meaning of the Glorious Qurān* appeared in 1930 in London. He was an English man of letters who embraced Islam and holds the distinction of bringing out a first-rate rendering of the Qurān in English. It keeps scrupulously close to the original and is one of the widely used English translations; it provides scant explanatory notes and background information (Al-Jabari, 2008).

4. Abdullah Yusuf Ali's translation entitled, *the Holy Qurān: Translation and Commentary* was produced in Lahore in 1934. This translation is perhaps the most popular translation, and stands as another major achievement in this field. Yusuf Ali was not a scholar in the classical Muslim tradition, but he was a civil servant. It is a fact that Yusuf Ali was one of the few Muslims who enjoyed an excellent command of the English language, which is reflected in his translation. The translation contains more of a paraphrase than a literal translation, and it faithfully represents the sense of the original (Kidawai, 1987).

5. Abdul-Majid Daryabadi's translation, *The Holy Qurān: with English Translation and Commentary,* also appeared in Lahore in 1941. The translator is fully cognizant of the traditional Muslim viewpoint. This is a faithful rendering, supplemented with useful notes on historical, geographical and eschatological issues, particularly the illuminating discussions on comparative religion. However, it contains inadequate

background information about the chapters of the Qurān and some of his notes require updating (al-Jabari, 2008).

6. Sayyid Abul Aᶜla Mawdud's translation is called *The Meaning of the Qurān* which was published in Lahore in 1967. The translation is an interpretative rendering of the Qurān which succeeds remarkably in recapturing some of the majesty of the original. Since Mawdud, a great thinker, enjoyed rare mastery over both classical and modern scholarship, his work helps one to develop an understanding of the Qurān as a source of guidance (Kidawai, 1987).

7. Tagi al-Din al-Hilali and Muhammad Muhsin Khan's translation *The Noble Qurān* appeared in 1977. This version is the most widely disseminated Qurān in most Islamic bookstores and Sunni mosques throughout the English speaking world. It is noticeable that this translation includes numerous interpolations, which make this version particularly problematic, especially for American Muslims, who in the aftermath of 9-11, are struggling to show that Islam is a religion of tolerance (al-Jabari, 2008).

8. Mohammad Asad also produced a translation in 1980 *The Message of the Qurān*. It represents a notable addition to the body of English translations expressed in chaste English. Asad denies the occurrence of such events as the throwing of Abraham into the fire; Jesus is speaking in the cradle and so on (al-Jabari, 2008).

9. Thomas Irving's translation *The Qurān* in 1985 is considered as the first American version. The translator is an American convert to Islam. Although modern and forceful English had been used, it is not altogether free of instances of mistranslation and loose expressions. Irving has employed

many American English idioms, which, in certain circles, are not suitable for the dignity of the Qurānic diction and style.

10. Abdalhagg and Aisha Belwey produced a translation in 1999. This version made use of the modern style of English language. The English is fluent and the manner in which the verses are laid out makes for easy reading. This translation has some problems with references and transferring cultural elements of the Qurān into English. This makes some of the translated verses ambiguous to the English reader (al-Jabari, 2008).

11. Muhammad. A. S. Abdel Haleem introduced his translation *The Qurān* in 2004-05. It is one of the latest translations into English by an Arab Muslim translator. This new translation of the Qurān is written in contemporary language that remains faithful to the meaning and the spirit of the original, making the text clear while retaining all aspects of this great work's eloquence.

12. Ahmad Zaki Hammad, an Al-Azhar lecturer, published a translation in 2007. It comes in two volumes, both volumes containing detailed essays and notes, and an English translation along with the Arabic text. This translation also has a comprehensive introduction, general notes, substantive indexes, and a foreword by Yusuf al-Qarḍāwy (al-Jabari, 2008).

It is clear that the translation of the Holy Qurān is a controversial issue among the scholars of the science of the Qurān. However, they all concur that the Qurān has a unique feature and an inimitable style, which poses a challenge to the translators in capturing the intended meanings of the verses and convey them into English. On the other hand, in the process of translation, the translator should rely on some authentic

commentaries of the Qurān to determine the intended meanings of the verses and try

to convey them in a comprehensive way to the target readers.

2.2.6 The ideology of the Translator and its Effect on Translating the Qurān

The translator is one of the factors which shaped the translation. The link between

ideology and translation has, in recent years, attracted the attention of many scholars.

Palumbo (2009, p. 58) argues that ideology is often seen in terms of power of

relations, between the cultures involved in the translation. However, Lane-Mercier

(1997, p. 44) argues that translation is an ethical practice which involves semantic,

aesthetic, ideological and political responsibility. She continues that translation

> produces not only semantic meaning, but also aesthetic,
> ideological and political meaning. Such meaning is
> indicative, amongst other things, of the translator's
> position within the socio-ideological stratifications of his
> or her cultural context, of the values, beliefs, images and
> attitudes circulating within this context, of the translator's
> interpretation of the source text as well as of his or her
> aesthetic, ideological and political agenda, and of the
> interpretive possibilities made available to the target-text
> readers through the translator's strategies and decision. (p.
> 44)

Hatim and Munday (2004, p. 342) also describe an ideology as 'a body of ideas that

reflects the beliefs and interests of an individual, a group of individuals, societal

institution, etc., and which ultimately finds expression in language'. In the Holy

Qurān, the ideology of the translator and beliefs, naturally influence his approach to

the work. In addition, Brigaglia (2005, p. 426) indicates that the religious ideology of

the translator is bound to affect the translation of the Qurān. When translators adhere

to religious beliefs or doctrines foreign to locally established orthodoxy, their work is

likely to result in intellectual conflict (Brigaglia, 2005). Rippin (cited in Elimam,

2009) examined Bell's translation of the Qurān (1939) as an example of biased

translations. Bell's translation, according to Rippin, is both influenced by his own views on the Qurān as well as the prevalent trend in academia, namely, the historical approach. He further added that Bell had his own preconceived ideas about Islam, which he expressed in translation and were not based on the text. For example, his translation divides the text into passages rather than verses, as contained in the Qurān itself. This is because he reflects an ideological climate in which history was believed to provide an explanation for textual phenomena (Elimam, 2009).

In the translation of the Holy Qurān, according to Elimam (2009), the motivations and ideological position of the translator can be estimated from a range of extra textual sources, such as:

1. Commentaries that the translator draws on providing an indication of his religious orientation. For instance, if he is a *shīʿī* he will rely on *shīʿaï* commentaries, whereas, if he is a s*unni* he will depend on *Sunnī* commentaries.

2. The translation of some verses which do not fit into the possible range of meaning of corresponding verses may provide a clue to the translator's motivations.

3. The translator's preface, where one is provided, could offer some clues as to the purpose of the translation.

4. The themes addressed by a translator in the form of footnotes or any additional commentaries could also help in identifying his motivations. For instance, Sale refers to Muslims as 'Mohammedans' (1836, p. 1). This lexical choice betrays an orientalist point of view towards Islam and Qurān.

In summary, the ideas, beliefs and the knowledge that the translator possesses play a vital role for his translation of the Holy Qurān in particular and for translation in

general. The ideologies of the translator can be recognized through his beliefs, motivations, approach and the commentaries which he used.

2.2.7 Review of Some Studies on the Translation of the Holy Qurān

Numerous studies have been conducted on the translation of the Holy Qurān. These studies illustrate the difficulties and the obstacles which the Qurān translators encountered. In addition, there are some studies which attempted to assess some translations and investigate their features and weaknesses. The researchers also provided suggestions on possible ways to overcome the difficulties in translating the Qurān.

Al-Jabari (2008) claims that some translations of the Holy Qurān suffered from serious shortcomings which led to incomprehensibility in parts of the translated texts. His study illustrated the reasons why the English target readers of the translation of Qurān struggle to comprehend the meaning of some verses in the Qurān. Al-Jabari (2008) identified six factors, which possibly caused incomprehensibility to the readers, namely:

a. Peculiar style; the original text was rendered in a style which is difficult to follow,

b. Literal translation; some words, idioms, and fixed expressions were rendered denotatively or literally,

c. Cultural differences; Qurānic cultural expressions were rendered through either transliteration or literal rendering,

d. Use of old-fashioned words,

36

e. Transliteration; transliterated forms do not convey any meaning to target readers because they are merely a conjunction of English letters which represent alien words, and

f. Excessive use of explanations between brackets.

Al-Jabari's study does not consider any issues regarding polysemy in the Holy Qurān although it discusses the problems of translating the words in the Qurān. Al-Jabari (2008) argues that words have connotative meanings as well as denotative ones, therefore the translator should analyse the context in order to perceive the intended meanings of the words.

In another major study, Elimam (2009) analyses word order variation in the Qurān and ten of its translations into English. The translators' strategies across the ten translations to render relevant instances of foregrounding were identified and repeated patterns of choice were described. The study found that the translators generally remained faithful to the word order of the Qurānic verses, often opting for non-canonical word order in English. The translators also used lexical strategies (especially the addition of restrictive items such as 'alone' and 'only') as well as punctuation devices. The researcher considered polysemy in the Holy Qurān as one of the linguistic and semantic difficulties in his literature review. However, only one example of the polysemous word النجم (herb or star) was given to highlight this problem.

Likewise, Dastjerdi and Zamani (2009), in their study, aimed to provide a short review of the main theoretical issues concerning homonymy by identifying a limited number of homonymous terms in the Qurān along with their equivalents in five

37

English translations. It also sought to discover the strategies for the translation of this feature as well as determine the extent of translators' success in avoiding ambiguity, which they face in performing the translation task in this respect. The article provided several definitions of homonymy such as, two or more words with identical phonological forms, but with the same shape. Another definition of homonyms by Dastjerdi and Zamani (2009) referred to the words which have quite separate meanings, but which have accidentally come to have exactly the same form. Some scholars considered homonyms as a kind of polysemy, but many scholars distinguished between them. The findings of the study reveal that there is no one-to-one relationship between sounds and meanings in any two languages and the context in which the words, phrase and sentences occur is very important to determine the meaning. In addition, the study proposed that the translators of the Qurān must keep in mind that the primary or superficial meanings of terms are not basically the intended meaning. Translators must make a great deal of efforts to realize the exact intended meaning of the terms as far as possible and transfer them to the TL in a more transparent manner.

Al-Salem (2008) sought to find out the best method for translating Qurānic metonymies, through the assessment of the ways metonymy is rendered in five translations of the Holy Qurān. In her study, she revealed that literal translation is the best method for rendering Qurānic metonymies because it maintains both the direct and indirect meanings of the metonymy. The study also stressed the need to use footnotes in the Qurān translations to provide the necessary background information to bridge the cultural gaps and ensure the correct understanding of a literally translated metonymy.

Abdussalam (2008) investigated the phenomenon of the polysemy in the Holy Qurān in his book *Concordance of Qurānic polysemy*. Abdussalam (2008, p. 23) divided the multiplicity of the meaning in polysemy into two types: a) mono-focal polysemy, where the variation of meaning is about a central focus. This is caused by imprecise measurement of limits of meaning. b) multi-focal polysemy, which comes as a result of ambiguity of multi-foci that may be imprecisely defined. Moreover, Abdussalam (2008, p. 24) emphasized that multiplicity of meaning of words in the Qurānic expressions received adequate attention from Muslim scholars under the science of Al-ᵓAshbāh wa al-Naẓāᵓir or al-Wujūh wa al-Naẓāᵓir. In his book, Abdussalam (2008) offered approximately 470 ambiguous senses of the polysemy in the Holy Qurān. He reviewed a polysemous word with its various senses, then labeling them with suggested English translation. On the other hand, Abdussalam (2001) examined polysemy in the Holy Qurān in his article *Qurānic Polysemy and its creative Nature*. He argued that polysemy exists in the Qurān, which is part of its inimitability. The article discussed the creative aspects of Qurānic polysemy from a macro-perspective, which considers multiple meanings of the root of Arabic words instead of the meanings of their present forms. In his article, Abdussalam (2001) adopted an analytical method in his attempt at presenting creativity in Qurānic polysemy. According to Abdussalam (2001, p. 69) polysemy is a natural language phenomenon which emerges through various linguistic means, namely: 1. lexical means, 2. morphological/etymological means, 3. syntactic means, 4. Metaphoric means, 5. Contextual means, 6. Dialectic means, and 7. Social needs. Therefore, Abdusslam (2001, p. 86) assumed that translating the polysemy words may create a problem in finding total equivalent words in the target language, most especially when translating novel Qurānic senses.

Mohammed (2008) studied polysemy in Arabic and English by choosing sentences that involved polysemous words and asked 20 students to translate them into Arabic. In his attempt to define the problem of polysemy in translation, Mohammed (2008) reviewed some polysemous words and senses in the Qurān. He claimed that polysemy might give rise to problems even in the presence of the strongly biased linguistic context, if the translator does not consider the context and adhere to the core meaning of the word. Mohammed (2008) emphasized that it is not enough for the translators to know only the core meaning of the words, but they must give a great attention to co-text, text type, and the collocational relation as well, since they play an important role in determine the meaning of the polysemy. The study found that most of the students did not give any attention to co-text in their attempt to translate the polysemy and they resorted to the 'central or core' meanings of the polysemy regardless of other associated meanings.

In addition, Kalakattawi (2005) investigated only the problem of rendering the sense of the word الفتنة (al-fitnah) and he studied issues of lexical representations while translating polysemy in the Holy Qurān. In Kalakattawi's paper, polysemy is discussed in relation to many linguistic relations, as far as; polysemous meaning is obtained through them; collocates, colligates, and so on. The senses of the lexical word الفتنة (al-fitnah) are extracted throughout in the Holy Qurān and then examined through its renditions into English by Pickthall and Irving. The collocation and colligation of the lexical word are altered due to the alternation of the lexical itself. Kalakattawi aimed to see if the translator has respected the factors on which polysemy is related; ambiguity, vagueness, and context dependence. His study found that Pickthall's translation gives more semantic components than Irving does.

However, both translations did not transfer the close meaning as they deal with text contextually. Kalakattwi (2005, p. 39) recommended that the translator of the polysemy in the Qurān should be aware of the lexical relations while translating the meaning, especially in sensitive texts. Moreover, the translator should not depend solely on dictionaries but should look at the meaning in all sources as well as taking into consideration the collocation and colligation when deciding the semantic components of the lexical word.

Another study, which attempted to examine the semantic issues in the translation of the Holy Qurān was carried out by Sadiq (2010). The focus of the study was a semantic comparison of some words and constructions from *Surah al-Dukhān*. Sadiq found out that none of the selected translations are free of mistakes. In addition, he concluded that footnotes play a crucial role in illustrating the intended meaning for the target reader. Moreover, the researcher observed that Arberry succeeded in transferring the beauty of the Qurānic language into English by preserving the Qurānic style. He also notes that Ghālī's translation is the most precise one among the four ones under the study. Sadiq (2010) considered polysemy as one of the semantic problems, which the translators encountered during the process of translating the Qurān. To avoid this problem, he suggests that translators should not imagine that all meanings are identical and should consult a monolingual dictionary to give the precise difference in meaning. In addition, the translators should look closely at the words before and after the polysemy to decide on the nature of the context precisely.

Galadari (2013) introduced the method of intertextual polysemy in Qurānic hermeneutics, which differ from the traditional approaches of exegesis. In his study,

41

Galadari (2013) analysed the root meanings of the Arabic terms used in the Qurān and related as to how the Qurān uses different morphologies of the same root in different verses. To comprehend the extent of intertextual polysemy in exegesis, the study clarified three different examples: a. to analyze the relationship between the text of the Qurān and itself, b. to analyze the relationship between phonetic expressions of the Qurān with Qurānic text, and c. to analyze Islamic ritual with Qurānic text. Therefore, this study analysed Qurānic interpretation through the use of intertextual polysemy, which can provide us with certain perspectives for hermeneutics. Galadari (2013) focused on developing a linguistic approach to understand intertextual polysemy in Qurānic exegesis. His study did not deal with translating the polysemy in the Holy Qurān into English.

The above reviewed studies have demonstrated that many researchers have investigated polysemy in Arabic and in Holy Qurān; yet none of them has clearly shown the specific procedure to transfer the meaning of the polysemy. They illustrated only the feature and nature of polysemy in Arabic, English and Holy Qurān. Some recommendations or suggestions have been given by the researchers to overcome the problem of translating polysemy such as, considering the co-text, consulting some resources to determine the meaning and considering the surrounding verses. The current study will fill the gap by clarifying in detail the governing factors in establishing the close meaning of the polysemous word in the Qurān and by developing or proposing a clear procedure to overcome the difficulties of conveying the deep meaning of the polysemy in the Qurān.

2.3 Approaches and Methods to Qurān's Translation

The discipline of translation of the Qurān started when the Qurān was introduced to people who are non-Arabic speaking readers and when people who converted to Islam were not acquainted with the Arabic language (Ahmed, 2004). Elimam (2009, p. 24) points out that 'translators of the Qurān generally attempt to remain as close as possible to the text in order to reflect some features of the Qurānic style in their work'. Some translators of the Qurān specify the translation approach they follow, while others do not (Elimam, 2009). For example, A.Y. Ali writes that he attempts to convey the meanings of the Qurānic words, but he does not define the approach which he follows in his translation. On the other hand, Abdel-Haleem (2004, p. 23) in his translation of the Qurān confirms that he avoids unnecessary close adherence to the original Arabic structures and idioms, which almost sound unnatural in English. He also claims that literal translations of Arabic idioms often result in meaningless English. In addition, Pickthall (1957) emphasises in the foreword of his translation, that

> The Qurān cannot be translated. That is the belief of old fashioned Sheykhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qurān, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qurān, and peradventure something of the charm in English, (p. 7).

Irving in the introduction of his translation of the Qurān (1985, p. xxiv) points out that 'translation is literally impossible because interpretation in another language is an ongoing process, especially with document that must be used constantly. Almost every day I learn a new rendering of a word or phrase; then I must run this new thread of meaning through other passages'. He continues to add that 'the Qurān is a

living Book. We must respect yet find a way to interpret this sacred text, and not deform its meaning' (p. xxiv). In addition, Abdul Raof (2005, p. 172) disagrees with the literal translation of the Qurānic cultural items, as such approach 'leads to cultural interference that distorts the message underpinning the SLT, thus impairing the volume of both informativity and intentionality of the ST'. He favours the 'domestication of the SL expression and exegetical footnotes in order to bring the message home to the TL audience, increase the level of ST informatively, and maintain SL intentionality' (p. 172). He adds that the passage in the TL through domestication, transposition or dynamic equivalence, may be the best solution of cultural problem, but in the translation of the Holy Qurān it robs the Qurānic text of its distinctive religious character' (Abdul Raof, 2005, p. 172).

Abdelwali (2007, p. 10) declares that 'most Qurān translations into English are source-language oriented. They are marked by dogged adherence to source syntax and the use of archaic language'. The Qurānic discourse enjoys very specific and unique features that are semantically oriented and Qurān-bound and cannot be reproduced in an equivalent fashion in terms of structure, mystical effect on the reader (Abdelwali, 2007). Therefore, it is clear that most of the translators of the Qurān agree that it is impossible to translate the Qurān literally or word for word translation, because it has a unique majestic style, the equivalence of which is difficult to achieve at word level with English language.

Translation theorists concur that the literal translation occurs when the forms of the original text are retained as much as possible, even if those forms are not the most natural forms in the TL (Al-Jabari, 2008). Al-Jabari (2008) maintains that literal

translation is sometimes called word-for-word translation and Nida and Taber (2003) categorise literal translation as formal equivalence, while Catford (1965) regards it as rank-bound translation. Nida (1964, p. 159) underscores that the literal translation occurs when attention is focused on the message itself in both form and content. He further asserts that one is concerned that the message in the receptor language should mirror as closely as possible the direct elements in the SL. In addition, Dickins, Hervey and Higgins (2002, p. 16) argue that 'literal translation is when the denotative meaning of words is taken as if straight from the dictionary (that is, out of context), but TL grammar is respected'. Hatim (1997, p. 227) describes literal translation as 'a rendering which preserves surface aspect of the message, both semantically and syntactically, adhering closely to the source-text mode of expression'.

Apparently, some scholars in translation studies rejected the idea of literal translation. Baker (1992, p. 11), for example, insists that 'there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages'. In addition, Baker (1992, p. 17) argues that literal translation is impossible in most cases, because equivalence in a given text depends on a wide variety of factors; some of them may be strictly linguistic while others may be extra-linguistic. Dickins, Hervey and Higgins (2002) also do not favour literal translation. They expound that in translation, lexical loss is very common, but it is just one kind of translation loss among many. It often arises from the fact that the exact synonymy between ST words and a TT word is relatively rare.

Al-Jabari (2008, p. 24) demonstrates that when the translator adopts a literal translation approach in translating the Holy Qurān, some problems arise at word level, idiom, word order, metaphor and style. He asserts that the translators of the Qurān have agreed that translating the Qurān is impossible, mainly for linguistic and cultural reasons. He also emphasises that translating some linguistic patterns literally lead to incomprehensibility of a large number of verses due to the fact that a meaning carried by a word in one language is not necessarily the same as that carried by the same word in other languages.

The rejection of the literal translation of the Holy Qurān by many scholars (e.g. al-Jabari (2008), Dickins et. (2002)) leads to the adoption of the dynamic equivalence approach. Elimam (2009, p. 25) maintains that dynamic equivalence safeguards the Qurān from the drawbacks of literal translation. The notion of formal equivalence and dynamic equivalence was introduced by Nida and Taber (1969). In their definition of translation, they emphasise on the natural equivalent, so the role of translation here is to achieve the natural equivalent in meaning and in style. Furthermore, Nida (1964) discusses two types of equivalence, formal equivalence and dynamic equivalence. He considers that his most important contribution to Bible translation is to help people know what the text means rather than what the individual words in the text mean.

Likewise, Nida (1964) defines formal equivalence as an attempt to achieve equivalence not only of content but also of form between ST and TT. In other words, it is the closest possible match of form and content. On the other hand, dynamic equivalence attempts to achieve a similar effect on the TT receiver as the ST is

deemed to have on ST receiver. It is based on the principle of the equivalent effect. Al-Salem (2008, p. 70) concurs with Nida (1964) that the major focus of dynamic translation is the response of the recipient. The same message that is communicated to the original audience should be communicated to the audience of the TT. Quli (2004) considers dynamic equivalence translation as 'the closest natural equivalent to the SL message'. He promotes the use of the dynamic equivalence approach, arguing that it is better suited to communicate the message of the Qurān, assuming that a translator can fully comprehend its meanings; and the task of the translator is to produce the closest equivalent to that meaning. Al-Salem (2008, p. 72) declares that the preference for dynamic-equivalence translation is the popular view among scholars. All member organisations of the Forum of Bible Agencies, at their meeting on April 21, 1999, for instance, recommended the avoidance of literal translation. They believed that changing the structure of the text is necessary in order to achieve accuracy and maximal comprehension.

However, some scholars, especially those interested in the Bible, disputed this approach. Currie (1999), for instance, criticises the dynamic – equivalence translation because it produces inaccurate and unreliable versions of the Bible and it reflects disrespect for God and it is motivated by greed and a need to be innovative. In addition, Al-Salem (2008, p. 74) expresses that one major weakness of dynamic-equivalence translation lies in Nida's claim that its meaning can easily be isolated from words and sentences to be contained again in another natural-sounding equivalent set of words and sentences.

Contrary to the above, Newmark (1988) proposes two methods of translation, semantic translation and communicative translation, which can achieve the aims of translation by being accurate and economical. According to Newmark, semantic translation attempts to render the exact contextual meaning of the original into the TT. It accounts for the aesthetic value of the SL text compromising on the meaning where necessary; and the cultural word may not be translated by equivalent cultural words. It is also oriented towards the author and tries to retain something of the style characteristic of that author. Communicative translation, on the other hand, aims mainly at conveying to the readers an effect similar to that of the original. Therefore, the translator has the right to correct the logic of the ST, change the structure, omit repetitions or unintelligible metaphors, and solve any ambiguities as long as the equivalent effect is guaranteed. Al-Salem (2008, p. 92) comments on Newmark's consideration of religious text as a type of text that should be translated semantically rather than communicatively. She observes that 'Newmark seems to be quite justified in recommending semantic translation for religious texts. This is truer of the Qurānic text, in particular, because Muslims believe that the Qurān is all divine and its language is laden with deep meaning' (Al-Salem, 2008, p. 92). Therefore, a translator cannot claim that he can determine the force (or act) in a verse and render it communicatively, ignoring all languages that does not serve to express that force.

Another approach to Qurānic translations posited by Elimam (2009, p. 26) is interlinear translation. According to him, this format can be helpful for non-Arabic speaking readers who wish to understand the meaning of the words of the Qurān. Serving as dictionaries, interlinear translations, offer the meaning of each Qurānic word or phrase on alternate lines. Quli (2004, p. xvii) draws attention to another

version of linear approach which he terms 'phrase-by-phrase', or 'mirror-paraphrasing'. He insists that this approach brings some advantages of interlinear translation to English-speaking readers of the Qurān. In this approach, the translation of the Qurān develops phrase by phrase, with each phrase appearing opposite the corresponding Arabic phrase and attempting to mirror its 'semantic import' (Elimam, 2009, p. 26). Quli (2002) maintains that the complete meaning of each Arabic phrase has to be covered in the corresponding phrase of TT, and the TT phrase has to interconnect to generate a smooth reading TT.

According to al-ᶜUbayd (2002), there are three different methods for translating the Holy Qurān: literal, lexical and interpretive translation. The first method 'literal translation' means translating each word into its equivalent in the target language, while maintaining the same word order. However, Al-Salem (2008, p. 88) reports that, according to Ibn al-ᶜUthaymīn in his fatwa, this method is prohibited because in order to translate the Qurān literally, certain conditions need to be met. The two languages have to have similar word orders, and there has to be a one-to-one correspondence between the lexical items of the two languages. The second method is lexical translation, which involves replacing the SL words with TL items that convey the same meaning, while changing the order in accordance with the word order rules of the TL. This is the method followed in most translations of the Qurān, especially those produced by Muslims. The third method of Qurān translation mentioned by al-ᶜUbayd is the interpretive method. This can be done in one of two ways: the first way is to translate interpretively and directly from the Qurān. The translator is not committed to replace every Arabic word with its equivalent in the target language. The translator should have knowledge of both the Qurān

interpretation and translation techniques. The second option is to translate the Arabic commentaries of the Qurān. This way requires the translator to be good at translation and he needs not be knowledgeable in Qurān interpretation.

It is obvious that most of the translators of the Holy Qurān did not explain clearly their approach or method that they utilised in translating the Qurān. Moreover, it is important to note that there are many translations of the Holy Qurān, which adopted lexical translation or literal translation in order to maintain the original style of the text. The scholars of the Qurānic science and the translators of the Holy Qurān have yet to identify the appropriate approach for translating the meaning of the Holy Qurān. They suggested various approaches and strategies according to their aims and experiences.

2.4 Problems in Translating the Holy Qurān

Translating the Holy Qurān from Arabic language into other languages is not an easy task because the Holy Qurān has inimitable and unique style, which is impossible to transfer into other languages. Muhammad Zafrulla Khan (cited in Ahmed, 2004, p. 200) stated that 'translation is a difficult task of great delicacy, especially when the original is as rich and vast in meaning as Arabic. The difficulty is multiplied manifold in the case of a translation of the Qurān which, being a verbal revelation, is the very word of God, and whose meaning is limitless and inexhaustible'. The difficulty in translating the Holy Qurān arises from the miraculous nature of the Qurān which lies in all the harmonies that can be found in the verses, namely; harmony of sound, harmony of images and harmony of the feelings evoked consecutively as the reader smoothly goes from one verse to another (Al-Salem, 2008, p. 81). The other miracle of the Qurān that makes it difficult to translate is the

50

density of associative meanings carried by many of the words of the Qurān, which makes it impossible to find equivalents for such words in other languages.

It is safe to assume that according to Sadiq (2010) and Elimam (2009), there are two major problems that get in the way of producing good translations of the Holy Qurān namely; cultural problems and linguistics problems.

2.4.1   Cultural Problems

Many scholars agree that culture presents the most difficult problem in translating the Qurān. Bassnet (1991, p. 30) and Larson (1984, p. 180) illustrate that dealing with the religious aspects of a culture is usually the most difficult, both in an analysis of the source vocabulary and in locating the best receptor language equivalent. Most people think that translation is only a linguistic process, they dismiss the fact that culture is also related to language and that both can never be separated in general terms and in translation in particular. In fact, culture causes 'many more severe complications for the translator than do differences in language structure' (Nida, 2000, p. 130).

Thus, the translator should be aware of the cultural aspects in translating any text in general, and he should pay special attention to culture in translating a sacred text in particular. This is because sacred texts embody very deep and elaborate cultures (Sadiq, 2010, p. 39). Furthermore, Al-Salem (2008, p. 82) notes that a cultural obstacle results from the psychological, social and religious differences between cultures. The Qurān is rich with cultural specific elements that are alien and thus, incomprehensible to non-Arabs or non-Muslims. This is because, according to Abdul

Raof (2005, p. 162), 'the Qurān was revealed in an Arabic context of a culture that is entirely alien to the TL audience outside the Arabian peninsula'. Sadiq (2010) explains that

> The Qurān is a very rich book on all cultural matters. It comprises many historical incidents such as the histories of many prophets and Messengers along with some historical figures: Prophet Moses, Prophet Noah, Pharaoh, etc. Furthermore, it mentions many scientific issues and foretells many aspects of the Unseen such as Paradise, Hell, the supernatural word and what will happen in the Day of Judgment. The Qurān also deals with many decencies of dealing with wives.......with neighbors, having food, etc. All this makes the Qurān a book of a vast coverage of culture, thus making it more and more difficult to translate into any language, especially if this language does not have a long culture tradition like Arabic or it has different concepts of the Qurānic words, (p. 39).

On the other hand, Abdul Raof (2005, p. 166-171) classifies situations where cultural problems posed in translating the Qurān into English are divided into five categories:

2.4.1.1 Theological Expressions

The two cultures may have what are apparently the same theological expressions or words, but which are semantically different. This is because religious and cultural specificities are embedded in theological expressions. Abdul Raof (2005, p. 166) illustrates the word *Allah* as an example. He observes that the word 'Allah' is translated as 'God' in English, but the two words have different meanings for the ST and TT readers. Al-Jabari (2008, p. 83) explains that the English Christian concept of God as Father, Son and Holy Spirit reflects Christian theological ideas that fail to accommodate the Qurānic notion of absolute monotheism.

2.4.1.2 Ritual Expressions

Abdul Raof (2005, p. 166) asserts that both English (Christianity) and Arabic (Islam) have rituals with similar connotations but different values. He gives the words *Hajj* and 'pilgrimage' as an example. He mentions that these two religious rituals are practiced in the two cultures differently. *Hajj* (pilgrimage) in Islam is performed at a specific time of the year, but in Christianity, pilgrimages can normally be performed at any time within the year.

2.4.1.3 Abstract Moral Concepts

According to Abdul Raof (2005, p. 167) abstract moral concepts created a real problem in translation because these concepts are faith-specific and therefore culture-bound. Their semantic associations and componential features vary from one faith to another. For example: the word تقوى 'tāqwa' (piety, righteousness) and its derivative plural form المتقون 'almūtaqūn' (pious, righteous people). It seems that there is no unanimous agreement amongst the various Qurānic translators as how to render this abstract notion and its derivations.

2.4.1.4 Delexicalised Expressions

Delexicalised expressions are SL black holes that refer to lexical items that are lacking in the TL, in other words lexical voids (Abdul Raof 2005, p. 168). Such expressions are usually found in Qurān translations either transliterated, domesticated, periphrastically translated or transliterated and followed up by an exegetical within-the-text note, or else transliterated and given a detailed exegetical footnote. For instance, the word *ʿumrah,* which occurs twice in the Qurān, refers to a minor pilgrimage to Mecca at any time of the year, which does not count towards the

fulfillment of the religious duty of *Hajj,* and it means it is voluntary. Al-Jabari (2008:85) adds that this concept represents an example of cultural untranslatability as it is absent from the lexicon and the culture of the TL. Similarly, the word *ᶜaqīqaï* is a lexical void that is delexicalised in the TL; it has an Islamic connotative meaning that can be arrived at through a periphrastic translation. It means a party for relatives and friends that is held by the parents of a newly born baby after the baby's birth, and in which a lamb is slaughtered and served with rice (Abdul Raof, 2005).

2.4.1.5 Material Culture

Articles of clothing provide examples of material features that differ from one culture to another and may lead to translation difficulties (Catford, 1965, p. 100). Abdul Raof (2005) mentions the Qurānic word *khimār* as an example of the limits of cultural translatability in the Qurānic discourse. The word *khimār* refers to a head covering that Muslim women are instructed to wear in such a way that it should cover their bosoms.

2.4.2 Linguistic Problems on Qurān Translation

Translating the Holy Qurān from Arabic into another language is accompanied by many linguistic problems, because there are no two languages that are identical, either in the meaning given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences. Lexical, syntactic and semantic problems often take place when translating the meaning of the Holy Qurān into English (Sadiq, 2010).

2.4.2.1 Lexical Problems

One of the major problems faced by the translator of the Qurān is the difficulty of rendering some lexical items. The absence of direct TL counterparts, proper names and unfamiliarity with lexical item are some of the obvious lexical problems in translating the Holy Qurān.

2.4.2.1.1 The Absence of Direct TL Counterparts

The first lexical problem in translating the Holy Qurān is the lack of equivalence or the absence of equivalent of some Islamic terms, which limits the extent to which the translator can convey fully the meanings of the Qurān. These Islamic terms include taqwā (piety - تقوى), kufr (disbelief – كفر), shīrk (associating other gods with God – شرك), ḥaqq (truth - حق), maᶜrūf (charity – معروف), munkar (wrong – منكر), ghaib (the unseen/unknown – غيب), zakāŧ (alms giving – زكاه), tawbaŧ (repentance – ثوبة). All the English translations of those terms only give an approximate meaning. They do not convey the full semantic and liturgical scope of the Qurānic term (Elimam, 2009, p. 40).

2.4.2.1.2 Proper Names

Proper names, sometimes, are a source of lexical problems in translating the Qurān. They may refer to people's names, names of objects, historical names and geographical names. Sadiq (2010, p. 17) explains that Qurānic names, including the names of Messengers, Prophets and other important figures, have standard translations into some languages. Some translators use transliteration strategy to translate the names in the Qurān. The names of attributes of Allah are one of the most difficult names to translate into English. For example, the equivalent of the

name *al-Raḥīm* – الرحيم *(*Most merciful) should be exclusive to this attribute and not be used for other attributes such as الرحمن – *al-Raḥmān* (The Gracious) (Al-Salem, 2008, p. 83). Likewise, the word *Allah* is a major issue in translating the Holy Qurān. Some translators use the transliteration (Allah) while others use (God) as equivalent. This word does not have a dual, plural form or possessive, feminine suffixes, which could be attached to it. The use of God as translation of the word Allah is misleading for Muslims, because Allah in Islam refers to the One Supreme being, but in the Christian context implies the divine trinity.

