



Problems of Translating Homonymy in

The Glorious Quran: A Comparative Analytical Study

إشكالية ترجمة الجنس في القرآن الكريم: دراسة مقارنة تحليلية

Prepared by

Yasmeen Imad Abdelrazq

Supervised by

Prof.Tawfiq Yousef

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Authorization

I, *Yasmeen Imad Mahmoud Abdelrazq*, authorize Middle East University For Graduate Studies to provide libraries, organization and even persons with copies of my thesis when required .

Name : Yasmeen Imad Mahmoud Abdelrazq

Signature :  ياسمين عبد الرزاق

Date : August 11th 2014

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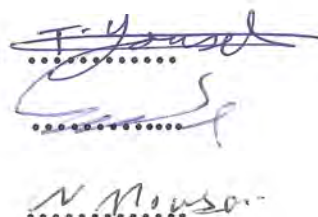
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Examination Committee

Prof.Tawfiq Yousef : Supervisor and chairman

Prof .Sabar Sultan : Internal Member

Prof . Nedal Al-Musa : External Member



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Acknowledgment

In the name of Allah, the most gracious, praise, and gratitude be to Allah for giving the researcher patience, strength and tenacity to complete this work .To Him I pray. Blessing is upon our Prophet Muhammad _peace be upon him_ his descendents and his followers.

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Dedication

To my mother

To the most wonderful woman ever

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Abbreviations

SL **source language**

ST **source text**

TL **target language**

TT **target text**

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A Guide to Arabic Transliteration

No.	Arabic letters	Transliteration symbols	Arabic speech sounds	Phonological features
1.	ء	ʔ	/ ʔ /	Voiceless glottal stop
2.	ب	B	/ b /	Voiced bilabial stop
3.	ت	T	/ t /	Voiceless dental stop
4.	ث	<u>Th</u>	/ θ /	Voiceless –inter dental fricative
5.	ج	J	/ d /	Voiced–post alveolar fricative
6.	ح	h	/ħ/	Voiceless pharyngeal fricative
7.	خ	Kh	/ x /	Voiceless velar fricative
8.	د	D	/ d /	Voiced dental stop
9.	ذ	<u>Dh</u>	/ ð /	Voiced inter – dental fricative
10.	ر	R	/ r /	Voiced alveolar approximant
11.	ز	Z	/ z /	Voiced alveolar fricative
12.	س	S	/ s /	Voiceless alveolar fricative
13.	ش	<u>Sh</u>	/ /	Voiceless post – alveolar fricative

14.	ص	.s	/s/	Voiceless velarized alveolar fricative
15.	ض	.d	/d/	Voiced velarized dental stop
16.	ط	.t	/t/	Voiceless velarized dental stop
17.	ظ	Dh	/z/	Voiced velarized dental fricative
18.	ع	ʕ	/ʕ/	Voiced pharyngeal fricative
19.	غ	<u>Gh</u>	/g/	Voiced uvular trill
20.	ف	F	/f/	Voiceless labio – dental fricative
21.	ق	Q	/q/	Voiceless uvular stop
22.	ك	K	/k/	Voiceless velar stop
23.	ل	L	/l/	Voiced alveolar lateral approximant
24.	م	M	/m/	Voiced bilabial nasal
25.	ن	N	/n/	Voiced alveolar nasal
26.	ه	H	/h/	Voiceless glottal fricative
27.	و	W	/w/	Voiced labio – velar approximant
28.	ي	Y	/j/	Voiced palatal approximant

No.	Arabic Letters	Transliteration Symbols	Arabic Speech Sounds	Phonological Features
1.	Kasrah ـِ	I	/ i /	Closed high front short unrounded vowel
2.	Fathah ـَ	A	/ a /	Open low back short unrounded vowel
3.	Dammah ـُ	U	/ u /	Closed high back short rounded vowel
4.	ي	i:	/ i: /	Closed high front long unrounded vowel
5.	ا	a:	/ a: /	Open low back long unrounded vowel
6.	و	u:	/ u: /	Closed high back long rounded vowel

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Abstract

The current study aims to scrutinize, analyze and compare the translation of homonymy in the Glorious Quran as rendered in the English translations of four well known translators namely, Abdullah Yusuf Ali, M. M. Pickthall, A. J. Arberry and Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. It attempts to determine the extent to which each of these translations has succeeded in capturing the homonymy in the selected Quranic verses in the light of the exegeses of some renowned Islamic authorities. Furthermore, it examines the accuracy of their translations of the homonymous words which should be similar as much as possible to their interpretation in the exegeses.

The study raises the following questions:

1. How far is homonymy diagnosed and identified in the selected verses?
2. To what extent does each of the four translators succeed in capturing the homonymous sense in the selected verses and rendering it in the target language?

To achieve the goals of the study, the researcher selected 16 examples of homonymy from different verses in Glorious Quran .She drew on four exegeses of the Glorious Quran: Ibn Katheer, Al-Tabari , Al-Suyuti and Al-Sabouni to examine the interpretations of the homonymous terms in the selected verses. After that, she paralleled the interpretations of these words with the corresponding translated English versions in the four selected translations. Furthermore, she attempted to determine precise translations of the homonymous words and whether the translators missed or captured the correct meaning\meanings of these words, as given in the exegeses.

The findings obtained from the analyses of the related data indicated that in most cases the translators missed the homonymous sense in the repeated words. By and large, Hilali and Khan's translation is the one that captures this sense more often than anyone of the other three translations. Ali's translation comes next as he frequently provides commentaries in the form of footnotes either to clarify the reason behind his rendition or to explain the other meaning \meanings of the

words. The other two translations often missed the homonymy and in this way come last in the order of their representation of this important rhetorical device.

إشكالية ترجمة الجنس في القرآن الكريم

إعداد

ياسمين عماد عبد الرازق

إشراف

الأستاذ الدكتور توفيق يوسف

ملخص الدراسة

تهدف هذه الدراسة إلى فحص وتحليل ومقارنة ترجمة الجنس في القرآن الكريم بالترجمات الانجليزية لأربعة مترجمين مشهورين هم عبد الله يوسف علي , م. م. بيكتال , أي. جي. أربري و محمد تقي الدين الهلالي و محمد محسن خان وتهدف هذه الدراسة التحقق من مدى نجاح كل من هذه الترجمات في فهم الجنس في الآيات المختارة وذلك بالرجوع إلى مصادر التفسير. وعلاوة على ذلك تقوم هذه الدراسة بفحص مدى دقة هذه الترجمات للجناس والذي من المفترض كونه أقرب ما يكون معانيه الواردة في التفاسير .

وتطرح الدراسة السؤالين التاليين:

1. إلى أي حد جرى تحري وتشخيص الجنس في الآيات المختارة؟

2. ما مدى نجاح كل من هذه الترجمات في التعامل مع كلمات الجنس في الآيات المعنية؟

ولتحقيق أهداف الدراسة تم اختيار ستة عشر مثالا من الجنس وردت في ست عشرة أية مختارة من القرآن الكريم وللتأكد من معاني الأمثلة الواردة في الآيات المنتقاة قامت الباحثة بالرجوع إلى تفاسير القرآن الكريم لأربعة مفسرين من نخبة من العلماء المسلمين وهم : ابن كثير, الطبري , السيوطي

والصابوني . وبعد ذلك قامت الباحثة بمقارنة معاني هذه الكلمات مع ما يطابقها من
ترجمات لها في الأعمال الأربعة المذكورة . وحاولت الباحثة تحديد أفضل الترجمات لهذه الكلمات بناء
على تفاسير القران الكريم المذكورة.

