all these amount of meanings, but we are merely going to lay emphasis on some verses.

The comparative translations will include translators with Muslim backgrounds, namely, Mufti Muhammad Taqi Uthmani (The Meanings of the Noble Qur'an, 2007), Marmaduke Pickthall (The Meanings of the Glorious Qur'an, 1930), and Yusuf Ali (The Holy Qur'an: text, translation and commentary, 1934), and translators with non-Muslim backgrounds, namely, Arthur J. Arberry (The Koran Interpreted, 1955), George Sale (The Koran, 1734), J.M. Rodwell (the Quran, 1876), and E.H. Palmer (The Koran, 1880), with the aim of investigating to what extent those translators have succeeded in grasping the meaning of the homonymic word in the verse. Our analysis methodology is based on the meaning provided by Arab scholars in the Holy Quran exegeses, and it also refers to the meaning of the homonymic word described by the Arab scholars in their philological books. English dictionaries are also of great importance in defining the meanings of the translation suggested for our study data. Our analysis is based on these following exegetical books:

Al-Jaami' ii Ahkaam al-Qur'an (الجامع الحكام المحالم المحا Kathiir. Al-burhaan fii 'uluum al-Qur'an (البرهان في علوم القرآن) by az-Zarkashii. Rooh al-Ma'aanii fii Tafsiri-l-Qur'ani-l-'Aziim wa Sabb'u-l-Mathaanii روح Mahmud al-Aluusii. المعاني في تضير القرآن والسبع المثاني) 175 We have selected twenty-four verses of the homonymic word " هدى huda" and four verses of شنعة qaḍa". However, to avoid overloading this article with samples, we have chosen not to provide the reader with all the data and its translation. The chosen data is mentioned in the body of this article, and the names of translators are cited in this section to make the task easier for the readers to go back when necessary.

F- Data analysis:

Analysis of homonymy as a noun: "هذي huda":

In the Holy Quran, the word "هذي" is a homonymic word which has twenty-four meanings. In each context, the word appears with a different sense. In the following analysis, we will limit our discussion to six verses to show that the translator of the Holy Quran has to bear in mind that this linguistic phenomenon needs a special treatment and care. As we shall see in most cases, the translator considers the word "هذي" as one word with one meaning in all context in which it occurs, which certainly leads to mistranslation.

Al-Baqarah; the cow, وأولنِكَ هُمُ المُقلِحُونُ (Al-Baqarah; the cow, أُولنِكَ عَلَى هُدًى مِنْ رَبُّهِمْ وأُولنِكَ هُمُ المُقلِحُونَ

verse 5)
According to Al-Qurtubii in (Al-Jaami' li Ahkaam al-Qur'an, V1, p 178), the meaning of the word "وينه huda" in this context is (bayan الأحدي) (clairfying), (başîra (المحين) (insight), and (Nuur المحين) (insight), and (Nuur المحين) (insight), and (Suur behaviors and decision making. By His "مدى" (guidance), those Muslims will never left by.

In this Glorious verse, the word "مدى" was translated into different equivalents which are: "guidance", "true guidance", "directed", and "guided". A quick survey in the meaning of these TL equivalents, shows that the pre-modifier "true", which means "correct, exact, real, and admitting fact (Oxford Advanced Learner's Dictionary 2000: p 1448), proposed by Yusuf Ali as an

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planatory clause to modify "guidance" stands as an accurate and hful translation.

explanatory clause to modify "guidance" stands as an accurate and faithful translation.

All the aforementioned translations lack the "Divine guidance" to the right path. The addition of the word "true" compensates what is missing in the meanings of the TL equivalents. The translations proposed by other translators refer to "a human guidance" by human being himself, whereas "guidance" in this verse has something to do with the divine creator. To this end, we have noticed that only Yusuf Ali who has this intelligence to grasp this additional meaning that the word "هه" holds in Arabic.

"(the المنظور المنظور

meaning of "guidance" in the first sample and the meaning of "Islamic religion" in the second one.

Indeed, no one of these translators has succeeded in rendering the real meaning of the homonymic word "مدى" in this context. Consequently, it would be preferable to add the explanatory clause "the Islamic religion", so as the meaning of the homonymic word "مدى" will be clear, accurate and fit the interpretation advanced by Az-Zarkashii.