2.4.2.1.3 Unfamiliarity with Lexical Item

The Qurānic text includes some expressions and words which may be strange for some people. These expressions contain some words which come from non-Arabic languages such as Hebrew, Aramaic, Syrian and Parisian. Ahmed (2004, p. 139) points out that for the 'expression of new concept and lofty message the Qurān required a wide range of vocabulary. The vocabulary of the Arabic language was not at all sufficient for this purpose'. He adds that the Qurān not only gave new meanings to the Arabic words, but also used the borrowed and arabicised words of foreign origin. In addition the Qurān coined terms with existing vocabulary and treated this material in a magnificent way. Some of the examples include *būrā* - بورا , *baʿlā* – بعلا , *ḥiṭṭaï* – حطة, *ḥaubā* – حوبا , *ghaslīn* - غسلين, *qisṭās* - قسطاس , *aḥtanīkanā* – احتنيكنا.

2.4.2.2 Syntactic Problems

The numerous differences between Arabic and English lead to many syntactic problems when translating the Holy Qurān into English. This is because Arabic and English belong to different language families and the ways of arranging signs in

56

these languages tend to be different (Sadiq, 2010). The obvious syntactic problems, which translators often encountered in translating the Holy Qurān, are tenses and word order.

2.4.2.2.1 Tense

Tense means the 'grammatical realization of location in time' (Sadiq, 2010, p. 20); which means how location in time can be expressed in language. Therefore, the number of tenses and the aspects in which they are molded differ from one language to another. A tense is an important subcategory of structural equivalence, with different strategies for dealing with it, potentially effecting a change in meaning in translation (Elimam, 2009, p. 51). In translating the Holy Qurān, tense and verb form should arguably be guided by the overall context and by stylistic considerations.

In Arabic, Sībawaiï (1982) explains the structures of verbs and their tenses in Arabic as:

وأما الفعل فأمثلة أخذت من لفظ أحداث الأسماء ، وبنيت لما مضى ،
ولما يكون ولم يقع ، وما هو كائن لم ينقطع . فأما بناء ما مضى : فذهب
وسمع ومكث وحمد . وأما بناء ما لم يقع فإنه قولك آمراً : اذهب واقتل
واضرب ، ومخبراً : يقتل ويذهب ... وكذلك بناء ما لم ينقطع وهو كائن
إذا أخبرت

> **Back translation**: The verb or action was taken from the word of event's names; for instance: past, present and command verb, such as: 'went' is a verb in past means 'ذهب', 'go'is a verb in the present means 'يذهب', and 'go to' is command verb meaninig 'أذهب' and all this verbs is derived, in Arabic language, from 'الذهاب' (going) which is a 'noun'.

Sībawaiï (1982) summarised that there are three forms of verb action or tense in the Arabic; present, past, imperative.

Abdel Haleem (1999, p. 200) distinguishes three types of tense/mood change in the Qurān for certain stylistic effects, which can also pose problems in translation:

a. A shift from the past tense to the imperfect tense achieves a number of purposes. For example:

(إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ **زَاغَتِ** الْأَبْصَارُ **وَبَلَغَتِ** الْقُلُوبُ الْحَنَاجِرَ **وَتَظُنُّونَ** بِاللَّهِ الظُّنُونَا) (الاحزاب: 10)

> Behold! They **came on you** from above you and from below you, and behold, the eyes **became dim** and the hearts **gaped up** to the throats, and ye imagined various (vain) **thoughts** about Allah! (Ali's Translation) (Surah al-Aḥzāb 33:10)

The verb (جاؤوكم) 'comes against you', (زاغت) 'grew wild' and (وبلغت) 'reached', are in the past tense, while the verb (وتظنون) 'think' features a shift to the present tense. This is for the purpose of conjuring an important action in the mind as if it was happening at present (Abdel Haleem, 1999, p. 200).

b. A shift to the perfect tense has the effect of making the act appears to have been done already, hence its frequent use in talking about the hereafter. Consider the following verse which features a shift between past and present tense to describe the Day of Judgment (Abdel Haleem, 1999, p. 201).

(وَنُفِخَ فِي الصُّورِ **فَصَعِقَ** مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ) (الزمر : 68)

> The Trumpet will (just) **be sounded**, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt).Then will a second one **be sounded**, when behold, they will be standing and **looking on**! (Ali's Translation) (Surah al-Ẓūmar 39:68)

In the above verse, the verbs (نفخ - was sounded) and (فصعق – be sounded) are in the past tense, while ينظرون (looking at) is in the present continuous.

58

c. A shift from the indicative to the imperative mood highlights a requested act
(Abdel Haleem, 1999, p. 201). For example:

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ) (البقرة : 125)

> Remember **We made** the House a place of assembly for
> men and a place safety; and **take ye** the Station of
> Abraham as a place of prayer; and We covenanted with
> Abraham and Ishmael, that they should sanctify my House
> for those who compass it round, or use it as retreat, or
> bow, or prostrate themselves (therein in prayer). (Ali's
> Translation) (Surah al-Baqaraẗ 2:125)

This verse indicates the shift from the indicative 'وجعلنا' (we made) to the imperative
'وأتخذوا' (Take ye). Abdel Haleem (1999) explains that since praying is a pillar of
Islam, the imperative here is more effective than the indicative – which gives a piece
of information in highlighting the request.

2.4.2.2.2 Word Order

Word order is a device for lexical development, achieving thematic progression and
signaling important information (Elimam, 2009, p. 54). Sadiq (2010, p. 22) points
out that word order poses a big problem in translation. Each language has a special
word order, an order in which words are arranged into sentences. Sadiq (2010) adds
that inflectional languages such as Arabic have very flexible word orders. The
various word orders in these languages may have subtle meanings and connotations.
Thus, it will be a serious mistake on the part of any translator to try to impose the SL
word order on that of the TL. In addition, Arabic is such a densely rich language in
grammatical rules and sentence forms. This language demonstrates great variations
regarding verb forms, articles, demonstratives, word orders, noun cases, etc. (Sadiq,
2010, p. 22). On the contrary, English is an analytical language with a less flexible

59

word order, and English grammar is not as complicated as that of Arabic (Sadiq, 2010, p. 22).

Elimam (2009, p. 54-55) draws on Olof Dahlgren, who argues that word order in the Qurān 'betrays an implicit topical hierarchy, in which important subjects, Allah being the most prominent, seem to have a higher rate of Subject-Verb order than should be expected in a language where the Verb-Subject order generally dominates'. Sadiq (2010, p. 23) mentions the following example to illustrate the word order problem in the Qurān:

(وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ) (يوسف : 36)

> **Yusuf Ali's translation**: 'Now with him there came into prison two young men' (Surah Yūsuf: 36).
>
> **Pickthall's translation**: 'And two young men went to prison with him' (Surah Yūsuf: 36).

The focus in the above verse is on the action of the Prophet Yusuf's being imprisoned that is expressed by the verb دخل (dakhala–entered) at the beginning of the sentence. It is not directed towards the servants who were imprisoned with him. Ali's translation in trying to follow the SL word order, seems to focus on the verb دخل (dakhala–entered) more than the subject فتيان (fatayān–two young men), which produces an awkward, less communicative sentence. On the contrary, Pickthall's attempt to conform to the TL word order by focusing on the subject فتيان (fatayān–two young men) rather than the verb دخل (dakhala–entered), produces an easier nominative sentence in English.

2.4.2.3 Semantic Problems

There are many semantic problems faced by the translators when they translate the Holy Qurān into English. In this section, some of the semantic features and figures of speech, which pose semantic difficulty in translating the Qurān, will be reviewed.

2.4.2.3.1 Metaphor

Many traditional scholars investigated and clarified the metaphor in Arabic and the Holy Qurān. Ibn al-Muᶜtaz (cited in Almisned (2001) holds that:

<div dir="rtl">

هى أستعارة الكلمة لشئ لم يعرف بها من شئ قد عرف بها.

</div>

> **Back Translation**: Metaphor is the borrowing of a word for one thing that is used to refer to another thing, which is associated with it, (p. 98).

Al-Sakkāky (1937) explains the metaphor thus:

<div dir="rtl">

الاستعارة هى أن تذكر أحد طرفى التشبيه وتريد به الطرف الاخر
مدعيا دخول المشبه فى جنس المشبه به دالا على ذالك بأثبات للمشبه
ما يخص المشبه به كما تقول "فى الحمام أسد" وانت تريد به الشجاع
مدعيا انه من جنس الاسود فتثبت للشجاع ما يخص المشبه به وهو
أسم جنسه مع سد طريق التشبيه بأفراده بالذكر.

</div>

> **Back Translation**: Metaphor is when you draw resemblance between two different things, so you have to mention the both sides of simile or omit one of them, as when you say 'there is a lion in the bath'since the word 'lion' is referred to 'brave man', where in real, you want to describe 'a brave man' in his group as look like the lion and the brave is one character of the lion.

However, in English language, metaphor can be described, according to *Webster's Third International Dictionary* (1981, p. 1420), as 'a figure of speech in which a word or phrase denoting one kind of object or action is used in place of another to suggest a likeness or analogy between them e.g. the ship plows the sea'. Likewise, *Oxford English Reference Dictionary* (2002, p. 908) describes metaphor as 'the

61

application of a name or descriptive term or phrase to an object or action to which it is imaginatively but not literally applicable'.

The Holy Qurān uses metaphor to inform the Arabs and non-Arabs to embrace Islam. It also uses metaphor to create figurative expressions and produce its own worlds of discourse in which an argument is introduced (Almisned, 2001, p. 138). The use of metaphor constitutes, along with other rhetorical usages, a property of the Qurānic text. Because of this, translators should not ignore this usage when attempting to translate the Qurānic text (Almisned, 2001, p. 145). Consider these examples:

(وَتَرَى الْأَرْضَ **هَامِدَةً** فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ **اهْتَزَّتْ وَرَبَتْ** وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ) (الحج : 5)

> Thou seest the earth **barren and lifeless**, but when We pour down rain on it, it is **stirred (to life)**, it **swells** and it puts forth every kind of beautiful growth in pairs. (Ali's translation) (Surah al-Ḥajj: 5)

The trembling of the earth after long quiescence is compared to an animal, which calms down after moving, so here the Almighty God borrows some features from animal to describe what happens to the earth after rain.

2.4.2.3.2 Metonymy

Newmark (1988, p. 125) points out that metonymy occurs 'where the name of an object is transferred to take the place of something else with which it is associated'. For example:

1. Number 10 has decided. (For the British Prime Minister).

2. The White House has announced. (For the American government).

According to Al-Salem (2008, p. 7) metonymy is a word used to refer to a meaning other than its literal meaning. Such substitution is conditioned by the existence of a contiguity relation between the literal and figurative meanings and the existence of an implicit clue that indicates that the literal meaning is not intended. Furthermore, al-Jurjāny (1998) defines *Kināyaï* – metonymy in *al-Balāghaï* as:

الكناية أن يريد المتكلم أثبات معنى من المعانى فلا يذكره باللفظ الموضوع له فى اللغة, ولكن يجئ الى معنى هو تاليه وردفه فى الوجود فيومى اليه ويجعله دليلا عليه.

> **Back Translation**: Metonymy means the word which used to describe another things, which is closely linked to particular thing but is not a part of it; where the speaker wants to tell the meaning of the words that not mention directly in speech but try to find the synonyms.

In addition, al-ᶜAskary (1952, p. 360) clarifies metonymy as:

أن يكنى عن الشئ ويعرض به ولا يصرح .

> **Back Translation**: Metonymy is the way in which meanings are expressed in a suggestive way rather than in a declarative way.

Metonymy in the Holy Qurān is not a useless substitution; it often serves a purpose. Although the recipients make use of the clue to get to the intended meaning, they will be affected by the substitution that evokes a temporary image in the mind for a particular purpose. This effect is the added meanings that should be conveyed by the translator. Consider these examples of metonymy in the Holy Qurān:

{ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا } [الأنعام : 6]

> For whom We **poured out rain** from the skies in abundance (Ali's translation) (Surah al-Anᶜām 6:6)

In the above verse the word السماء (*al-samāᵓ* –the sky) is used to refer to the intended meaning 'rain' to serve as an indication of the heaviness of the rain.

{ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ **خَمْرًا** } [يوسف : 36]

Said one of them: I see myself (in a dream) pressing wine.
(Ali's translation) (Surah Yūsuf 12: 36)

The word خمر (khamr-wine) in the verse is used instead of (grapes) as the direct object of the verb أعصر (aᶜṣir- press). This substitution is probably made to achieve brevity by omitting insignificant details that could be retrieved from the story (Al-Salem 2008, p. 181).

2.4.2.3.3 Ellipsis

Ellipsis pose a special stylistic and semantic problem in translating the Holy Qurān. According to al-Samiraᵓiy (1983) ellipsis refers to the omission of some parts of a sentence which can be understood either from the surrounding text or the situation itself. It is sometimes used to avoid repetition. Likewise, al-Jurjany (1984) describes ellipsis thus:

> "هو باب دقيق المسلك لطيف المأخذ، عجيب الأمر شبيه بالسحر؛ فإنك ترى به ترك الذكر أفصح من الذكر، والصمت عن الإفادة أزيد للإفادة، وتجدك أنطق ما تكون إذا لم تنطق، وأتم ما تكون بيانا إذا لم تبن"

> **Back Translation**: ellipsis is an accurate section, because you delete some words without change in meaning. In some cases, you may find that leaving out the speech is most noteworthy to say it.

In the translation of the Holy Qurān, due to differences in the way English employs ellipsis, it is sometimes necessary to add the elided words (which usually appear in brackets) to complete a sentence in the translation. Sadiq (2010, p. 33) indicates that the language of the Holy Qurān is full of numerous examples of ellipsis. For example:

(**وَاسْئَل الْقَرْيَةَ** الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ)
(يوسف : 82)

'**Ask at the town** where we have been and the caravan in
which we returned, and (you will find) we are indeed
telling the truth' (Ali's translation) (Surah Yūsuf: 12)

In the above verse, there is deletion or ellipsis of the word (people). The complete

sentence can be وأسْئِلِ أهل القرية *ask the people in the town*, but the word 'people' was

deleted because the omission of this word did not affect or change the meaning.

2.5 Strategies and Procedures in Translation

It is not always easy to find equivalent words to convey the same meanings of SLT

into a TLT. A number of difficulties take place during the process of translating any

text into other languages. To overcome these difficulties the translator may apply

numerous strategies and procedures that were introduced by scholars such as,

Newmark (2003), Nida (1964), and Baker (1992). The terms of these strategies and

procedures proposed by scholars, in some cases, are not similar, but they may share

similarities in procedure. Many scholars have suggested specific strategies or

procedures to handle specific cultural, linguistic, or semantic problems. Mailhac

(2007) emphasizes that a procedure is thus a tool to be exploited in the broader

context of a strategy in order to solve a translation problem. Undoubtedly, the term

'strategy' is often used synonymously with such terms as procedure, method,

approach, technique, tactic, etc. Their senses and meanings always overlap, and the

scholars define them in various ways (Sun, 2012). In addition, Newmark (2003, p.

81) makes it clear that translation methods related to the whole text, whereas,

translation procedures are used for sentences and the smaller units of language.

In the field of translation studies, there are numerous syntactic and semantic

strategies and procedures, which the translator may apply to overcome the various

problems, which he faced. The following is a review of some common strategies and

procedures in translation, but not all the strategies and the procedures are discussed, because there are many other specific strategies and procedures proposed by scholars to solve specific problems in translation studies.

2.5.1 Procedures of Translation

Newmark (2003, p. 81-93) uses the term 'procedures' to describe the action to solve problems in translation and he proposes numerous procedures to overcome the difficulties through the process of translation. The following is a description of some of these procedures proposed by Newmark (2003).

2.5.1.1 Transference

It is the process of transferring an SL word to a TL text. It is the same as Catford's transference and the same as what Harvey (2000, p. 5) named 'transcription' and it includes transliteration.

2.5.1.2 Naturalisation

It transfers and adopts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.

2.5.1.3 Cultural Equivalent

This procedure means to convey a cultural word in the SL with an equivalent cultural word in the TL. However, this procedure is not usually accurate and always used in general texts, publicity and propaganda, as well as to provide a brief explanation to the readers who are ignorant of the relevant SL culture (Newmark, 2003, p. 83).

2.5.1.4 Functional Equivalent

It is a common procedure, which is applied to cultural words and requires the use of a culture-neutral word, sometimes with a new specific term. This procedure is the most accurate way of deculturalising a culture word.

2.5.1.5 Descriptive Equivalent

In this procedure, the meaning of the word in SL (especially, culture-bound terms) is explained in several words in the TL.

2.5.1.6 Componential Analysis

The process, in this procedure, is to compare a SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense component (Newmark, 2003, p. 114).

2.5.1.7 Synonymy

In a sense, it is near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used, in particular, for adjectives or adverbs of quality, which in principle are 'outside' the grammar and less important than other components of a sentence.

2.5.1.8 Through-Translation

This procedure is a literal translation of common collocation, names organizations, the components of compounds and perhaps phrase. It is known as 'calque' or 'loan translation' (Newmark, 2003, p. 84).

2.5.1.9 Modulation

This term was coined by Vinay and Darbelnet (1995) to define 'a variation through a change of viewpoint'. Modulation occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective.

2.5.2 Strategies of Translation

Many scholars propose numerous strategies and methods to overcome the problems during the process of translating ST; the following are the description of the important ones among them.

2.5.2.1 Literal Translation

This method or strategy is also known as word-for-word translation. The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are translated singly, out of context (Newmark, 2003, p. 46).

2.5.2.2 Formal Translation (equivalence)

According to Nida (1964, p.159) formal translation or equivalence 'focuses attention on the message itself, in both form and content. One is concerned that the message in the receptor language should match as closely as possible the different element in the SL'. This strategy of translation is mainly oriented towards the ST structure and it is the closest possible match of form and content. Nida calls this type of translation as 'gloss translation' which aims to allow the reader to understand as much of the SL context as possible. Newmark (2003, p. 47) suggests a similar strategy called

'semantic translation' which attempts to render the exact contextual meaning of the original and it takes more account of the aesthetic value of the SL text.

2.5.2.3 Faithful Translation

Faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. This type of translation transfers cultural words and preserves the degree of grammatical and lexical abnormality in the translation (Newmark, 2003, p. 46).

2.5.2.4 Domestication Strategy

Domestication strategy is also called normalization or naturalization strategy. The concept of 'domestication' was first introduced into modern translation studies by Lawrence Venuti (1991, 1995, 1998) to serve in formulating an ethical agenda. According to Venuti, the dominant Anglo-American practice and discourse of translating and Translation Studies favored fluent and transparent strategies, resulting in acculturation, 'in which a cultural order is domesticated, made intelligible' (Venuti 1991: 127). It is employed to bridge cultural gaps and achieve intelligibility in line with the hermeneutic approach which focuses on the interpretation and grants the translator the right to manipulate the SL so as to make it natural comprehensible and readable (As-Safi, 2011, p.54).

2.5.2.5 Translation by Using More General Words (Superordinate)

This strategy is generally used to overcome a relative lack of specificity in the target language. Baker (1992, p. 26) emphasizes that this strategy 'is one of the commonest strategies for dealing with many types of non-equivalence, particularly in the area of

the propositional meaning'. Therefore, when the translator encounters a lexical problem in the TT, he should find a more general word that covers the core prepositional meaning of the missing hyponym in the TL (Moropa, 2005, p. 90).

2.5.2.6 Translation of a More Neutral or Less Expressive Words

This strategy is usually used to translate an expressive word in the SL by a less expressive word in the TL, which has the same propositional meaning (Ndhlovu, 2012, p.129). In this case, Baker (1992, p. 23-24) illustrates this strategy as 'if TL equivalent is neutral compared to the SL item, the translator can sometimes add an evaluative element by means of a modifier or adverb if necessary or by building it in somewhere else in the text'.

2.5.2.7 Compensation Strategy

The aim of this strategy is to balance the semantic losses that involve (either in the content or its stylistic effects). Compensation introduces a SL element of information or stylistic effect in another place in the TL text, because it cannot be reflected in the same place as in the SL. Newmark (2003, p. 90) explains this strategy as it 'occurs when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence'.

2.5.2.8 Borrowing Strategy

Vinay and Darbelnet (1995, p. 85) argue that, in some cases, the translator may use borrowing 'to introduce the flavour of the SL culture into a translation'. Che Suh (2005, p.123) clarifies that this strategy is at the heart of the process of lexical

borrowing through which elements of one language pass into another and may over the time become fully integrated into the host language.

2.5.2.9 Transliteration Strategy

Transliteration is a reliable strategy to deal with cases of non-equivalence that encounters translators through their work. Abu Mahfouz (2011, p.70) defines transliteration as 'the process by which words in one alphabet are represented in another alphabet'. Therefore, the translator uses the letters of the TL to transfer the meaning of a word from SL when translation fails completely or is practically impossible. It is also used when dealing with cultural and language specific words, newly – coined words, religious terms or words and buzzword. Newmark (1991, p. 154) considers transcription strategy as a kind of transliteration strategy and he emphasises that it is mandatory in all the following cases:

a. Proper nouns, particularly names of people and geographical features,

b. Address,

c. Name of private firms,

d. Names of national public and private institutions,

e. Terms peculiar to the institutions, ecology and general culture of the SL countries where there are no equivalents in the TL countries, and

f. Titles of newspaper, periodical, books, plays, films and musical compositions.

2.5.2.10 Descriptive Strategy

It is used when there is no equivalent counterpart in TL for the meaning of the SL word and is also used with transference to translate a cultural word or expression,

therefore the term or a word is replaced by a description of its form, function and meaning (Che Suh, 2005, p. 57).

2.5.2.11 The Strategy of Paraphrase

It is used when the TL lacks a word to express a concept presented by the source item (Ndhlovu, 2012, p. 130). Additionally, Newmark (2003, p. 90) indicates that paraphrase is 'an amplification or explanation of the meaning of a segment of the text. It is used in 'anonymous' text when it is poorly written or has important implications and omissions'. Therefore, translating by paraphrase makes the meaning clear by adding words or sentences. Baker (1992, p. 40) confirms that the main advantage of this strategy is that 'it achieves a high level of precision in specifying the propositional meaning'.

2.5.2.12 Strategy of Omission

This strategy is used when the meaning conveyed by a particular item or expression is not vital enough in the development of the text to justify distracting the reader with lengthy explanations (Baker, 1992, p. 40). In addition, Tso (2010, p. 27) explains that the omission is carried out when the content is intentionally or unconsciously deleted by the translator, because of censorship, standardization, or/and the translator's wish to eliminate redundant and irrelevant elements to improve the ST. Nida (1964) also argues that there are cases where omission is required to avoid redundancy and awkwardness and this strategy is particularly applied if the SL tends be a redundant language.

2.5.2.13   Strategy of Addition

This is another strategy that the translator could resort to when simple preservation of the original culture-specific item may lead to obscurity, so the translator may decide to keep the original item, but supplement the text with whatever information is judged necessary (Che Suh, 2005, p.128). Che Suh (2005) adds that such information may be inserted directly into the text in the form of a gloss or elsewhere in the text in the form of footnotes.

2.5.2.14   Strategy of Explicitation

Vinay and Darbelnet (1995, p. 8) describe this strategy as 'the process of introducing information into the TL which is present only implicitly in the SL, but which can be derived from the context or the situation'. Klaudy (2001, p. 80) regards explicitation as 'the technique of making explicit in the TT information that is implicit in the ST'. Sharifabad and Hazbavi (2011, p.382) consider using parentheses, brackets and footnotes to explain the implicated meaning in the ST as a part of the explicitation strategy.

2.5.2.15 Communicative Translation Strategy

A communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (Newmark, 2003, p. 47). Hervey and Higgins (1992, p. 21) stress that 'communicative translation is mandatory for many culturally conventional formulae that do not allow literal translation'. Nida (1964, p. 159) suggests a similar strategy called 'dynamic translation or equivalent', which aims to achieve a similar effect on the target reader as the ST made in the original receiver.

These are some of the strategies in the translation, but it is worthy to note that the translators may combine two or more strategies to solve the problems in the hands. For instance, they could use the transliteration strategy with explicitation strategy or paraphrase together with footnote strategy.

2.6 Semantic Fields in Languages

Every word in every language has a specific meaning, which we understand immediately when we encounter the words. In addition, there are some words that are semantically related to each other (Khosravizadeh & Mollaei, 2011, p. 20). For example, if we hear the word 'lion', we immediately think of words such as 'tiger', 'hyena' and 'wolf', and if we hear 'red' we may think of the colours of green, blue, gray, and white. The examples show that each word belongs to different categories and the relation between these words is what is referred to as 'semantic field'. The basic assumption on semantic field is that all words and vocabulary of any languages are an integrated system of lexemes, which are interrelated in meaning. The whole lexemes in language consist of a large number of semantic fields, which accumulate lexemes which are close in meaning (Trier, 1931, cited in Changhong, 2010, p. 51). For example, the semantic field of the nomenclature 'wild animal' includes lion, bovine giraffe and wolf, excluding the insects and birds. Gliozzo (2012) mentions that semantic fields are conceptual regions shared out amongst a number of words. Each field is viewed as a partial region of the whole expanse of ideas that is covered by the vocabulary of a language. Such areas referred to as groups of semantically related words are known as semantic field. The article *Semantic Field* (2011) plays an emphasis that:

> Meaning of words does not only depend on its reference or
> meaning aspect regarded as the particular characteristic of
> the words in language. The meaning of words is also

> determined by the presence of other vocabulary in a
> language that correlates with some phenomenon.

Many centuries ago, Arab traditional linguists were interested in the meaning and development of the semantic meaning of words. Most of the Arabic books in linguistics refer to some feature of semantic (Muhammad, 2010). Ibn-Jiny (Arabic scholar) wrote many books on the phenomenon of semantic fields, such as his book 'al-Khaṣāʾiṣ'. Furthermore, Ibn-Fāris in his famous book 'al-Maqāyīs' also studied the meanings and derivations of the words.

The ancient Arab scholars in Arabic language were curious to write on thematic topics and they introduced many thematic lexicons, which are referred to in Arabic as الرسائل اللغوية 'al-Rasāʾil al-Lughawiyyaʾ' (linguistic messages). Arab linguists produced many thematic lexicon books on various topics, such as words of creation of human being, creation of horses, camels, sheep, insects, wild animals, birds, plants, weapons, and so on. The most famous book in thematic lexicon is 'al-Gharīb al-Muṣanaf' written by Abī ʿUbīd Ibn Salām (Klantin, 2001). This thematic lexicon consists of 26 books and 907 sections. Abī ʿUbīd investigated many topics and semantic fields in this book, which among others include:

a. Book on the creation of human beings. It consists of 57 sections or semantic fields,

b. Book with regards to woman. It consists of 16 sections,

c. Book of clothes. This consists of 18 sections or semantic fields,

d. Book for foods, which consists of 27 sections, and

e. Book for diseases, which consists of 10 semantic fields.

The method adopted by most of those books is collecting the words with their thematic topics and dividing them into some fields or sections. Al-Aṣmaᶜy (1903) in his book *Khalq Al-Insān* (creation of human being) collected all words in the creation of human being and categorized them into three fields, namely:

a. Words regarding women's pregnancy, their delivery, and babies.

b. Words regarding shift of human modalities.

c. Words regarding what Arabs call 'creation of human beings'.

In the Holy Qurān, there are many studies, which investigate the semantic meanings in the Holy Qurān. In addition, scholars in the science of the Qurān introduced many thematic books on the topics and words in the Holy Qurān such as: 'Mūᶜjam Gharīb al-Qurān – Dictionary of ambiguities in the Qurān' and 'al-Muᶜjam al-Jāmᶜ li Gharīb Mufradāt al-Qurān'. Moreover, there are many areas in the science of the Qurān on specific topics which that look at words in specific semantic fields, for instance: - 'al-Wujūh wa al-Naẓaʾir fī al-Qurān', 'al-Mutashābh al-Lāfẓy fī al-Qurān al-Karīm' and 'al- Aʾḍād fī al- Qurān al-Karīm'.

Recently, many studies have been conducted on specific semantic fields in the Holy Qurān, for instance, *Al-Māʾ fī al-Qurān al-Karīm-* (water in the Holy Qurān, Al-Zāᶜarīr, 2003), *Al-Quwwaï fī al-Qurān al-Karīm-* (the strength in the Glorious Qurān, Raed Assi, 2009), *Alfaẓ Aḥwāl al-Nafs wa Ṣifatuha fī al-Qurān al- Karīm –* (words of soul modalities and its features in the Holy Qurān, Yasīn, 2009) and *Alfāẓ al-ᶜAql wa al-Jawārih fī al-Qurān* - (mind and senses words in the Qurān, Siham Al-Asmer, 2007). These studies collected all words with regard to their specific topic or field in the Qurān and categorised them in semantic field and then explained the relation between these words.

2.7 The Nature of Polysemy

The phenomenon of polysemy is a linguistic feature that appears in most languages. Polysemy is part of the lexical, semantic and pragmatic problem in translation. In this section, the definition of polysemy will be determined. In addition, polysemy in English, Arabic and Holy Qurān will be dealt with.

2.7.1 Definition of Polysemy

According to Ullman (1957, p. 117) polysemy means that one word can have more than one sense, while Crystal (1991) explains polysemy as the case where a lexeme has more than one meaning. Consequently, polysemy refers to the capacity of a word to have multiple but related meaning. Furthermore, Jaszcozolt (2002, p. 15) confirms that polysemy occurs when one phonological word has many related senses. It frequently arises as a result of metaphorical extension, for example, 'foot' gives rise to 'foot of the mountain'. On the other hand, in Arabic language, there are various definitions of polysemy but most of them focus on polysemy in the Qurān. From recent Arabic literature, Al-ᶜAwā (1998, p. 61) describes polysemy as:

'نعنى من المتعدد الدلالى؛ باللفظ الواحد ذى المعانى المتعددة أى المشترك
اللفظى الحقيقى المكافئ فى ظننا لمصطلح البوليزمى فى علم اللغة العام"

> **Back translation:** Multiple semantic means that one lexical word has multiple meanings, so that the real verbal participant is equivalent with the meaning of polysemy in general linguistics.

In addition, Panman (1982, p. 108) explains that polysemy is the phenomenon that two or more identical forms have different but related meanings, whereas Lyons (1977, p. 550) views polysemy as one lexeme with several different senses. In addition, Wahba (1974, p. 427) explains that it is a literary term expressing the variety in meaning of the same pronunciation. From all the above definitions, it can

be summarised that polysemy is a semantic – pragmatic, linguistic and literary term applied in the case of variety in the meaning for the same lexeme when these various meanings are closely related. The following examples illustrate the polysemous word 'coat' (Salhi 2008, p. 11):

    a. Sousan put on her _coat_

    b. The dog has a thick _coat_ of fur.

    c. The house has a fresh _coat_ of paint.

The meaning of the word 'coat' in the sentence (a) is the basic meaning of the word, whereas the meanings of the word 'coat' in sentences (b) and (c) are metaphorical and considered as polysemous meanings.

2.7.2 Polysemy in English

Polysemy is very common in a natural language and poses a lexical ambiguity. Most words in English are ambiguous between different interpretations; words can mean different things in different contexts. There are numerous studies conducted by many scholars on the different approaches to clarify the phenomenon of polysemy. These approaches are _Traditional Linguistics_ (Lyons 1977, Palmer 1981, Cruse 1986), _Cognitive Linguistics_ (Johanson 1987; Lakoff 1987; Taylor 1995; Antunano 1999), and _Lexical Semantic and Generative Lexicon_ (Pustejovsky, 1995).

The concrete research in the multiplicity of meaning began in the 18th century and continued in the 18th century by linguists interested in meaning from the point of view of etymology, historical lexicography or historical semantics (Nerlich & Clarke 1997, p. 351). The most important study in this century was made by Bréal, whose research into polysemy marked a new starting point, in that he shifted the study of

polysemy away from lexicography and etymology and investigated polysemy as the synchronic pattern of meaning surrounding a word, which is itself the ever changing result of semantic (Nerlich & Clarke 1997, p. 378).

Traditionally, two kinds of lexical ambiguity can be distinguished. Homonymy, in which a lexical item accidentally carries two (or more) distinct and unrelated meanings, such as "punch 1" which means 'a blow with a fist' and "punch 2" which means 'a drink'; and polysemy, in which a single lexical item has several different but related senses, such as "mouth" meaning both 'organ of the body' and 'entrance of the cave' (Cruse, 1986; Lyons 1977). Most of the studies conducted on the phenomenon of polysemy differentiated between polysemy and homonymy. There are two criteria used to make such a distinction; word etymology and relatedness in meaning. The first criterion means that if two senses are historically derived from the same word, then they can be polysemy, if not they are considered as homonymous. As for the second criterion: relatedness, polysemy occurs when two senses are related in meaning, if they are not related in meaning, they are considered as homography (Salhi 2008, p. 11). Consider the following examples, which illustrate the polysemy and homonymy:

    a. Mary walked along the *bank* of the river.

    b. CIMB is a prominent *bank* in Malaysia.

The word 'bank' in (a) and (b) are considered as homonymy, because it has the same phonological form and different unrelated meaning. In the first sentence, it refers to the edge of the river, but in the second, it refers to a financial institution. However, the word 'bank' in the following sentences has different feature.

    a. The *bank* raised its interest rates yesterday.

b. The store is next to the newly constructed *bank*.

c. The *bank* appeared first in Italy in the Renaissance.

The word 'bank' in the examples (a), (b) and (c) is considered as polysemy, because it refers to the phenomenon and the same word acquires different, though obviously related, meanings, often with respect to particular contexts. Thus, the word 'bank' in (a) sentence refers to a financial institution, whereas in (b) it refers to a specific building and in (c) it refers to the financial activities. Likewise, the word 'head' has basic meaning which is 'upper or front part of the body of a man or animal' and also has metaphorical meanings such as:

1. 'mind, talent': *he has a head for languages*.

2. 'Chief, leader': *head of state*.

3. 'origin': *head of river*.

Most discussions about lexical ambiguity, within theoretical and computational linguistics, concentrate on polysemy, which can be divided into two types (Apresjan, 1974). The first type of polysemy is motivated by metaphor. In this type of polysemy, a relation of analogy is assumed to hold between the senses of the word. The basic sense of metaphorical polysemy is literal, whereas its secondary sense is figurative. For instance, the ambiguous word 'eye' has a literal basic sense which is 'organ of the body' and figurative secondary sense which is 'hole in a needle'. Metaphorically, motivated polysemy seems to be quite unconstrained (Klepousniotou, 2002, p. 206). The other type of polysemy is motivated by metonymy. In metonymy, the relation that is assumed to hold between the senses of the word is that of contiguity or connectedness. Apresjan (1974) claims that metonymically motivated polysemy respects the usual notion of polysemy, which is

80

the ability of a word to have several distinct but related meanings. In metonymic polysemy, both the basic and secondary senses are literal. For instance, the ambiguous word 'chicken' has the literal basic sense, referring to 'the animal' and literal secondary sense of 'the meat of that animal' (Klepousniotou, 2002, p. 206).

On the other hand, it can be distinguished by two types of lexical ambiguity, according to Weinrech (1964) and Pustejovsky (1995). The first type is that of contrastive ambiguity (or contrastive polysemy, also called logical polysemy) where, synchronically speaking, there is no relationship between the different senses of a word, i.e. cases of homonymy. Consider the following examples:

   a. Drop me a *line* when you are in Boston.

   b. We built a fence along the property *line*.