وبعد التحليل والمقارنة للمعلومات السابقة توصلت الباحثة إلى أن المترجمين الأربعة قد فشلوا غالبا في
ترجمة الجناس في الكلمات المكررة. وفي بعض الأحيان نجحت ترجمة هلالى وخان في تحديد الجناس في
الكلمة المكررة في النص الأصلي وترجمتها وشرحها. وتأتي ترجمة يوسف علي في الدرجة الثانية
بعد ترجمة هلالى و خان حيث أنه قام بتقديم تعليقاته في هوامش الصفحات وليس في النص الأصلي إما
لتوضيح السبب وراء اختياره لهذه الترجمة للكلمات أو لإعطاء المعنى المعاني لهذه الكلمات. أما المترجمين
الأخيرتين فلم تدركا الجناس المستعمل في الآيات القرآنية المختارة في الأغلب حيث استخدم بكتال وأربري
الترجمة الحرفية في ترجمتهما للجناس وتعاملا مع الجناس ككلمات مكررة وبذلك فإنهما تأتبان بعد ترجمة
هلالى وخان وترجمة يوسف علي في التعامل مع الجناس في النصوص القرآنية المختارة لهذه الدراسة .

Chapter one

Introduction

1.1 Background of the Study

The Glorious Quran is the miracle of Prophet Muhammad –Peace be upon Him till the Judgment Day. Muslims recite the Glorious Quran frequently to worship Allah and be rewarded by Him. Muslims should consider the Glorious Quran carefully and try to ponder its meanings.

Depending on the exegeses, many words have meanings which are unknown to many Muslims. The common thought is that the repeated word carries the same meaning as its original one. Readers should recognize that sometimes these repeated words have entirely different meaning\meanings. Muslims undoubtedly may not comprehend the meaning of these words without resorting to the interpretations of these words by Islamic authorities (exegeses). The lexical items that have the same form and spelling but differ in meaning are named homonymy.

Homonymy produces serious difficulties for the translators as it creates ambiguity in the translation process. According to Newmark (1988,219) this ambiguity is called lexical ambiguity which occurs when " a word has two senses which are both equally effective (pragmatically and referentially) in the relevant stretch of language" .In this case the translators attempt to determine all

possible meanings these similar words may have, then they consider the context carefully and select the intended meaning that the writer wants to convey by using homonymic expression .

It becomes a thorny problem and a great challenge when the translators attempt translating homonymic expressions in the Glorious Quran. The translators, no matter how knowledgeable, have no chance at all of conveying the meaning that they think it is the intended and correct meaning . The Glorious Quran is the words of God and mistakes are unacceptable. Additionally, translators ought to bear in mind that they are transmitting the words of God to newly converted Muslims or the people who truly desire to understand Islam by reading the Glorious Quran. Thus, the translators should not attempt this task individually; they should resort to the authentic exegeses.

This study attempts to highlight the mistakes that the translators commit in rendering homonymic expressions in the selected verse of the Glorious Quran, For example ,

{ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ }

Al-Baqara ,verse 42

42.Pickthall Confound not **truth** with falsehood, nor knowingly conceal **the truth** .

42. **Yusuf Ali** And cover not **Truth** with falsehood, nor conceal **the Truth** when ye know what it is

42. **Hilali-Khan** And mix not **truth** with falsehood, nor conceal **the truth** [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth) .

42. **Arberry** And do not confound **the truth** with vanity, and do not conceal **the truth** wittingly

In this Glorious verse, the Homonymic expression lies in the words **الْحَقَّ**. Ibn Katheer (1998,150) provides different interpretations for the word **الْحَقَّ**. First, Ibn Katheer adopts Ibn Abas's interpretation for **الْحَقَّ** as "truth" and this is the literal meaning of **الْحَقَّ** and that means "don't mix the truth with falsehood and honesty with lying". Moreover, **الْحَقَّ** may mean "the religion of Islam" and this means "don't mix Judaism and Christianity with Islam; the religion of Allah is Islam. Judaism and Christianity is a fad and they are not from God". Al-Tabari (1987,272) interprets **الْحَقَّ** as "the truth that Allah revealed" and "Allah's manifestation" .

Al-Sabouni (2001,46) also has a similar interpretation : "don't obscure, confuse, the truth that Allah revealed to you, with falsehood, that you fabricate; and do not distort what is in Taurat with lies that you fabricate" .

The aforementioned translators render the word **الْحَقَّ** as "truth" without providing any explanation within the main text to refer to that **الْحَقَّ** may have other

meanings than " the truth ". Thus, according to the exegeses, the translator didn't succeed in rendering the first word الحَقّ .

On the other hand, the second word الحَقّ is interpreted by Ibn Katheer(1998,153) as “the prophet Muhammad- Peace be upon Him” ; Ibn Ibas explains “Don't conceal the knowledge of my prophet and what he comes with وما جاء به which you find written in your books that you have ". Al-Tabari(1987,272) interprets الحَقّ as “ the truth” and the convinced manifestation البيان المقنع الفاصل . Al-Suytui (1990, 124) interprets the word الحَقّ as " Don't conceal the knowledge of my prophet and what he comes with which you find it written in books that you have with you. " Al-Sabouni(2001,46) interprets the word الحَقّ as “ the descriptions of prophet Muhammad Peace be Upon Him that is mentioned in your book .”

Picktall , Ali and Arberry translate the second word الحَقّ as " the truth "only . Hilali and Khan also translate the word الحَقّ as “the truth” and they offer an explanation between parentheses to clarify what the truth means . It is obvious that Hilali and Khan's translation of the word الحَقّ is based on the exegeses .

Picktall, Arberry and Ali translates both words as “the truth" as if they were a repetition . Ali translates both words as “the Truth” and he capitalized the first

letter (T) without giving any clarification for this capitalization either in the main text or in the footnote.

Thus, the most accurate translation for the second Arabic word **الْحَقَّ** seems to be the one given by Hilali and Khan since they provide an explanation in the main text for the meaning of "truth": [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)]. Thus, their translation is nearly close to Ibn katheer , Al-Suyuti and Al-Sabouni's interpretation. However, they should have written an explanation or a commentary in the footnotes to clarify the other meanings of the first word **الْحَقَّ** .

1.2. Statement of the Problem

Translating homonymy is a complicated problem as the translators have to deal with words having one form but different and unrelated meanings. This task becomes more significant when the translators attempt to render homonymy in the Glorious Quran .The Glorious Quran is the words of Allah; the translators should not speculate on the meaning of the words from the context, they have to resort to exegeses . According to scholars, Arabic language, the language of the Glorious Quran, is a highly rhetorical one; it has features that differ from other

types of Arabic discourse. Thus, the translators struggle with numerous problems when translating homonymic expression in the Glorious Quran .

1.3 Objectives of the Study

The current study aims to examine how the mentioned translators render homonymy in the selected verses of the Glorious Quran. Also, it investigates the accuracy of the translations of the homonymic words depending on particular exegeses .

1.4. Questions of the Study

The present study has attempted to answer the following questions:

1. How far is homonymy diagnosed and identified in the selected verses?
2. To what extent does each of the four translators succeed in capturing the homonymous sense in the selected verses and rendering it in the target language?

1.5. Significance of the study:

Many studies have been conducted on translating homonymy in the Glorious Quran. These studies ,to the researcher knowledge, highlight homonymic expressions in different verses . This study has tackled translating homonymy in the same verse (the same words having different meanings in the same verses).

Hopefully, this study will expand the readers' understanding of homonymy and its meaning\meanings in English translation of the Glorious Quran.

1.6. Limits and Limitations of the study

1-The findings cannot be generalized beyond the selected verses of the Glorious Quran.

2. The study is confined to four translations of the Glorious Quran .

This study was conducted in Amman in 2013/2014 at Middle East University.