(Ghaffir, the "مُولِدُنُ الْمُعْلَى وَاوْرُرْسًا لِمِنْيَ الْمُحُلِّى الْمُولِّينَ الْمُحُلِّينَ الْمُحْلِينَ الْمُحُلِّينَ الْمُحْلِينَ الْمُحُلِّينَ الْمُحْلِينَ الْمُحْلِينَا الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُعِلِينَ الْمُعْلِينَ الْمُحْلِينَ الْمُعْلِينَ الْمُحْلِينَ الْمُعْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُحْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينِ الْمُعْلِينِينَّ الْمُعِلْمِينَ الْمُعْلِينِينَ الْمُعْلِينِ الْمُعْلِينِينَ الْمُعْلِينِينَ الْمُعْلِينِ الْمُعْلِينِينَ الْمُعْلِينَ الْمُعْلِينِينَا الْمُعْلِينِينَ الْمُعْلِينِينَا الْمُعْلِينِينَا الْمُ

forgiver, verse 53) In his book "Tafsiir al-Qur'an al- Aziim, V 6: p 207", r explains the homonymic word "مدی" as "Attawraat زاه

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(Torah). The Torah is the book revealed to Moses (PBUH) to call his followers to follow the right guidance and the right path.

We have noticed in these selected translations that the homonymic word "هنو" is translated into "guidance" and "direction" in its general meaning; whereas; the right meaning is the Jewish book (هايت المنافق المناف

comes upon them.

The translations provided in our data show that only "guidance" and "direction" are the only TL equivalents; however, prophets and messengers as an explanatory clause would be of great importance to clarify the meaning of the verse.

" إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمُتِيْتُمُو هَا أَنْتُمْ وَآلِنَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلطان إِنْ يَتَبُعُونَ إِلَّا السُّمَاءُ سَمُتِيْتُمُو وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ النَّهِدَى "An-Najm; The Star, (ما وراه الشَّلْنُ وَاللَّهُ جَاءَهُمْ مِنْ رَبِّهِمُ النَّهُدَى "

aled to Mos

هدى" Kathiir explains the homonymic word

The Torah is the book re

wraat al

s (PBUH) to call

F- Data analysis:

mistranslation.

המות מבטר "הלחומ", and " אם הממוד" וח שחובה פברו חסותסופגיפווים והוא ווא meaning according to each context.

The data shows that the Arabic language is rich at the level of the unrelated meanings of homolexeme as it is in the case of "געני" in which more than twenty meanings are counted. However, in English and French, the maximum of encountered meanings are

E-Data and methodology

The Holy Quran is considered as the most challenging texttype in translation, and this is due to its high level of eloquence and
style. In Arabic, as mentioned in the previous part, homonymy may
occur among nouns and verbs. Thus, this present study is devoted to
the analysis of some verses in the Holy Qur'an with a view to
engoesting some techniques and strategies in translating

four cases.

werse 23)
The exegeses of the Holy Quran are vital to grasp the real
meaning of the homonymic word "هدى". In this glorious verse,
Allah lays emphasis that there is no guidance except His. The use of
the verb "إلى المارة إلى المارة nie vero (A) Jaara pre-modified with (A) qad (A) and (A) which highlights the idea that true knowledge is revealed only from Allah. The true guidance is sent to people from Allah through His Messengers. The meaning of guidance here is the (Holy Quran) which prevents unfaithful people from following their desires and guess. Here, again, "هدى" is translated as usual into "guidance" and "direction". A translation by addition the "Holy Quran" would clarify that the "true guidance" is revealed in this book, and will, undoubtedly, help clarifying the homonymic word "هدى" in this יר מולנין וני ולאים ווצים אים וויי מידים מידים וויי וויי מידים וו respect. certainly leads to a false translation. The meaning of "באב" here, in this context, is monotheism. Consequently, the meaning of the verse will be "if we become monotheists, our tribe will expel us out of our land". Translation by explanatory clause (monotheisms) will prevent the reader from understanding "באב" as "guidance".

By and large, as noted, the noun "באב" is a homonymic word that has different meanings. In each context the word "באב" occurs, it takes another sense, which is different from the previous one, and it takes another sense which is different from the previous one, and this creates serious problems in translation. As observed, most translations are in a certain amount of ambiguity and equivocation.

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In this glorious verse, the verb "قضى" is a homonymic verb which has different sense. In this context, Iben Kathiir in (Tafsiir al-Qur'an al-'Az iim, V 4, p 342-343) interprets as an "order" from the divine creator addressed to Human being. The use of the imperative form in the Holy Quran has three aspects. If it is from the divine creator to human being is an order which is awarded either by reward or punishment; rewarded in the sense of obedience and punishment in the sense of disobedience. The imperative form between two equal positions is considered as a request; whereas, if it is from Human being to Allah the most merciful, it is "suarded du'a?" (supplication).

it is from Human being to Allah the most merciful, it is "adu'a?" (supplication).

The homonymic word "air" is translated as "decree", "command" and "ordain". A close scrutiny of the meaning to the aforementioned English verbs shows that the divine meaning of rewarding or punishing is absent. The verb "decree" in English means "to decide, judge or order something officially" (Oxford Advanced learner's Dictionary 2000: 344). Thus, worshipping Allah is the aim of our creation; we are born to worship Him in order to win the here and the hereafter.

order to win the here and the hereafter.