The second type of polysemy is complementary polysemy, which 'applies where a word carries two meanings that both relate to a common basic meaning component' Pustejovsky (1995, p. 31). For example:

   a. John crawled through the *window*.

   b. The *window* is closed.

   c. The *window* is made of security.

Salhi (2008, p. 15) argues that contrastive polysemy is a strictly pragmatically constrained ambiguity that requires knowledge of the situational context to be resolved. For example, in a sentence such as 'we finally reached the bank', only the context of the situation can tell us which 'bank' it is pointed to here, 'the financial institution' or 'the edge of a river'. On the other hand, complementary polysemy is a semantically constrained ambiguity. It also cannot be resolved without some world knowledge, or what Pustejovsky calls 'commonsense knowledge'. Additionally, it is

81

noticeable that there are some scholars using other terms to refer to these types of polysemy, such as, Apresjan (1974) who used systematic or regular and non-systematic or irregular polysemy.

More recently, polysemy has become central to a wide variety of researchers in computational and generative semantics, especially in the works of Nerlich and Clarke (1997), Kilgarriff (1992) and Pustejovsky (1995). All languages have polysemy on several levels. A wide spread polysemy in English is rightly considered as one of its characteristic features conditioned by the peculiarities of its structure.

2.7.3 Polysemy in Arabic

The field of Arabic linguistics is a rich and fertile ground that inspires any linguistic scholar. Multiple meaning or polysemy is one of the controversial issues in Arabic because most of the Arabic words are polysemous. Moreover, Abdussalam (2001, p. 64) rightly confirms that 'this semantic multiplicity occurs in all languages and it is connected in Arabic to the usage of words that belong to a single root to indicate several meanings in different context. This is called polysemy, 'al-ʾishtirāk al-lafzi'. Marzari (2006, p. 15) considers polysemy a characteristic of all natural languages, based on the principle of metaphor whereby words can be used in new conceptual meanings. He further adds that readers who have grown up with a European standard language are amazed at the huge extent and a high degree of diffuseness of polysemy in modern Arabic.

For instance, the Arabic word ' دانا -dānā' has some polysemous meanings such as:

   a. 'to borrow'

   b. 'to lend, to lease'

   c. 'to judge'

d. 'to obey'

e. 'to confess (a religion)'.

Also, the word 'عين - ᶜayn' is polysemous; it means:

a. 'عين - ᶜayn' (organ of the body).

b. 'عين الماء - ᶜayn al- maʾ (spring).

c. 'عين الابرة - ᶜayn al- ībraï (eye of the needle).

d. 'العين – al-ᶜayn' (spy).

e. عين الموضوع - ᶜayn al-mawḍūᶜ (the essences of the subject).

All the meanings of the word 'عين - ᶜayn' in Arabic are derived from the same etymological origin, the root ع ى ن. The first meaning is the literal meaning, and the rest is figurative (Sadiq, 2010, p. 27).

Marzari (2006, p. 17) illustrates that some of the Arabic words have high polysemous diffuseness and many other words are quite common in modern Arabic, so that it is often not clear which meaning the writer has in mind. He continues that 'one could argue the context would clarify things, but how much (mental) energy can the reader be expected to expend in solving a semantic riddle that has merely resulted from a lack of systematisation of meanings?' (Marzari, 2006, p. 17).

On the other hand, Ibrahim (2005, p. 52), drawing upon Lyons (1977), points out that there are three semantic factors considered to be among the main causes of the phenomenon of polysemy in Arabic dialects, namely, broadening, narrowing and metaphorical transfer. They refer to the semantic broadening as generalization, semantic narrowing as specialization, and metaphorical transfer as semantic transfer. Ibrahim (2005, p. 53) indicates that there are literary examples from pre and early

83

Islamic periods showing that homonymy, the existence of different meanings for one word, existed in Arabic, such as Ibn al-Shajary (d.542 A.H) who wrote a dictionary entitled 'ما اتفق لفظه وأختلف معناه'- (that which is pronounced the same but differs in meaning) to explain homonymy. Ibrahim (2005) argues that understanding polysemy that is, multiple related meanings, requires a step further in investigating the historical sequence of meanings of a word and determining if they are from the same origin. She states further that traditional Arab grammarians, such as Sībawayh and Ibn-Farīs discussed homonymy, but that it was Ibn Dirstuwyīh who was the first to distinguish between homonymy and polysemy at a time when most grammarians considered polysemous words as metaphors.

It can be observed from the literature, that most studies, in the field of polysemy, concentrate on the polysemy in the Holy Qurān. However, Ghazala (1995) in his book, *Translation as problems and solutions*, refers to the problem of translating polysemy which students encountered in translation. He reviews many examples of polysemous expressions and their translation in Arabic and suggests some solutions to overcome the problem of polysemy for students in the translation field.

2.7.4 Sources of Polysemy in Languages

It can be summarised that the five sources of polysemy in the natural languages, according to Ullmann (1967), Tani (2011, p. 47) and Hassan (2005) are:

1. Multiplicity of dialects: In language, there are many dialects, which represent the variety of a language within a particular geographical area. This diversity in dialects leads to variations in the meanings of the words. For instance, within

Arabic, there are many dialects such as Egyptian, Syrian, Moroccan, Yemeni and Sudanese dialects.

2. Foreign words influence: Semantic borrowing frequently happens among languages, which have intimate contact with each other. Sometimes it leads to substitution of meaning from old to new. The influence of the foreign language is due to economical, political, military and cultural relations between the neighbours. For example, Arabic language contains many words from Persian, Turkish and Kurdish languages.

3. Figurative language: A great number of polysemous words arise through figurative language, especially metaphor and metonymy. The rhetorical use of a word gives the word additional senses without losing the original meaning (Tani, 2011, p. 47). Ullmann (1967, p. 162) notes that 'old sense' and 'new sense' will live side by side as long as there is no possibility of confusion between them'.

4. Shifts in application: One of the most important factors in rising polysemy is through changes in the application. Words have a number of different aspects according to the context in which they are used. Though some aspects are transitory, other aspects are conventionalised and develop into independent meanings of the same term. Further conventionalisation makes these meanings seem as if they are different sense of the word.

5. Homonyms – reinterpreted: It means that polysemy may arise through a special form of popular etymology. When there are two words identical in sound derived from different etymologies, we should regard these two as homonymous words, not polysemous, since polysemous words are defined as having the same derivation (Tani, 2011, p. 47).

2.7.5 Polysemy in the Holy Qurān

The bulk of the words in the Holy Qurān have the sense of plurality. A finite set of lexical elements is used to express a potentially infinite set of situations. Berg (2004, p. 155) points out that the Qurān has a divine language that contains more polysemous words, which is considered as one of its miraculous features. He claims that the most obvious works dealing with polysemy are those of *wujūh* (polysemes and homonyms) and *naẓaʾir* (synonyms or analogues). *Wujūh* refer to the words employed several times in the Qurān but with at least two and perhaps as many as forty different meanings (Berg, 2004, p. 155). According to a definition provided by Ibn al-Jawzy (1987, p. 83) polysemy in the Holy Qurān means:

أن تكون الكلمة واحدة, ذكرت فى مواضع من القرآن على لفظ واحد, وحركة واحدة, وأريد بكل مكان معنى غير الأخر, فلفظ كل كلمة ذكرت فى موضع نظير للفظ الكلمة المذكورة فى الموضع الاخر, وتفسير كل كلمة بمعنى غير معنى الأخرى هو الوجوه.

> **Back translation**: That single word mentioned in different places of the Qurān as one single sound or root, and in each place, it has different meanings; and the pronunciation of each word in that place is the same for the word mentioned in the other place, and the interpretation of each sense of the words in one place is not similar as in the sense of the other place or context.

Furthermore, Sadiq (2010, p. 27) argues that the Holy Qurān contains many polysemous. For example, the verb دعا - *daʿā* occurs in many verses with different though related meanings. Consider the following verses:

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ) (آلَ عمران : 38)

> There did Zakariyya **pray** to his Lord, saying: "O my Lord! Grant unto me from thee a progeny that is pure: for Thou art He that heareth prayer (Ali's translation, 2000) (Surah Āli-ʿImrān 3:38)

86

(يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ) (الأنفال : 24)

O you who believe! Give your response to Allah and His Prophet, when He **calleth** you to that which will give you life (Ali's translation, 2000) (Surah al-Anfāl 8: 24)

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا) (الأحزاب : 53)

O you who believe! Enter not the Prophet's houses-until leave is given you-for a meal, (and then) not (so early as) to wait for its preparation: but when ye **invited**, enter (Ali's translation, 2000) (Surah al-Aḥzāb33: 53)

The word (دعا - daᶜā) in the above three verses is polysemous. It has near related meanings, but not only one meaning. In the first verse (Surah Ālī -ᶜimrān:38), it means praying or invoke; in the second (Surah al-Anfāl: 24), it means 'call'; and in the third (Surah al-Aḥzab: 53), it means 'invite'.

In fact, there are many scholars in the science of the Holy Qurān, who have investigated this feature in the Holy Qurān. According to Berg (2004, p. 156), al-Balkhy (d. 150/767) is credited with authoring the first *wujūh* and *naẓaʔir*. His methodology is to provide a gloss or brief definition for each of the meanings (wujūh) of the word and list other analogous Qurānic passages (naẓaʔir), in which the word is employed with the same meaning. This methodology is widely followed by later authors in this field. The important works in this area are those of al-Dāmaghāny (d. 478/1085), Ibn al-Jawzī in his book: *Qurraï al-ʔAᶜyun al-Nawāẓir* (d. 597/1200), al-Thaᶜaliby, in his book: *al-Ashbāï wa al-Naẓaʔir*, al-Tirmidhy in his book: *Taḥsīl Naẓaʔir al-Qurān*, al-Nīsabury in his book: *Wujūh al-Qurān al-Karīm* and Ibn Salām in his book: *al-Taṣrīf*.

Recently, al-ᶜAwā (1998) investigates the phenomenon of the *al-wujūh* and *al-naẓaʾir* in the Holy Qurān. She traces this feature from the early works until the recent ones. She also elaborates how the context can establish the meaning of the words. In addition, Abdussalam (2008) studies polysemy in the Holy Qurān by reviewing at least 470 polysemous senses in the Qurānic verses. Abdussalam (2008) asserts that scholars in 'al-wujūh and al-naẓaʾir' science generally hold macro-perspective of the senses (wujūh) of the polysemy but restrict the scope of the uses (naẓaʾir) to lexical and contextual meanings ignoring mostly structural and stylistic meanings.

Al-Balkhy (2006), in his book, reviews at least 176 words in the Holy Qurān with polysemous sense, while al-Dāmaghāny (1983) surveys approximately 500 polysemous words in the Holy Qurān and they are arranged alphabetically. On the importance of the knowledge of Qurānic polysemy, al-Balkhy (2006) reports that the Prophet Muhammad said that:

"لايكون الرجل فقيها كل الفقه حتى يرى للقرأن وجوهآ كثرة" (رواه أبى الدرداء)

> **Back translation**: A person shall not be pprofessional in jurisprudence until he grasps the various wujūh or senses of Qurānic expression (the multiple meanings of the Qurānic words), (Narrated by Abī al-Dardāʾ)

The above *hadith* is an evidence that polysemy in the Holy Qurān plays a decisive role in the understanding of the Holy Qurān.

Today, there are few studies conducted in the translation of polysemy in the Qurān. Kalakattawi (2005) in her study *Lexical Relations with Reference to Polysemy in Translation* investigates the polysemy in the Qurān and focuses on the problem of lexical representations while translating polysemous words in the Holy Qurān. In

addition, she divides the meanings of many polysemous words into: a. Direct senses, b. Transferred senses, c. Specialized senses, and d. Figurative senses. She also traces the various meanings of the word (فتنة - fitnaï) in the Holy Qurān and the translations of Pickthall and Irving were examined on how they convey the polysemous meanings of this lexical word. The study applied systematic linguistic procedure and componential analyses of the meaning of the word (fitnaï) in order to determine their semantic components. Then she compared their meanings with those of the equivalent translated ones, (Pickthall and Irving translations), to see how far the translators converge or to decide whether they are equivalents or not with the original meaning. The finding of this study disclosed that semantic components overlap in some translations of the Qurān and sometimes the lack of clear boundaries is due to polysemy as a single word which can have different senses. Kalakattawi (2005) recommends that the translator should be aware of the lexical relations while translating the meaning especially in the sensitive texts. Another recommendation that emerges from this study is that the translator should not depend solely on dictionaries, but should trace meaning from all sources. However, this study did not suggest any procedures to overcome the difficulties in translating polysemy in the Holy Qurān.

2.8 A Distinction between Polysemy, Homonymy, and Synonymy

Generally, scholars in linguistics and semantics agreed that all words, phrases, and sentence in all natural languages have meanings. Typically, there are some semantics relations among words such as polysemy, homonymy, and synonymy. Polysemy is defined various times in the previous sections. However, this section will further elaborate the notions of polysemy, homonymy, and synonymy. On one hand, polysemy is defined by Jackson and Amvela (2007, p. 58) as 'the situation where the

89

same words have two or more different related meanings'. In most cases, a given context usually determines one of the meanings of the polysemous words. For instance:

1. Look at that *bat* under the tree.

The word 'bat', in the above sentence is ambiguous, means either 'flying mammal' or 'implement used to hit the ball in cricket'.

Homonymy, on the other hand, is defined as 'words which are spelt and pronounced the same, but have clearly different meanings' (Jackson, 1988, p. 4). Sharing the same view, Pustejovsky (1995, p. 29) describes the feature of homonymy as a case 'where a lexical item accidentally carries two distinct and unrelated meanings', particularly, when the term has at times different etymological backgrounds. Additionaly, Al-Sulaimaan (2005, p. 48) explains the case of homonyms by referring to the meanings of the word 'bank' as:

1. 'Bank' sometimes refers to 'financial institution.
2. 'Bank' sometimes refers to 'side of a river'.
3. 'Bank' sometimes refers to 'a row of keys on a keyboard'.

So the word 'bank' has the same form and pronunciation with clearly different meanings.

Fellbaum (2000, p. 52) views homonymy as 'when different, unrelated senses or meanings are shared under the same surface form of words. Therefore, homonymous words often exhibit similarities in spelling, but hold different meanings'. Homonymy can be expressed in two forms, specifically, a. homography: in case of identical spelling and different meaning, e.g. the word 'mug' it may mean (drinking

90

vessel or gullible person), b. homophony, in case of 'different spelling and similar pronunciation, e.g. (write vs right – no vs know) (Salim, 2013, p. 71).

It seems quite difficult to differentiate between polysemy and homonymy in texts. According to Palmer (1981, p. 102) the usual criterion for distinguishing between polysemy and homonymy is based on their decision upon etymology, where the identical words have different origins, they are treated as homonyms and given separate entries and if they have one origin, even to have different meanings, they are treated as balsamic and given a single entry in the dictionary. In addition, polysemy and homonymy can be distinguished through native speaker's intuitions about related and unrelated senses. According to this criterion, two senses are polysemous if they are judged by native speakers to be related and homonymous if they are judged to be unrelated (Lyons, 1977).

On the other hand, synonymy refers to the relation obtaining between the members of a pair or group of words or phrases whose meanings are similar (Hartmann & James, 1998, p. 135). Moreover, Halliday and Hassan (1976) mention that synonymy implies the notion that two or more lexical items have the same meaning and it does not necessarily express the same concept and they are not always homogeneous in terms of meaning and completely interchangeable. Additionally, Palmer (1981, p. 88) views synonymy as 'sameness of meaning' and the dictionaries present many sets of words that have almost the same meaning. Palmer (1981) also observes that English is particularly rich in synonyms which is partly due to the historical nature of the language. English words or vocabulary is mainly derived from two different sources; Anglo-Saxon and from French, Latin and Greek. Al-Sulaimaan (2005, p. 50) confirms that synonyms are lexemes which meanings are identical in respect of

semantic feature, but different in respect of peripheral features, if and only if interchangeability is possible in all contexts and co-texts.

Arabic linguists stress that the semantic relations of polysemy, homonymy, and synonymy widely exist in the Arabic language. Polysemy in Arabic refers to التعدد فى المعنى أو الاشتراك المعنوى (al-taᶜadd fi al-maᶜnā aw al-ishtirāk al-maᶜnawy - multiplicity of meaning) and it is known in Arabic resources as الوجوة والنظائر (al-wujūh wa al-naẓāʾir). Scores and scores of books were written on this subject.

Homonymy in Arabic, apparently, refers to الاشتراك اللفظى (al-ishtirāk al-lafẓy- sameness in pronunciation and spelling) such as: قدم (qadm) which may mean (part of body 'foot' or unit of length). Another instance of homonymy is the word لسان (lisān) which may refer to either (origin of the body ' tongue' or language), also the word قرن (qarn) in Arabic may refer to (horns of an animal or a hundred year (Al-Khuly, 2001, p. 143). Some Arabic linguists mixed between the two terms 'homonymy and polysemy' and they use the term الاشتراك اللفظى (al-ishtirāk al-lafẓy) referring to both term 'homonymy and polysemy', but in fact there are glaring differences between them.

Synonymy in Arabic refers to the term الترادف (al-tarādf) which refers to words similar in meaning and different in spelling and they can be interchangeable. Consider the following example:

1. علق الفارس **السيف** فى الجدار - The knight hung the **sword** on the wall.
2. علق الفارس **الحسام** فى الجدار - The knight hung the **sword** on the wall.
3. علق الفارس **المهند** فى الجدار - The knight hung the **sword** on the wall.

So, the words السيف (al-saīf), الحسام (al-ḥusām) and المهند (al-muhand) are different in spelling, but they refer to the same thing (sword). In Arabic, there are a considerable number of synonymous words, which may confuse the reader and translators. The words سخاء – كرم (sakhāʾ - karm) both mean 'generosity', words سنة – حول – عام (sanï - ḥawl- ʿām) mean 'year', words يرى – يبصر – يشاهد (yarā - yubṣr – yushāhd) refer to 'see', and the words هفوه – زلة – عثرة (hafwaï - zalï- ʿathraï) mean 'fault'.

2.9 Conclusion

In brief, it is clear that the issue of translating the Holy Qurān has caused, and continues to cause, a heated debate within the field of the science of the Qurān and translation as well. It would be noted that there are numerous English translations of the Holy Qurān, but most of them suffer from many linguistic and cultural drawbacks. Polysemy is one of the linguistic and semantic difficulties in the field of translating the Holy Qurān into English, which has appeared in the central theme of linguistic and semantic debates in the English language.

Translating polysemous words pose the most difficult problem for a translator. Since equivalent English words with the same range of meanings can not be found for polysemous words in the Qurān, only one meaning will be transferred at a time. Thus, interpreting the verse of the Qurān, to determine its meaning, is very important in helping the translator to allocate the intended meaning of the verses and their polysemous words.

Eventually, limited studies have been conducted on the translation of the polysemy in the Holy Qurān. Only a brief review of the polysemy in the Qurān is provided, and some studies only examined several words and how the translators dealt with their

polysemous meanings. Therefore, intensive study is needed to investigate the phenomenon of polysemy in the Qurān translation; as such study could bring to light the difficulty of transferring the intended meaning of the polysemous words and the procedure to overcome this difficulty.

CHAPTER THREE

THEORETICAL FRAMEWORK AND METHODOLOGY

3.1 Introduction

This chapter contains two sections: the theoretical framework and research methodology. In the theoretical framework, three theories will be explained in order to identify the concepts, which will be used to conduct this study. In the methodology section, the data collection, data coding and the research procedures will be stated as well.

3.2 Theoretical Framework

The study shall mainly depend on three core theories to cover the theoretical framework, namely, semantic field theory, Nida's theory and Newmark's theory in translation. The three theories will help the researcher to answer the research questions to achieve the four objectives of the study. Semantic field theory is chosen to aid the researcher in specifying the meaning and the field of the selected polysemous words. In addition, Newmark's theory and Nida's theory are singled out since the study will use the categorization of Nida and Newmark for the method of translations as a principle to review the selected translations. Likewise, the study may use some other notions from translation theories to support any discussion throughout the research.

3.2.1 Semantic Field Theory

Semantic field theory is mainly influenced by structuralism's point of view of languages. Lyons (1977) reports that Trier (1931) and Ullmann (1957) have

developed this theory. In Saussurean structuralism, 'lexical field' is defined as a network of words in which the meanings of words define each other and put limits on each other's meaning (Kleparski & Rusinek, 2007). Vassilyev (1974) points out that the lexicon is structured in clusters of very closely related concepts, lexicalised by sets of words. Moreover, word senses are determined and delimited only by the meanings of other words in the same field. The term 'semantic fields' are conceptual regions shared out amongst a number of words. Each field is considered as a partial region of the whole expanse of ideas that is covered by the vocabulary of a language. Such areas are referred to by a group of semantically related words (Gliozzo, 2012). The basic assumption of Trier (cited in Changhong, 2010, p. 51) is that the vocabulary of a language is interrelated in a system of lexemes, which are interrelated in meaning. The whole of language lexemes consists of a large number of semantic fields, which accumulate lexemes that are close in meaning. For example, the semantic field of the word 'car brands' includes Toyota, BMW, Honda, Ford, Mitsubishi, and so on. In this study, the theory of semantic field will be employed to classify the selected words into some specific fields so as to allow comprehension of the selected words' features and meanings.

3.2.2 Nida's Theory

Nida (1964) developed his theory of translation from the practice of the translating of the Holy Bible. The central idea of Nida's theory is that he moved away from the old idea that an orthographic word has a fixed meaning towards a functional definition of meaning in which a word 'acquires' meaning through its context and produce varying responses according to culture (Munday 2001, p. 37). Additionally, Nida borrows Chomsky's surface and deep structure concepts in his analysis – transfer –

restructuring model of translation, and adopts current ideas from semantics for the analysis of meanings across languages (Constantinescu, 2010).

Furthermore, Munday (2001, p. 37) observes that the meaning of Nida's notion is broken down into linguistic meaning, referential meaning (denotative or dictionary meaning) and emotive meaning (connotative meaning). In Nida's theory, analysis can determine the meaning of referential words in related lexical fields by using componential analysis of meaning, which refers to the process of comparing an SL term with a TL term that has a similar meaning but not completely equivalent (Munday, 2001). According to Nida and Taber (1969), there are three basic components or stages in translating any text: analysis, transference and restructuring. Analysis consists essentially in back-transformation to a near – kernel level. In the stage of analysis, the SLT must read and studied carefully, and meaning must be extracted. After analysing the ST into basic kernels, the translator transfers the meaning into the TL. Transferring the message from SL into TL takes place at various sub-surface levels depending on the extent to which the two languages under consideration have corresponding semantic and grammatical structures (Shaheen, 1991, p. 7). Shaheen (1991) notes that, in Nida's theory, during the stage of restructuring the translator must pay attention to the divergences of the two languages in terms of voice, word classes, connectors, and so on. Nida (1964) distinguishes between two types of equivalence or translation, namely, formal and dynamic equivalence or translation.

A. Formal Equivalence

Formal equivalence focuses attention on the message itself, in both form and content; one is concerned that the message in the receptor language should match as closely

as possible the different elements in the SL (Nida, 1964, p. 159). Munday (2001, p. 41) argues that formal equivalence or translation is oriented toward ST structure which exerts a strong influence in determining accuracy and correctness. He also adds that, in this type, most kinds of translations are 'gloss translations' with close approximation to ST structure.

B. Dynamic Equivalence

Dynamic equivalence is based on the principle of 'equivalent effect', where 'the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message (Nida, 1964, p. 159). Munday (2001) mentions that naturalness is a key requirement for Nida, so that the message has to be corresponded to the receptor's linguistic needs and cultural expectations and 'aims at the complete naturalness of expression' (p. 42). These notions of formal and dynamic equivalence will help the researcher to achieve the second and third objectives of this study.

According to Nida (1964, p. 164), the success of translation depends above all on achieving equivalent response which is one of the four basic requirements of a translation. The requirements are:

a. Making sense,

b. Conveying the spirit and manner of the original,

c. Having a natural and easy form of expression, and

d. Producing a similar response.

The researcher will use these requirements to support the arguments on how far the translators have completely transferred the intended meanings of the polysemous words in the Qurān.

3.2.3 Newmark's Theory

Newmark (1988) confirms that the translator must first understand the ST, prior to translating and then formulate the TT. He suggests the use of semantic and communicative methods in translating any text. Semantic translation attempts to render the exact contextual meaning of the original, and this form of translation attempts to convey the content and the form of the original into TT; whereas, the communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

In addition, Newmark (2003, p. 45) distinguishes between eight methods of translation. Four methods are SL emphasis or oriented, which are word-for-word translation, literal translation, faithful translation and semantic translation. The other four methods are TL emphasis or oriented, which are adaptation translation, free translation, idiomatic translation and communicative translation.

As mentioned before, semantic field theory, Nida's theory and Newmark's theory of translation will be utilized to answer research questions. In addition, the study will employ the three theories to help answer the fourth research question, which helps the researcher to develop and propose an appropriate procedure to translate the polysemy in the Holy Qurān into English. In addition, the study may refer to or use some other related theories or notions to achieve its objectives.

3.3 Methodology

The study will conduct a comparative, interpretive and analytical study to investigate how translators deal with the difficulty of rendering polysemous words in the Qurān.

In this section, the researcher will explain the ways of collecting, coding and analysing data.

3.3.1 Data Collection

The study will collect the main data from polysemous words in the Holy Qurān and it shall extract some polysemous meanings of the selected words in the verses of the Qurān. The study will not analyse all the polysemous words in the Holy Qurān but will collect twenty-four ambiguous senses from twelve selected polysemous words in the semantic field of words of mental and cognitive processes of the human soul in the Qurān. There are many words and expressions in the Qurān which describe human soul and spirit. The word "*Nafs* and *Rūḥ* – soul and spirit" and their features, emotions, physiological motives and psychological motives are mentioned several times in the Holy Qurān. Some of these words are laden with polysemy.

In line with Plato's division of human soul and also Muslim scholars in the science of the Holy Qurān such as: غريب المصنف لابن عبيد -*Gharīb al-Mūṣannaf* by Ibn ᶜUbīd, المقاييس لابن فارس , (1989) خلق الانسان للأصمعى - *Khalq al-Insān* by al-Aṣmaᶜy (1963) , *al-Maqāyīs* li Ibn Fāris (1979), المفردات فى غريب القرآن للاصفهانى - *al-Mufradāt fī Gharīb al-Qurān* li al-Aṣfahāny (no date) and the recent study ألفاظ أحوال النفس وصفاتها فى القرآن الكريم *Alfāḍ Aḥwāl al-Nafs wa Ṣifatuhā fī al-Qurān al-Karīm* - words of soul modalities and its features are contained in the Holy Qurān (Yasīn, 2009), words and expressions of the features of the human soul in the Holy Qurān can be categorized into the following semantic fields and under these fields there are some sub-fields or groups:

ألفاظ أحوال النفس الانسانية فى القرأن الكريم
Words of Modalities of Human Soul in the Qurān

| Words of motivations and needs | words of emotion (Related to conscience, feeling and senses) | words of the mental and cognitive processes |

Psychological motives   Physiological motive (organic)
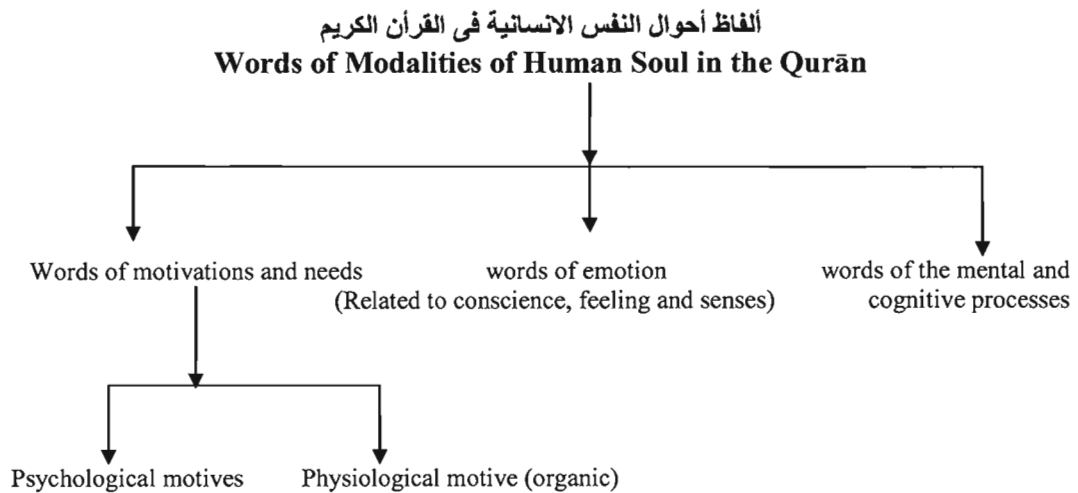
Figure 3.1. Fields and Sub-Fields of Words of Modalities of Human Soul in Qurān

From the Figure 3.1, it is clear that 'the words of the modalities of the human soul in the Qurān' can be divided into three main semantic fields:

a. Words of the mental and cognitive processes of the human soul,

b. Words of emotions (related to conscience, feeling and senses), and

c. Words of motivations and needs. a- Psychological motives, b- physiological motive (organic).

Under the three main semantic fields, there are sub-fields or groups that include some related words. The study will only study twelve polysemous words from the semantic field of mental and cognitive process of human souls to investigate how the ambiguous senses of the polysemy are transferred in the words of the semantic field of mental and cognitive processes of human souls. These words are categorised as follows:

Words of the mental and cognitive processes of human soul

ألفاظ العمليات العقلية والمعرفية للنفس البشرية

1- **الافك** – **البهتان**- الخرص- الزور- الافتراء- **الكذب** - **اللغو**
2- الابصار- **الرؤية** – الشهادة - النظر
3- البكم- الصم- العمه- **العمى**
4- **البلاء** - الاختبار – **الفتنة**
5- البيان – الحصحصة
6- **التلاوة** – الدراسة – **الذكر** – القراءة
7- الجهل – **السفه**
8- الحجر – العقل – اللب – النهى
9- الحسبان – **الريب** – الشك – **الظن**
10- الأحساس – الأدراك – الشعور
11- **الاحصاء** – **العد**
12- **الحفظ** – الوعى
13- الحلم – الوقار
14- الحلم – الرؤيا
15- التدبر – التفكر
16- الدراية – المعرفة – **العلم** – التوسم – **اليقين**
17- الأستدلال – الأستنباط
18- **الرشد** – النصح – **الهداية** – الوعظ
19- **السحر**
20- **السمع** – الأصغاء
21- الفؤاد – **القلب**
22- الفقه ـ الفهم

Out of the fifty-eight words in the semantic field of words of mental and cognitive processes of the human soul in the Qurān, only twenty-four are polysemy, which are underlined and bolded in the above categorization. This study does not analyse and investigate all the polysemous words in this field. It will choose only twelve polysemy and their derivations as data. These words are chosen because they have a clear ambiguity in their senses and commentaries have clearly stated their senses. In addition, it is very hard to differentiate the polysemous senses of the other twelve polysemy, because their senses overlapped with each other and the commentaries do not state clearly their senses. The data of the twelve words will include the root of

the words and their derivations e.g. the word: الفتنة - (al-fitnaï), the data of this word

include the derivations of this word such as: يفتنون - (yaftinūn), يفتن - (yaftin*)*, فتنتهم –

(fitnatahum). Those twelve words have a number of polysemous senses; the study

will analyse only the ambiguous senses of these words. Depending on the number of

the ambiguous meanings of the selected words, the data will include twenty-four

samples. There are some linguistic, religious, cultural, and philosophical reasons for

choosing the semantic field of words of the human soul in the Holy Qurān, which

are:

1. The creation of human being and his soul and spirit is one of the inimitable

    things of the Almighty God. In addition, Almighty God breathed to the human

    soul from his spirit which leads that to become very holy.

    (فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ) (الحجر:29)

    'When I have fashioned him (in due proportion) and
    breathed into him of My spirit, fall ye down in obeisance
    unto him.' (Ali, 2000:207) (Surah al-Ḥijr: 29).

2. The words and expressions with regard to the mental and cognitive process of

    the human soul in the Holy Qurān are very accurate and it is a requisite for the

    translators to have sound knowledge of both the source and target cultures with

    a deep understanding of language and religion in order to translate these words.

3. Almighty Allah distinguished human beings with other creatures by giving him

    a mind to obtain knowledge, hence, the words related to the mental and

    cognitive processes of the human soul is very important to differentiate

    between good and bad things.

    (وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا) (الشمس: 7-8)

'By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right' (Ali, 2000:539) (Surah al-Shams: 7-8).

4. There are some words in the selected semantic field that do not have counterparts in English such as 'الأفك – البهتان', and this challenges the translators to choose appropriate words to render these words.

5. The polysemy words in the selected field are overt and most of the scholars agree about the number of their polysemous senses.

6. The creation of the human soul and spirit is a controversial issue among scholars, with some of them holding a material conception of the human soul and others having a spiritual conception. Studying words with respect to the human soul and its features may contribute in explaining some expressions and notions, which may help to end the dispute on this issue.

The study will refer to three books on the polysemy in the Qurān to determine and identify the polysemous meanings of the selected words, these books are:

a. Al-Dāmaghāny (1983) (Al-Wūjūh wa al-naẓāʾir li alfāẓ kitāb Allāh al-ᶜazīz – Homonymy and Polysemy in the Words of the Mighty God).

b. Ibn al-Jawzy (1987) (Nuzhaï al-aᶜyun al-nawāẓr fī ᶜilm al-wūjūh wa al- naẓāʾir - The journey of seeing eyes in the science of homonymy and polysemy).

c. Abdussalam, Ahmad Shehu (2008) (Concordance of Qur'ānic polysemy).

The study will gather some verses that contain the chosen polysemy and their derivations as the main data, then collect the translation of those verses from three translations of the Holy Qurān to make a comparative and analytical study. These translations are:

a. Arberry, A. J. (1964) *The Koran Interpreted.*

b. Taguiuddin Al-Hilali and Muhammad Muhsin Khan (1977) *Interpretation of the Meanings of the Noble Qurān in the English Language*.

c. Abdel Haleem, M.A.S. (2004) *The Qur'an*.

These translations are selected because of the following considerations:

1. The three translations are produced by translators from three different cultures, background and knowledge. For instance, Arberry is from western culture and he is a professor in Arabic literature. Al-Hilali is a Moroccan scholar who has a wide range of knowledge in Qurānic studies, while Khan has a medical degree in chest diseases, he is originally from Afghanistan. Abdel Haleem is a professor of Islamic studies and translation in the UK, and he is originally from Egypt.

2. The three translations are from different periods of time, from early translation in 1964 to the recent translation in 2004. Prior to (1964) word for word and faithful translation were favoured, but during the 1970s different theories, including text type, action and functional theories were developed and after 1980, most of the translation theories began to be established, such as polysystem theory, Newmark theory, and deconstruction theory. The study assumes that the differences in cultures, knowledge and time may have some impact in the way and method of these translations.

3. The selected translations conducted by individuals and group, which may have an impact on the quality of the translation.