1.7. Definition of Basic Terms

Theoretical Definitions of Homonymy

- Homonymy is a term used in semantic analysis to refer to lexical items which have the same form but differ in meaning. (Crystal ,2008, 231)
- Homonyms are words which have separate meanings, but have accidentally come to have exactly the same form. (Yule, 2003,120) .

Translation:

- It is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). (Catford, 1)

- **Ambiguity** : it is an attribute of any concept, idea, statement or claim whose meaning, intention or interpretation cannot be definitively resolved or determined . Ambiguity is often associated with polysemy and multiplicity of meaning .
- **Exegesis** : it is an explanation or critical interpretation of a text. Exegesis can be applied to a wide range of texts including religious and literary texts .

Chapter two

Review of Related literature

2.0 Introduction

This chapter is a survey of theoretical and empirical investigations. The theoretical part presents the various definitions of homonymy in English and Arabic languages and the classification of homonymy as defined and classified by many Arab and English scholars. As for the empirical part, the study points out certain empirical studies that have been conducted on homonymy, especially in the Glorious Quran. Additionally, it presents some studies concerned with translating the meaning of the Glorious Quran.

2.1. Review of Theoretical literature

2.2 Homonymy in English: Definitions and Scope

"Homonymy is a term used in semantic analysis to refer to lexical items which have the same form but differ in meaning" (Crystal, 2008, 231). Homonymy is also defined as "a word with the same pronunciation as another but with a different meaning, origin, and, usually spelling."(Webster's Newworld College Dictionary ,1985)

According to Yule, “the term homonymy is used when one form (written or spoken) has two or more unrelated meanings. Homonyms are words which have separate meanings, but have accidentally come to have exactly the same form. Example, pupil (at school) and pupil (in the eye) (2003, 120).

Richards and Schmidt (2002, 241) state that homonyms are "words which are written in the same way and sound alike but which have different meanings. For instance, the verb lie in you have to lie down and lie in "Do not lie."

2.3 Homonymy Categorization in English (TL)

Lobner (2002, 43) divides homonymy into two formal types of :

1. Total homonymy: this type consists of "two lexemes that have all distinctive properties (grammatical category, grammatical properties, the set of grammatical forms, sound form and spelling) but they have unrelated different meaning . This study is interested in this type of homonymy.
2. Partial homonymy: this type consists of "two lexemes with different unrelated meanings that coincide in some but not all of their grammatical forms ;for example, the verb" lie1 "(lay, lain) and "Lie2" (lied, lied) which can give rise ambiguity in some context(don't lie in bed), but can be distinguished in others (he lay\lie in bed) " .

It is worth to try to differentiate between homonymy and polysemy . "The distinction between polysemy and homonymy remains a source of theoretical discussion in linguistic."(Crystal, 2003, 374)."Polysemy is a term used in semantic analysis to refer to a lexical item which has a range of different meanings ",e.g. plain= "clear", "unadorned", "obvious" (Crystal, 2003,347). Additionally, it "can be defined as one form (written or spoken)having multiple meanings that are all related by extension. For instance: foot (of person, of bed, of mountain) "Yule (2006,120) .According to Crystal , polysemy is one form with several meanings , but homonymy is two lexical items which happen to have the same phonological form. One of the several criteria that have been suggested is etymology:"the antecedents of homonymous items would be formally distinct ; the meaning of homonymous items would be further apart, or unrelated ". e.g plane = "carpenter's tool" ,and plane= "aeroplane" (Crystal,2003,347).Yule suggests to check in the dictionary to make sure whether the word is polysemous or homonymous ;if a word is an example of polysemy , then there will be a single entry with a list of different meanings related to that word .If the two words are an example of homonymy, they will have two separate entries. However, there is no clear-cut difference that one can rely on to differentiate between polysemy and homonymy. (2006,120)

2.1.3 Homonymy in Arabic

Not all Arab linguists agree on the existence of homonymy in Arabic language: Some linguists, such as Ibn Dorstoya ابن درستويه, deny the existence of this phenomenon as they claim that only one of its meanings is real (physical) and the rest are metaphorical. For instance, the word *wajd* (وجد) has several meanings like to find, anger, to love, etc. They declare that “One may think this word has several meanings but actually all these meanings are related to one thing.” On the otherhand, other linguists, like *Al Kheleel Bin Ahmed* الخليل بن احمد, *Sibawayh* سبويه, and *Abu Zeid* ابو زيد, agree on its existence in the Arabic language (Altaie& Ameer , 2010 , 12) .

Arab scholar often name homonymy "*Al-Mushtarak Al –Laf`thi*" and seem to agree upon the definition of homonymy as "one utterance that has two or more different meanings" (Shaher & Kaddouri ,2012,33).

Atiq (1985, 197) divides homonymy into :

1. *Al-Momathel* (المماثل): In this type of homonymy , the two words have the same part of speech which means that the two words are either nouns, verbs or letters. This study is concerned with homonymous words that are nouns. For instance :

يَكَادُ سَنَا بَرَقَهُ يَذْهَبُ بِالْأَبْصَارِ 43) يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ (44)

The homonymic expression in this Glorious verse lies in the word الابصار . the exegetes Ibn Katheer, Al-Tabari ,Al-Suyuti and Al-Sabouni interpret the word بالبُصَارِ in the verse {43} as “the sight” . Al-Tabari (1987,119)interprets the second word اَلْأَبْصَارِ as “who has understanding and intellect “ (ممن له فهم وعقل) and Al-Sabouni(2004,314) interprets it as "insight " .

2. *Al-Mostwfi* (المستوفي): In this type of homonymy, the two words are from different parts of speech ;a word is a noun and the other is a verb or a word is a letter and the other is a verb .

For instance *when Mohammad bun Kinasa* said when his son died:

الى رد امر الله فيه سبيل	وسميتة يحيى ليحيا ولم يكن
ولم ادر ان الفأل فيه يفيل	تيممت فيه الفأل حين رزقته

The homonymic expression here is between the noun ” يحيى ” - his son's name and the verb يحيا

3. *Al-Tarki:b* (التركيب): in this type of homonymy, the first part consists of one word and the second consists of two parts .

فدعه فدولته <u>ذاهب</u>	اذا ملك لم يكن <u>ذا هبه</u>
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2.1.4 The Translation of the Glorious Quran

According to Muslim tradition, God bestows miracles upon His prophets . Each miracle represents a challenge to the prevalent skill in which each prophet's people excelled. For example, the miracle of Moses was an apparent magic since this was common at his age. Also, Jesus's miracle was the power to heal because medicine and healing were prevalent then. For the Prophet Muhammad – Peace be upon Him, the dominant skill was literary ability: linguistic competence echoed by poetry and oratory skills which were highly competitive among Arab tribes. The Arabs were obsessed by the use of their language and it was employed as a "weapon against enemy tribe". Thus, the Glorious Quran is considered by Muslim scholars as the miracle of Prophet Muhammad –Peace be upon Him.(Abdul-Raof , 2004,92)

Salman (2013) asserts that the translation of the Glorious Quran from Arabic into English is a serious problem since there are linguistic and cultural variations ; Arabic and English language have different metaphorical styles of writing and this poses different connotation of vocabulary .Thus, the problem becomes more complicated due to the different culture to which each language belongs .