To achieve an accurate translation of this homonymic verb
"خض" is to add an explanatory clause or a footnote to illustrate the
difference between a "decree" made by a lawyer, and an obligation
dictated by the most merciful and the most gracious.

- الله وَوَرَ بِهِنَ اللَّمَرِينَ اللَّهِ مِن اللَّهِ مِن اللَّهِ مِن اللَّهِ وَمِن اللَّهِ وَمِنْ اللَّهِ وَمِن اللَّهِ وَمِن اللَّهِ وَمِن اللَّهِ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهِ وَمِنْ اللَّهُ وَمِنْ اللّهُ وَمِنْ اللَّهُ وَمِنْ الللَّهُ وَمِنْ اللَّهُ اللَّهُ اللَّهُ وَمِنْ الللَّهُ وَمِنْ اللَّهُ وَمِنْ الللَّهُ وَمِنْ اللَّهُ وَمِنْ اللّ

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context has the meaning that the Almighty, in his previous knowledge, has made a previous decision either to send back the

the "decree" is used as a noun; whereas in the example one it is used as a verb, and the verb ""si is translated with the TL verb "passed". This strategy merges two meanings (passed and decree) in which they complete each other to render approximately the meaning of the verse.

H-Discussing and Findings:

Throughout the data of our analysis, we have noticed that the meaning of the homonymic noun "אבט" is limited only to two meanings which are "guidance" and "direction". This shows that, in the most cases, translators treat homonymic word as a repetition and translate it similarly which give rise to a certain amount of ambiguity. Our analysis, however, shows that the homonymic words "אבט" have several meanings according to several meanings.

words. Therefore, and for this reason, we call translators to come back to all the linguistics and Sharii'a sciences in order to find out the exact meaning and to avoid ordinary dictionaries; since the Holy book is not a novel that requires a simple dictionary to check the meaning of its words; nor a poem full of pun words, but it is a Book

that requires broad knowledge in many fields that contribute to the understanding of its meaning. And it is out of question that without referring to these conscionable fields, the translator will deal with

Quranic language as an ordinary one.

Indeed, translating a verse from the Holy Quran needs a special treatment and care, since the Quranic words hold a special meaning that has something to do with the divine creator. Therefore, here, religion has a great impact on understanding the meaning of the verses of the Holy Quran, and this is why the translation of Muslim translators is closer to the intended meaning than the translation.

ation of Musimi translators is closer to the interface meaning the translation of non-Muslim translators.

Add to that, through our analysis, we come to the conclusion before translating, the translator should initially resort to the authoritative exegeses in order to grasp the right

that before translating, the translator should initially resort to the most authoritative exegeses in order to grasp the right interpretations of the homonymic words in the Holy Quran so as to render them accurately and precisely; otherwise, the meaning will be misled. An example of such case is the homonymic word "gras" which sometimes to some extent the TL meaning is shared with the SL meaning as in the case of example one; in which only the divine guidance is missing. But in some cases, the TL equivalent is the opposite of what is meant in the Arabic meaning as in the case of example six.

By and large, we conclude with some guidelines that a translator of the Holy Quran must be aware of:

1- The existence of homonymy as a concept and as a linguistic phenomenon in the Holy Quran.

2- The homonymic meanings are related to the context in which

c language as an ordinary one

that before

xample six.

they occur.

following requirements:

3-

the homonymic word "c

take his soul forever. Hence,

soul to its body or to take it forever.

in this "قت

they occur.

Being bi-lingual and bi-cultural to translate homonymic words in the Holy Quran are not sufficient. Since sometimes even Muslim translators miss the intended meaning of the homonymic word let alone for non-Muslim translators. 182 Translating the meaning of the Holy Quran should not be done by individual translators, but translators with different translating the meaning of the Holy Quran should not be done by individual translators, but translators with different backgrounds are preferable.

Translating by adding footnotes and explanatory clauses seem to be the adequate strategy to overcome the ambiguity of homonymy in the Holy Quran.

Add to that, the translator of the Holy Quran should fit the following requirements:

Broad knowledge of the Quranic verse's essence and context.

Mastery of the Islamic sciences such as the fiqh (الله ), the Sunnah (الله ) and Sharia' A high level of mastery of Arabic language; since it is the key to understand the core meaning of the verse.

يةيدو ات مماني القرآن الكريم المرجميات اليهودية والم تأليف الأولى، 2018 د الصفحات: 476 القياس: 17×24 رقم الإيداع لدى المكتبة الو (2018/1/298)

ISBN 978-9957-686-18-5

ديث النشر والتوزيع إريد- شارع الجامعة تلفون: (27272272 - 00962) خلوي: 0785459343 فاكس: 27269909 - 00962

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<u>مكتب بيروت</u> روضة الغدير- بناية بزي- حاتف: 471357 00961 فاكس: 00961 1 475905

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عالم الكتب الحديث Modern Books' World إرىد-الأردن 2018