4. The translation of al-Hilali and Khan's is the most widely available in the countries of native speakers of English. This is because Saudi Arabia sponsors the printing and distribution of millions of versions of this translation throughout the world every year (Khaleel, 2005). In addition, Arberry's

translation is often considered the best translation done by a non-Muslim translators and Abdel Haleem's translation is considered the most recent and modern translation (al-Jabari 2008, p. 10).

3.3.2 Data Coding and Categorising

The three books by al-Dāmaghāny, Ibn al-Jawzy and Abdussalam will help the researcher to establish the polysemy in the Qurān and their various polysemous meanings and senses. Subsequently, the study shall categorise twelve words with their polysemous senses in the Qurān, then label the selected ambiguous senses with their three translations in order to make a comparative study to investigate how translators transfer these polysemous words in the Holy Qurān into English.

3.3.3 The Procedures for Data Analysis

This research will be conducted through descriptive, contextual, interpretive, comparative and analytical procedures. Firstly, the study will analyse and understand the ST (verses contain polysemous words) in order to compare its meaning with their three translations. Researchers such as Elimam (2008), El-Magazy (2004), al-Bulushi (2009) and al-Salem (2008) have adopted these procedures in their studies on the translation of the Holy Qurān. The main goal of carrying out this analysis is to investigate the governing factors to identify the intended meaning of the polysemy and to clarify the appropriate procedures and strategies in conveying polysemy in the Holy Qurān; and to see how far the selected translators succeed in transferring the intended meanings of the polysemous words into English. The study will analyse twenty-four selected ambiguous senses from twelve selected polysemous words in the Holy Qurān. In the analysis chapter, these samples will be divided into two main themes based on the cases that will be elaborated. These themes are:

a. Governing factors in determining polysemous meanings in the Qurān,

b. Strategies and procedures employed by selected translators

There are three phases or procedures involved in analysing the samples:

1. In the first phase, the study will carry out interpretive, contextual and semantic analysis of the ST, which is verses that contain polysemy, to provide a comprehensive understanding of the selected verse and deep meaning of the polysemous words. In this phase, an explanation of the verse or part of it and any situational and contextual information, which is necessary for understanding the meaning, will be presented. In addition, all factors which help or influence to establish the intended meaning of polysemy in the Holy Qurān will be clarified in this section. The study will rely on four commentaries of the Holy Qurān in this section to determine the intended meaning of the polysemous words in the verses. These commentaries are:

    a. Tafsīr al-Ṭabary (2000) (Jāmiᶜ al- bayān fi taʾwīl al-Qurān).

    b. Tafsīr al-Baghawy (1989) (Maᶜālim al-tanzīl).

    c. Tafsīr Ibn Kathīr (1999) (Tafsīr al-Qurān al- ᶜaḍīm).

    d. Tafsīr al- Baīḍāwy (2000) (Anwār al-tanzīl wa asrār al-taʾwīl).

These commentaries have been chosen to identify the specific meaning of the ST (The Qurān) because they employed *tafsīr bī al-riwāyaï* (interpretation by transmission) which is the most acceptable tafsīrs among Muslims and scholars. In addition, these commentaries are authorised by *the King Fahd's Complex for the Printing of the Qurān* (KFCPQ), which is an Islamic institution of printing and translating the Holy Qurān in Saudi Arabia.

2. In the second phase, the polysemous word and its intended meaning, which is identified in the previous section, will be compared with their renditions in

the three translations of the Holy Qurān. At this stage, the researcher will explain and describe how the translators, under the study, render the meaning of the polysemy. The procedures and strategies which the translators employed in rendering these verses and their polysemous senses will then be illustrated.

3. In the third phase, the study will compare the intended meanings in the SL text with its counterpart in the TT to show how far the translations transfer the deep meaning of the polysemous words in the verse into English according to what the four commentaries stated. The study will depend on the criteria stipulated by the KFCPQ in assessing the three translations. According to the KFCPQ, which is the major authoritative publisher of the Holy Qurān and its translations in the Islamic world, to measure the accuracy and clarity of the translations, the main function of the translation of the Holy Qurān is to communicate the true meaning of its message as interpreted by scholarly consensus. These scholars follow the approach of the Prophet Muhammad's interpretation of the Qurān and the interpretation of his faithful followers without any additions or deletions that would lead to the misinterpretation of its message (Al-Gabashi 2009, p. 63).

In addition, the research shall seek support from some well-known dictionaries to identify the meaning of a lexical word in both languages to enhance their clarity and consistency. Among the dictionaries consulted are: *Oxford English Reference Dictionary (2002)*, *Oxford American Dictionary (1980)*, *Collins English Dictionary (2000)*, *Merriam-Webster's Collegiate Dictionary (2003)*, the Arabic lexical dictionary *Lisān Al-ᶜArab (n.d)*, *A Dictionary of Religious Terms (1995) and A dictionary of Islamic Terms (2004)*. To increase intelligibility and accuracy, the study

will consult an expert in translation from Arabic into English, Qurānic eloquence and interpretations. The consultant expert will review the judgments and translations, which have been made by the researcher throughout the study, especially the translation of the interpretations of the verses from Arabic into English. On the other hand, the study will present the result of the comparison between the three selected translations by two tables in chapter five. In addition, the study will also illustrate in numbers and percentages to what extent the translators transferred the deep meaning of the polysemous senses and what are the procedures and strategies they employed. Finally, the diagram below illustrates the steps of collecting, coding, analysing the data and where answers will be provided for the research questions:

Steps of coding and analysing the data

Collecting And coding The data

Collecting data
The first stage is to collect some verses in the Qurān which contain words carrying polysemous senses and their derivations. These words will be identified based on the three books about the polysemy in the Qurān. Three translations of these verses will also be collected at this stage.

Coding the data
The study will label the selected polysemous words in the verses with their polysemous senses, and then choose some ambiguous senses to label them with their three selected translations. During the analysis, the samples will categorise into two specific themes.

Analysing The data

Determine the contextual meaning
In the first stage of analysis, the polysemous meaning of the selected words will be determined in the verse and all contextual situations and any information that will lead to understand the verse will be stated at this stage.

To answer Question 1

Review the translations
In this stage, the polysemous meaning, which is stated in the previous stage, will be compared with its renditions in the three translations. The strategies and methods that the translators adopted will also be shown here.

To answer Question 2

Comparing the meanings
The polysemous meaning of ST will be compared with three translations in terms of how far they conveyed the intended meaning of the polysemous words as stated in the commentaries.

To answer Question 3

Provide Answer to Question 4

Figure 3.2. Steps of coding and analysing data

110

3.4 Conclusion

It can be seen that the researcher will conduct a comparative analytical study to investigate the phenomenon of polysemy in the Holy Qurān. The symbols will be analysed from semantic, interpretive and linguistic perspectives. Twelve polysemous words in the semantic field of words of the mental and cognitive processes of the human soul in the Holy Qurān will be studied to determine the nature of the polysemy in the Holy Qurān in general. Not all polysemous senses of the twelve selected words will be studied. Only some ambiguous senses of them, which convey striking ambiguous meanings for translators, will be examined. The core aim of this study is to propose procedures to overcome the difficulties in rendering polysemy in the Holy Qurān.

CHAPTER FOUR

COMPARISON OF TRANSLATING SELECTED POLYSEMOUS WORDS IN THE HOLY QURĀN

4.1 Introduction

In this chapter, twenty-four ambiguous senses of twelve selected words in the Holy Qurān were analysed. The polysemous words were chosen from the field of the words of the mental and cognitive processes of the human soul in the Holy Qurān. These selected polysemy are: الرؤية (al-ruʾyaẗ), التلاوة (al-tilāwaẗ), الظن (al-ẓann), اليقين (al-yaqīn), القلب (al-qalb), اللغو (al-laghw), البهتان (al-buhtān), الافك (al-ifk), البلاء (al-balāʾ), الفتنة (al-fitnaẗ), السفه (al-safah) and السحر (al-siḥr). The study has categorised the samples into two specific themes according to emerging issues in each sample, which are: a. Governing factors in determining polysemous senses in the Qurān, and b. Strategies and procedures employed by selecting translators. The semantic fields of the selected words have been determined, throughout the analysis, based on Yasīn (2009), Ibn Fāris (1990) in his book 'al-Maqāyīs' and also the *Dictionary of al-Maʿāny*, in order to understand their components of meanings.

4.2 Governing Factors in Determining Polysemous Senses in the Qurān

Twelve samples were analysed in this theme to illustrate the governing factors, which help the translator to comprehend the deep meanings of the polysemous words in the Holy Qurān. The samples have been taken from the senses of twelve polysemous words in the Holy Qurān. Therefore, all the analysis and discussion in

this theme focus on the governing factors, which influenced the translation of the Qurān to clarify the intended meaning of the polysemous words.

4.2.1 التلاوة (al-tilāwaẗ)

The semantic field of the word التلاوة (al-tilāwaẗ) involves four words. Each word in the field may be considered as a sub - field of other words. The semantic field of the word التلاوة (al-tilāwaẗ) is demonstrated in the figure 4.1 below.

Words in the semantic field of the word التلاوة (al-tilāwaẗ)

الذكر	الدراسة	التلاوة	القراءة
(Supplication)	(Studying)	(Recite)	(Reading)

القراءة	الانزال	الاتباع	تروى
(Recitation)	(To send down)	(To follow)	(Narrated falsely report)

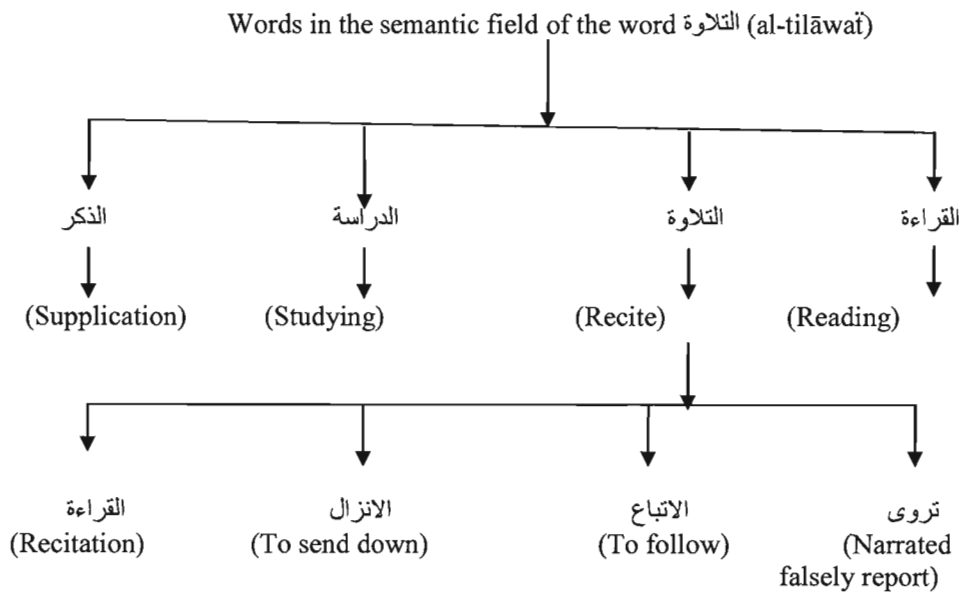*Figure 4.1.* Semantic field and the senses of the word التلاوة (al-tilāwaẗ)

Ibn al-Jawzy (1987, p. 221) and Abdussalam (2008, p. 650) indicate that the word التلاوة (al-tilāwaẗ) has five polysemous meanings, but al-Dāmaghāny (1983, p. 139) underscores that it has only four polysemous meanings. The study, in this theme, only analysed one ambiguous sense of this word which is: تروى (tarwy – falsely report).

113

4.2.1.1 The sense of تروى (tarwy – narrating falsely report) in the verse (2:102)

(وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ) (البقرة:102)

This is a long verse from Surah al-Baqarah, which narrated the story of the Prophet Solomon. In the Holy Qurān Almighty God mentioned many incidents and events about nations and what happened to them to take these events as lessons for those who came after them. Al-Ṭabary (2000) and Ibn Kathīr (1999) indicate that this verse refers to the period of the Prophet Solomon (PBUH); where the Satans ascended to heaven and attempted to listen to the speech of angels on death and life occurrences on the earth or any other affairs. After that, they approached the priests and told them about what they heard and since the priests trusted the Satans, they lied and fabricated stories with what they heard. Furthermore, al-Baīḍāwy (2000) confirms that the verse 'وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ' means 'they followed what Satans read from magic books'. There is a tale in the era of Solomon that the Satans might have overheard a few words from the angels and then they added lies to what they heard and passed those to the priests who recorded them and accordingly narrated them to the people claiming that the Satans know the Unseen. From the above explanations, it is clear that the word تتلو (tatlū) in the verse means 'narrating falsely report'. The selected translators conveyed the polysemous word تتلو (tatlū) in the verse as:

- **Abdel Haleem:** *"and follow what the evil ones had **fabricated** about the Kingdom of Solomon instead. Not that Solomon himself was a disbelievers; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut".*

- **Arberry:** *"and they follow what the Satans **recited** over Solomon's kingdom. Solomon disbelieved not, but the Satans disbelieved, teaching the people sorcery, and what which was sent down upon Babylon's two angles, Harut and Marut".*

114

- **Al-Hilali and Khan:** *"They followed what the Shayatin (devils) **gave out (falsely of the magic)** in the lifetime of Sulaima (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt"*

Three different words have been chosen by the translators to convey the word تتلو (tatlū) in the above verse. Two possible reasons could explain these differences; it may be due to the misunderstanding of the original sense of the word or due to the absence of equivalent lexical words in English. The word 'fabricated' is chosen by Abdel Haleem, while al-Hilali and Khan opted for 'gave out', then they added additional information which is 'falsely of the magic' in brackets. Abdel Haleem's translation appeared as a semantic translation, because he only conveyed the semantic meaning, whereas al-Hilali and Khan's translation is a communicative or dynamic translation, because they explained the intended meaning of the word by using paraphrase and brackets. However, Arberry used the word 'recite' and his translation appears as a literal or formal translation.

Arberry's choice of the word 'recited' is not appropriate to convey the polysemous meaning of the word تتلو (tatlū), as it renders only the surface meaning of the word and does not refer exactly to the incident of the Satans in this context of the verse. The translation of al-Hilali and Khan is an acceptable and appropriate translation. They chose the word 'gave out', and they explained the polysemous meaning of the word by using brackets. It is undeniable that understanding the context and the whole story of the Prophet Solomon in this verse is a vital factor for acceptable translation, and in this respect, 'the context not only determines how a word is to be understood, but also how it is to be translated' (Nida, 2001, p. 35). Furthermore, the word

'fabricated' by Abdel Haleem is also acceptable to render the intended meaning of the word, hence the verb 'fabricate' refers to invent a story or a piece of information in order to deceive someone. This meaning is identical to the meaning which occurred in the context of the verse, however, it will be more comprehensible for the target reader if an explanation is provided as to what kind of fabrication occurred as what al-Hilali and Khan did. On the other hand, the translation of the verse will correspond with the consulted commentaries and will be more comprehensible if the verse was translated as 'they followed what the Satans *falsely reported* on the kingdom of Solomon'.

4.2.2 الرؤية (al-ruᵓyaï)

The word الرؤية (al-ruᵓyaï) is included in the words in the semantic field of the word الرؤية (al-ruᵓyaï) as in the figure [4.2] below:

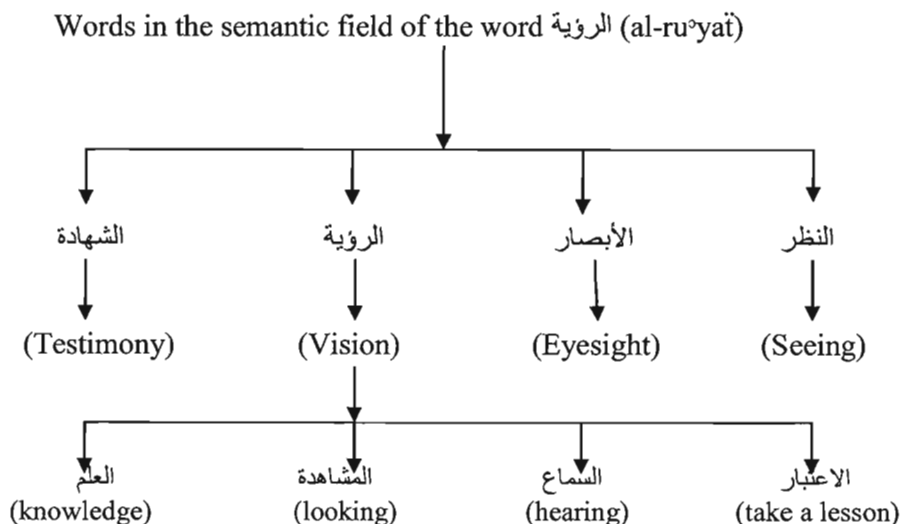Words in the semantic field of the word الرؤية (al-ruᵓyaï)

Figure 4.2. Semantic field and the senses of the word الرؤية (al-ruᵓyaï)

The word الرؤية (al-ruᵓyaï) in the Holy Qurān has six polysemous meanings, according to Abdussalam (2008, p. 529-31) and Ibn al-Jawzy (1987, p. 319-20). They are: 1. المشاهدة (al-mushāhadaï - looking (with age)), الرؤية (al-ruᵓyaï - vision) 2.

116

العلم (al-ᶜilm- Knowledge) 3.الاعتبار (al-iᶜtibār - observation) 4. السماع (al-samāᶜ - hearing) 5. التعجب (al-taᶜajub - wonder), exclamation 6. الرواية (al-riwāyaẗ - Informing (relating information)). However, al-Dāmaghāny (1983, p. 244) clarifies that the word الرؤية (al-ruᵓyaẗ) in the Holy Qurān has only three polysemous meanings which are: 1. العلم (al-ᶜilm - knowledge) 2. المشاهدة (al-mushāhadaẗ - looking) 3. الاعتبار (al-iᶜtibār - observation). The study analysed two ambiguous senses in the first theme of analysis, which is: الاعتبار (al-iᶜtibār - observation) and السماع (al-samāᶜ - hearing).

4.2.2.1 The sense of الاعتبار (al-iᶜtibar – consider or take a lesson) in the verse (16:79)

(أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ) (النحل: 79)

In many cases in the Holy Qurān, the Almighty mentioned many stories and provided many examples to the disbelievers to prove His abilities, therefore, this verse is considered as an example of the ability of God. According to al-Ṭabary (2000), the Almighty said to the disbelievers 'did you not see the birds flying in the sky with no one keeping them from falling but Allah, who gave them this ability'? Furthermore, Ibn Kathīr (1999) indicates that God implores his servants to consider the birds, which fly in the sky, how did He enable them to fly with wings. No one could hold them from falling except Almighty God who gives the birds their flying ability and subjects the air to do its part in carrying them. The words ألم يروا (ālam yarau) in the verse means 'did not observe, consider or think' and these words are mentioned many times in the Qurān to encourage the disbelievers to observe the inimitable things and the ability of God. The selected translators transferred the word يروا (yarau) in the above verse thus:

- **Abdel Haleem:** *"Do they not <u>see</u> the birds made to fly through the air in the sky? Nothing holds them up except God"*.

- **Arberry:** *"Have they not <u>regarded</u> the birds that are subjected in the air of heaven? Naught holds them but God"*

- **Al-Hilali and Khan:** *"Do they not <u>see</u> the birds held (flying) in the midst of the sky? None holds them but Allah (none gave them the ability to fly but Allah)"*

Abdel Haleem and al- Hilali and Khan transferred the polysemous word of يروا (yarau) in the verse as 'see'. Their translation is a formal translation because they convey only the denotative meaning of the word يروا (yarau) in the verse. However, Arberry conveyed the word يروا (yarau) as 'regard' and his translation appears as semantic translation, because it transferred the semantic meaning of the word. In this context, formal or semantic translations do not convey the deeper meaning of the verse, because the words 'see' and 'regard' do not reflect the intended meaning of the word يروا (yarau) in the original text.

Abdel Haleem and al-Hilali and Khan's translations of the word يروا (yarau) as 'see' have only conveyed the surface meaning of the word, which is not accurate. The word يروا (yarau) in the verse means 'to consider or to take a lesson' from specific incidents. Almighty God urged the disbelievers to think about how the birds fly in the sky without getting support from anyone. The word 'see' does not carry these meanings. On the other hand, Arberry rendered this word as 'regarded' which means, 'to look steadily at, to consider or to concern' (*Oxford American Dictionary*, 1980, p. 567). Arberry's choice conveyed most of the senses of the word. In this sample, it can be noted that the translators did not pay much attention to the context of the verse or to consider that the words, in many cases, obtained their sense from their

context. Referring to the Qurānic commentaries, it will be more accurate if the translators translated this word as 'consider, observe or take a lesson' because such words will convey all the polysemous meanings of the word.

4.2.2.2 The sense السماع (al-samāᶜ – hearing) in the verse (6:68)

(وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ) (الانعام: 68)

Al-Ṭabary (2000) in his commentary summarises the context of the verse as 'Almighty God said to His Prophet Muhammad (PBUH): If you hear the idolaters starting to mock and insult in our signs which were revealed to you, should ignore those idolaters and stay away from them until they talk about other issues'. In this verse, God forbids and warns against being in the company of those mocking and lying on the signs of Allah. This means that the words 'وَإِذَا رَأَيْتَ' do not refer to the act of sighting but to hear. In addition, Ibn Kathīr (1999) clarifies the context of the verse as 'Allah says if you (Prophet Muhammad) heard those talking about the Holy Qurān by mocking and insulting it, do not sit with them and turn away from them until they start to talk about something else'. The above verse is further explained by another verse in Surah al-Nisāᵓ:

(وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا) (النساء: 140)

This verse of Surah al-Nissaᵓ carries the same meaning of the above verse. In the verse of Surah al-Nisāᵓ there is the phrase إِذَا سَمِعْتُمْ (if you hear) instead of the phrase وَإِذَا رَأَيْتَ (if you see), which refers to the same meaning in the two above verses. This refers to the fact that there are some verses in the Holy Qurān interpreted by other verses of the Qurān. From the interpretations above, it is clear that the word رَأَيْتَ

(raʾayta) in the verse refers to 'hear' not to 'see'. The selected translators convey the sense of the word رَأَيْتَ (raʾayta) in this verse as:

- **Abdel Haleem:** *"When you **come across** people who speak with scorn about Our revelations, turn away from them until they move on to another topic. If Satan should make you forget, then, when you have remembered, do not sit with those who are doing wrong"*

- **Arberry:** *"When thou **seest** those who plunge into Our signs, turn away from them until they plunge into some other talk; or if Satan should make thee forget, do not sit, after the reminding, with the people of the evildoers".*

- **Al-Hilali and Khan:** *"And when you (Muhammad SAW) **see** those who engage in a false conversation about Our Verses (of the Quran) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimoon (polytheists and wrongdoers)".*

Abdel Haleem's translation employed a modern style in its structure and it appears as semantic translation. He used the phrasal verb 'come across' to render the meaning of the word رَأَيْتَ (raʾayta). Arberry and al-Hilali and Khan have adopted literal translation in translating the verse. Arberry conveyed the polysemous word رَأَيْتَ (raʾayta) as 'seest', while al-Hilali and Khan used the word 'see'.

The choice of Abdel Haleem of the verbal phrase 'come across' is fairly adequate. The words 'come across' involved most of the component meanings of the polysemous word رَأَيْتَ (raʾayta) in the verse. It means 'to meet or find' somebody or something by chance not intentionally. Arberry used an archaic word 'seest' to render the meaning of the word. In old English, the word 'seest' is the second person singular form of the verb 'to see' and all the verb forms which go along with 'thou' end in '-st'. This choice from Arberry is not satisfactory as it does not convey the intended meaning of the polysemous word, which is part of it is 'to hear'. In

addition, al- Hilali and Khan adopted a literal translation in rendering the verse; they conveyed the word as 'see', which only transferred the denotative meaning of the word رَأَيْتَ (raʾayta) in the verse. The connotative meaning of the word, according to the context of the verse, is 'to meet or hear somebody'.

In this sample, understanding the situational context of the verse is pertinent to determine the intended sense of the word; and rendering the surface meaning of the word as 'see' means losing most of the deep sense of the word. This is in tune with the perspective of Hudson (2000, p. 313) which implies that 'the pragmatics of the ST is the solution for the clarification of ambiguous forms when the forms have two or more meanings, so that the context of the ST that contributes to the meaning can assist the translator in the disambiguation process of the text'. According to the context of this verse, Almighty God says 'فَأَعْرِضْ عَنْهُمْ' which means 'do not sit with them' thus, if any Muslim hears or meets someone mocking or scorning the signs of Allah (Holy Qurān) he/she should not sit with him but turn away from him. Consequently, based on the consulted commentaries, the comprehensible translation for the word رَأَيْتَ (raʾayta) in the above verse, depending on the situational context, is 'to meet or to hear'.

4.2.3 الظن (al-ẓann)

The word الظن (al-ẓann), in Arabic, can be categorised in the words of the semantic field of the word الحسبان (al-ḥusbān – suspicion) and it has some ambiguous senses as follows:

Words in the semantic field of the word الحسبان (al-ḥusbān - suspicion)

الظن (Guess)	الشك (Doubt)	الريب (Distrust)	الحسبان (Assume)

الكدب (falsehood)	التهمة (assume)	اليقين (certainty)	الشك (doubt)
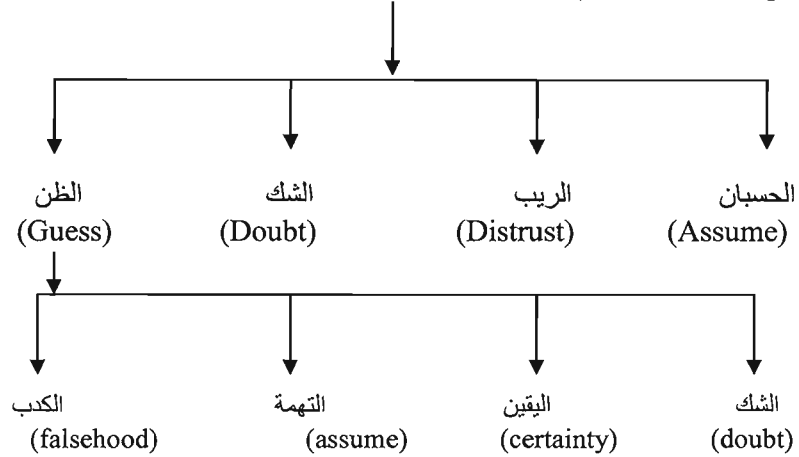
Figure 4.3. Semantic field of the word الحسبان (al-ḥusbān - suspicion) and the senses of the word الظن (al-ẓann)

The word الظن (al-ẓann) in the Holy Qurān has five polysemous meanings according to Ibn al-Jawzy (1987, p. 425) and Abdussalam (2008, p. 738-39) which are: 1. الشك (al- shakk- conjecture), 2. اليقين (al-yaqīn – certainty), 3. التهمة (al-tuhmaï - accusation), 4. الحسبان (al-ḥusbān - to assume), 5. الكذب (al- kadhib - falsehood). However, al-Dāmaghāny (1983, p. 332) asserts that it has four polysemous meanings, namely: الشك (al- shakk- conjecture), اليقين (al-yaqīn – certainty) التهمة (al-tuhmaï - accusation), and الكذب (al- kadhib - falsehood). In the first theme of the analysis the study analysed the sense of الشك (al- shakk- conjecture) and اليقين (al-yaqīn – certainty), as follows.

4.2.3.1 The sense of الشك (al-shakk – doubt or conjecture) in the verse (45:32)

(وَإِذَا قِيلَ إِنَّ وَعْدَ اللهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ **نَظُنُّ إِلَّا ظَنًّا** وَمَا نَحْنُ بِمُسْتَيْقِنِينَ)
(الجاثية: 32)

Al-Ṭabary (2000, vol.9, p. 86) mentions that the verse (إِنْ نَظُنُّ إِلَّا ظَنًّا) was revealed about 'the disbelievers who do not think that the Day of Resurrection would come or happen. They deemed it doubtful and they were not convinced it would happen at

any time'. A similar interpretation was given by al-Baīḍāwy (2000, vol. 3, p. 272) who maintains that the word 'ظنا' in the verse 'إِن نَّظُنُّ إِلاَّ ظَنًّا' is used to emphasise the conjecture in the previous word 'نظن' and it refuted everything else. The verses ' وَمَا نَحْنُ بِمُسْتَيْقِنِينَ (and we are not convinced) and مَّا نَدْرِى مَا ٱلسَّاعَةُ (we do not know what the Hour is') clarify that the word نظن (naẓunnu) means 'guess or doubt'. The word نظن (naẓunnu) indicates that the disbelievers were confused between what they heard from their people and what they glean from the verses about the Day of Resurrection. Furthermore, al-Baghawy (1989, vol. 7, p. 247) explains that the verse قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلاَّ ظَنًّا means 'we do not know this thing called the Doomsday, it is nothing but an illusion, and we are convinced it would not happen in the future'. The verse 'إِن نَّظُنُّ إِلاَّ ظَنًّا' contains 'absolute object or cognate accusative', which is the type of object that serves to emphasise the meaning of the main verb نظن (naẓunnu) and it is formed by using the verbal noun المصدر (infinitive) derived from the main verb in the accusative form 'ظنا'. It can be noted that the verse 'إِن نَّظُنُّ إِلاَّ ظَنًّا' means أن نشك الا شكا 'it is pure conjecture', so that the word نظن (naẓunnu) in the verse, according to what the commentators stated, means 'to doubt or conjecture'. The two words 'نظن' and 'ظنا' refer to uncertain things or to doubt and the word 'ظنا' is 'absolute object' to emphasise the verb نظن (naẓunnu). The word الظن (al-ẓann) in the verse is rendered thus:

- **Abdel Haleem:** *"When it was said to you, "God's promise is true: there is no doubt about the Hour," did you not reply, "We know nothing of the Hour. This is only __conjecture in opinion__. We are not convinced?"*

- **Arberry:** *"And when it was said " God's promise is true, and the Hour, there is no doubt of it," you said, " we know not what the Hour may be; we have only a __surmise__, and are by no means certain".*

- **Al-Hilali and Khan:** *"And when it was said: "Verily! Allahs Promise is the truth, and there is no doubt about the coming of the Hour," you*

123

*said; "We know not what is the Hour, we do not **think** it but as **a conjecture** and we have no firm convincing belief (therein)."*

Abdel Haleem used semantic translation in translating the verse. He opted for the phrase 'conjecture in opinion' for the word نظن (naẓunnu) in the above verse. However, Arberry used faithful translation as he conveyed the meaning of the word as 'a surmise'. Abdel Haleem and Arberry did not translate the main verb of the cognate accusative نظن (naẓunnu). On the other hand, al-Hilali and Khan chose communicative translation to render the verse and they opted for the word 'think' to convey the polysemous meaning of the word نظن (naẓunnu); they use the word 'conjecture' in place of the word ظنا (ẓannā).

The word نظن (naẓunnu) in the verse means 'doubt or conjecture' and the verse 'إِن نَظُنُّ إِلَّا ظَنًّا' represents a cognate accusative or a cognate object in Arabic. The word ظنا (ẓanna) is formed from the verb نظن (naẓunnu) to emphasise the meaning of the verb. The translators, Abdel Haleem and Arberry, are not aware of this syntactic feature, which widely appears in the Holy Qurān. They only translate the word ظنا (ẓannā) as 'conjecture and surmise' respectively, and they do not translate the verb نظن (naẓunnu). This is precisely because there is no equivalent syntactic feature in English to express cognate accusative in Arabic, which is mainly used for emphasise on the notion or the verb. Therefore, their translations do not convey the degree of emphasis on the verb. Evidently, the syntactic relation is another factor to clarify the sense of the polysemous word and fail to understand the syntactic relationship between words leads to failure in grasping the intended meanings of the words. In fact, Baker (1992, p. 85) points out that 'differences in the grammatical structures of the SL and TL often result in some change in the information content of the message

124

during the process of translation. This change may take the form of adding to the TT information which is not expressed in the ST'.

4.2.3.2 The sense of اليقين (al-yaqīn – conviction, belief, certainty) in the verse (2:46)

(الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ) (البقرة:46)

According to al-Ṭabary (2000, vol.1, p. 17) the word الظنّ (al-ẓann) in the verse ' الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ' means 'certainty' since the Arabs might use the word ظن (ẓann) to denote 'certainty' as well as 'suspicion' or 'doubt'. He points out that Mujahid (one of the interpreters of the Qurān) is of the opinion that 'كل ظن فى القرآن هو يقين' each ظن (ẓann) in the Qurān refers to certainty. By the same token, Ibn Kathīr (1999, vol.1, p. 254) reports that Ibn Jarīr commented on the verse (الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ) by that the Arabs have referred to 'certainty' as ظن (ẓann) and have also referred 'suspicion' as ظن (ẓann), and they called 'darkness' as سدفة 'sudfaẗ' and 'brightness' as سدفة 'sudfaẗ' too. Therefore, this verse means 'those who certainly know that they will bring before the Almighty God on the Day of Resurrection'. Furthermore, al-Baghawy (1989, vol.1, p. 90) demonstrates the verse 'الَّذِينَ يَظُنُّونَ' as 'those who are certain that they will be raised from the dead, judged and returned to Almighty God after their death and those who believe in the resurrection'. Clearly, it can be summarised from the interpretations that the word يَظُنُّونَ (yaẓunnūn) in the verse refers to 'those who are certain that they will meet their Lord on the Doomsday'. Translations of this polysemous sense are given by the selected translators in the following expressions:

- **Abdel Haleem:** *"who **know** that they will meet their Lord and that it is to Him they will return"*

125

- **Arberry:** *"who __reckon__ that they shall meet their Lord and that unto Him they are returning."*

- **Al-Hilali and Khan:** *"(They are those) who are __certain__ that they are going to meet their Lord, and that unto Him they are going to return."*

Both Arberry and Abdel Haleem rendered this verse semantically. Abdel Haleem translated the word يَظُنُّونَ (yaẓunnūn) as 'who know', while Arberry rendered it as 'who reckon'. On the other hand, al-Hilali and Khan conveyed the verse communicatively and they render the polysemous word يَظُنُّونَ (yaẓunnūn) as 'who are certain'.

Abdel Haleem's translation of the polysemous word يَظُنُّونَ (yaẓunnūn) as 'who know' conveyed partly of the intended meaning. In addition, the word 'know' does not convey the polysemous meaning of the word, because it does not refer to the certainty of the believers of meeting their God on the Day of Resurrection. On the other hand, Arberry conveyed the word as 'who reckon' which implies 'suspicion' and does not encapsulate the notion of certainty in meeting the Almighty Allah. In this verse, the importance of understanding the intended meaning of the original text emerged. All three translators comprehend and interpret the meaning of the word يَظُنُّونَ (yaẓunnūn) from their own perspectives, which leads to failure in conveying the intended sense. In this respect, El-Magazy (2004, p. 59) emphasises that 'it is important to note that wrong renditions are not always deliberate. They might be due to misunderstanding of the original text or language, wrong use of the target language, omissions due to inaccuracy or the absence of an equivalent'. In this case, the reason for the loss of the intended meaning in translations of Abdel Haleem and Arberry is due to their misunderstanding of the intended sense of the word in the original text. On the other hand, al-Hilali and Khan's translation of the polysemous

word يَظُنُّونَ (yaẓunnūn) as 'who are certain' appeared an effective and comprehensible translation, because all the aspects of the meaning of the word يَظُنُّونَ (yaẓunnūn), as the commentators determined, have been transferred in this translation.