Quranic discourse enjoys specific and unique features that are semantically oriented, and often create syntactic, lexical ,stylistic ,rhetorical and cultural voids in translation .As such ,the

features are Quran-bound and cannot be reproduced in an equivalent fashion in terms of structure, mystical effect on the reader, and intentionality .Without its features, the Quran will be reduced to an ordinary text . Through communicative or literal translations, these unique features will be imposed on the English language readers .This linguistic marriage between the two linguistically and culturally incongruous languages can only lead to the deformation of the linguistic and rhetorical façade of the Quranic text and will create structural damage to its architectural beauty. The translation of the Qur'an cannot be taken as a replacement of the Arabic source regardless of the accuracy and professionalism of the translators . The Quranic message will always be inflicted within accuracies and skewing of information that can only be accounted for by the inclusion of informative exegetical footnotes. An English Quran is a translational impossibility. (Abdul-Raof , 2004, 105)

There are many debates on the translatability or untranslatability of the Glorious Quran . Regarding the untranslatability of the Glorious Quran , Girard (2007) argues that the translation of the Glorious Quran is not possible "newly converted Muslims whose first language is not Arabic are recommended to read the Glorious Quran in the original version so that the message of God shall be understood in its entirety. It is because form and content are so intimately linked in the sacred words that there is no way to render this relationship, which actually forms the rhythm of the text, through another language, however good the translation may be.

“The translation of the Quran has been traditionally rejected by Muslims scholars” .Only exegetical translation is allowed , that is translation based on commentary and explication of the Quranic text “(Abdulraf,2000) . "a translation of Quran is not Quran and can never be "(Turner , 1997,XIV) . " The rhetoric and rhythm of the Arabic of the Quran are so characteristic ,so powerful, so highly emotive , that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendor of the original " (Abu-Mahfouz, 2011,65) .

Translatability is defined as "a relative notion that has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages" (Hatim and Munday, 2004, 15) .

The opponents of the illegitimacy of the Quran translation believe that “we live in an era in which the wider demand and significance for translations of the Quran, among Muslims and non-Muslims alike, has become far greater than at any time in the past, and thus, "non-Muslim audience in many different parts of the world turn to the Quran - almost always in translation - in the search for the bases of deeper mutual understanding" (Morris, 2000, 53) .

Many scholars emphasize on the importance of resorting to the exegeses . Mahadi (2012) recommends that the translators of the Glorious Quran study some useful exegeses and interpretations of the Glorious Quran before starting translation . This will help them to pick the appropriate meaning and give the translators good background ideas of the text type of the Glorious Quran .

Khayyat (2013,4) states that " exegesis is indispensable for translators in the act of translating the Quran ." Another researchers call for exegetic translation which is defined as "a type of translation in which the target text ,by the way of explanation and elaboration , is far more wordy than the source text "(Khayyat ,2013,1) .

As-Safi (2005 ,19) calls for translating the exegeses such as Ibn Katheer , Al-Tabari and others instead of translating the Glorious Quran . This translation requires a complete work team not only a translator who works individually . Additionally, this team should include one or more who speak Arabic as a mother tongue and another one or more native speakers of a foreign language. Thus, this will guarantee good comprehension of exegeses and a complete translation of a foreign language . As-Safi gave some illustrative examples to highlight the serious mistakes that the translators commit in their translations of the Glorious Quran such as :

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

111. Al-Masad , verse 1

Yusuf Ali :Perish the hands of the **Father of Flame**! Perish he

Consequently, these mistakes can be avoided if the translators start rendering the authentic exegeses instead of the translating the Glorious Quran , thus, the researcher supports As-Safi's opinion.

2.1.5 Theoretical literature related to the translation of homonymy in Arabic

There is no agreement among scholars on the definition of translation , its types, theories, and strategies....etc

Newmark states that translation “is rendering the meaning of a text into another language in the way that the author intended the text “(1988:5). Catford (1965,20) defines translation as “ the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

Translation as a concept is divided by Jakobson (1987:429) into three major types:

1. Intralingual translation or rewording : the interpretation of verbal signs by means of other signs of the same language.
2. Interlingual translation or translation proper : the interpretation of verbal signs by means of some other language .

3. Intersemiotic translation or transmutation: the interpretation of verbal signs by means of signs of nonverbal sign systems.

Nida and Taber (2003 ,12) state that " translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style ". Nida introduced two types of equivalents: formal and dynamic .Dynamic is "the closest natural equivalent to the source language message"(1964 ,166) .Formal equivalent" is basically source-oriented : that is , it is designed to reveal as much as possible the form and content of the original message" (Ashaer ,2013,16).

Prather and Swinney believe that "ambiguity is ubiquitous in language ; it exists at every level of processing (from acoustic/phonetic to semantic to structural " (1987 , 291) . Newmark mentioned seven types of ambiguity :grammatical, lexical, pragmatic , idiolectal, cultural , referential, metaphorical i.e phonology , graphology , and lexicology (1988 , 218). This research focuses on the lexical ambiguity which occurs when "a word has two senses which are both equally effective (pragmatically and referentially) in the relevant stretch of language" (Newmark , 1988,219) ." Lexical ambiguity is not a homogenous phenomenon, but rather that it is subdivided into two distinct types , namely homonymy and polysemy"(Klepousniotou, 2001,205) . Thus , it is not an easy task to find the

exact equivalent for homonymous word ."Equivalent is considered as the closest possible approximation to ST meaning " (Ashaer ,2013,16) .

Such problems are very serious when the translator tries to render a sacred text, especially the Glorious Quran .The problems in rendering the Glorious Quran are due to its language–Arabic . This language is highly rhetorical (Ashaer ,2013,18) Moreover, "Quranic discourse is characterized by a rainbow of syntactic, semantic, rhetorical , phonetic and cultural features that are distinct from other types of Arabic discourse" (Abdl-Raof, 2004, 92) .

The asymmetrical character of these two languages-English and Arabic- underlies the linguistic\stylistic discrepancies on phonological, morphological, syntactic , semantic , textual, stylistic and cultural levels...The process of translation between Arabic and English is sometimes clogged up by linguistic , rhetorical and cultural barriers which engender inevitable losses with very serious consequences especially in dealing with a highly sacred text like the Quran (As-Safi,2010, 2) .

This language _bound problems become all more obvious when translating figures of speech as homonymy . Previous studies have drawn attention to this important phenomenon , for instance Abdul-Raof argues that " Quranic discourse abounds with homonymic expression whose meaning is derived from the co-text,

i.e. the linguistic environment in which the word occurs" (2001 , 90) . Abdul-Raof goes on to give some illustrative examples to support his argument .

The word (الفساد) has 6 different meanings according to certain exegeses:

a. المعاصي: insubordination (cf. Al – Mahalli and Al-Suyuti 1989:157)

{Q7:56} (وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا)

b. الهلاك : to perish (cf. Al-Zamakhshari 1995, 3:191)

c. {Q23:71} (لُفْسِدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

c. القحط: famine , drought (cf. Al-Qurtubi 1997,14:39)

{Q 30:41} (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ)

d. القتل: killing (ibid,11:54)

{Q 18:94} (إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ)

e. الفساد : corruption (ibid, 3:21)

{Q2:205} (لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ)

f. السحر : bewitching (ibid, 8:328)

{Q10:81} (إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ)

2.2 Review of Empirical literature

There are a large number of studies investigating the concept of homonymy .

Al-Sulaimaan (2005) aimed at specifying some polysemous and homonymous lexical verbs in the Glorious Quran. The study attempted to investigate how the translators rendered these verbs into English and to examine the methods used in the translation process. Furthermore, the study referred to some problems that result from translating these verbs. To achieve this, the researcher chose six Quranic verses and used tables to analyze the data which included: SL text, TL text, meaning, type of method, degrees of translational coincidence with the religious interpretation (high, medium, and low) . After that, the researcher proposed or chose a rendering which coincides with the religious interpretation in each verse. The study had demonstrated the following results :

1. Some translators shadowed each other ; the translators employed the same lexical verb or used a synonymous lexeme and ignored that lexemes were not interchangeable in all cotexts and contexts .
2. Semantic translation was used as a method to translate most of the verbs discussed in this research .
3. Polysemy , homonymy and synonymy were the main reason for focal

problems in most lexical semantic studies since sometimes the translator interpreted a message depending on the senses not intended by the addresser.