4.2.4   اللغو (al-laghw)

The words اللغو (al-laghw) and also the two following words, البهتان (al-buhtān) and الافك (al-ʾifk) are included in the words of the semantic field of الكذب (al-kadhib - lie); however, the degree or level of (lie) differs among them. The semantic field of the word الكذب (al-kadhib) and ambiguous senses of the word اللغو (al-laghw) presented as:

Words in the semantic field of the word الكذب (al-kadhib)

الأفك	الافتراء	البهتان	الكذب	الزور	الخرص	اللغو
(Falsehood)	(Calumny)	(Slander)	(Lie)	(False speech)	(Untruth)	(Idle talk)

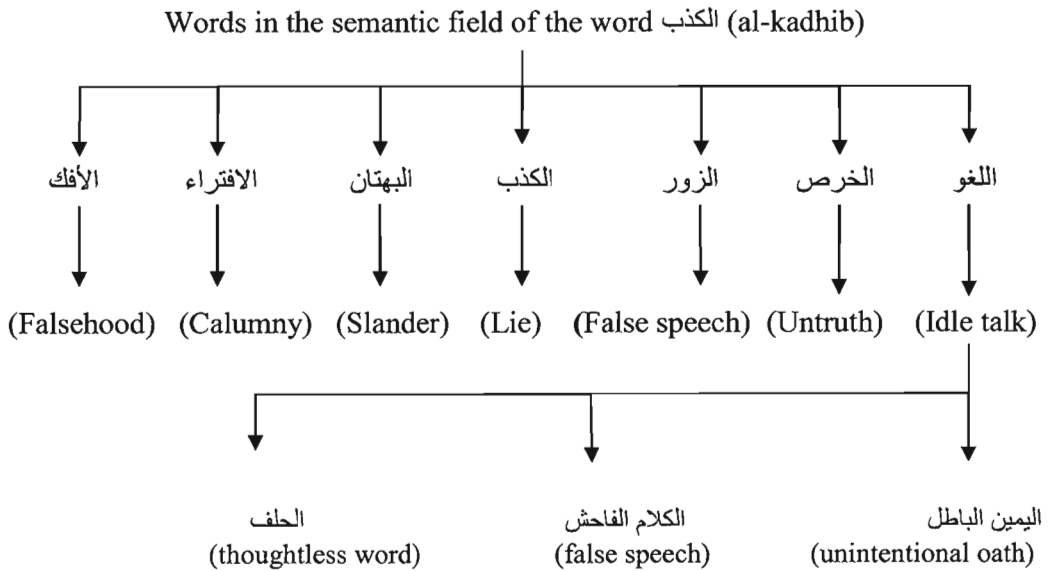| الحلف	الكلام الفاحش	اليمين الباطل
(thoughtless word)	(false speech)	(unintentional oath)

Figure 4.4. Semantic field of the word الكذب (al-kadhib-lie) and the senses of the word اللغو (al-laghw)

According to Ibn al-Jawzy (1987, p. 531), the root of the word اللغو (al-laghw) refers to unnecessary or useless words.   Al-Dāmaghāny (1983, 408-409), Ibn al-Jawzy (1987, p. 531-532) and Abdussalam (2008, p. 416-17) agree that the word اللغو (al-

laghw) in the Holy Qurān has three polysemous senses, which are: اليمين الباطل (false

or unintentional oath), الكلام الفاحش او الباطل (thoughtless word or non-sense of speech)

and القول الباطل (falsehood or vain talk). The following is analysis of only one

ambiguous sense, which is: اليمين الباطل (false or unintentional oath).

4.2.4.1 The sense of اليمين الباطل (al-yamīn al- bāṭil – false or unintentional oath) in the verse (2:225)

(لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ) (البقرة: 225)

Ibn Kathīr (1999, vol.1, p. 601-603) explicates the verse (لَأ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـٰنِكُمْ) as

'God does not account you over what you say in an oath form when it is

unintentional, given that it has become habitual of your tongue to utter it'. He goes

further to explain that cAurwah (interpreter and narrator of Hadīth) narrated that

cAisha (wife of the Prophet Muhammad (PBUH)) explained the word اللغو (al-laghw)

as 'the utterances of such expressions as (لَا واللّه - lā wa Allāhi - by God, no) and (بلى

واللّه – bala wa Allāhi – by God, yes indeed) where swearing was actually intended'.

Moreover, al-Baiḍāwy (2000, vol.1, p. 193) illustrates that the word اللغو (al-laghw)

in the verse 'لَأ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـٰنِكُمْ' refers to 'empty oaths, i.e. those which are not

intended due to a slip of the tongue or those uttered by someone who does not know

what they mean'. He adds that the Arabs would say أى واللّه, بلى واللّه (bala wa Allāhi,

ayi wa Allāhi –by God, yes!, by God, it is indeed!). He goes further by explaining

that God augments and emphasises the meaning of the verse ' وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ

قُلُوبُكُمْ' which means 'but He will hold you accountable over what is really meant by

your hearts'. He further adds that Abu-Hanīfa (interpreter) mentions that the word

اللغو (al-laghw) refers to the situation 'where a man swears about something he

thought was true but in actual fact was not'.

Similarly, al-Baghawy (1989, vol.1, p. 263) explains that the word اللغو (al-laghw) in the above verse refers to 'any trivial utterances that are not to be taken seriously'. Furthermore, al-Baghawy (1989) brings to light the fact that the interpreters of the Holy Qurān have two different interpretations for the word اللغو (al-laghw) in the verse (لاَّ يُؤَاخِذُكُمُ اَللَّهُ بِاَللَّغْوِ فِى أَيْمَـٰنِكُمْ). Some interpreters, such as: Hisham bin ᶜUrwaï, al-Rabīᶜ and al-Shāfᶜiy, opined that it means 'what is uttered by a person without really meaning it' and other interpreters such as: al-Ḥasan, al-Zahry and Qatādaï indicated that the word اللغو (al-laghw) in the above verse means 'person's oath about something he thinks is true and discovers that such is not the case'. Briefly, the word اللغو (al-laghw) in the context of the above verse refers to 'unintentional oaths or false words which Allah does not punish the person for'. The word اللغو (al-laghw) in the above verse is conveyed by the selected translators thus:

- **Abdel Haleem:** *"He will not call you to account for oaths you have uttered **unintentionally**, but He will call you to account for what you mean in your hearts"*

- **Arberry:** *"God will not take you to task for a **slip** in your oaths; but He will take you to task for what your hearts have earned"*

- **Al-Hilali and Khan:** *"Allah will not call you to account for that which is **unintentional** in your oaths, but He will call you to account for that which your hearts have earned"*

It appeared that Abdel Haleem and al-Hilali and Khan conveyed the verse ' لاَّ يُؤَاخِذُكُمُ اَللَّهُ بِاَللَّغْوِ فِى أَيْمَـٰنِكُمْ' as communicative translation and they translated the word اللغو (al-laghw) in the verse as 'unintentionally' and 'unintentional', respectively. However, Arberry rendered the verse as formal translation and he translates the word اللغو (al-laghw) as 'slip'. It can be seen that the formal translation in this context is not suitable because it only conveys the surface meaning of the sense of the word.

Obviously, the three translators have used three different classes of words in English to express the word اللغو (al-laghw) in the original text, which is in the noun form. Abdel Haleem used 'unintentionally', which is an adverb, Arberry opted for the noun 'slip' and al-Hilali and Khan chose the adjective 'unintentional'. These differences are explained by Abdul Raof (2001, p. 9) who stated that 'languages differ considerably from each other syntactically, semantically and pragmatically. The intrinsic syntactic, semantic, and pragmatic differences in languages lead to cases of both non-equivalence and untranslatability between languages; the translators are therefore, shackled by these limitations'. Therefore, the translator should be aware of the grammatical structures of both the ST and the TT. In some cases, the translator must shift the grammatical structure in the SL to fit the structure of the TL. The translation of Abdel Haleem is acceptable since the word as given by the translator broadly reflects the meaning, which is determined by the interpreters. Additionally, al-Hilali and Khan render the word اللغو (al-laghw) as 'unintentional', which is a comprehensible translation. This rendition from al-Hilali and Khan fully conveys the meanings of the word in the context, which refers to unintentional speech or unnecessary words. In contrast, Arberry translates the word as 'slip'. According to *Longman Dictionary of Contemporary English* (2003, p. 1556) the word 'slip' means 'a small mistake you make when you are speaking or writing, especially by using the wrong word' which does not completely express the polysemous sense of the word in this context.

4.2.5 الإفك (al-ifk)

Al-Dāmaghāny (1983, p. 80) and Abdussalam (2008, p.38) point out that the word الإفك (al-ifk) has seven polysemous senses, whereas, Ibn al-Jawzy (1987, p.138) mentions that it has five polysemous senses. All the three scholars agree on five

polysemous senses, which are: الكذب (al-kadhib- slander), الصرف (al-ṣarf – delusion, turning away), التدمير بالانقلاب (al-tadmīr bi al-inqilāb- destroyed cities upside down), السحر (al-siḥr- magic) and القذف (al-qadhf- hurling). The following is the analysis of the ambiguous sense of التدمير بالانقلاب (al-tadmīr bi al-inqilāb- destroyed cities upside down). The main polysemous senses of the word الافك (al-ifk) are illustrated in the figure below:
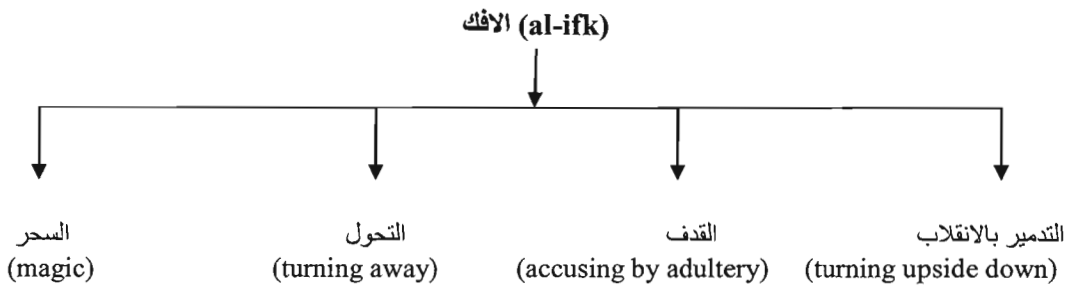
Figure 4.5. The ambiguous senses of the word الافك (al-ifk)

4.2.5.1 The sense of التدمير بالانقلاب (al-tadmīr bi al-inqilāb- destruction of turning the cities upside down) in the verse (9:70)

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ **وَالْمُؤْتَفِكَاتِ** أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ) (التوبة:70)

The word المؤتفكات 'al-muʾtafikāt' is in the feminine plural noun form because most of the feminine nouns in Arabic can be changed into the plural by adding (أ- ت) to the end of the words. Al-Ṭabary (2000), in his commentary, defines the word المؤتفكات (al-muʾtafikāt) as 'the three destroyed villages of the people of Lout, whose settlements were turned upside down'. The interpreters, al-Ṭabary (2000), al-Baghawy (2000) and Ibn Kathīr (1999) interpret the verse as meaning that the Almighty asks 'whether the disbelievers had heard the news of His punishments that had befallen upon the ancient nations who disobeyed their messengers, and violated His commands'. Then the Almighty mentioned some examples of those nations as:

131

the people of Noah, who were drowned by the flood; the people of ᶜAd who were destroyed by very thunderous winds and the folks of Thamud who were destroyed by a strong earthquake and the folks of Ibrahim and their king Nimrod, who were denied God's grace and the Sodomites (people of subverted cities or people of Lout) whose land was turned upside down due to the outrageous sins they committed. Here, the verses before the word المؤتفكات (al-muᵓtafikāt) is important to identify the contextual situation. In these verses, Almighty God reminded the disbelievers that the ancient nations were punished in different ways for their polytheism, and that one of these nations المؤتفكات 'al-muᵓtafikāt' was the land turned upside down. In addition, according to the dictionary of لسان العرب 'Lisān al-ᶜArab', (no date: 97) المؤتفكات (al-muᵓtafikāt) means that the settlements where the people of Lut resided and they were called by this name because God had turned their land down and destroyed them. The three translators rendered the sense of the word المؤتفكات (al-muᵓtafikāt) in the verse as:

- **Abdel Haleem:** "*Have they never heard the stories about their predecessors, the peoples of Noah, 'Ad, Thamud, Midian, and the **ruined cities**? Their messengers came to them with clear evidence of the truth.*"

- **Arberry:** "*Has there not come to you the tidings of those who were before you – the people of Noah, Ad, Thamood, the people of Abraham, the men of Midian and **subverted cities**? Their Messengers came to them with the clear signs.*"

- **Al-Hilali and Khan:** "*Has not the story reached them of those before them? - The people of Nooh (Noah), Ad, and Thamood, the people of Ibraheem (Abraham), the dwellers of Madyan (Midian) and the **cities overthrown** (i.e. the people to whom Lout (Lot) preached), to them came their Messengers with clear proofs.*"

The three translators rendered the word المؤتفكات (al-muᵓtafikāt) into different words. Abdel Haleem and Arberry used the adjectives 'ruined and subverted' respectively,

132

and al-Hilali and Khan employed the verb 'overthrown', while in the original text the polysemous word is a noun. This difference in syntactic choice is due to the absence of the equivalence in the lexical items and the absence of the syntactic equivalence in both languages and the difference among translators in understanding the deep meaning of the original word as well.

According to the commentaries, the word المؤتفكات (al-muʾtafikāt) refers to the destroyed cities, which were turned upside down. The three translations are not acceptable because all of them render the primary meaning of the word. In English there is no single word that refers to the meaning of the word المؤتفكات (al-muʾtafikāt) in the Holy Qurān. In this, Larson (1984, p. 57) confirms that 'there is seldom a complete match between languages. Because of this, it is often necessary to translate one word of the SL by several words in the receptor language in order to give the same meaning'. Obviously, the translations of Abdel Haleem and Arberry differ in the way the cities were destroyed. In the original text, Almighty destroyed the cities by turning them upside down and this sense is not conveyed in Abdel Haleem and Arberry's translation. Abdel Haleem used the word 'ruin', which according to *Oxford English Reference Dictionary* (2002, p.1262) means to destroy or wreck the state. However, Arberry translates the word as 'subverted cities' which is not the adequate word because *Collins English Dictionary* (2000, p. 1529) defines the word 'subvert' as 'to undermine the moral principles of (a person, etc.) corrupt; and *Oxford American Dictionary* (1980, p. 684) defines the word 'subvert' as 'to overthrow the authority of (a religion or government, etc.) by weakening people's trust or belief'. On the other hand, al-Hilali and Khan use the word 'overthrown' to render the sense of the word المؤتفكات (al-muʾtafikāt) in the verse. This word means in *the Oxford Reference Dictionary* (2002, p. 1039) 'to remove forcibly from power',

while in *Collins English Dictionary* (2000, p. 1109) it means 'to effect the downfall or destruction of (a ruler, institution, etc.), especially by force or to throw or turn over something'. It is noticed that the choice of this word is inconvenient because the word 'overthrow' does not refer to the act and way of destroying which is part of the deep meaning of the original text. It is clear from the sample that the translator should be aware of the reason of the revealed verse, which is helpful to understand the intended meaning of the verse. Additionally, according to the meaning of the word المؤتفكات (al-muᵓtafikāt) in the above verse as stated by the interpreters, it would be more appropriate if the sense of the polysemous word is translated as 'the cities which were thoroughly destroyed' and used footnotes to explain this historical event.

4.2.6 البلاء (al-balāᵓ)

The word البلاء (al-balāᵓ) and the word فتنة (fitnaï) are included in the words in the semantic field of the word البلاء (al-balāᵓ) as illustrated in the figure 4.6 below.

Words in the semantic field of the word البلاء (al- balāᵓ)

الفتنة
(Temptation)

الأبتلاء
(Trial)

الاختبار
(bounty)

النعمة
(test)
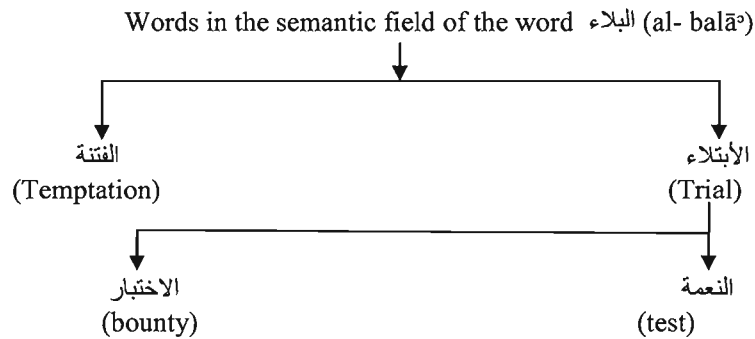
Figure 4.6. The semantic field of the word البلاء (al- balāᵓ) and the senses of the word البلاء (al-balāᵓ)

Ibn al-Jawzy (1987, p. 189) indicates that the original meaning of the word البلاء (al-balāᵓ) is 'trial', and in the Arabic this word is used for both الخير 'al-khair –Good' and الشر 'al-sharr – Evil, or bad things'. Ibn al-Jawzy (1987, p. 189), al-Dāmaghāny (1983, p. 124) and Abdussalam (2008, p. 154) confirm that the word البلاء (al-balāᵓ)

134

has two polysemous senses, namely: الاختبار 'test' and النعمة 'bounty', and the following is the analysis of the two ambiguous senses.

4.2.6.1 The sense of الاختبار (al-ikhtibār – test) in the verse (37:106)

(فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (103) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (104) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (105) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (106) وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ) الصافات: 103-107

Al-Ṭabary (2000) narrates that the above verse was revealed in the incident of the Prophet Abraham, when the Almighty tested him by ordering him to slaughter his son. Al-Ṭabary (2000) views the word البلاء (al-balāʾ) in the verse as meaning 'trial or test'. He deduces, relying on the narrator Ibn Wahb, that the narrator Ibn Zaid said that in this verse the word البلاء (al-balāʾ) refers to 'the tribulation faced by Prophet Abraham, when Allah ordered him to slay his son to test him whether he would obey Allah's command or not'. Furthermore, Ibn Kathīr (1999) states that the word البلاء (al-balāʾ) in the verse means the test involving Allah ordering Prophet Abraham to slaughter his son, where he obeyed the command of Allah and prepared his son for slaughter and then Allah brought down to him a big ram to be sacrificed instead of his son. It can be noted that the two consulted interpretations of the Holy Qurān provided the same interpretation for the word البلاء (al-balāʾ) in the verse as (trial or test). The word البلاء (al-balāʾ) in the above verse is translated from the selected translators as:

- **Abdel Haleem:** *"When they had both submitted to God, and he had laid his son down on his face, We called out to him, 'Abraham, you have fulfilled the dream.' This is how We reward those who do good- It was a **test** to prove [their true characters]"*

- **Arberry:** *"When they had surrendered, and he flung him upon his brow, We called unto him, 'Abraham, thou hast confirmed the vision; even so We recompense the good-doers. This is indeed the manifest **trial**"*

135

- **Al-Hilali and Khan:** *"Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); And We called out to him: "O Abraham! You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinoon (good-doers - see V.2:112). Verily, that indeed was a manifest **trial**"*

Abdel Haleem conveyed the word البلاء (al-balāʾ) in the above verse as 'test' and he employed communicative translation to translate the verse. Abdel Haleem, by applying the communicative method, conveyed all the layers of meanings of the word. Arberry and al-Hilali and Khan translated the word as 'trial', and they employed the faithful translation to convey the meanings of this verse. Applying faithful translation in this context is probably not the right decision, because the translator needs to explain some components of the meaning to convey the true meaning to the audience accurately.

As explained before, the word البلاء (al-balāʾ) refers to both a test or a trial by good or bad mechanism. In this verse, using a bad mechanism in order to test the obedience of the Prophet Abraham to Allah. Therefore, when the translators render the above verse they must convey these components of the meaning to the target readers to enable him understand the intended meaning. It is important to note that the meaning of the word البلاء (al-balāʾ) in the verse cannot be interpreted in isolation from the other verses or out of context. In addition, understanding the reasons of revelation of the verse and the historical context is a decisive factor in the process of translating the Qurān. Therefore, the translator cannot grasp the entire meaning of the word unless he understands the whole incident for which it is revealed. Accordingly, Nassimi (2008, p. 124) asserts that the meaning of the verse will become very clear 'if one studies the textual context of the other verses around this

verse'. On the other hand, the translator, in some cases, must add additional information to explain the ambiguous word to the reader. Abdel Haleem in this case succeeds in conveying the sense of the word البلاء (al-balā') in the above verse, when he employed the parenthesis strategy in adding 'their true characters' to provide more information that helps the target reader grasp a deeper meaning of the word. On the other hand, Arberry and al-Hilali and Khan rendered the phrase البلاء المبين as 'manifest trial', which although is acceptable, it still lacks clarification that could explain to the reader why Almighty God tried His messenger Abraham, to make the meaning very clear.

4.2.6.2 The sense of النعمة (al-niᶜmaẗ – bounty) in the verse (2:49)

(وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ **بَلَاءٌ** مِنْ رَبِّكُمْ عَظِيمٌ) (البقرة:49)

Al-Ṭabary (2000) clarifies that the context of this verse and the previous verses is about the incident of the people of بنى أسرائيل (Banī Isrā'īl) with Pharaoh. The meaning of this verse can be gleaned from this event. Pharaoh tormented the people of بنى أسرائيل (Banī Isrā'īl) by killing their children and raping their women, then Allah rescued them from this terrible suffering. The Almighty said that this rescue is 'البلاء العظيم', which means 'a great bounty'. In addition, al- Ṭabary (2000) reports that according to the interpreters and narrators Muᶜawiyaẗ bin Ṣāliḥ, ᶜAli bin Abī Ṭalḥaẗ and Ibn ᶜAbbās, the word البلاء (al-balā') in the verse 'وَفِي ذَلِكُمْ **بَلَاءٌ** مِنْ رَبِّكُمْ عَظِيم' refers to 'bounty', not to 'trial'. However, al-Baghawy (1989) indicates that there are two views of the interpretation of the word البلاء (al-balā') in the above verse. One of the interpretations perceive the word البلاء (al-balā') to mean the ordeal by which a person is punished and tormented. The other interpretation is that the word البلاء (al-balā') may refer to both distress and blessing as Allah may test a person with a

137

bounty to deduce if he is thankful or not, and may also test him with some distress to discern if he is patient or not. It is then possible to assume that, from the interpretations above and the contextual meaning of the verses around this verse, the word البلاء (al-balāʾ) in the verse refers to testing the people by 'bounty'; and it does not refer to trial or test by itself. The three selected translators conveyed the meaning of the word البلاء (al-balāʾ) in the above verse as:

- **Abdel Haleem:** *"Remember when We saved you from Pharaoh's people, who subjected you to terrible torment, slaughtering your sons and sparing only your women- this was a great **trial** from your Lord"*

- **Arberry:** *"And when We delivered you from the folk of Pharaoh who were visiting you with evil chastisement, slaughtering your sons, and sparing your women; and in that was a grievous **trial** from your Lord"*

- **Al-Hilali and Khan:** *"And (remember) when We delivered you from Firauns (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty **trial** from your Lord"*

The three translators have chosen to render the word البلاء (al-balāʾ) in the above verse as 'trial' and they employed faithful translation to convey the meaning of the verse. Basically, all three translators did not convey the intended sense of the word البلاء (al-balāʾ) in this verse. As mentioned above, Almighty may test or try people with distress or with bounty. In this verse, Allah tested the people of بنى أسرائيل (Banī Israʾīl) by bounty to see if they will be grateful to Him or not. The meaning of the word البلاء (al-balāʾ) will become very clear if the translators work out the meaning of the verses surrounding this verse. The translators probably have a limited conception of the intended meaning of the polysemous word and translated the word البلاء (al-balāʾ) as 'trial', because even in the original text the word البلاء (al-balāʾ) is ambiguous for most readers. Therefore, the translators have to use the explanation

138

strategy to communicate the intended meaning of the polysemous words to the target reader. This case is supported by Beekman and Callow (1986, p. 47) who underline that 'experience in translation has confirmed that leaving the implicit information of the original implicit in the TL version can mislead the readers of the TL version and cause them to misunderstand the original message'. Based on the interpretations of the word from the consulted commentaries, it will be effective and acceptable if the translators convey the verse 'وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ' as 'Therein was a tremendous bounty from your Lord (to test His servant if they are grateful Him).

4.2.7 الفتنة (al-fitnaϊ)

The word فتنة (fitnaϊ) is included in the words in the semantic field of the word البلاء (al-balāʾ). The word فتنة (fitnaϊ) in the Holy Qurān has fifteen polysemous meanings according to Ibn al-Jawzy (1987, p. 478-80) and Abdussalam (2008, p. 232-35), whereas, al-Dāmaghāny (1983, p. 364-65) points out that it has eleven polysemous meanings. In this theme, the study analysed the sense of الحرق بالنار (al-ḥarq bi al-nār – burning with fire) in the verse (51:14). Some of the polysemous senses of the word فتنة (fitnaϊ) illustrated in the figure below:
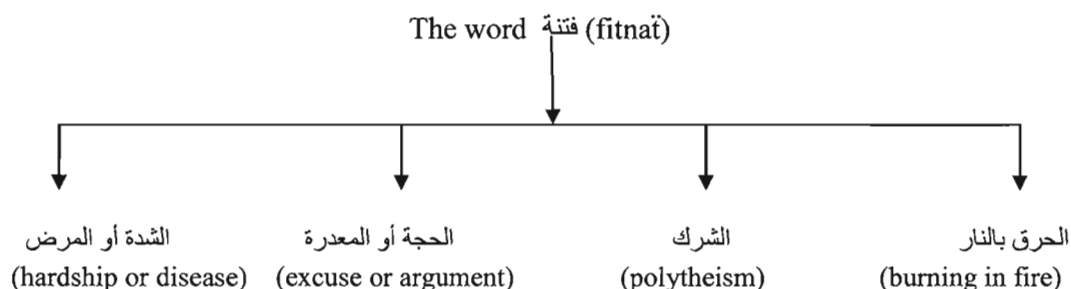

Figure 4.7. The ambiguous senses of the word فتنة (fitnaϊ)

4.2.7.1 The sense of الحرق بالنار **(al-ḥarq bi al-nār – burning with fire) in the verse (51:14)**

(ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ) (الذاريات:14)

Al-Ṭabary (2000) mentions that the word فتنتكم (fitnatakum) in the verse (ذُوقُوا فِتْنَتَكُمْ) means something that 'torments you or burns you'. He then adds that the interpreters differed on the interpretation of the word فتنتكم (fitnatakum), where on the one hand, Mujāhid (one interpreter of the Qurān) indicated it to mean 'being burned' and on the other hand, Qatādaï (one interpreter of the Qurān) illustrated it to mean 'being tormented'. Similarly, Ibn Kathīr (1999) reports that according to Mujāhid the verse (ذُوقُوا فِتْنَتَكُمْ) means 'taste how it feels when you are burned' and other interpreters put forth that the word فتنتكم (fitnatakum) refers to 'taste how it feels when you face punishment', whereas al-Baīḍāwy (2000) confirms that it means 'burning in the fire'. It can be noted clearly that the meaning of the word فتنتكم (fitnatakum) in the verse (ذُوقُوا فِتْنَتَكُمْ) mainly refers to 'burning in fire' because most of the interpreters highlighted this meaning. The three translators conveyed the sense of the word فتنتكم (fitnatakum) in the verse in the following way:

- **Abdel Haleem:** *"Taste **the punishment**, this is what you wished to hasten"*

- **Arberry:** *"Taste your **trial**! This is that you were seeking to hasten"*

- **Al-Hilali and Khan:** *"Taste you your **trial (burning)**! This is what you used to ask to be hastened!"*

Abdel Haleem adopted semantic translation method in translating the verse as 'the punishment'. This translation from Abdel Haleem did not transfer all the parts of the meaning, because it did not refer to what kind of punishment when most of the interpreters stated that the punishment was by burning in fire. Arberry's translation

140

appeared as a formal translation. Arberry did not specify which kind of trial they received and his translation seems too general compared to the context of the verse. Unlike Abdel Haleem and Arberry's translation, Al-Hilali and Khan's translation is more adequate when they translated the word فتنتكم (fitnatakum) as 'trial' and used the parenthesis strategy to explain what 'trial' means which is as (burning). Newmark (1988, p. 174) demonstrates that parentheses are utilized in three ways: dashes, brackets and commas (double commas or comma-full-stop). In this sample the verse before is very important to elucidate the meaning because it refers to the disbelievers being on trial in the form of burning in fire 'يَوْمَ هُمْ عَلَى النَّار يُفْتَنُونَ'. Therefore, both the context of the verse and referring to the commentaries are important to infer the exact meaning of the polysemous word. In this sample, the explanation or the additional information provided is crucial to describe the intended meaning of the polysemous sense to the audience. This procedure is noted by Nida (1964, p. 227) when he asserts that 'important semantic elements, as carried implicitly in the SL, may require explicit identification in the receptor language'. Therefore, it will be an effective and comprehensible translation if the word فتنتكم (fitnatakum) in the above verse is translated as 'the punishment (burning in fire)' because the whole polysemous sense will be clearly represented and the words in parenthesis will specify the intended meaning of the word.

4.2.8 السفه (al-safah)

The word السفه (al-safah) is derived from the words in the semantic field of the word الجهل (al- jahl) as follows:

141

Words in the semantic field of the word الجهل (al-jahl)

السفه (Foolishness)   الجهل (Ignorance)

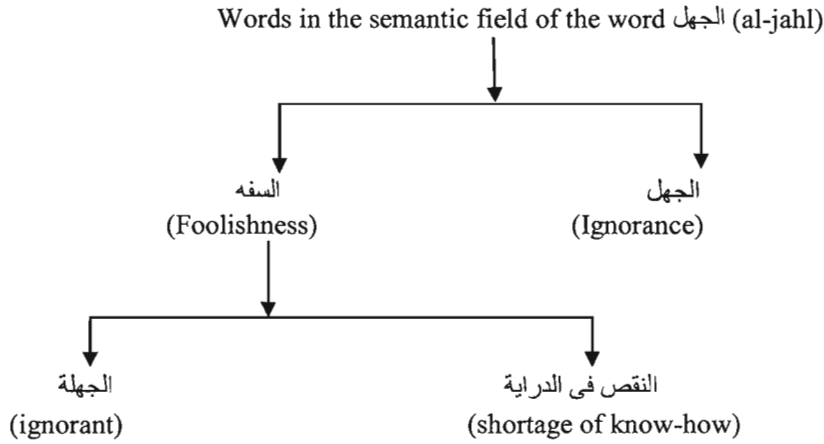الجهلة (ignorant)   النقص فى الدراية (shortage of know-how)

Figure 4.8. The semantic field of the word الجهل (al- jahl) and the senses of the word السفه (al-safah)

The word السفه (al-safah) has two polysemous senses, according to al-Dāmaghāny (1983, p. 274), whereas Abdussalam (2008, p. 576) and Ibn-al-Jawzy (1987, p. 350) posit that it has four meanings. In this theme, the study analysed one polysemous sense of the word السفه (al-safah), namely: النقص فى الدراية (al-naqṣ fī al-dirāyaẗ-shortage of know-how).

4.2.8.1 The sense النقص فى الدراية (al-naqṣ fī al-dirāyaẗ- shortage of know-how) in the verse (4:5)

(وَلَا تُؤْتُوا **السُّفَهَاءَ** أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا) (النساء: 5)

Abu Jaᶜfar (cited in al-Ṭabary, 2000, vol. 3, p. 560-61) indicated that the interpreters disagreed on the meaning of the word السفهاء (al-sufahāʾ), the ones whose trusties are forbidden by Almighty God to deliver the money that belongs to them until they meet certain conditions. Some of the interpreters stated that the word السفهاء (al-sufahāʾ) refers to women and boys and some insisted refers it to the orphans and young people. Saᶜīd Ibn Jubīr posited that (al-sufahāʾ) are orphans and women. The interpreter Abū Jaᶜfar also argued that the right interpretation for the word السفهاء (al-

142

sufahā⁾) is that God did not refer to any specific groups of inept 'safīh people', but He referred to all categories of the inept, whether they are boys, men or women, because God warned us from giving them their own money, since they do not know how to spend it in the right way. Ibn Kathīr (1999, vol.2, p. 214) subscribes to the same interpretation by accepting various reports at once: Ibn ᶜAbbās' mentioned that السفهاء (al-sufahā⁾) refers to being children and women; Ibn Masᶜūd's considered (al-sufahā⁾) as women and boys, whereas, Saᶜīd Ibn Jubīr claimed that they are orphans. In addition, al-Baīḍāwy (2000, vol.1, p. 332) points out that the Almighty God warned parents against giving money to those who do not have enough knowledge or experience, because they may spend it on silly things and lose the money. From what has been mentioned by the commentators, it can be concluded that the word السفهاء (al-sufahā⁾) refers to anyone who does not have knowledge, wisdom and experience to deal with money. It is translated by the translators as:

- **Abdel Haleem:** *"Do not entrust your property to **the feeble – minded**. God has made it a means of support for you: make provision for them from it, clothe them, and address them kindly"*.

- **Arberry:** *"But do not give to **fools** their property that God has assigned to you to mange; provide for them and clothe them out of it, and speak to them honourable words"*.
- **Al-Hilali and Khan:** *"And give not unto **the foolish** your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice"*

Abdel Haleem opted for communicative translation method to render the verse. He translated the polysemous word السفهاء (al-sufahā⁾) as 'feeble – minded'. However, Arberry and al-Hilali and Khan used a semantic translation method to transfer the meaning of the word, as Arberry chose 'fools', whereas al-Hilali and Khan chose 'the foolish'. It is clear that the semantic translation does not convey the contextual

meanings of the word. This is because the translators have only conveyed the surface sense of the word as 'fools or foolish' which is not intended in this context.

In the context of the above verse, the word السفهاء (al-sufahā²) has additional sense beyond its original meanings. According to the commentators, the word السفهاء (al-sufahā²) refers to the people who did not have enough knowledge and experience. From the three translators, only Abdel Haleem has conveyed the deep meaning of this word. He used the phrase 'feeble-minded' to transfer the intended sense of the word. Abdel Haleem opted for this strategy of providing additional information or description because there is no equivalent lexical word in English for the sense of the word السفهاء (al-sufahā²) in the above verse. This opinion is echoed by El-Magazy (2004, p. 150) who said that 'In some cases, the translator will need to add to the generic rendition an explanation of some of the suggested interpretations. This explanation can be achieved through a descriptive phrase or a footnote'. On the other hand, the word 'fool', from Arberry, according to *Collins English dictionary* (2000, p. 596) refers to 'the person who lacks sense or judgment or who is made to appear ridiculous', and 'foolish', from al-Hilali and Khan, refers to 'the resulting from folly or stupidity'. These definitions do not refer to those who lack knowledge on how to manage money. It is an inevitable procedure for the translator to review more than one commentaries of the Holy Qurān to infer the intended meaning of the polysemous words in the Qurān. Based on the consulted commentaries and interpretations of the word السفهاء (al-sufahā²) in the above verse, it will be more comprehensible and appropriate if it translated as 'those who do not know how to spend money', this translation will articulate all layers of meaning of this word.