Ameer& Altaie (2010) aimed at investigating homonymy in English and Arabic and making comparison between the two languages to show the similarities and differences between them. The researchers compared homonym's definition ,types ,reasons of creating homonymy . The study showed that in English the word homonymy can be divided into homophony and homography, whereas this term was translated as *مشترك لفظي* in Arabic which refers to a word that had one articulation and more than one meaning. While there was no general agreement on definition of homonymy in English, in Arabic there was an agreement among linguists on its definition. However, some of the reasons behind creating homonyms in both languages were identical. They were the development in enunciation, difference in derivation, euphemism, differences in dialects, metaphorical reasons, and extension in the meaning of the word.

Rasekh, Dastjerd, & Bassir(2012)attempted to determine to what extent the translator succeeded in rendering the homonymous term (*فساد*: fasād) in the Glorious Quran and if they could avoid ambiguity .The researchers represented the seven different interpretations of the homonymous term (fasād: corruption) in the Glorious Quran along with its equivalents in sixteen well-known English

translations. The results have shown that the translators failed to take into consideration the delicate meaning offshoots of the homonymous word "*fasād*". Furthermore, the ambiguity which was due to translating sacred texts was different from what was resultant from non –sacred texts translation because of the cultural associations of the Quranic expressions and the different interpretations by various scholars .

Ayyash. Ahmad & Abdullah (2013) aimed at highlighting the beauty of the verses which contained derivation alliteration (جناس الاشتقاق), which is considered **as type of homonymy**, and what results from them such an increase in the semantic sense of the Quranic verses . The researchers had used the inductive approach by inducing the verses that had this type of alliteration . They also adopted the analytical method to analyze and interpret the verses. The study had shown that alliteration was one of the most important ways to understand the rhetorical verses of the Quran. Moreover , alliteration derivation gives the expressions of the Quran the feature innovation, creation and innovation. Additionally, it was considered not only as verbal ornamentation and colorful decorations that had an eloquent impact attracting the listener, making him listen to and making it easy to hear, but also as a way of affecting the psychological aspect of the human being. As a matter of fact, the alliterated form could deceive

the listener. Whereas it showed him that there was a repetition in both pronunciation and meaning, it actually gave a new sense that differed from the preceding one.

There are also other more general studies concerned with the translations of the Quran :

Al-Nasser (2010) examined the lexical gap encountered by five translators in rendering the meanings of Quranic Paradise terms. Thirteen tables were used to show and compare the translation of the lexical items. The researcher used Ibn Kathir's and Al-Borosey's interpretation to get the closest meanings of the lexical items under investigation. This study revealed that most translators's renditions do not convey the intended meaning of the Quranic paradise items because they rendered them literally. The study highlighted the notion that translators should be bicultural and they should refer to interpretations, and religious authoritative references to get the intended meaning first and then to render it into English.

Jaber(2010) examined the possibility to translate the unique genre of the Glorious Quran from Arabic into English. The researcher chose certain verses with certain syntactic and lexical aspects from the Glorious Quran. She compared three versions of translations of each verse to see which version was most approximate to the Quranic text of the verse. The researcher relied on *Al-Mezan*

Fi-Tafseer Al-Quran and the authentic monolingual Arabic Dictionary *Lisan Al-Arab*. One main conclusion was that the task of translating the meaning of the Glorious Quran cannot be carried out by translators on individual basis .

Ghazalli (2010) studied how lexical gaps form a big problem for Arabic to English translators in religious texts especially in Glorious Quran . The study was limited to the investigation of morpho-lexical and semantic –lexical gaps . The researcher compared between the published renditions of the Glorious Quran where ayas involving morpho-lexical and semantic-lexical gaps had been discussed along with alternative translation for the inadequately translated ayas. The study had revealed many conclusions . First, cultural differences between languages cause the main reason behind the rise of lexical gaps. Second, lexical-gaps are more frequent in religious and scientific texts than in other text-types . This is due to the fact that religious texts have got long cultural heritage behind them where cultural differences become wider between languages involved in translation. Fourth, the lexical gaps are thorny in religious translation to overcome unless appropriate translation techniques are utilized to process them .Fifth, explanation, loan translation and transliteration are the best resort for translators to get around the problem of lexical gaps.

Al-Utbi(2011) investigated the Arabic verb of appropinquation كاد in the Glorious Quran to identify the various types of lexical items used as its rendition counterparts in English. The researcher tried to find out if the meaning of the verb كاد was rendered accurately .He studied whether or not the translators were aware of the influential role of negative particles when they were used along with كاد. In order to do so, the researcher reviewed all the examples of Quranic verses which contain كاد ,then he compared them to their renditions in five translation versions. The study showed that there is no sole definite word-class item that can be used as the only counterpart to كاد in English .Also, كاد showed some sort of a connotative mismatch between English and Arabic since any use of an English translation equivalent to كاد failed to express those aspects of meaning usually aroused by it. Furthermore, rendering كاد into English became more complicated by its occurrence with a negative particle such as لم, ما, لا which is a controversial situation to Arab linguists and exegetes. Moreover, the translators were so indulged in the Quranic co-text meaning that they sometimes had missed the contextual message behind the verses. Consequently, their translations were not accurate.

Alqini,J(2011) examined the criteria and the strategies that the translators used to render Quranic polysemous words. The researcher studied the way the translators followed in selecting synonym words to render them in four Quran

translations. The study revealed that some undertranslations and deviations result from insufficient reference to the exegeses of the Quran, lack of understanding of Arabic morphology, and inability to decode the nuances of polysemous words. The researcher urged the translators to use ideational equivalence and annotated renditions to convey the exact implicated meanings of ST polysemous words. He also recommended that the translators should refer to the exegeses, books of prophetic traditions and Arabic heritage dictionaries before starting rendering the Glorious Quran.

Sattam (2011) examined the problems translators encounter in rendering Quranic texts into English. The study focused on the translation of some Quranic verses" describing the conditions of mountains on the "Doomsday" and the horrific scenes and events occurring then. The paper aimed at studying the linguistic structures of expressions describing the conditions of mountains on the Day of Judgment in the SL Arabic Quranic texts. It analysed the renderings of those texts into English by four translators, showing the differences between their translations and the areas of their success and/or failure. The findings of this paper showed that communicative translation is the best method adopted in rendering Quranic text.

Abu-Mahfouz (2011) examined the problems and the semantic issues related to nouns that Abdullah Yusuf Ali (undated) could not deal with or he handled them

unsuccessfully in his translation of the meanings of the Glorious Quran .The study did not attempt to undermine Ali 's work but to tackle the semantic problems and issues and to provide helpful suggestion .These issues included: using a hyponym as an equivalent to a superordinate where the TL has an equivalent superordinate, using a superordiante as an equivalent to a hyponym where the TL has an equivalent hyponym where the TL has an equivalent hyponym , translation by transliteration, and inconsistency. The study found out that those problems are due to many reasons such as : Ali used synonyms, transliterated word that have straightforward equivalents, and translated word that need translation.

Ali, Brakhw, Nordin and Ismail (2012) examined the linguistic difficulties in translating the Glorious Quran . The article attempted to highlight some lexical ,syntactic and semantic problems and supported its discussion with examples from verses from the Glorious Quran. This study revealed that the lexical items have no direct counterparts in English, forcing the translators to convey them in a communicative manner. Also, in translating the Glorious Quran tenses and verb forms should be guided by the overall context and stylistic considerations. Tenses cannot be conveyed literally; and in some cases, they need to shift to convey the intended meaning in the target language. Furthermore, in translating metaphor,the translators need to use communicative translation or paraphrasing to convey the

intended meaning .For ellipsis, it is sometimes necessary to add the elided words (which usually appear in brackets) to complete a sentence in the translation . For metonymy, the best method to translate metonymy in the Glorious Quran in most cases is literal translation. . The study also concluded that translators should understand the phenomenon of polysemy in the Glorious Quran to convey better the intended meaning of the verses.

Al-Azab and Al-Misned (2012) studied the phenomenon of pragmatic losses in translation of the meanings of the Quran from a linguistic point of view. The study focuses on pragmatics. Thus, it examined loss of genre , texture, culture-specific terms, word order, syntactic conflict , ellipsis , gender and tense. The study revealed that pragmatic loss is a must in translating the Glorious Quran since the word of Allah cannot be imitated . Furthermore, pragmatic loss in rendering the Glorious Quran is really a serious problem that hinders the translators .The researcher suggested the use of linguistic compensation for the sake of approximation of meaning via pragmatics .

Mahadi (2012) aimed at classifying different types of ambiguities in the Glorious Quran then evaluated and criticized the English translations of the ambiguous verses. Ambiguous verses are classified as phonological, lexco-semantic and conjugational structural ambiguities .The researcher selected samples

of these classifications from the Holy Quran .He examined four English translations of the related verses of the three kinds of ambiguities. The researcher analysed the ambiguity of each verse then he focused on the methods and procedure used in each translation. The study revealed that some translators have tried making use of explication translation strategy to explain the implicated meaning of the ambiguities, while some others failed to notice this point and had made literal translation. One of the important factors in translating the ambiguities is the existence of polysemy. Furthermore, the most challenging type of ambiguity investigated in the study is the lexico-semantic one. Unfamiliarity of the translator with the proper equivalent to be chosen for a word, a phrase and a sentence, led the translator to a mistake and consequently a mistranslation happened. Thus, the researcher recommended that the translators of the Glorious Quran study some useful exegeses and interpretations of the Glorious Quran before starting to translate the Glorious Quran .This will help them to pick the appropriate meaning and give the translators good background ideas of the text type of the Glorious Quran .

Galadri (2013) studied the intertextual polysemy in the exegesis of the Glorious Quran. The researcher examined three different examples of exegesis by looking at the role of intertextual polysemy in them. In the first example, the

researcher analyzed the relationship between Quranic text with itself. In the second example he analysed the relationship between the phonetic expression of the Quran with the text. In the third one he analysed the relationship between Islamic ritual and the text. The study revealed that even though the intertextual polysemy is not the only method for Quranic different interpretations ; it provided a different perspective for textual analysis and for understanding the deeper message the Quran might have or at least its literary rhetoric. Moreover, if the translator merged intertextuality and polysemy , this will provide the translators with a unique linguistic approach . Furthermore, the researcher found out that at the intertextual , polysemy is a unique perspective for understanding possible interpretations of the Quran, its method of recitation, or its ritualistic rules.

Salman (2013) studied the incongruities in translating Quranic euphemistic expressions into English in the Glorious Quran .She compared and analysed the euphemism translations in the works of Ali, Hilali and Khan , Pickthal and Arberry.The researcher selected 23 examples of euphemistic expressions from different verses of the Holy Quran. The researcher classified data according to the mechanism of lexical euphemism: substitution and deletion, and topics that require euphemism. Assessment of the translation depended mainly on the two criteria of meaning and euphemism. The study revealed that euphemism is an evident

phenomenon in the Holy Quran and that the process of translating it into English is generally problematic for reasons such as linguistic and cultural diversity. The researcher suggested –where necessary- some techniques in translating these Quranic euphemisms such as linguistic approximation and cultural approximation.

Ashaer (2013) attempted to find out the areas in which the translators were unable to capture the intended meaning of the verse due to semantic and pragmatic reasons present in the verse. The researcher compared three translations of the Glorious Quran regarding the semantic and pragmatic issues found in surat" Yusuf". The researcher depended on particular exegeses of the Glorious Quran along with important books of Arabic rhetoric and grammar . The study had found that the translators misunderstanding of the semantic meanings of the words and led to deficient translation .It suggested that translators should be aware of such devices as word order, foregrounding and backgrounder , gender , etc . in order to capture the cases which cause a word to carry different shades of meaning .

Al-Ghazli (2012) examined the accuracy of the English translations of the affixated with one, two radicals or three radicals to obtain such derivatives that have senses distinct from the base forms. The researcher hypothesized that the English translations of such ayas seemed too imprecise to convey the same senses from the source text to the target text. To prove this, the researcher selected randomly

ayas(verses) containing such derivatives and assessed their renditions . The study revealed that the senses of the derivatives of the triliteral were, generally, imprecisely translated due to the absence of appropriate grammatical structures or sound lexical choices. Some verb derivatives were alternatively used to express the same senses and some others were extremely rare to encounter in Quanic suras. In addition, some verbs which were turned into derivatives by germination were not accurately translated since germination in Arabic is functional but not so in English.

The previous survey of both theoretical and empirical literature on the translation of the Glorious Quran into English has shown the difficulties and problems involved in the translation process. These studies and their results will shed light on the ensuing discussion.

Chapter Three

Methods and procedures

3.0 Introduction

This chapter deals with the method of the study, data collection, data analysis and the procedures followed in this study.

3.1 Method of the Study:

The analysis of data within specific criteria was done in light of the content analysis method which is commonly used in social science research. “ Content analysis is defined as any technique used for making inferences through identifying specified characteristics of messages objectively and systematically ”(Salman 2013, 192) .

3.2 Data Collection

Sixteen homonyms have been chosen from sixteen verses in eleven Suras in the Glorious Quran . However, comparison and analysis of data were based on the following four translations of the Glorious Quran.

1. *The Meaning of Holy Quran* , by Abdulla Yousef Ali;
2. *The Gloious Qura'n with English Translation* ,by M .W .Picktall ;
3. *The Koran Interpreted* by A.J. Arberry ; and

4. *Interpretation of the Meanings of the Noble Qur'an*, by .M.T. Al-Hilali and M. M. Khan .

Additionally, the accuracy of translation in the analysis process is reliant on the four following exegeses :

1. *Tafsi:r Al- Quran Al –A9the:m* , by Ibn-Katheer ,I. (1998)
- 2 *Tafsi:r Al- Quran Al –A9the:m*, by Al-Tabari (1987)
3. *Safwat Al-Tafasi:r, tafsi:r lil Quran Al-Kari:m*,by Al-Suyouti (1990)and
4. *Safwat Al-Tafasir, Tafsir Lil Quran Al-Kareem*, by Al-Sabouni(2004)

3.3 Data Analysis

1. The researcher analyzed the homonymous terms in each verse , attempting to find out their interpretations in the four selected exegeses.
2. The researcher examined the four English equivalents of each homonymous expression in each verse and how each translator deals with these terms.
3. The researcher judged the accuracy of the translations as determined by their Arabic counterparts used in the four exegeses.

3.4 Procedures

The procedures employed in the present study were the following :

- 1.The researcher reviewed different sources of related literature as such : theories of translating the Glorious Quran ,translating rhetorical deceives in the Glorious Quran and translating the meanings of the Glorious Quran
- 2- The researcher read many definitions of homonymy and she applied Crystal 's definition in this research "homonymy is a term used in semantic analysis to refer to lexical items which have the same form but differ in meaning. (2008, 231)
- 3-The related literature, both the theoretical and empirical, provided the researcher with additional information related to the topic of the current study and aided her in determining the significance of the research in comparison with other studies
- 4.The researcher then determined the questions, the objectives and the significance of the study.
- 5- The researcher selected sixteen examples of homonymy from eleven verses of the Glorious Quran .
6. The researcher drew on four exegeses of the Glorious Quran to find out the interpretations of the homonymous terms in the selected verses.