4.2.9 السحر (al-siḥr)

The word السحر (al-siḥr) is one of the words in the semantic field of the word السحر (al-siḥr) as in the following illustration:

Words in the semantic field of the word السحر (al-saḥr)

الشعوذة (Sorcery) | السحر (Magic) | الخداع (Deception)

الصرف (to be diverted from the truth) | العالم (knowledgeable person)
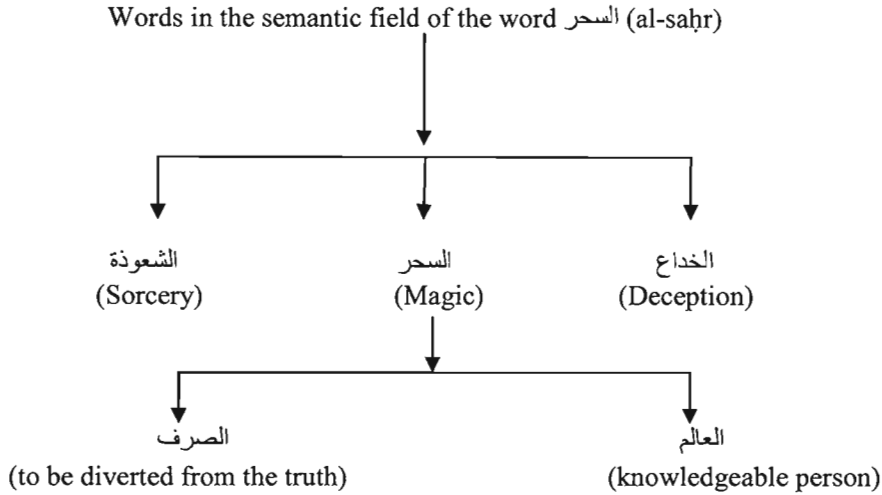
Figure 4.9. The semantic field of the word السحر (al-saḥr) and the senses of the word السحر(al-saḥr)

According to Abdussalam (2008, p. 578), al-Dāmaghāny (1983, p. 270-71) and Ibn al-Jawzy (1987, p. 354-55) the word السحر (al-siḥr) has five polysemous senses, which are: العالم (knowledgeable person), الكذب (falsehood or lie), الاخذ بالعين (to bewitch), الجنون (madness) and الصرف (to turn away from the truth). The study, in the first theme, analysed only one ambiguous sense, namely, العالم (knowledgeable person).

4.2.9.1 The sense of العالم (al-ᶜālim- knowledgeable person) in the verse (43:49)

(وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ) (الزخرف : 49)

Ibn Kathīr (1999, vol.7, p. 230) is of the opinion that the word السَّاحِرُ (al-sāḥir) in the verse refers to 'an expert person' rather than a magician. In the traditional culture of the people in the Arabian peninsula, scholars or any educated people are called

145

'magicians', because magic was not blameworthy at that time. This nomenclature shows the respect for the experts or knowledgeable persons in the ancient Arab society. By the same token, al-Ṭabary (2000, vol. 9, p. 614) mentions that in the past the word 'magician', for the Arabs, means a knowledgeable person who has a lot of knowledge and magic was not abominable at that time. Sharing the same view, al-Baghawy (1989, vol. 7, p. 216) illustrated the verse as 'disasters befell the disbelievers, they appealed to the Prophet Moses by calling him (O, magician) which means (O, clever and skilled person) because magic was highly regarded in the Moses era'. From what has been illustrated before, it could be deduced that the word ٱلسَّاحِرُ (al-sāḥir) does not refer to 'magician'; rather it refers to the person who has sound knowledge and skills. The word ٱلسَّاحِرُ (al-sāḥir) is rendered by the three translators respectively as follows:

- **Abdel Haleem:** *"They said, 'Sorcerer, call on your Lord for us, by virtue of His pledge to you: we shall certainly accept guidance,'"*.

- **Arberry:** *"And they said, 'Sorcerer, pray to thy Lord for us by the covenant He has made with thee, and surely we shall be right-guided"*.

- **Al-Hilali and Khan:** *"And they said (to Moosa (Moses)): "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)"*.

The three translators have utilized the word 'sorcerer' for rendering the polysemous word ٱلسَّاحِرُ (al-sāḥir) in the above verse. They applied the literal translation method to convey this verse. The three translators have not conveyed the intended meaning which is stated by commentaries probably, because the word 'sorcerer' is not the intended sense of the word ٱلسَّاحِرُ (al-sāḥir) in this verse.

The word أَلسَّاحِرُ (al-sāḥir) in the context of the above verse does not refer to its denotative meanings. According to the interpretations, it refers to 'a well-educated person who has various skills'. It can be noted that this verse has cultural implication, because, as the interpreters stated above, the word أَلسَّاحِرُ (al-sāḥir) in traditional Arab culture refers to 'knowledgeable person'. Therefore, literal translation of the word will lead to failure in revealing the intended sense of the word. In this context, Nida (2003, p. 171-2) illustrates that the literal translation poses real problems in transferring cultural components. This is because there may be no object or event in the receptor culture that corresponds to the same object in the ST, so that the equivalent function is represented by another object or event. In the same token, Abdul Raof (2005, p. 162) demonstrates that 'the Qurān was revealed in an Arab context of a culture that is entirely alien to the TL audience outside the Arabian Peninsula'. The word 'sorcerer' used by the translators which refers to a man with magic powers or a person who practices sorcery does not convey the polysemous sense of the word أَلسَّاحِرُ (al-sāḥir) to the target reader. It can be inferred from this verse that referring to the interpretation of the Qurān and understanding the cultural situation and the context of the verse are very important factors in determining the intended sense of the words.

4.3 Strategies and Procedures Employed by Selected Translators

On this theme, the study concentrates on the strategies and procedures that the selected translators have employed to transfer the meaning of the polysemous words in the Holy Qurān. Twelve samples have been analysed in this theme, to demonstrate how the polysemous senses of the selected words are rendered.

147

4.3.1 القلب (al-qalb)

The word القلب (al-qalb) can be categorised in the words of the semantic field of the word القلب (al-qalb). The semantic field and senses of the word القلب (al-qalb) can be presented in figure as follows:

Words in the semantic field of the word القلب (al-qalb)

اللب (Mind)	القلب (Heart)	الفؤاد (Core – essence)

العقل (mind)	القلب بعينه (heart)	الرأى (opinion)
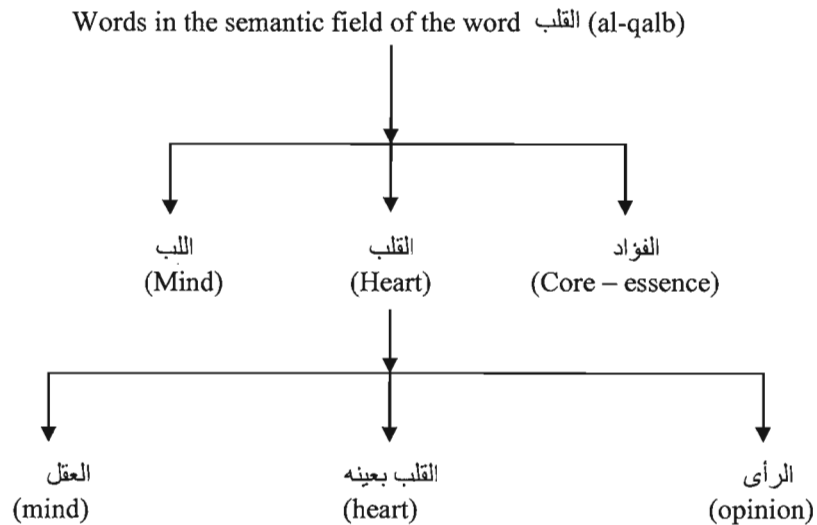
Figure 4.10. The Semantic Field of the Word القلب (al-qalb) and the senses of the word القلب (al-qalb)

Ibn al-Jawzy (1987, p. 482) clarifies that the heart is the location of the soul, mind, knowledge, understanding and purposefulness. It is named القلب (al-qalb) because it turns away things through determination, resolve, beliefs and thoughts. According to al-Dāmaghāny (1983, p. 385), Ibn al-Jawzy (1987, p. 483) and Abdussalam (2008, p. 507) the word القلب (al-qalb) in the Holy Qurān has three polysemous meanings, which are: الرأى (opinion), العقل (mind) and القلب بعينه (the heart itself). In the following, the study analysed the ambiguous senses of الرأى (opinion) and العقل (mind).

4.3.1.1 The sense of الرأى (al-raʾy – opinion) in the verse (59:14)

(لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا **وَقُلُوبُهُمْ** شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ) (الحشر:14)

The interpreter al-Ṭabary (2000, vol. 10, p. 292) illustrates the verse 'وَقُلُوبُهُمْ شَتَّى' as 'their hearts and opinions are varied due to the hostility between them'. He also adds that Mujāhid (one of the interpreters of the Qurān) interpreted the verse, as 'the polytheists and the people of the book are different in their hearts (aspirations). Likewise, Ibn Kathīr (1999, vol. 8, p. 75) confirms that the verse means that 'when you see them (the polytheists) together, you think they are unified and harmonious, but they are in great difference'. Similar interpretation was adduced by al-Baīḍāwy (2000, vol. 3, p. 392) of the verse وَقُلُوبُهُمْ شَتَّى (their hearts and opinions are so different because they have divergent beliefs and intentions). Additionally, the verse is interpreted by al-Baghawy (1989, vol. 8, p. 81) as 'their hearts are too different'. He also reports that the verse refers to the people of falsehood who always have different whims, testimonies and businesses, but they are united in the enmity of the people who uphold truth. It can be deduced, from the preceding interpretations of al-Ṭabary, Ibn Kathīr, al-Baīḍāwy and al-Baghawy that the word قُلُوبُهُمْ (qulūbuhum) refers to 'opinions' not to 'hearts'. The word قُلُوبُهُمْ (qulūbuhum) in the verse is translated by the selected translators thus:

- **Abdel-Haleem:** *"Even united they would never fight you, except from within fortified strongholds or behind high walls. There is much hostility between them. You think they are united but **their hearts** are divided because they are people devoid of reason"*

- **Arberry:** *"They will not fight against you all together except in fortified cities, or from behind walls. Their valour is great, among themselves; you think of them as a host; but **their hearts** are scattered; that is because they are a people who have no sense"*

149

- **Al-Hilali and Khan:** *"They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but **their hearts** are divided, that is because they are a people who understand not"*

Similarly, the three translators have conveyed the word قُلُوبُهُمْ (qulūbuhum) in the verse 'تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى' as 'their heart' and they applied literal or formal translation method to render the meaning of the verse. It is noteworthy to mention that, in this context, a literal or formal translation does not convey the deep sense of the word and the translator should be considered the context of the verse to grasp the sense of the word قُلُوبُهُمْ (qulūbuhum) in the verse.

Clearly, the four commentators who reviewed the above agree that the polysemous word قُلُوبُهُمْ (qulūbuhum) in the verse refers to 'their opinions' not to 'their heart'. Therefore, the translators' decision to convey only the literal meaning of the word قُلُوبُهُمْ (qulūbuhum) is not appropriate, since the phrase 'their hearts' is not the intended meaning of the word قُلُوبُهُمْ (qulūbuhum) in this verse. A literal or denotative meaning of the word قُلُوبُهُمْ (qulūbuhum) does not fully express the polysemous meaning in this context. Drawing on Nida and Taber's (1969, p. 16) notion that 'contextual consistency is more important than verbal consistency, and that in order to preserve the content it is necessary to make certain changes in form'; therefore, it is important for the translator of the Qurānic discourse, in most cases, to convey the contextual meaning and not the literal meaning of the word. Accordingly, the translations of the three translators are not acceptable and may confuse the target reader, because the ordinary person may not understand how their hearts are divided or scattered. Based on the consulted commentaries, it will be an effective and

comprehensive translation if the word قُلُوبُهُم (qulūbuhum) is translated as 'their opinions' and not 'their hearts'.

4.3.1.2 The sense of العقل (al-ᶜaql – mind) in the verse (50:37)

(إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ) (ق: 37)

Al-Ṭabary (2000) interprets the verse 'لِمَنْ كَانَ لَهُ قَلْبٌ' as that 'who has a mind to recognise those things which might lead to polytheism'. He reports that, according to Ibn Zaid (narrator and interpreter), the word قلب (qalb) in the above verse refers to 'those whose hearts understand revelations they heard that talked about the disbelievers of ancient nations'. The word قلب (qalb) in the context of the verse means 'the mind'. The Arabs say ليس لفلان قلب (laīsa lifulān qalb - the person does not have a heart) which means 'the person does not have a mind', and they also often use 'اين ذهب قلبه' (aīna dhahab qalbuh' - where have your heart go?) to mean 'where is your mind?' Holding the same view, al-Baghawy (1989) reports that Ibn ᶜAbās interprets the word قلب (qalb) in the verse 'لِمَنْ كَانَ لَهُ قَلْبٌ' as 'mind'. This is permissible in Arabic such as in 'ليس قلبك معك' (laisa qalbuk maᶜak - your heart is not with you) which means 'ليس عقلك معك' (laīsa ᶜaqluk maᶜak - your mind is not with you). Similarly, al-Baīḍāwy (2000) illustrates the word قلب (qalb) in the verse as 'a conscious mind capable of understanding, which grasps the facts'. Furthermore, Ibn Kathīr (1999) explains the verse as 'those who have awareness'. He adds that Mujāhid (one of the interpreters of the Qurān) clarified the verse as 'those who have mind'. As can be seen from the interpretations, the word قلب 'qalb' in verse لِمَنْ كَانَ لَهُ قَلْبٌ refers to 'mind' and not to 'heart'. The word قلب (qalb) in the above verse is translated by the selected translators respectively thus:

- **Abdel-Haleem:** *"There truly is in this a reminder for whoever has a **heart** whoever listens attentively"*

- **Arberry:** *"Surely in that there is a reminder to him who has a **heart**, or will give ear with a present mind"*

- **Al-Hilali and Khan:** *"Verily, therein is indeed a reminder for him who has a **heart** or gives ear while he is heedful."*

The three translators have adopted a word-for-word translation to convey the polysemous word قلب (qalb) in the verse 'لِمَنْ كَانَ لَهُ قَلْبٌ' as 'heart'. Transferring the verse word -for- word or literally reflects only the surface or dictionary meaning not the deeper meaning of the word.

It is clear from the translations that the three translators are not aware that the word قلب (qalb) in the verse has a polysemous meaning in this context. All of them have chosen to convey the literal meaning of the word as 'heart', which is unacceptable. Significantly, all the reviewed commentaries held that the word قلب (qalb) in the verse refers to 'mind'. Equally important, Ibn Manẓūr (no date, p. 3714), in the dictionary of لسان العرب 'Lisan al-ᶜArab', when referring to the verse 'لِمَنْ كَانَ لَهُ قَلْبٌ' confirms that the word قلب (qalb), in this context, means 'mind' and not 'heart'. It can be seen that, literal or formal translation of the word قلب (qalb) in this context is not worthy, because the intended sense of the word will be lost. As a result, Nida (2003, p.162) argues that the translator could not simply match words from the dictionary; he must, in the real sense, create a new linguistic form to carry the concept expressed in the SL. Moreover, Nida (1964, p. 126) emphasizes that the ultimate aim of equivalent effecting is to achieve 'the closest natural equivalent to the SL'. He points out that translation, which concentrates more on the form rather than content, is more likely to misinterpret the 'intention of the author' and 'distort the meaning'. In this

context, communicative translation is necessary to render the intended meaning in a comprehensible way to the target reader. However, the selected translators adopted a literal translation strategy to convey the meaning of the word, but they failed to render the intended meaning of it. Generally speaking, the appropriate translation of the polysemous word قلب (qalb) in the verse 'إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْب' based on the consulted interpretations, should be as 'verily there is a reminder for whoever has a mind'. Similar translation is given by Abdussalam (2008, p. 507) for the word قلب (qalb) in this verse.

4.3.2 اليقين (al-yaqīn)

The word اليقين (al-yaqīn) included in the words in the semantic field of the word المعرفة (al-maᶜrifaï). The following is the semantic field and ambiguous senses of the word اليقين (al-yaqīn):

Words in the semantic field of the word المعرفة (al-maᶜrifaï)

| اليقين (Certainty) | التوسم (Grasps) | العلم (Realisation) | المعرفة (Knowledge) | الدراية (Know-how) |

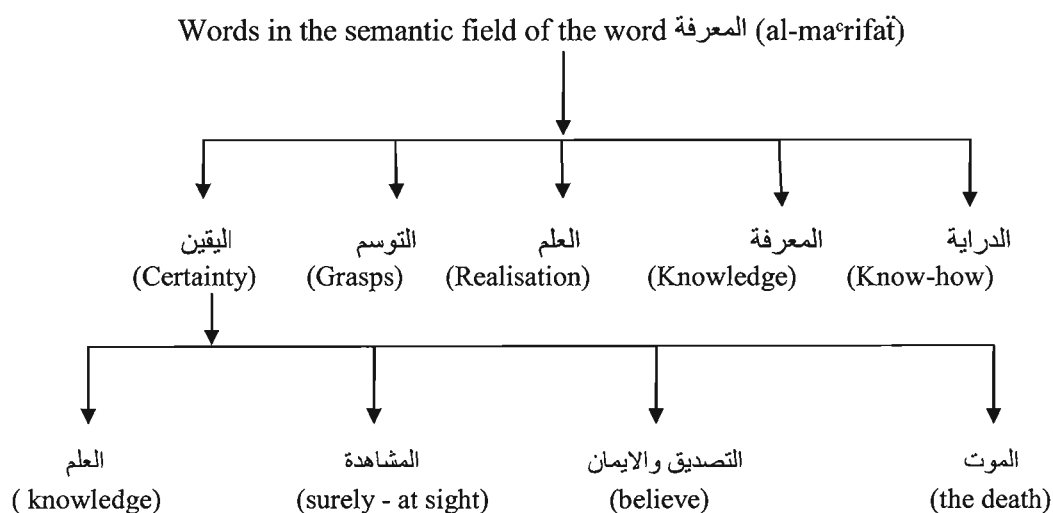| العلم (knowledge) | المشاهدة (surely - at sight) | التصديق والايمان (believe) | الموت (the death) |

Figure 4.11. The Semantic Field of the Word المعرفة (al-maᶜrifaï) and the senses of the word اليقين (al-yaqīn)

In general, the word اليقين (al-yaqīn) in Arabic refers to 'certainty'. Al-Dāmaghāny (1983, p. 478) and Abdussalam (2008, p.716-17) agree that the word اليقين (al-yaqīn)

153

in the Holy Qurān has four polysemous senses, which are: التصديق (al-taṣdīq– belief or truth), الموت (al-mawt - the death), المشاهدة (al-mushāhadï - at sight or surely) and العلم (al-ᶜīlm – knowledge), while Ibn al-Jawzy (1987, p. 634-636) underlines that it has five polysemous senses, which are: التصديق (al-taṣdīq – belief), الموت (al-mawt - the death), المشاهدة (al-mushāhadï - at sight or surely), العلم (al-ᶜīlm–knowledge) and الصدق (al-ṣadq- verity). The study analysed two ambiguous senses of them which are: الموت (al-mawt - the death) and التصديق (al-taṣdīq – belief or truth).

4.3.2.1 The sense of الموت (al-mawt – the death) in the verse (15:99)

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ **الْيَقِينُ**) (الحجر:99)

Al-Ṭabary (2000) comments on the verse (وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ) as follows: 'Almighty God asked His Messenger (PBUH) to worship his Lord until death befalls him'. He asserts that similar interpretations were given by the interpreters; Qatādaï, Mujāhid and al-Hassan. He mentions that Ibn Zaid explained the word ٱلْيَقِينُ (al-yaqīn) as 'the death' because when death arrives, person will believe what Allah had revealed regarding the Hereafter. Similarly, Ibn Kathīr (1999) indicates that Salim Ibn Abdellah Ibn Omar (narrator and interpreter) clarifies the word ٱلْيَقِينُ (al-yaqīn) in the above verse means 'the death'. Moreover, al-Baīḍāwy (2000) interprets the word ٱلْيَقِينُ (al-yaqīn) in the verse as 'the death'; and the verse as a whole means 'worship your God as long as you live without any prejudice in your worship'. Furthermore, al-Baghawy (1989) also opines that the word ٱلْيَقِينُ (al-yaqīn) in the verse ' وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ' refers 'the death' and this meaning is the same meaning that Almighty God explained in another verse in surah Maryam: 31.

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)
(سورة مريم:31)

154

'And He hath made me blessed wheresoever I be, and
hath enjoined on me Prayer and Charity as long as I
live' (Ali's translation, 2000: 248)(Surah Maryam:31)

Briefly, all the interpreters reviewed above (al-Ṭabary, Ibn Kathīr, al-Bayḍāwy, al-Baghawy) agree that the word ٱلۡيَقِينُ (al-yaqīn) in the verse (وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ) refers to (the death). The sense of the word ٱلۡيَقِينُ (al-yaqīn) in the above verse is respectively translated as:

- **Abdel Haleem:** *'worship your Lord until what is **certain** comes to you'*

- **Arberry:** *'and serve thy Lord, until the **Certain** comes to thee'*

- **Al-Hilali and Khan:** *'And worship your Lord until there comes unto you **the certainty (i.e. death)**'*

Arberry and Abdel Haleem have translated the word ٱلۡيَقِينُ (al-yaqīn) in the verse 'وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ' as 'certain'. Faithful or literal translation has been employed to convey the verse. However, al-Hilali and Khan have rendered the word ٱلۡيَقِينُ (al-yaqīn) in the above verse as 'the certainty (i.e. death)' and their translation appears as a communicative translation. The word ٱلۡيَقِينُ (al-yaqīn) in the verse has a connotative meaning, which diverts it from the context; therefore, the literal or formal translation of this verse and word does not convey the intended sense of the word.

Arberry and Abdel Haleem's choice of the word ٱلۡيَقِينُ (al-yaqīn) in the above verse as 'certain' is not appropriate, as it does not convey the intended sense of 'the death'. The translations of Arberry and Abdel Haleem have ambiguous meaning, in such a way that when the reader reads 'worship or serve your Lord until the certain come to you' it is not clear what 'certain' refers to. Furthermore, the two translators have not provided descriptive information that helps target readers grasp the deep sense of the word. This simply indicates that literal transference of the polysemous word may

155

lead to a loss of the intended sense of the word and may distort the deep meaning of the verse. Consequently, Abdel Raof (2001, p. 28) asserts that 'literal translation of religious texts can confuse the target reader and provide wrong socio-cultural presuppositions'. Therefore, relying on explanation strategies is the best way to clarify the intended meaning of the specific words to avoid losing the deep meaning of the Qurānic vocabulary. On the other hand, the translation of al-Hilali and Khan for the word ٱلۡيَقِينُ (al-yaqīn) in the verse as 'certainty' together with the explanation provided through the use of parenthesis strategy is effective and acceptable.

4.3.2.2 The sense of التصديق والايمان (al-taṣdīq wa al-īmān – truth, believe) in the verse (2:4)

(وَالَّذِينَ يُؤۡمِنُونَ بِمَا أُنزِلَ إِلَيۡكَ وَمَا أُنزِلَ مِن قَبۡلِكَ وَبِالۡأَخِرَةِ هُمۡ **يُوقِنُونَ**) (البقرة: 4)

The word يُوقِنُونَ (yūqinūn) is derived from the root اليقين (al-yaqīn). Al-Ṭabary (2000) explains the verse as 'those who believe in what was revealed to you (Prophet Muhammad (PBUH)) and what was revealed to the other Prophets and they do not differentiate between them and do not reject what have been revealed to them'. Ibn Kathīr (1999) provides similar interpretation of the verse when he clarifies the verse as 'those who believe in what was revealed to the Prophet Muhammad (PBUH) and what was revealed before Him to the other Messengers (blessing be upon them) and they believed in the Hereafter'. Moreover, al- Baīḍawy (2000) interprets the word يُوقِنُونَ (yūqinūn) as 'certainty', which means 'mastering the knowledge to the extent that no suspicion lingers around it theoretically and practically'. Furthermore, al-Baghawy (1989) indicates that the word يُوقِنُونَ (yūqinūn) in the verse means 'truly believe in the Hereafter' and it is derived from الايقان (al-īqān) which means 'the truth of the knowledge'. It can be concluded that the word يُوقِنُونَ (yūqinūn) in the above

156

verse refers to 'the fully faith or truth of the Hereafter'. The sense of the polysemous word يُوقِنُون (yūqinūn) is conveyed by the three selected translators respectively thus:

- **Abdel Haleem:** *"those who believe in the revelation sent down to you [Muhammad], and in what was sent before you, those who **have full faith** in the Hereafter*

- **Arberry:** *"who believe in what has been sent down to thee and what has been sent down before thee, and **have faith** in the Hereafter"*

- **Al-Hilali and Khan:** *"And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in (the Taurat (Torah) and the Injeel (Gospel), etc.) which were sent down before you and they **believe with certainty** in the Hereafter"*

Abdel Haleem employed paraphrase translation to convey the word يُوقِنُون (yūqinūn) in the above verse; whereas, Arberry's translation appears as a semantic translation and he has conveyed the word يُوقِنُون (yūqinūn) as 'have a faith'. However, al-Hilali and Khan preferred to render the above verse as a communicative translation and they have translated the word يُوقِنُون (yūqinūn) as 'believe with certainty'. All the translations are comprehensible, but using a communicative translation by al-Hilali and Khan is beneficial to the audience to make them grasp the sense of the word.

Three different words have been utilized to render the word يُوقِنُون (yūqinūn) into English, which proves that the translators may understand the word يُوقِنُون (yūqinūn) in the Holy Qurān from different angles, or may proves that the translators could not find the appropriate word in English to express fully the idea of the SL. This assumption is supported by Baker (1992, p. 85) as she stresses that 'it is difficult to find a notional meaning which is regularly and uniformly expressed in all languages'. The translation of Abdel Haleem of the word يُوقِنُون (yūqinūn) as 'have full faith' is acceptable, because it conveys all the sense of the word in the verse. He used the

adjective 'full' to identify the level of the faith. Although, Arberry rendition of the word as 'have faith' is appropriate, this does not reflect the 'assertion' or 'the certainty' of the faith or belief of the Hereafter, which is carried by the ST. On the other hand, al-Hilali and Khan have opted to translate the verse as a communicative translation, which means conveying all the components of the meanings of the original text into a communicative way to the target reader. They conveyed the word يُوقِنُون (yūqinūn) in the verse as 'believe with certainty', which is more effective and acceptable, because it explains all the sense of the word to the target reader and emphasises the certainty in the belief which the word clearly expressed.

4.3.3 السحر (al-siḥr)

The semantic field and the senses of the word السحر (al-siḥr) has been mentioned in the first theme. According to the scholars the word السحر (al-siḥr) has five senses. In this theme, the study analysed the sense of الصرف (al-ṣarf).

4.3.3.1 The sense of الصرف (al-ṣarf – to be diverted from the truth) in the verse (23:89)

(سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ) (المؤمنين:89)

Al-Baghawy (1989, vol.5, p. 427) clarifies the word تُسْحَرُونَ (tusḥarūn) as 'they were deceived and turned away from worshiping God and they combined falsehood and truth'. In addition, al-Ṭabary (2000,vol. 8, p. 65) mentions that Almighty God asked the disbelievers 'why did you mix the truth with lying and corruption, and then turn away from the truth and the faith to which Prophet Muhammad (PBUH) invited you'. Holding the same interpretation, al-Baīḍāwy (2000, vol. 2, p. 478) indicates that God blames disbelievers who deceive the majority and turn them away from the right way in spite of the transparent evidence of the right way of God. It is noted

158

from all interpretations that the word تُسْحَرُونَ (tusḥarūn) in Arabic refers to تصرفون (tuṣrafūn) which means 'turning away from the worship of God'. The three selected translators conveyed the sense of the word السحر (al-siḥr) in the above verse as:

- **Abdel Haleem:** *'and they will reply, 'God.' Say, 'Then how can you be __so deluded__?'*

- **Arberry:** *'They will say, 'God's.' Say: 'How then are you __bewitched__?'*

- **Al-Hilali and Khan:** *' 'They will say: '(All that belongs) to Allah' Say: How then are you __deceived and turn away from the truth__?''*

The three translators have provided three different translations for the polysemous word تُسْحَرُونَ (tusḥarūn). Abdel Haleem used a semantic translation method and he translated the word as 'so deluded', whereas, Arberry rendered the word as 'bewitched' and he employed literal translation to convey the verse. On the other hand, al-Hilali and Khan have chosen a communicative translation to render the verse and they conveyed the polysemous word as 'deceived and turned away from the truth'.

The disparity from the translators in choosing the equivalent lexical words to render the meanings of the word تُسْحَرُونَ (tusḥarūn) can be interpreted in two ways. Firstly, due to the absence of the corresponding word between the two languages, so it is difficult for the translator to find a word that fully expresses the sense of the word in the original text, therefore, Abdel Haleem and al-Hilali and Khan adopted a paraphrasing strategy to convey the meaning. Secondly, it may be due to misunderstanding of the intended meaning of the word and fail to grasp the contextual meaning of the verse. This can be seen in the translation of Arberry, where he misunderstood the intended meaning of the word and translated the word

literally as 'bewitched'. Accordingly, using the word 'delude' from Abdel Haleem to translate the word تُسْحَرُونَ (tusḥarūn) is acceptable. The word 'delude', according to *Oxford English Reference Dictionary* (2000, p. 378), is 'to deceive or mislead (deluded by false optimism)'. This meaning conveys only a part of the polysemous meanings of the word تُسْحَرُونَ (tusḥarūn) in the verse. The word 'bewitched' that Arberry has chosen to convey the polysemous word is not acceptable because it refers to 'attract or interest someone', which does not exist in the meaning of the polysemous word. However, al-Hilali and Khan conveyed all the components of the polysemous sense of the word تُسْحَرُونَ (tusḥarūn) into the TL. They provided a very comprehensive and accurate translation, based on the interpretation of the consulted commentaries, and they made adequate clarifications, which leave no room for any misunderstanding of this verse.

4.3.4 البهتان (al-buhtān)

The word البهتان (al-buhtān) is included in the semantic field of the word الكذب (al-kadhib-lie), as illustrated in the first theme. According to Ibn al-Jawzy (1987, p. 193) the word البهتان (al-buhtān) has three polysemous senses: الكذب الصريح (al-kadhib al-ṣarīḥ - outright lying), الزنى) al-zinā – adultery), الحرام من المال (al-ḥarām mīn al-māl- forbidden, illegal money), whereas al-Dāmaghāny (1983, p. 119) and Abdussalam (2008, p. 148) point out that the word البهتان (al-buhtān) has four polysemous meanings. They included the meaning of البهت (al-baht – to be astonished or to be confounded) and instead of the meaning of الزنى (al-zinā – adultery), when they used the sense of الافتراء فى نسب الابناء (al-iftirāʾ fī nasb al-abnāʾ - a slander on the paternity of the children). This study analysed two polysemous senses of this word and below is the main senses of the word البهتان (al-buhtān) in the Holy Qurān.
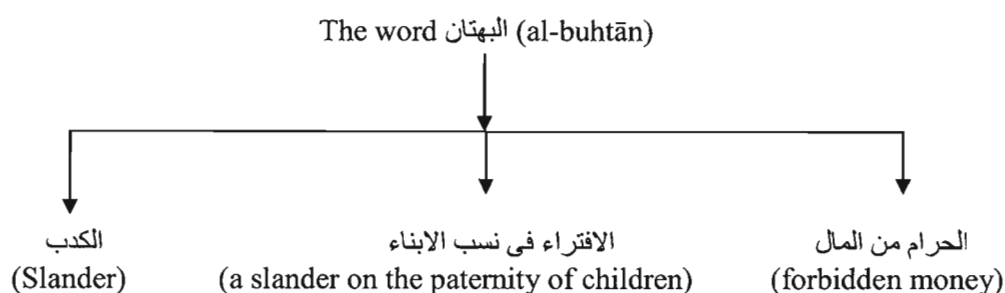
160

The word البهتان (al-buhtān)

الكدب (Slander)	الافتراء فى نسب الابناء (a slander on the paternity of children)	الحرام من المال (forbidden money)

Figure 4.12. The ambiguous senses of the word البهتان (al-buhtān)

4.3.4.1 The sense of الحرام من المال (al-ḥarām min al-māl - forbidden or illegal money) in the verse (3:20)

(وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ **بُهْتَانًا** وَإِثْمًا مُبِينًا)

(النساء: 20)

Al-Ṭabary (2000, vol.2, p. 123) elicits the context of the verse with this comment 'If a Muslim wants to divorce a woman and marry another woman, it is forbidden to take anything from the dowry of the divorced woman even if the dowry was extremely high'. If the man took a portion of the dowry, it is a clear injustice and he has absolutely no right to do so. It is clear from al- Ṭabary's interpretation that the word بهتان (buhtān) in the verse means 'unlawful money'. Moreover, Ibn Kathīr (1999, vol. 2, p. 243) interprets the verse to mean that if a man wants to divorce a woman and take another wife, he is not supposed to take anything from her dowry, even if her dowry was a colossal sum of money because this is injustice. The word بهتان (buhtān) in the verse is also considered by Ibn Kathīr as 'injustice money or illegal money'. The selected translators rendered this word as:

- **Abdel Haleem:** *"If you wish to replace one wife with another, do not take any of her dowry back even if you have given her a great amount of gold. How could you take it when this is **unjust** and a blatant sin?"*

- **Arberry:** *"And if you desire to exchange a wife in place of another, and you have given to one a hundredweight, take of it nothing. What, will you take it by **way of calumny** and manifest sin?"*

161

- **Al-Hilali and Khan:** *"But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it **wrongfully without a right** and (with) a manifest sin?"*

Three different translations were provided by the three translators for the word بهتان (buhtān) in the verse. Abdel Haleem and Arberry employed a semantic translation to convey the verse, while al-Hilali and Khan opted for communicative or dynamic translation. Evidently, semantic and literal translation of this verse does not render the intended meaning of the polysemous word in this context. Therefore, the equivalence at the word level, if the above verse translates literally or formally, does not exist. In this sense, Baker (1992) states that 'non-equivalence at word level means that the TL has no direct equivalent for a word which occurs in the ST' (p. 20). Because of this shortage of equivalence at the word level, the selected translators used three different words to transfer the meaning of the word بهتان (buhtān) in the above verse as (unjust, way of calumny and wrongfully without a right). Larson (1998) confirms that 'ambiguities often arise when the translator only knows one or two senses of a word and does not know the context needed to signal the correct meaning' (p. 108). This means that the translators should have a deep understanding of the contextual clues to obtain the intended sense of the lexical word.