7. The researcher paralleled the interpretations of these words with the corresponding translated English equivalents of the four selected translations .

8. The researcher determined the precise translations of the homonymous words and whether the translators missed captured the meaning\meanings of these words depending on the mentioned exegeses.

9-The researcher presented the conclusion and recommendations for future studies.

10-A list of references was provided using APA style.

It is hoped that the procedures and methods followed in this research will be adequate and appropriate. How far they are successful will be reflected in the ensuing analysis and discussion of the corpus and data that have been utilized in the study

Chapter Four

Data Analysis and Discussion

4.0 Introduction

In this chapter, the selected examples of homonymy in particular verses in a number of suras in the Glorious Quran are analyzed. The analysis focuses on studying the meaning \meanings of the homonymous words by referring to the exegeses and how they are translated .The lexical items analyzed are underlined and equivalents are highlighted in bold and underlined and the four translations are compared against the meaning of the lexical items in the source Arabic language text. The translations are then assessed in terms of accuracy by referring to four renowned exegetes: Ibn Katheer, Al-Tabari, Al-Suytui and Al-Sabouni .

In the analysis process, the researcher tries to answer the two research questions. These questions are:

1. How far is homonymy diagnosed and identified in the selected verses ?
2. To what extent does each of the four translators succeed in capturing the homonymous sense in the selected verses?

4.1 Discussion of Translation of Verses :

{ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ }

4.1.1 .Al-Baqara ,verse 42

42.Pickthall Confound not truth with falsehood, nor knowingly conceal the truth .

42.Yusuf Ali And cover not Truth with falsehood, nor conceal the Truth when ye know what it is

42.Hilali-Khan And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth) .

42. Arberry And do not confound the truth with vanity, and do not conceal the truth wittingly.

In this Glorious verse, the Homonymic expression lies in the words الْحَقَّ. Ibn Katheer (1998,150) provides different interpretations for the word الْحَقَّ. First, Ibn Katheer adopts Ibn Abas's interpretation for الْحَقَّ as " truth " and this is the literal meaning of الْحَقَّ and that means "don't mix the truth with falsehood and honesty with lying" . Moreover, الْحَقَّ may mean "the religion of Islam" and this means "don't mix Judaism and Christianity with Islam; the religion of Allah is Islam. Judaism and Christianity is a fad and they are not from God" . Al-Tabari (1987,272) interprets الْحَقَّ as "the truth that Allah revealed" and " Allah's manifestation" .

Al-Sabouni (2001,46) also has a similar interpretation :“don’t obscure, confuse , the truth that Allah revealed to you, with falsehood, that you fabricate ; and do not distort what is in Taurat with lies that you fabricate” .

The aforementioned translators render the word الْحَقَّ as “truth” without providing any explanation within the main text to refer to that الْحَقَّ may have other meanings than " the truth ". Thus, according to the exegeses, the translator didn’t succeed in rendering the first word الْحَقَّ .

On the other hand, the second word الْحَقَّ is interpreted by Ibn Katheer(1998,153) as “the prophet Muhammad- Peace be upon Him” ; Ibn Ibas explains “Don’t conceal the knowledge of my prophet and what he comes with وما جاء به which you find written in your books that you have ". Al-Tabari(1987,272) interprets الْحَقَّ as “ the truth” and" the convinced manifestation " (البيان المقنع الفاصل) (بيننا) Al-Suytui (1990, 124) interprets the word الْحَقَّ as "Don’t conceal the knowledge of my prophet and what he comes with which you find it written in books that you have with you. " Al-Sabouni(2001,46) interprets the word الْحَقَّ as “ the descriptions of prophet Muhammad Peace be Upon Him that is mentioned in your book .’

Picktall , Ali and Arberry translate the second word الْحَقَّ as " the truth "only . Hilali and Khan also translate the word الْحَقَّ as “the truth” and they offer an

explanation between parentheses to clarify what the truth means . It is obvious that Hilali and Khan's translation of the word الْحَقَّ is based on the exegeses .

Picktall, Arberry and Ali translates both words as "the truth" as if they were a repetition . Ali translates both words as "the Truth" and he capitalized the first letter (T) without giving any clarification for this capitalization either in the main text or in the footnote.

Thus, the most accurate translation for the second Arabic word الْحَقَّ seems to be the one given by Hilali and Khan since they provide an explanation in the main text for the meaning of "truth ": [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)]. Thus, their translation is nearly close to Ibn katheer , Al-Suyuti and Al-Sabouni's interpretation. However, they should have written an explanation or a commentary in the footnotes to clarify the other meanings of the first word الْحَقَّ .

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ اتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ
وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

4.1.2 .Al-Baqara ,verse 120

120.Pickthall : And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! **the guidance of Allah (Himself) is Guidance**. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.

120. Yusuf Ali Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "**The Guidance of God**, - that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against God.

120.Hilali-Khan Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, **the Guidance of Allah (i.e. Islamic Monotheism)** that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

120.Arberry Never will the Jews be satisfied with thee, neither the Christians, not till thou followest their religion. Say: '**God's guidance** is the **true guidance**.' If thou followest their caprices, after the knowledge that has come to thee, thou shalt have against God neither protector nor helper.

In this Glorious verse the homonymic expression lies in the words **هُدَىٰ** and **الْهُدَىٰ**. Ibn Katheer (1998 ,281) interprets **هُدَىٰ** as "the Guidance of Allah that He sent to the prophet Muhumud (Peace Be Upon Him) .Also, Al-Tabari (1987,385) interprets it as "the Islam". Al-Sabouni (2001,81) interprets **هُدَىٰ** as "the Islam religion".

Picktall , Ali , Arberrey and Hilali and Khan translate هُدَى similarly as the "Guidance ", but Hilali and Khan write (Islamic Monotheism) between parenthesis within the main text to clarify what هُدَى may mean.

Depending on the above exegeses , Picktall 's, Ali 's ,and Arberry 's translations of the first word هُدَى as "the guidance of God" nearly coincide with Ibn katheer 's interpretation only . Hilali and Khan 's translation is close to Ibn katheer's and Al-Sabouni 's interpretation . Thus, their translation for the word هُدَى is the accurate one .

On the other hand, Ibn Katheer (1998,281) interprets the second Arabic word الهُدَى as "true, complete and comprehensive religion " . Al-Tabari (1987, 385) interprets الهُدَى as "true guidance" هدى الحق "Al-Sabouni(2001,81) interprets الهُدَى as "the true religion" which means" Islam is the true religion and other religions are deception and delusion” .

Picktall translates الهُدَى as "Guidance ". Ali and Hilali and Khan translates الهُدَى as "the "only Guidance " but they didn't provide any commentary to clarify why he chose this rendition or what the "only Guidance" means .However, Arberry translates it as "true guidance" .

Ali and Picktall didn't succeed in rendering the second word **الهُدَى** since they translated it as " a guidance " which differs from its interpretations in the above exegeses . However, Arberry's translation coincides with Al-Tabari 's interpretation .

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مَسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

4.1.3. Al-Baqara ,verse 184

Pickthall(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need – but whoso doeth **good** of his own accord, it is **better** for him: and that ye fast is **better** for you if ye did but know –

Yusuf Ali(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that **will give more**, of his own free will, - it is better for him. And it is **better** or you that ye fast, if ye only knew.

Hilali-Khan[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does **good** of his own accord, it is **better** for him. And that you fast, it is **better** for you if only you know.