The primary meaning of this word, if rendered into English, does not convey the intended meaning of the verse. Using the word 'unjust' from Abdel Haleem is acceptable, but explanation is still required to determine the sense of the word precisely. Arberry's choice to render the word as 'way of calumny' have not rendered the intended meaning of the word بهتان (buhtān) in the verse. However, al-Hilali and Khan have transferred the word as 'wrongfully without a right'. They

162

employed paraphrasing to illustrate the intended meaning of the word to the target reader. Their translation appears more explicit since it conveyed all the concealed meaning of the polysemous word البهتان (al-buhtān) in the verse; and using paraphrasing strategy is a decisive procedure in making the deep meaning so clear to the reader.

4.3.4.2 The sense of الافتراء فى نسب الابناء (al-iftirā' fī nasb al-abnā'- a slander on the paternity of the children) in the verse (60:12)

(يَاأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ **بِبُهْتَانٍ** يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) (الممتحنة:12)

The situational context of the verse refers to the incident when the believing women came to the Prophet (PBUH) to offer him their البيعه (al-bay'ah – pledge) that they will not associate anything in the worship of God, or steal, or commit adultery; and that they will not kill their children and will not slander on their husbands about who fathered their children. Al-Baghawy (1989, vol. 8, p.101) elaborates that the word بهتان (buhtān) in the verse does not refer to adultery since adultery has already been mentioned. The word بهتان (buhtān) refers to a situation where a wife takes an abandoned baby and then deceives her husband by telling him that the baby is theirs. In the dictionary of لسان العرب 'Lisān al-ʿArab', Ibn Manẓūr (no date, p. 368) expounds the word البهتان (al-buhtān) by mentioning that in the past some women would take on children without their husbands' knowledge and then claimed the children to be those whom they conceived with their husbands. Almighty God clarifies this incident in this verse as البهتان (al-buhtān) and warned the women against doing so. Al-Ṭabary (2000, vol.10, p. 340) interprets the verse as meaning that 'the believing women pledged before the Prophet Muhammad (PBUH) not to do five things, namely; would not associate Allah with others as gods, they would not steal,

163

commit adultery, kill their children and lie to their husbands about the real fathers of

the children they raised. From the explanations of al-Ṭabary (2000) and al-Baghawy

(1989), the word البهتان (al-buhtān) in the verse does not refer to 'adultery' because it

was already mentioned earlier in the verse. Instead, it refers to prohibition for the

women against lying about who had actually fathered their children. This

polysemous sense is translated by the selected translators thus:

- **Abdel Haleem:** *'Prophet, when believing women come and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor <u>lie about who has fathered their children</u>, ᵃ nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful.'*

  ᵃ This is a common interpretation of the idiom 'what is between their hands and their feet' (Razi).

- **Arberry:** *'O Prophet, when believing women come to thee, swearing fealty to thee upon the terms that they will not associate with God anything, and will not steal, neither commit adultery, nor slay their children, nor bring a <u>calumny</u> they forge between their hands and their feet nor disobey thee in aught honourable, ask God's forgiveness for them; God is All-forgiving, All-compassionate'.*

- **Al-Hilali and Khan:** *'O Prophet! When believing women come to you to give you the Baia (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter <u>slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands)</u> , and that they will not disobey you in any Maroof (Islamic Monotheism and all that which Islam ordains) then accept their Baia (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.'.*

Three different lexical words are used by the three translators to convey the word

البهتان (al-buhtān) in the above verse; this is due to the absence of an equivalent word

in English. The translations of Abdel Haleem and al-Hilali and Khan appeared as

dynamic translation, while Arberry applied literal translation and he attempted to be

164

close as possible to the original text. In this verse, the translator advised not translate the word البهتان (al-buhtān) from an individual perspective and he should consider the context of the verse in order to achieve the most communicative and acceptable translation. A literal or formal translation of this word would lead to a misunderstanding and loss of the deep meaning of the word.

The word البهتان (al-buhtān), according to the commentaries, not only refers to 'lie', 'calumny' or 'slander', but it also has a connotative meaning. In this context, the word البهتان (al-buhtān) refers to the allegation of the women on who fathered their children. Therefore, the target reader needs more interpretation to understand the polysemous sense of the word. This claim is supported by Kenevisi and Bojnourd (2012, p.11810) when they underscore that 'context analysis and the explicitation strategies such as providing explanations or giving the other meanings of the ambiguous term in footnotes and parenthesis are ways applied to the translation of the lexical ambiguities'. Abdel Haleem transferred the word as 'lie', which is the primary meaning of the word, and then he adds more explanation to clarify the sense of the word as 'about who has fathered their children'. In addition, he uses footnotes to indicate that his interpretation corresponds with al-Razi, the interpreter of the Qurān. However, al-Hilali and Khan translated the word البهتان (al-buhtān) in the verse as 'slander' and then they used description in brackets to clarify the polysemous meaning of the word البهتان (al-buhtān). The translation of al-Hilali and Khan is acceptable and accurate and it conveys all the senses of the word البهتان (al-buhtān) in the above verse as highlighted by the commentators.

4.3.5 اللغو (al-laghw)

The semantic field and the polysemous senses of the word اللغو (al-laghw) has been explained in the first theme of the analysis. In this theme, the study analysed the sense of الكلام الفاحش او الباطل (al-kalam al-fāḥish aw al-bāṭil – repulsive speech or false speech).

4.3.5.1 The sense of الكلام الفاحش او الباطل (al-kalām al-fāḥish aw al-bāṭil – repulsive speech or false speech) in the verse (23:3)

(وَالَّذِينَ هُمْ عَنِ **اللَّغْوِ** مُعْرِضُونَ) (المؤمنون: 3)

Al-Baīḍāwy (2000) interprets the verse 'وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ' as 'those who steer away from arguments and actions that do not really matter'. Additionally, al-Baghawy (1989) reports that Ibn ᶜAbbās interpreted the word اللغو (al-laghw) in the verse (وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ) as 'polytheism' whereas, al-Hassan opines that the word اللغو (al-laghw) means 'sins' and according to the interpreter al-Zujāj it means 'stay away from all falsehoods, polytheism and from all forbidden speech and actions'. Al-Baghawy (1989) also clarifies that some interpreters added the word اللغو (al-laghw) to mean 'if the believers heard any foul arguments, they would preserve their dignity by not getting involved'. Sharing the same view, al-Ṭabary (2000) explains the verse (وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ) as 'those who stay away from falsehood and what Allah disapproves'. He insists that Ibn ᶜAbbās (interpreter and narrator) interpreted the word اللغو (al-laghw) in the verse as 'falsehood', while al-Hassan (narrator and interpreter) viewed it as 'the sins'. The word اللغو (al-laghw) in the verse is translated respectively thus:

- **Abdel Haleem:** *'who shun idle talk'*

- **Arberry:** *'and from idle talk turn away'*

166

- **Al-Hilali and Khan:** *'And those who turn away from <u>Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)</u>'*

Abdel Haleem and Arberry have rendered the verse 'وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ' as semantic translation and both of them translated the polysemous word اللغو (al-laghw) in the above verse as 'idle talk'. However, al-Hilali and Khan conveyed the verse as communicative translation and they render the word اللغو (al-laghw) by using transliteration 'Al-laghw' then they explain it as '(dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)'.

Based on the Qurānic commentaries of al-Ṭabary, al-Baīḍāwy and al-Baghawy, the translations of Abdel Haleem and Arberry of the polysemous sense of the word اللغو (al-laghw) in the context of the verse (وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ) is acceptable. However, it does not refer to what kind of 'idle talk' they implied, and it is important for the reader, who is not familiar with the meaning of اللغو (al-laghw) to understand the whole intended meaning of the word. On the other hand, al-Hilali and Khan have opted to employ transliteration strategy (to present words in the corresponding characters of another alphabet) and further, illustrates the deep meaning in brackets. They rendered the word اللغو (al-laghw) as 'al-laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)', which is a more comprehensible translation.

As the sense of the word اللغو (al-laghw) in this context has no equivalence in English, it has to be transliterated and followed by explanatory terms which have similar meaning in the target language. This strategy is in harmony with Abdul Roaf's (2001, p. 36) recommendation when he moots that 'the best translation

strategy' for untranslated items is 'to transliterate them and supply the TL reader with information footnote to illuminate the fog of Arabic'. The advantage of a transliteration system as Dickins (1998, p. 24) stresses 'is that it allows the reader to reconvert the English back into Arabic script'. He adds that 'the use of transliteration systems is generally limited to academic translation' (p. 25). However, it may represent difficulties for those who are not familiar with the Arabic phonology.

4.3.6   الافك (al-ifk)

The word الافك (al-ifk) is one of the words in the semantic field of the word الكذب (al-kadhib) which is explained with its senses in the first theme. In this theme, the study only analysed the sense of القذف (al-qadhf - accusing a person of committing adultery).

4.3.6.1 The sense of القذف (al-qadhf - accusing a person of committing adultery) in the verse (24:11)

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ) (النور:11)

The three consulted interpreters of the Qurān, al-Ṭabary (2000), al-Baghawy (2000) and Ibn Kathīr (1989) assert that the reason for revealing this verse was because of the great lie and slander on ᶜAisha, the wife of the Prophet Muhammad (PBUH). The act of fabricating a lie and accusing a woman of adultery in Arabic and Islamic tradition is called القذف (al-qadhf). Moreover, al-Baghawy (2000) expounds the word 'الافك' as the worst form of lying. It is called (أفك) because a lie is something that is turned away from the truth. In Arabic, the expression 'أفك الشىء' would indicate a situation where a person presents something contrary to what it really is. Therefore, Aisha (wife of the Prophet Muhammad PBUH) was commended as she was innocent and honorable, hence, it was a great sin for those who turned away from the truth.

The dictionary of لسان العرب 'Lisān al-ᶜArab', (no date, p. 3560) defines the word القذف (al-qadhf) as 'accusing woman of adultery or any act of illegal sexual relations'. Therefore, it can be concluded from the commentaries that the word الافك (al-ifk) in the above verse refers to the act of القذف (al-qadhf). The translators translated the sense of the word الافك (al-ifk) in the verse respectively as follows:

- **Abdel Haleem:** *"It was a group from among you that concocted **the lieᵃ** – do not consider it a misfortune for you [people]."*

  ᵃ *This alludes to the accusation made against ᶜAisha, the Prophet's wife.*

- **Arberry:** *"Those who came with **the slander** are a band of you; do not reckon it evil for you; rather it is good for you."*

- **Al-Hilali and Khan:** *"Verily! Those who brought forth **the slander (against Aishah, may God bless her, the wife of the Prophet SAW)** are a group among you. Consider it not a bad thing for you. Nay, it is good for you."*

Abdel Haleem translated the verse as a faithful translation and the word الافك (al-ifk) in the verse as 'lie'. He attempted to retain the primary meaning of the word and he used the strategy of footnote to explain the intended meaning of the ambiguous word الافك (al-ifk) to the target reader in order to enable him to grasp the deeper meaning. This is in line with Newmark's (2003, p. 91) position that the translator may have to add to his version some cultural, technical or linguistic additional information which depends on the expectation of the target reader. Hence, the choice of the word 'lie' is not accurate, because it does not express the great sin القذف (al-qadhf) that some people have committed. The translators predominantly may resort to the use of Hadīth (sayings of Prophet Muhammad (PBUH)) to elucidate the meaning of the verse. Al-Judaīᶜy (1997, p.301) emphasises that 'understanding the contextual sense relies on external factors either in their context, in other verses of the Qurān or in

extra Qurānic sources such as from the Prophets' traditions'. Thus, the word الافك (al-ifk) in the verse, which refers to the act of القذف (al-qadhf), is illustrated by the Prophet Muhammad (PBUH) as one of the seven great sins in Islam as reflected in the following noble saying:

عن ابى هريرة قال: قال رسول الله عليه الصلاة والسلام أجتنبوا الموبيقات السبع وهى: (الشرك بالله , والسحر , وقتل النفس التي حرم الله إلا بالحق , وأكل مال اليتيم , وأكل الربا , والتولي يوم الزحف , وقذف المحصنات الغافلات المؤمنات)

> **Back translation**: According to Abu Hurayrah the Prophet Muhammad (PBUH) said 'Avoid the seven great sins which are 'polytheism, magic, killing a soul which Allah has protected except in accordance with what is right, benefiting from an orphan's wealth, benefiting from usury, running away from a battle fought for the sake of Allah and hurling the accusation of adultery against the chaste but indiscreet women of faith.

On the other hand, al-Hilali and Khan have adopted an explanation strategy to illustrate the deep meaning of the word. They used the word 'slander' then they explain the meaning by providing to the target reader more information within bracket as '(against ᶜAisha, may God bless her, the wife of the Prophet (PBUH)'. Using footnotes and bracket strategies to render the sense of the word الافك (al-ifk) is inevitable, because of the absence of corresponding lexical words to الافك (al-ifk) in English. However, Arberry has chosen a semantic translation to render the polysemous sense of the word الافك (al-ifk) as 'slander' and he attempted to preserve some components of the original text. The translation of Arberry does not refer to the act of القذف (al-qadhf) and he simply used the word 'slander' which does not convey the polysemous sense of the word. It is most appropriate if translators used the word 'hurling', as Abdussalam suggested (2008:39), to render the intended meaning of the word with a parenthesis to illustrate to the reader that 'the hurling' is by speech when a person 'accuses a woman of committing adultery'.

4.3.7 الفتنة (al-fitnaẗ)

The word الفتنة (al-fitnaẗ) is included in the words in the semantic field of البلاء (al-balāʾ) which is illustrated in the first theme. In this theme, the study analysed three senses of the word (al-fitnaẗ), which are: الشرك (al-shirk - polytheism), الحجة أو المعذرة (al-ḥujjaẗ aw al-maʿdhiraẗ – excuse or argument) and الشدة أو المرض (al-shiddaẗ aw al-maraḍ - hardship or disease).

4.3.7.1 The sense of الشرك (al-shirk-polytheism) in the verse (8:39)

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ **فِتْنَةٌ** وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ) (الانفال:39)

Al-Ṭabary (2000) underlines that Almighty God said in the verse to the believers 'وَقَاتِلُوهُمْ حتى لا تَكُونَ فِتْنَةٌ' which means 'fight the disbelievers until they do not worship except Allah alone with no partners'. He reports that Ibn ʿAbbās narrated that the verse 'وَقَاتِلُوهُمْ حتى لا تَكُونَ فِتْنَةٌ' means 'fight the disbelievers until there is no polytheism'. Moreover, Ibn Kathīr (1999) mentions that Ibn ʿAbbās interpreted the verse 'وَقَاتِلُوهُمْ حتى لا تَكُونَ فِتْنَةٌ' as meaning 'fight the disbelievers till there is no polytheism', therefore the word فتنة (fitnaẗ) in this verse refers to 'polytheism'. He adds that some interpreters such as 'Mujāhid, al-Hassan, Qatādaẗ, al-Rabīʿ bin Anas, Muqātil bin Hīyān and al-Zahry interpreted the verse 'حتى لا تَكُونَ فِتْنَةٌ' as 'until Muslims are free from persecution practicing their religion'. Similarly, al-Baīḍāwy (2000) and al-Baghawy (1989) explain the word فتنة (fitnaẗ) in the verse as 'polytheism'. From what is stated above, the word فتنة (fitnaẗ) in this verse refers to 'the polytheism and worship of other Gods with only God'. The word فتنة (fitnaẗ) in the above verse is translated from the selected translators respectively as follows:

171

- **Abdel Haleem:** *"[Believers], fight them until there is no more **persecution**, and [your] worship is devoted to God alone: if they desist, then God sees all that they do".*

- **Arberry:** *"Fight them, till there is no **persecution** and the religion is God's entirely; then if they give over, surely God sees the things they do".*

- **Al-Hilali and Khan:** *"And fight them until there is no more **Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah)** and the religion (worship) will all be for Allah Alone (in the whole of the world). But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.*

The meaning of the word فتنة (fitnaï) in the verse is vague to the target reader. The deep meaning of the word فتنة (fitnaï) needs to consult the commentaries to comprehend its meanings. The interpreters made it clear that the word فتنة (fitnaï) in the verse means 'any act of polytheism'. Abdel Haleem and Arberry have transferred the polysemous word فتنة (fitnaï) in the above verse as 'persecution' and they adopted a semantic translation method to render the meanings of the verse, which does not render the deep meaning of the word to the reader. However, al-Hilali and Khan have employed a communicative translation method to convey the meanings of the verse and they use transliteration and brackets strategies to translate the word فتنة (fitnaï) in the verse. They conveyed all the component meanings of the polysemous word properly. Therefore, what they explained in bracket is exactly the intended meaning of the polysemous word, which is determined by interpreters. This kind of strategy, adopted by al-Hilali and Khan, provides the reader with the Arabic phonological description of the word and the explanation of this word in order to eliminate its ambiguity to the reader. This method is supported by El-Magazy (2004, p. 79) when she states that 'the method of combining transliteration with translation benefits all readers in addition to its accuracy and faithfulness to the original text'. On the other

hand, the word 'persecution' from Arberry and Abdel Haleem, according to *Oxford English Reference Dictionary* (2002, p. 1082) refers to 'subject (a person etc.) to hostility or ill-treatment, especially on the ground of political or religious belief'. This meaning is not identical with the polysemous sense of the word in the verse as stated by the commentators.

4.3.7.2 The sense of الحجة أو المعذرة (al-ḥujjaï aw al-maᶜdhiraï – excuse or argument) in the verse (6: 23)

(ثُمَّ لَمْ تَكُنْ **فِتْنَتُهُمْ** إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ) (الانعام: 23)

Al-Ṭabary (2000, vol.5, p. 299-300) is of the opinion that the interpreters differed in their interpretation of the word فِتْنَتُهُمْ (fitnatuhum) in the verse 'ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ'. He asserts that some of them perceive the word فِتْنَتُهُمْ (fitnatahum) to mean 'their expression', as in the case of Qatādaï (interpreter of the Qurān) who views the word فِتْنَتُهُمْ (fitnatuhum) in this verse to mean 'their statements'. Al-Ṭabary (2000) reveals that other interpreters, such as Ibn ᶜAbbās, mentioned that the word فِتْنَتُهُمْ (fitnatuhum) refers to 'their excuse'. He clarifies that the right interpretation for the word فِتْنَتُهُمْ (fitnatuhum) in the verse, according to its context, is 'what they say as an excuse for their polytheism'. Equally, Ibn Kathīr (1999, vol. 3, p. 246) highlights the word فِتْنَتُهُمْ (fitnatuhum) in the verse as 'their argument', i.e. when they said 'وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ' 'oh, our God, we were not polytheists". He adds further that the interpreter al- Ḍaḥāk narrated that Ibn ᶜAbbās (interpreter of the Qurān) indicated that the word فِتْنَتُهُمْ (fitnatuhum) refers to 'their arguments' and ᶜAṭṭa al-Kharasāny explained that it means 'their excuse'. Furthermore, al-Baïḍāwy (2000, vol. 1, p. 483) interprets the word فِتْنَتُهُمْ (fitnatuhum) in the verse as referring to 'their disbelief, or the result of their disbelief' and some

interpreters say it means 'their excuse, which they think it will save them from the punishment of Allah'. It can be summarised that the word فِتْنَتَهُمْ (fitnatuhum) in the above verse as the interpreters stated refers to 'argument and excuse'. The sense of the polysemous word فِتْنَتَهُمْ (fitnatuhum) in the above verse is conveyed by the selected translators as:

- **Abdel Haleem:** *"they will only say, 'By God, our Lord, we have not set up partners beside Him!"*

- **Arberry:** *"Then they shall have no **proving**, but to say, 'By God our Lord, we never associated other gods with Thee".*

- **Al-Hilali and Khan:** *"There will then be (left) no **Fitnah (excuses or statements or arguments)** for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah"*

Arberry utilized a semantic translation method to convey the verse and he translated the word فِتْنَتَهُمْ (fitnatuhum) in the above verse as meaning 'proving', while Abdel Haleem omitted the word, and he rendered the meaning of the verse as a whole. However, al-Hilali and Khan chose transliteration with explanation strategy in rendering the word فِتْنَتَهُمْ (fitnatuhum) as 'fitnah' and then they explained the meaning in brackets as 'excuses or statements or arguments'.

Abdel Haleem has employed a new strategy to render the polysemous sense which is to omit the meaning of the word فِتْنَتَهُمْ (fitnatuhum) in the above verse. He included the meaning of the word in the general sense of the verse. Baker (1992, p. 39) comments on this strategy by stating that it 'may sound rather drastic, but in fact it does not harm to omit translating a word or expression in some context'. She justifies omitting the words or expressions by indicating that 'if the meaning conveyed by a particular item or expression is not vital enough for the development

174

of the text to justify distracting the reader with lengthy explanations, translators can and often do simply omit translating the word or expression in question', (p.39). The omitted word, by Abdel Haleem, is vital in the meaning of the verse and it can not be dismissed or deleted. Therefore, the translation of the verse from Abdel Haleem is incomplete because he has left some part of the verse without translating. However, Arberry's translation of the word فِتْنَتُهُمْ (fitnatuhum) in the verse as 'proving' is unacceptable because it does not refer to the intended sense of the word. The word 'proving' means, according to *Longman English Dictionary* (2003, p. 1318), 'to show that something is true by providing facts, information etc.', which is not the intended meaning of the word. On the other hand, al-Hilali and Khan adopted transliteration and brackets strategies to convey the polysemous meaning of the word فِتْنَتُهُمْ (fitnatuhum) in the verse. They capture the deep sense of the word through transliteration by stating the word as 'fitnah'. Soon they described the meaning of the word in brackets as (excuses or statements or arguments)'. Referring to the Qurānic interpretations, this translation is acceptable and effective and the target reader will comprehend all the polysemous senses of the word.

4.3.7.3 The sense of الشدة أو المرض (al-shiddaẗ aw al-maraḍ - hardship or disease) in the verse (9:126)

(أَوَلَا يَرَوْنَ أَنَّهُمْ <u>يُفْتَنُونَ</u> فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ) (التوبة: 126)

According to al-Ṭabary (2000), the interpreters of the Holy Qurān differ in interpreting the word يفتنون (yuftannūn) in the verse أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ. He adds that Mujāhid (interpreter of the Qurān) is of the opinion that the word يفتنون (yuftannūn) means 'they were afflicted with drought and hardship', while the interpreter Qatādaẗ perceived the word to mean 'they were tested by engaging in a

battle for the cause of Allah once or twice every year'. Other interpreters mentioned that the word يفتنون (yuftannūn) to refer to 'the believers who have been tested by some lies that were spread by disbelievers about the Prophet Muhammad (PBUH) and his companions, so those with weak faith in their hearts will be affected by these lies'. Al-Ṭabary (2000) confirms that the right interpretation of the word يفتنون (yuftannūn) is 'afflicted once or twice a year with drought, disease, hardship, hunger and disaster to test the faith of the believers and to teach them lessons to ponder from what they had faced'. Holding the same view, Ibn Kathīr (1999) elucidates that the word يفتنون (yuftannūn) means 'to be tested' by Almighty God. He also mentions that the interpreter Mujāhid claimed that it means 'the trial such as hardship and hunger that the believers faced', while Qatādaï indicated that the word يفتنون (yuftannūn) means 'tested by a struggle in the cause of Allah once or twice a year'. Similarly, al-Baīḍāwy (2000) interprets the verse 'أَنَّهُمْ يُفْتَنُونَ' as 'they were afflicted with various hardships or tested with willingness to endure the hardship of battles in the cause of Allah with the Prophet Muhammad (PBUH)'. Furthermore, al-Baghawy (1989) emphasises that the verse 'أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ' refers to 'they were afflicted once or twice a year with diseases, adversities and hardships' and Qatādaï claimed it means 'being tested by enduring hardship in struggling for the cause of Allah'. It can, therefore, be concluded that the word يفتنون (yuftannūn) in the context of the verse means 'to afflict with hardship and disease'. The word يفتنون (yuftannūn) is rendered by the selected translators as:

- **Abdel Haleem:** *"Can they not see that they are **afflicted** once or twice a year"*

- **Arberry:** *"Do they not see that they are **tried** every year once or twice?"*

176

- **Al-Hilali and Khan:** *"See they not that they <u>**are tried**</u> once or twice every year (with different kinds of calamities, disease, famine, etc.)?"*

The translation of Abdel Haleem of the above verse appeared as a semantic translation. Abdel Haleem rendered the word يفتنون (yuftannūn) in the verse as 'afflicted', while Arberry transferred the word literally as 'tried'. The translations of Abdel Haleem and Arberry are not so clear, and additional information to explain the meaning is needed. However, al-Hilali and Khan used communicative translation to render the meaning of the verse. They translated the word يفتنون (yuftannūn) in the verse as 'are tried' then they used parenthesis to clarify the meaning as (with different kinds of calamities, disease, and famine).

The meaning of the word يفتنون (yuftannūn) in the verse could not be substituted with a meaning extracted from the dictionary. Its meaning must be gleaned through the context of the verse, as the intended meaning can not be translated in isolation without taking into consideration the contextual situation of the verse. The translation of Abdel Haleem of the word يفتنون (yuftannūn) in the verse as 'afflicted' is acceptable. However, the target reader, who reads this translation of the word, still requires more information to understand the intended meaning of the verse. This is because the reader does not know by what means and why the affliction occurred. Arberry's translation also does not refer to the kind of trial and leaves some parts of the meanings unattended. Apparently, descriptive information is needed here to explain the deep meaning of the verse. Accordingly, Baker (1992, p.37) expounds that paraphrase should be used 'when the concept expressed by the source item is lexicalised in the TL but in a different form, and when the frequency with which a certain form is used in the ST is significantly higher than would be natural in the

target language'. Therefore, al-Hilali and Khan have used this strategy to elucidate the ambiguity of the polysemous word يفتنون (yuftannūn) in the verse. They conveyed the word as 'are tried' and then they explained the meaning using parenthesis as (with different kinds of calamities, disease, famine, etc.). This translation provides a very comprehensive explanation covering all needed clarifications leaving no room for any misunderstanding with the sense of the word.

4.4 Conclusion

This chapter has analysed twenty-four ambiguous senses from twelve polysemous words in the Holy Qurān. The analysis was divided into three stages, namely: establishing the polysemous meaning and situational context in the original text, reviewing the selected translations and then comparing the meaning of the verses and polysemous words in the original text, which are determined by the consulted interpretations, with the corresponding translations to demonstrate how far they have conveyed the senses of the polysemy. From the analysis, it can be deduced that the phenomenon of the polysemy in the Qurān creates a considerable problem for the translators since numerous words in the Qurānic verses are polysemous. Therefore, if the translators of the Qurān are not aware of the factors that aid them to capture the deep meaning, they will not be able to transfer the intended meaning effectively.

Clearly, the analyses show that the translators do not have a specific strategy in solving the problem of the polysemy in the Qurān. In addition, it appears that depending on various commentaries is an important strategy to determine the meaning of the polysemous words, but this will confuse the translators the more because, in some cases, there are various interpretations for one word or for one case in the Qurān. Therefore, it is important for the translator to choose more than one

178

authorised commentaries and utilise them. From the analyses made, the researcher can gain some more knowledge on how translators deal with polysemy in the Qurān. The knowledge will subsequently open the door for a deluge of suggestions on how to remedy this problem. Lastly, the results and comments on the analysis and results will be discussed in detail in the next chapter.

CHAPTER FIVE

DISCUSSION ON ANALYSIS AND FINDINGS OF THE STUDY

5.1 Introduction

The analysis of the selected samples revealed that there is no dominant procedure that the translators follow in transferring the polysemous words in the Holy Qurān. In addition, there are numerous factors that take centre stage in establishing the intended meaning of the polysemous words. In this chapter, the study will highlight the significant observations that emerged through the analysis and the important findings of this study. In addition, from the findings of the study, the research will propose procedures to address the problem of translating polysemy in the Holy Qurān. The concluding remarks will provide for a brief summary of findings and suggest recommendations for future studies for researchers in this field.

5.2 Translation the Ambiguous Senses of the Selected Polysemous Words in the Holy Qurān

5.2.1   Translating the Polysemous Senses in the First Theme

This theme investigates the controlled factors in understanding the deep sense of the polysemous words. The table 5.1 below illustrates how far the selected translators have conveyed the intended senses of the polysemous words as stated by the consulted commentaries.

Table 5.1

A Comparison of the Translation of the Twelve Senses from the Selected Polysemous Words in the Qurān in the First theme

Polysemous words and their senses	The sense according to the interpretation of the commentators	Abdel Haleem's translation	Arberry's translation	Al-Hilali and Khan's translation
1.The word التلاوة (al-tilāwaẗ) **1.1** the sense of تروى (tarwy – falsely report) in the verse (2:102)	*falsely report*	*fabricated*	*recited*	*gave out (falsely of the magic)*
2. The word الرؤية (al-ruʾyaẗ) **2.1** The sense of الاعتبار (al-iʿtibar – consider or take a lesson) in the verse (16:79)	*consider or take a lesson*	*see*	*regarded*	*see*
2.2 The sense السماع (al-samāʿ – hearing) in the verse (6:68)	*hearing*	*come across*	*seest*	*see*
3. The word الظن (al-ẓan). **3.1** The sense of الشك (al-shakk – doubt or conjecture) in the verse (45:32)	*doubt or conjecture*	*conjecture in opinion*	*surmise*	*do not think it but as a conjecture*
3.2 The sense of اليقين (al-yaqīn – conviction, belief, certainty) in the verse (2:46)	*conviction, belief, certainty*	*know*	*reckon*	*who are certain*
4. The words اللغو (al-laghw) **4.1** The sense of اليمين الباطل (al-yamīn al- bāṭil – false or unintentional oath) in the verse (2:225)	*false or unintentional oath*	*unintentionally*	*slip*	*unintentional*

Table 5.1 Continued

5. the word الافك (al-ifk) **5.1** The sense of التدمير بالانقلاب (al-tadmīr bi al-inqilāb - destruction of turning cities upside down) in the verse (9:70)	*Destruction of cities upside down*	*ruined cities*	*subverted cities*	*cities overthrown*
6. The word البلاء (al-balāʾ) **6.1** The sense of الاختبار (al-ikhtibār – test) in the verse (37:106)	*test*	*test to prove [their true characters]*	*trial*	*trial*
6.2 The sense of النعمة (al-niʿmaẗ – bounty) in the verse (2:49)	*Bounty*	*trial*	*trial*	*trial*
7. The word الفتنة (fitnaẗ) **7.1 The sense of** الحرق بالنار (al-ḥarq bi al-nār – burning with fire) in the verse (51:14)	*burning with fire*	*the punishment*	*trail*	*trial (burning)*
8. the word السفه (al-safah) **8.1** The sense النقص فى الدراية (al-naqṣ fī al-dirāyaẗ- shortage of know-how) in the verse (4:5)	*shortage of know-how*	*the feeble – minded*	*fools*	*the foolish*
9. The word السحر (al-siḥr) **9.1** The sense of العالم (al-ʿālim- knowledgeable person) in the verse (43:49)	*knowledgeable person*	*Sorcerer*	*Sorcerer*	*Sorcerer*

182

Table 5.1 illustrates how the selected translators transferred twelve ambiguous senses of polysemous words in the Qurān. As shown from the analysis of the samples 4.2.1.1 and 4.2.2.1, the translator did not capture the intended meaning underlined by the consulted commentaries since the translators conveyed the senses literally without paying much intention to the context of the verses. In addition, the analysis of the first and second sense in the table 5.1 demonstrates that the context of the verse is considered as a decisive factor in determining the meaning of the polysemous words. The selected translators did not consider the situational context, hence they rendered the senses of the words تتلو (tatlū) in the verse (2:102) and the word يروا (yarau) in the verse (16:79) literally, except al-Hilali and Khan, in the first sense, who conveyed the word into phrase then explained the meaning in brackets.

The study analysed the sense of the words الشك (al-shakk) in the verse 45:32, اليقين (al-yaqīn) in the verse 2:46 and the sense of اليمين الباطل (al-yamīn al- bāṭil) in the verse (2:225) in the Holy Qurān. From the comparative analysis of these samples, it revealed that syntactical, grammatical and structural knowledge helped the translator to discern the intended meanings of the word. As in the sample 4.2.3.1, the translator must have sound knowledge of Arabic grammar to recognise that the phrase إلَّا نَظُنُّ ظَنًّا contains a cognate accusative feature, which used in Arabic to emphasise the action of a verb. Abdel Raof (2001, p. 2) emphasizes that 'the Qurān translator does not only need a sound linguistic competence in both Arabic and English, but also an advanced knowledge in Arabic syntax and rhetoric in order to appreciate the complex linguistic and rhetorical patterns of Qurānic structures'.

In the first sense of the word الافك (al-ifk) in the table, the ambiguous word المؤتفكات (al-muʾtafikāt), which refers to التدمير والانقلاب (destroyed cities upside down) is

rendered by the translators into three different words (ruined cities, subverted cities and cities overthrown). In this verse, both the reasons of revelation and historical contexts are considered as important factors to clarify the intended meaning of the word المؤتفكات (al-muʾtafikāt) in the verse (9:70). Due to the absence of lexical equivalence in English of the lexical word المؤتفكات (al-muʾtafikāt), the translators employed adjective and past participle (ruined cities - subverted cities - cities overthrown) to describe the intended sense of the word. Therefore, the task of the translator, in this respect, is to transfer the contextual meaning of the word rather than the denotative meanings of the word. Similarly, the analysis of the sense of الاختبار (al-ikhtibār – test) in the verse (37:106) revealed that the reasons of revelation and the context are crucial in clarifying the deep meaning of the polysemous word. Therefore, if the translator understands the whole situational context among the verses, he can easily grasp the intended meanings of the polysemous word. In the sample 4.2.6.1 from the analysis, Arberry and al-Hilali and Khan have rendered the sense of الاختبار (al-ikhtibār) – (test) of the word البلاء (al-balāʾ) literally and they only render part of the deep meanings of the word; while Abdel Haleem has conveyed the whole intended meanings by using parenthesis strategy to clarify the ambiguous sense.

On the other hand, the selected translations conveyed the sense of النعمة (al-niʿmat) – (bounty) of the word البلاء (al-balāʾ) in the verse 2:49 literally which is not appropriate. In this sample, cross-checking the surrounding verses and co-text is inevitable to state the meaning of the polysemous word in the Qurān accurately. In some cases, the translator has to understand and consult the surrounding verses to make the intended meaning of the polysemous word more explicit.

The comparative study of the analysis of the sample 4.2.8.1 indicates that the absence of lexical equivalence presents a huge problem for the translator, has led the translators to use three different senses for a single word السفهاء (al-sufahāʾ). This disparity in translating the sense of النقص فى الدراية (al-naqṣ fī al-dirayaẗ) – (shortage of know-how) of the word السفهاء (al-sufahāʾ) by the translators is a clear evidence that a lexical equivalent between Arabic and English does not exist, since Abdel Haleem transferred the sense into a phrase and he expressed the intended sense of the word precisely. In this sample, in order to discern the deep meaning of the polysemous word, the translator need to consult various commentaries of the Holy Qurān and other references such as 'Ḥadith' (Prophet's saying) or stories in the Qurān.

The table 5.1 also indicates that the sense of العالم (al-ʿālim- knowledgeable person) of the polysemous word السحر (al-siḥr) was rendered into its denotative form by the selected translators which is as a (sorcerer). In this sense, the word الساحر (al-sāḥr) in the verse 43:49 refers to the connotative meaning العالم (al-ʿālim)- (knowledgeable person), which is not found in the linguistic dictionaries. In this respect, again the translator should consult numerous commentaries of the Holy Qurān to illustrate the intended meaning of the verses in order to avoid misinterpretation of the deep sense of the word, which could lead to the distortion of the intended meaning of the word.

The samples 4.2.9.1 and 4.2.8.1 highlighted the important factor in determining the intended meaning of the polysemous words, which is referring to the authentic commentaries to assimilate the meaning of the polysemous words in order to transfer it into the TL in a comprehensible way. The translation of Qurān, argues Abdel Raof (2001, p. 30), 'therefore, requires a thorough exegetical analysis and reference to

185

exegetical works otherwise the meaning of the Qurān will be distorted and drastically misrepresented in the target language'.

5.2.2 Translating the Polysemous Senses in the Second Theme

The table below illustrates how the translators transferred the ambiguous senses of the polysemous words in the second theme, which highlight the strategies and procedures have been adopted by the selected translators.

Table 5.2

A Comparison of the Translation of the Twelve Senses from the Selected Polysemous Words in the Qurān in the Second theme

Polysemous words and their senses	The sense according to the interpretation of the commentators	Abdel Haleem's translation	Arberry's translation	Al-Hilali and Khan's translation
1. The word القلب (al-qalb) **1.1** The sense of الرأى (al-ra'y – opinion) in the verse (59:14)	*opinion*	*their hearts*	*their hearts*	*their hearts*
1.2 The sense of العقل (al-ᶜaql – mind) in the verse (50:37)	*mind*	*heart*	*heart*	*heart*
2. the word اليقين (al-yaqīn) **2.1** The sense of الموت (al-mawt – the death) in the verse (15:99)	*the death*	*certain*	*certain*	*the certainty (i.e. death)*
2.2 The sense of التصديق والايمان (al-taṣdīq wa al-īmān – truth, believe) in the verse (2:4)	*truth, believe*	*have full faith*	*have faith*	*believe with certainty*
3. the word السحر (al-siḥr) **3.1** The sense of الصرف (al-ṣarf – to be diverted from the truth) in the verse (23:89)	*to be diverted from the truth*	*so deluded*	*bewitched*	*deceived and turn away from the truth*

Table 5.2 Continued

4. The word البهتان (*al-buhtān*)				
4.1 The sense of الحرام من المال (*al-ḥarām min al-māl - forbidden or illegal money*) in the verse (3:20)	*forbidden or illegal money*	*unjust*	*way of calumny*	*wrongfully without a right*
4.2 The sense of الافتراء فى نسب الابناء (*al-iftirā' fī nasb al-abnā'- a slander on the fathered of the children*) in the verse (60:12)	*a slander on the fathered of the children*	*lie about who has fathered their children*	*calumny*	*slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands)*
5. the word اللغو (**al-laghw**)				
5.1 The sense of الكلام الفاحش او الباطل (*al-kalām al-fāḥish aw al-bāṭil – repulsive speech or false speech*) in the verse (23:3	*thoughtless word or non-sense of speech*	*Idle talk*	*Idle talk*	*Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)*
6. The word الافك (**al-ifk**)				
6.1 The sense of القذف (*al-qadhf - accusing a person of committing adultery*) in the verse (24:11)	*Accusing a person of committing adultery*	*the lie*[a] [a] This alludes to the accusation made against 'A'isha, the Prophet's wife.	*the slander*	*the slander (against Aishah (Allah blessed her) the wife of the Prophet SAW)*
7. The word الفتنة (**al-fitnat**)				
7.1 The sense of الشرك (*al-shirk-polytheism*) in the verse (8:39)	*polytheism*	*persecution*	*persecution*	*Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah)*
7.2 The sense of الحجة أو المعذرة (*al-ḥujjat aw al-maʿdhirat – excuse or argument*) in the verse (6:23)	*excuse or argument*	*No translation*	*proving*	*Fitnah (excuses or statements or arguments)*

Table 5.2 Continued

7.3 The sense of الشدة أو المرض (al-shiddaẗ aw al-maraḍ - hardship or disease) in the verse (9:126)	hardship and disease	afflicted	tried	Tried (with different kinds of calamities, disease, famine, etc.)

It is clear from Table 5.2 that the selected translators conveyed the first sense literally without considering the context of the verse. The table 5.2 and the analysis of the samples 4.3.1.1, 4.3.1.2 and 4.3.2.1 indicate that three translators have employed a literal translation strategy to convey the polysemous senses of the words. The analysis shows that this decision is not appropriate, as the deep meanings of the polysemous senses have not been transferred reasonably. In this regard, Abdel Raof (2001) explains that:

> 'Literal translations of the Qurān have produced ponderous and labored styles in an attempt to optimize Quranic linguistic architectural charm, yet with minimal response from an effect on the target language audience. However, Qurān translators need in mind the fact that no matter how literal our diction is, the thrilling Qurānic rhythms and acoustics that touch the very core of the source text reader's heart can not be induced in the target text' (p. 182).

In addition, the analysis shows that applying explanation strategy or communicative translation is the appropriate procedure to allow the target readers to comprehend all levels of the meaning present in the Holy Qurān.

The comparative analysis shows that Abdel Haleem and Arberry transferred the samples of 4.3.2.2 and 4.3.3.1 by using semantic and literal translation respectively, whereas al-Hilali and Khan employed communicative translation. It is demonstrated from the analysis that, in most cases, the polysemous words can not be transferred at

the word level, but at the textual level. This fact clearly appears in al-Hilali and Khan's translation, where they rendered the sense of the word تُسْحَرُونَ (tusharūn) into a phrase as 'deceived and turn away from the truth'. Therefore, it is necessary to use communicative or paraphrase or explication strategies to clarify the ambiguous sense of the polysemous words to the target reader.

From the table 5.2 and the analysis of the samples 4.3.4.1 and 4.3.4.2, it illustrated that the sense of the word البهتان (al-buhtān) needs some explanation and paraphrase to demonstrate their deep meanings for all target readers. As what Abdel Haleem and al-Hilali and Khan did when they mobilized descriptive information and paraphrasing in teasing out the deep meaning of the word. Again, the fact that there is no correspondence in lexical words between two languages has been demonstrated in the analysis of the samples 4.3.4.1 and 4.3.4.2 of the word البهتان (al-buhtān). Therefore, the translator should be equipped with sound knowledge in both languages to achieve a desired communicative meaning. In this regard, Nida (2003) confirms that 'if the translator is to produce an acceptable translation, he must have an excellent background in the SL and at the same time must have control over the resources of the language into which he is translating. He can not simply match words from a dictionary; he must in a real sense create a new linguistic form to carry the concept expressed in the SL' (p. 145). Moreover, Abdel Haleem (2004, p.22-23) points out, in the introduction of his translation, to the feature of 'wujūh al-Qurān' which refers to 'polysemy' and he says that 'wujūh al-Qurān' was recognised from the early days of Qurānic exegesis and has been highlighted in many publications'. He continues to insist that 'ignoring this feature and forcing upon a word one meaning for the sake of consistency results in denial of context and misrepresentation of the material' (Abdel Haleem, 2004, p. 22-23). On the other

189

hand, from the analysis, it is obvious that the translator needs to rely on the contextual meaning rather than picking up the meaning of the words from the dictionaries.

Moreover, one of the strategies that al-Hilali and Khan applied to render the polysemous sense in the sample 4.3.5.1 is to transliterate the word اللغو (al-laghw), and then explain its meanings in brackets. By using this strategy, the target reader has no knowledge of Arabic is able to pronounce the Arabic word and understand its meaning from the explanation provided in the brackets. However, Dickins (1998, p. 24) warns that, in some cases, the use of transliteration may give a stronger sense of exoticism than is appropriate for the context. Therefore, the use of this strategy should only be limited to instances such as when the word in the Qurān is laden with ambiguous senses and when there is a lack of equivalent concept in English.

Additionally, the analysis indicates that the Islamic term of القذف (al-qadhf), one of the senses of the polysemous word الإفك (al-ifk), refers to 'speech hurling - any act of accusing women of adultery'. Therefore, the translator, in case he has dealt with Islamic terms, has seen the equivalent term in English as the original; if not, he has to use parenthesis, paraphrase or footnote to explicate the sense to the target reader. El-Magazy (2004, p. 106) emphasises that when translating Islamic concepts 'paraphrasing or a descriptive phrase may express the meaning faithfully, or stress the components in focus in that context'. She also adds that 'footnotes can be used to add more clarity because they compensate for any loss in translating the ST concepts' (p. 106). Nida (1964) in this sense promotes the importance of footnote and observes that:

'in a translated text footnotes have two principal functions: (1) to correct linguistic and cultural discrepancies, e.g. (a) explain contradictory customs, (b) identify unknown geographical or physical objects, (c) give equivalents of weights and measures, (d) provide information on plays on words, (e) include supplementary data on proper names; and (2) to add information which may be generally useful in understanding the historical and cultural background of the document in question' (p. 238).

Accordingly, Abdel Haleem used the footnote method and al-Hilali and Khan used parenthesis to clarify the ambiguous sense of the word القذف (al-qadhf) in the sample 4.3.6.1.

As can be seen from table 5.2, the study analysed three senses from the polysemous word فتنة (fitnaï) in this theme. This word is one of the words encumbered with so many senses in the Holy Qurān, since the scholars, (al-Dāmaghāny (1983), Ibn al-Jawzy (1987) and Abdussalam (2008)), indicated that it has fifteen polysemous senses. This may lead to the assumption that there are some senses of the word, which have no correspondence in the TL; therefore, the translators must adopt a specific strategy to render them. The table 5.2 illustrates that, in the analysis of the last three senses, a literal translation method is not an appropriate method to convey the senses of the word فتنة (fitnaï) in these contexts. Al-Hilali and Khan combined two strategies to render the first and second senses of the word فتنة (fitnaï). The first, transliterated the polysemous word as 'fitnaï', then the second explicated its intended meaning in parenthesis. Apparently, the analysis of the senses of the word فتنة (fitnaï) and from the above table, show that the communicative translation, paraphrase and descriptive strategies are the appropriate strategies in translating the polysemous words. Transliterating the polysemous words in their richest form in their senses may be expressed in parenthesis. In this respect, Newmark (2003, p. 72) asserts that

'many theorists believe that translation is more of a process of explanation, interpretation and reformulation of ideas than a transformation of words; that the role of language is secondary, it is merely a vector or carrier of thoughts'. The analysis indicates that it is important to explain the ambiguous senses in the original text. Therefore, it is one of the tasks of the translator to ensure that all the dimensions of the meanings are clear for the target reader. In addition, the importance of paraphrasing some of the meanings for the audience is observed from the analysis. The translator, in some cases, must add additional information to explain the meaning to the target reader. Accordingly, Nassimi (2008) indicates that 'the translation of the Qurān requires that additional information be provided to the reader. Such information is provided by using either the parentheses in the text or footnotes' (p. 70).

In the sample 4.3.7.2, Abdel Haleem used a new strategy to convey the polysemous sense, which is an omission or ellipses. Accordingly, Baker (1992) emphasizes that omission strategy occurs 'when the translator may omit words from the translating text if they are not affected in meaning' (p. 40). Hence, the translator must be aware that this strategy is used when omitted words have no functions and will not affect the meaning of the text. From the table 5.2, it can be observed that al-Hilali and Khan have conveyed the intended meanings of the ten senses of the words as suggested by the commentators in this theme. This is because they employed communicative translation method together with explanation, paraphrasing and parenthesis strategies to convey the deep senses of the word.

5.3 Findings of the Study

The study analysed twenty-four of the senses of twelve polysemous words. The analysis indicates that the selected translators did not follow a specific method or strategy for translating the polysemous words. From the tables 5.1 and 5.2 it can be stated how far the selected translators convey the deeper meaning of the selected polysemous words in the Holy Qurān as determined by the commentators. The table 5.3 below demonstrates how far the translators have transferred accurately the intended meanings of the polysemous words. The trends presented in numbers and percentage as it follows.

Table 5.3

The translators' performance record in transferring the senses of the polysemous words

The selected Translators	Transferred the whole intended meaning stated by the commentators	Transferred parts of the intended meaning of polysemous words	Not transferred the intended meaning of polysemous words completely
Abdel Haleem	7 29%	10 43%	7 29%
Arberry	0	9 37%	15 62%
Al-Hilali and Khan	16 66%	3 12%	5 20%

As can be seen from table 5.3, all the translators rendered parts of the meanings of most of the polysemous words under study. Abdel Haleem rendered parts of the meanings of 43% of the samples, while he rendered the whole intended senses of 29% of the samples and he did not transfer all the intended meaning of 29% of the samples of the polysemous senses. However, Arberry did not convey precisely any

193

the intended meanings of all samples, while he transferred part of the meanings of 37% of the samples and he did not render totally the senses of 62% of the samples of the polysemous words. On the other hand, al-Hilali and Khan achieve totally the deep meaning of 66% of the samples and they missed the meaning of 20% of the samples, while they rendered partly the meanings of 12% of the samples. It can be inferred, from the table 5.3, that most of the senses of the polysemous words in this study did not have their meanings completely transferred, as stated by the commentators and some parts of the meanings were not conveyed into the target language. Most of the deep meanings of the selected polysemous words have been rendered partially by the three translators. This result may be explained by the fact that most of the intended meanings of the polysemous words need descriptive information to convey their deep meanings perfectly.

On the other hand, from the analysis, it can be clarified the procedures, strategies and methods that the selected translators adopted to translate twenty-four ambiguous senses from twelve selected polysemous words in the Holy Qurān. The table 5.4 below illustrates these procedures and strategies and presented them in numbers and percentage (for more information see the appendix. 1).

Table 5.4

The Strategies employed by the selected translators in conveying the senses of the polysemous words in the Qurān

The selected Translators	Literal, formal and semantic rendition	Paraphra - sing	Descriptive informatio-n + parenthesis	Transliterat - ion + explanation-in parenthesis	Communic-ative translation	Omission
Abdel Haleem	16 66%	3 12%	1 4%	0	3 12%	1 4%
Arberry	22 91%	2 12%	0	0	0	0
Al-Hilali and Khan	8 33%	3 12%	7 29%	3 12%	3 12%	0

From the Table 5.4, it can be seen that the majority of the samples have been rendered by using literal, formal, and semantic translation strategies and procedures. Arberry transferred 91%, Abdel Haleem conveyed 66% and Hilali and Khan rendered 33% of the samples by using literal and semantic translation methods. Arberry did not use descriptive information, transliteration and omission strategies, whereas, Abdel Haleem was the only translator who used the omission strategy. A close comparison between table 5.3 and table 5.4 reveals that the majority of the samples have been transferred their meanings partially or have not conveyed their intended meanings totally. This shows that literal, formal and semantic translation strategies in transferring the polysemous words in the Holly Qurān are not the suitable procedures, as such strategies lead to partial or zero translation the intended meaning of the polysemous words in the Holy Qurān.

5.3.1 The Strategies and Procedures Employed by the Selected Translators

The table 5.4 above illustrates the main strategies used by the selected translators to convey the senses of the polysemous words in the selected samples extracted from the Holy Qurārn.

5.3.1.1 Literal, Semantic, Formal and Faithful Translations

All these strategies and procedures are ST oriented. They attempt to be as close as possible to the SLT. This means that these strategies and procedures translated the polysemous words into their denotative or semantic meanings. The majority of the samples in this study were rendered literally or semantically without considering the context of the verses.

5.3.1.2 Paraphrase

This strategy was employed in a considerable number of samples. The selected translators used paraphrase strategy because there is no lexical equivalent for some senses of the polysemous words in English. However, it should be considered that not all paraphrasing used by the translators convey the intended meaning of the polysemous words. Some of the paraphrasing lost the intended meanings probably due to that the translators did not understand the deep meaning of the polysemous word in SLT.

5.3.1.3 Descriptive Information

This strategy is used when the sense of the polysemous word is so ambiguous, that it needs to be provided some information for the target reader to allow the reader to grasp the intended meanings. A translator can add additional information to describe the intended meaning by using parentheses, which include descriptive information,

196

or by using footnotes to give more details to the reader, which helps him become aware of the situational and historical context.

5.3.1.4 Transliteration with Explanation

This strategy was used only by al-Hilali and Khan. They used this strategy to transfer the meanings of some words such as الفتنة (al-fitnat) and اللغو (al-laghw) where there is no lexical corresponding word in English. As a result, they transliterated the words and then explained their intended meaning in parentheses. However, the translator is advised to avoid the overuse of transliteration in conveying the meaning of the polysemous words and the meaning of the Qurān as a whole.

5.3.1.5 Communicative Translation

Abdel Haleem and Hilali & Khan have employed this strategy or method three times. The translator, in this strategy transfers the meaning word or expression in such way into a target language. Communicative translation tries to create a similar effect on the reader as that experienced by the source reader. In all samples, which applied a communicative translation strategy most of the intended meanings of the polysemous words were conveyed accurately.

5.3.1.6 Omission

This strategy was used by Abdel Haleem in just one sample. In that sample, Abdel Haleem deleted the meaning of the polysemous words and enclosed them in the general meaning of the verse.

5.4 Response to the Research Questions

The analysis of the twenty-four ambiguous senses of the polysemous words in the Holy Qurān and its findings lead to answer the research questions of the study as follows:

1. What are the governing factors in identifying the semantic meaning of the polysemous words in the verses of the Holy Qurān?

It can be deduced that the main governing factors, which help translator of the Qurān to determine the intended meaning of the polysemous words are:

    a. The situational contexts of the verses, historical and cultural context are the main factors in identifying the deep meanings of the polysemous words.

    b. Referring to numerous and authentic commentaries to enable the translator to understand the intended sense of the words in a question.

    c. The verses surrounding the verse in question and the context of the verses before and after the verse in question are important in determining the sense of the polysemous word.

    d. Syntactic and grammatical structure of the sentence or verse that contains the polysemous words.

    e. Interpretations of the selected verses found in other Surahs in the Qurān may assist the translator to glean the meaning of some verses or polysemous words from the Qurān itself.

    f. The reasons for revelation are beneficial in illustrating the meaning of the polysemous word in the Qurān.

2. What are the strategies and procedures employed by the translators, under study, in rendering the meanings of polysemous words in the Holy Qurān into English?

The selected translators applied approximately six strategies and procedures to render the polysemy in the Qurān. These are:

A. Literal and word-for-word rendition,

B. Semantic, faithful and formal rendition,

C. Paraphrasing,

D. Adding descriptive information by using parenthesis,

E. Transliteration with explanation in parenthesis,

F. Communicative translation, and

G. Omission.

3. To what extent did the translators, under study, succeed in conveying the meanings of the polysemous words in the Holy Qurān into English?

Abdel Haleem transferred parts of the meanings of most the polysemous words under study and he did not convey a broader meaning of a noticeable number of them. On the other hand, Arberry did not render accurately the deep meaning for all analysed samples, while, a significant number of words rendered part of their meaning. However, al-Hilali and Khan transferred the intended meanings of an appreciable number of the samples under study properly.

4. What are the appropriate procedures or strategies of translating the polysemy in the Qurān into English?

The analysis revealed that the suitable procedure or strategy for translating the polysemous words in the Holy Qurān is the explication strategy that mainly concentrates on explaining the intended meanings to the target reader by adding descriptive information or by clarifying the meaning through parentheses or footnotes. Moreover, the study found that the exegetical translation or interpretive

translation is the suitable method for translating the meaning of the Holy Qurān and the polysemous words in the Qurān as well. This is based on the fact that the target reader needs more information to grasp the deep meanings of the polysemy, because he has no linguistic access to the interpretation and commentaries of the Holy Qurān written by Muslim exegetes due to the language barrier. Therefore, the main aim of any translations of the Holy Qurān should focus to transfer the contextual meanings of the Qurānic verses in a comprehensible way to the target reader in order to understand their intended meanings.

5.5 Summary of Findings

Striking numbers of findings and observations can be deduced from the analysis of the samples. The notable finding is that the selected translators have not used a specific procedure and strategies to transfer the polysemy in the Holy Qurān into English.

In terms of style of translation, Abdel Haleem's translation is in a modern style and plain English that flows softly and it is easy to read and comprehend. He also opted for contemporary language usage of sentence structure and he avoided confusing phrases. In addition, he occasionally used footnotes and paraphrasing where necessary. However, Arberry used archaic Biblical language style and seldom opted for additions of explanations or footnotes. He focused on keeping the aesthetic qualities of the Qurān and he preferred to be faithful to the original text by using literal and word – for – word translations. On the other hand, al-Hilali and Khan used very plain and simple language, which could be understood by every reader. They transliterated many Arabic words and provided their meanings in parenthesis. In addition to that, they used varied explanations and parenthesis, which may distract

200

the English reader. They also attempted to provide their readers with as much information as possible to ensure that they comprehend the intended meanings of the verses adequately.

The selected translators did not treat the problem of the polysemy in the Holy Qurān carefully. They transferred most of the samples of the polysemous words into primary sense by using literal, semantic and formal translation, and only in a few instances did they transfer by using paraphrase strategies. In this case, al-Hilali and Khan recognised the polysemy in the Holy Qurān and they considered the context to determine the deep sense of the polysemous words; that is why they convey approximately half of the samples into their exact sense. However, Arberry used literal and semantic translations to translate most of the verses, which contain polysemous words, while Abdel Haleem ordinarily used semantic and paraphrasing strategies to convey the polysemous words in the Holy Qurān.

In terms of strategies, the translators used at least five strategies to deal with the polysemy in the Qurān, namely: literal, semantic, formal translation, paraphrasing, added descriptive information, transliteration with explanation in parenthesis and omission strategies. The selected translators, in most cases, opted for semantic and literal translation methods to translate the verses containing polysemous words.

In terms of governing factors, the situational context is the main factor that determines the deep meanings of the polysemous words. In addition, consulting various commentaries and Qurānic science resources constitute major factors in clarifying the deeper meanings of the polysemous words in the Holy Qurān. In addition, the reasons of revelations and the syntactic relations help the translator to state the exact meanings of the polysemous words in the Holy Qurān. Likewise, the

verses around the verse in question or co-text have an important influence to clarify the meaning of the polysemous words. In some cases, the meaning of the verse and its polysemous word may be illustrated in other verses in another Surah (chapter) in the Holy Qurān. On the other hand, it is observed from the study that understanding the cultural context of the verses and incidents are important, in some context, to realize and clarify the intended sense of the polysemy in the Holy Qurān.

Interestingly, the findings of the study manifested that the appropriate strategies for transferring the deep and contextual senses of the polysemy in the Holy Qurān is by combining descriptive information with parenthesis to explain the ambiguous sense or historical context in order to help the target reader grasp the whole sense of the polysemous word. In terms of methods, in the study, it is posited here that the communicative and dynamic translation methods are the acceptable and effective methods for dealing with the verses containing polysemous words in the Holy Qurān.

5.6 Implications and Contributions of the Study

The comparative study of the three translations revealed that the polysemous words in the Holy Qurān hinder translators from achieving accurate and comprehensible translation of the Qurān. Moreover, the study found that there are no specific procedures or strategies suggested or followed by the translators in order to eliminate the difficulty of transferring polysemy in the Holy Qurān.

The results of this study indicate that the selected translators, in most cases, employed literal, formal, semantic and faithful translation to render the meaning of the polysemous words in the Holy Qurān. The implication of this tendency might lead to the loss of the intended meaning of the polysemous words and distort the entire translation of the Holy Qurān. In addition, the findings of the study supported

202

the idea that the time of production of the select translations has affected the style of the translations, where the translation of Arberry appeared more literal and word-for-word translation than other translations, because he produced his translation in 1964 before the recent theories of translation emerged. One of the other issues that emanated from the findings is the absence of a lexical counterpart in English for many senses of the polysemous words in the Qurān, which create a thorny problem for the translator of the Qurān. This issue may interpret the disparity in using the English words, from the selected translators, to express the intended meaning of the polysemous words. This difficulty could be solved by adopting explanation strategy to transfer the deep meaning of the polysemous words in the Qurān.

Throughout the analysis and discussion, it is observed that analysing the ST to perceive its broadest meaning is a very essential step in the process of translating the Holy Qurān. It is noteworthy that Baker (1992), Newmark (2003) and Nida (1964) urged the translator to read and understand the ST before starting to transfer its meaning into the TT. In this regard, Newmark (2003, p. 11) states that the translator has to start 'the job by reading the original for two purposes: first, to understand what it is about; second, to analyse it from a 'translator's' point of view'. He also adds that understanding the text requires both general and specific readings. General reading is to get the gist; here the translator may have to read some relevant resources to understand the subject and the concept. Close reading of the words, both out of and in the context is required, in any challenging text. In the process of reading and analysing the original text, many things should be considered in order to understand it precisely. Linguistic, syntactic, semantic and cultural relations must be taken into consideration during the process of analysing the original text.

Newmark (1988, p. 18) suggested a concrete steps and procedures in order to transfer the ST into the TL (cf. Newmark, 1988, p. 18). Newmark (1988, p. 144) confirms that there are three basic translation processes:

a. The interpretation and analysis of the SL text;

b. The translation procedures, which may be direct, or on the basis of SL and TL corresponding syntactic structures, or through an underlying logical 'interlanguage';

c. The reformulation of the text in relation to the writer's intention, the readers' expectation, the appropriate norms of the TL, and so on.

Accordingly, the translator must first understand or comprehend the SLT. The process of understanding involves analysing the text linguistically, semantically, syntactically and culturally. The second step is formulation or transformation, where the translator attempts to formulate the meaning of the SLT to fit, linguistically and culturally, the TLT. The third step is to produce the TT. Furthermore, Nida and Taber (1969, p. 33) also suggested similar procedures or method for the translation process. These procedures also consist of three steps, namely: analysis, transference and restructuring. This enables the translator to start the process of translation by analysing the SLT in order to comprehend it, and then begin the transformation step, which includes restructuring the components of the meanings into an appropriate form in the TL and then the last step that is producing the TLT (cf. Nida & Taber, 1969, p. 33).

The present study, however, makes three main noteworthy contributions to the current literature. Firstly, the study defined clearly the procedures, strategies and methods employed by the selected translators to convey deeper meanings of the ambiguous senses of the polysemous words in the Holy Qurān. Secondly, this study

demonstrated in details the governing factors, which assist the translator to recognise the intended meaning of the polysemy in the Holy Qurān. Thirdly, the significant contribution of this study is to propose and develop a specific procedure which could be a suitable for transferring the intended meaning of the polysemous words in the Holy Qurān as well as which could lead to secure accurate and effective translation of the Holy Qurān. The suggested procedures or stages aim to overcome the problem of translating polysemy in the Holy Qurān. These proposed procedures are presented in a diagram below:
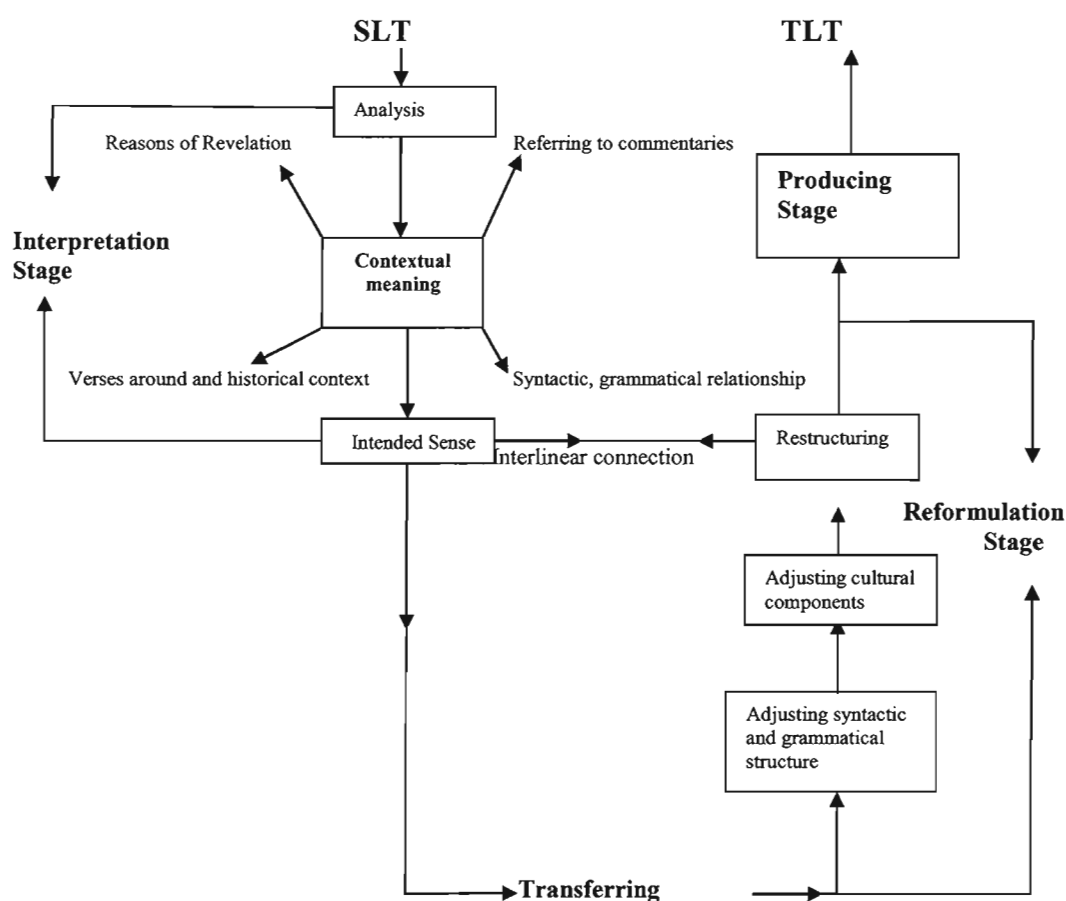

Figure 5.1. The Proposed procedure for translating polysemous words in the Holy Qurān

Undoubtedly, a translator will be able to tackle the difficulties in translating the polysemy in the Holy Qurān if he follows the procedures above. As can be observed, in this proposed procedure, there are three stages of transferring the meaning of the polysemous words. The first stage is the interpretation stage, which is a very important stage, because at this stage the intended meanings and all the deep sense of the polysemous meaning will be explained. The translator will begin to analyse the textual meaning of the verse, and to do so, he has to check and clarify four factors, which help in locating the textual meaning; the factors are:

a. Referring to more than one interpretations or commentaries of the Qurān in order to help one understand the meaning of the verse,

b. Understanding the reasons for the revelation of the verse in question will help the translator in perceiving the intended meaning of the polysemous word,

c. Comprehending the meaning of the verses around the verse in question, and the historical context and incidents, if any, will help in understanding the deep meaning of the polysemous words;

d. Clarifying the syntactical, grammatical and semantic structure relations are also important to illustrate the meanings of the polysemous words.

Upon analysing, and conforming to the above factors, it will be easy to identify the intended and deep meaning of the polysemous words in the Qurān.

The second stage is the reformulation or restructuring stage. After the translator has identified the intended meaning of the word, he should begin the transference of the meaning into the TT; but the translator must adjust any grammatical or syntactic structure of the original text to acclimatize to the structure of the TT. Additionally, the translator has to modify the cultural words or components in the original to

ensure the comprehensibility in the TT so that the reader will not face any difficulties in understanding all the transferred words. After the process of adjusting the grammar and culture, the translator should start creating a structure of the meaning in the TL but not the final draft. This is only the initial translation, which is used to compare it with the intended meaning that is illustrated in the interpretation stage. Here the translator should open up a link between the restructuring process and the intended meaning of the word in order to ensure that all the components of the meanings are included in the TT.

The last stage is that of producing the TT. At this stage, the translator should apply communicative translation method to enable him to transfer the meaning of the polysemous words because it is a more appropriate way to convey the polysemous words in the Holy Qurān into the target language. He also must create the text in effective and acceptable ways to be understood at all levels of the readers.

5.7 Conclusion

Undeniably, it is necessary to translate the meaning of the Holy Qurān into other languages due to the necessity for non-Arabic-speaking Muslims to understand the meaning of the verses of the Qurān and comprehend the Islamic rules and instructions contained in the Qurān. In addition, the translation of the Qurān into other languages will help to spread Islam all over the world. However, the translation of the Holy Qurān may never be taken as a substitute of the Qurān itself. The beauty, the eloquence, the rhythm, and the inimitable style are all lost in translation.

The current study investigated how the selected translators were conveying the ambiguous senses from twelve selected polysemous words in the Holy Qurān. The selected translations reflected that there is no specific strategy or procedures adopted by the translators to tackle the problem of rendering the meaning of the polysemous words in the Qurān. The present study is worthy of attention because it elucidated the governing factors in specifying the broad meaning of the polysemous words in the Qurān. In addition, this study is important since it established a defined procedure to tackle the problem of translating the polysemous words in the Qurān. However, a limitation of this study is that the studied numbers of the polysemous words were relatively small, compared with the total number of the polysemous words in the Qurān.

In brief, it is noted that English is completely different culturally and linguistically from Arabic; the words of each do not always have the exact equivalence of meaning. Therefore, certain semantic distinctions made in Arabic may not be found in English and vice-versa, this explaining why the translator can not match and imitate, in most cases, the concise style and rhythm of the Holy Qurān.

Much ink has been split on many studies to investigate the translatability of the Holy Qurān. This research is of the opinion, that whatever the translator does, he can not produce the eloquence and style as contained in the Holy Qurān, and the translation should be treated as an interpretation of the meanings of the Holy Qurān. In this regard, the Almighty God challenges all mankind and Jinn to produce something like this inimitable style in the Holy Qurān and He said in His Glorious Book:

(قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا) (الإسراء:88)

(Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.) (Surah Al- īsrāʾ) (Ali, 2000:231)

(قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدً ا) (الكهف: 109)

(Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.") (Surah al-Kahf) (Ali, 2000:245).

5.8 Recommendations for Further Studies

The researcher is convinced that the current study is not enough to highlight all the issues in translating the polysemous words in the Holy Qurān. Therefore, it becomes necessary to leave the window open for further research on the polysemy in the Qurān.

Further studies are needed to investigate more specific polysemous words in the Holy Qurān, because there are approximately more than five hundred polysemous words. Those studies will enhance the findings of this study and manifest all the difficulties in translating the polysemous words in the Qurān.

Many researchers confront difficulties in distinguishing between polysemy and homonymy, because there are no clear-cut differences between them. Therefore, further scholarly examinations are also needed to differentiate between the features of polysemy and homonymy in the Holy Qurān.

The study has identified six influencing factors in determining the intended meaning of the polysemous words in Qurānic context. Each factor requires a specific study to investigate its features and influence in determining the intended meanings of the polysemous words in the Holy Qurān and the influence of the translator's awareness of these factors in conveying the deep senses of the ambiguous verses in the Holy Qurān.

The current study suggests staid procedures for the translator to overcome the difficulties in translating the polysemous words in the Qurān. Further studies are needed to test the proposed procedures if they are feasible in the translation of the Holy Qurān in general or any rhetorical features in the Qurān.

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214

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222

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