Arberryfor days numbered; and if any of you be sick, or if he be on a journey, then a number of other days; and for those who are able to fast, a redemption by feeding a poor man. Yet **better** it is for him who volunteers good, and that you should fast is **better** for you, if you but know;

In this Glorious verse , the homonymic expression lies in the word خَيْر. Al-Tabari(178, 1987) provides different interpretations for the first Arabic word خَيْرًا .These interpretations are : to feed miskinain (two poor persons)or more , to feed a miskin with more than the required (*fidya*)ransom, and to fast with(*fidya*)ransom .Al-Suyuti (199 , 328) also provides different interpretations: "to feed miskin poor person" (" و(صاع)" and " to feed miskineen (two poor persons)" and

" to feed masakeen (poor people ." (Al-Sabouni (2001,108) interprets the first word خَيْرًا as to "increase the amount of the required fidya(ransom .

Pickthall ,Hilali and Khan and Arberry simply use the word " good" to translate the first Arabic word .However , Ali interprets it differently and uses "give more " . However, Ali doesn't provide an explanation within the text or in a commentary to clarify his choice or what he means by "give more. ”

Al-Tabari (1987 , 178) provides different interpretations for the third Arabic word خَيْرٌ as:" fasting Ramadan is better for you than eating and *Fridya* (ransom) "and " fasting is better than fidya (ransom) .Al-Suytuti(1990 , 328) also interprets خَيْرٌ as" fasting is better than fidya (ransom) ." Al-Sabouni (2001,108) interprets the third word as fasting is better for you than eating and ransom ".

The aforementioned translators render خَيْرٌ as " better " . Judging by the exegeses, it is obvious that the translators did not depend on the exegeses in their translations. Thus, the translators failed to render the word accurately .

{وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}

4.1.4 Al-Baqara ,verse 201

Pickthall And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

Yusuf Ali And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

Hilali-Khan And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

Arberry And others there are who say, 'Our Lord, give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire

In this Glorious verse, the homonymy lies in the word حَسَنَةً . (Ibn Katheer ,1998,416) and (Al-Sabouni ,2001,116) interpret the first Arabic word حَسَنَةً as “ any good needs that humans seek for in this life such as a good health, spacious house, good wife , plenty of sustenance , etc. Also, Al-Tabari(1987,279) gives nearly the same interpretation , but he adds," good deed " , "understanding the Glorious Quran " and " belief and obedience ". Al-Suyuti(1990 , 421) provides different interpretation for the word حَسَنَةً : " good health" (*Afya*), "knowledge and worship", "money " , good sustenance الرزق الطيب , " useful knowledge " " العلم النافع ، and "laudation"

Ibn Katheer(1998 , 416), Al-Sabouni(2004,116) and Al-Tabari(1987 , 279-280)agree upon for the interpretation of the second Arabic word حَسَنَةٌ as” entering paradise”. Ibn katheer elaborates “facilitate the Judgment” , secure من الفرع الاكبر “anything good that related to the Hereafter ,Al-Tabari add” win the reward, and being free from punishment; blessing with praising Allah التتعم Al-Suyuti(1990 , 421) interprets the second word حَسَنَةٌ as " paradise " , and " good health " (*Afya*).

In this Glorious verse, the mentioned translators render both words حَسَنَةٌ as “ good” and none of them explains what is the difference between حَسَنَةٌ in this life and the Hereafter .

Consequently , All the translators failed to translate the homonymic expression in this Glorious verse

{قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ}

4.1.5 Yusuf ,verse 75

Pickthall They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.

Yusuf Ali They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!"

Hilali-Khan They [Yusuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zalimun (wrong-doers, etc.)!"

Arberry They said, 'This shall be its recompense -- in whoever's saddlebag the goblet is found, he shall be its recompense. So we recompense the evildoers.

In this Glorious verse, homonymous sense lies in the words جَزَاؤُهُ . The first Arabic word جَزَاؤُهُ is interpreted by (Ibn Katheer,1999,40) and Al-Tabari(1987,15) as " the penalty of thieving "(ثواب السرقة), Al-Sabouni (2001,57) interprets it as " penalty ". Arberry translates جَزَاؤُهُ as "recompense" . Thus, measured by the exegeses , the four translation coincides nearly with their interpretations .

Picktall ,Ali and Hilali and Khan use penalty to translate the first word جَزَاؤُهُ.

Ibn Katheer (1999,40) provides an interpretation for the second word جَزَاؤُهُ "the thief is being given to the person from whom the theft stole" .(Al- Tabari , 1987 ,30) added that "the thief has to be theft (يسرق)and taken as a slave" and "take the thief for you "was a customary practice in Yusuf's brothers land " .Al-

Sabouni (2001 , 57) interprets جَزَاؤُهُ as the thief has to be theft يسترق and taken as a slave to the person from whom he stole " .Al-Suyuti(1990 , 344) has also a similar interpretation that "this was a customary practice of the prophet Ibraheem that the thief should be given to the person from whom he stole " .

Ali follows the interpretations provided by the aforementioned exegetes with the Arabic word جَزَاؤُهُ and translated as “should be held (as bondman) to atone for the (crime).” This interpretation by Ali is accompanied by a commentary in a footnote (1992, 571) :

This was their family custom, It was of course long anterior to the Mosaic Law, which laid down full restitution for theft, and if the culprit had nothing, he was to be sold for his theft .But here the crime was more than theft. It was theft , lying , and the grossest abuse of confidence and hospitality. While the ten felt a secret satisfaction in suggesting the penalty, they were unconsciously carrying out Yusuf’s plan.

Hilali and Khan use “should be held for the punishment (of the crime) .” as a translation for the second Arabic word under discussion which is similar to Ali’s translation but they do not provide a footnote that explains why they chose such rendition or what they meant by “hold” “ ,Does that mean to hold the thief for some day and set him free after a while or to hold him forever and to take him as a slave ?

Picktall and Arberry simply use literal translation in rendering both words: Picktall employs “penalty” while Arberry uses "recompense". Thus, according to the exegeses, the most accurate translation for جَزَاؤُهُ seems to be the one given by Ali since it gives the precise meaning of both words and contains a commentary in the footnote. However, Picktall and Arberry miss the homonymic expression when they translate both words literally.

Depending on the exegeses for evaluation, the accurate translation of the second word جَزَاؤُهُ Ali's translation since it gives close meaning of the word as it is mentioned in the exegeses. He translated "it should be held (as bondman) to atone for the (crime) “.

{كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا}

4.1.6 Alsra'a, verse 20

Pickthall Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

Yusuf Ali Of the bounties of thy Lord We bestow freely on all - These as well as those: The bounties of thy Lord are not closed (to anyone).

Hilali-Khan To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

Arberry Each We succour, these and those, from thy Lord's gift; and thy Lord's gift is not confined.

In this Glorious verse the homonymic expression lies in the words هَؤُلَاءِ . Ibn katheer(1998,58), Al-Tabari(1987,44,) ,Al-Suytuti(1990 , 308) and Al-Sabouni (2004,143) interprets the first and the second Arabic words هَؤُلَاءِ وَهَؤُلَاءِ

as “Each party who seeks for this life and who seeks for the Hereafter .

However, the four translations presented in this analysis translate both words literally as “ these and those”. Ali provides a commentary in the footnote to clarify what these and those mean(1992 ,679) : "Allah's favours are showered on all _ the just and unjust, the deserving and the undeserving . But there is a difference as explained in the last two verses. "

By using this commentary, Ali clarifies that the first word هَؤُلَاءِ means “ just and deserving” and the second word هَؤُلَاءِ means “unjust and undeserving ” .

However, it is not clear whether the just and deserving party means the people who seek for the Hereafter and the same the unjust and undeserving party means the

people who seek for this life .Thus, according to the exegeses, all the translators failed to translate the homonymic expression in this Glorious verse .

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (84) فَأَتْبَعَ سَبَبًا (85)

4.1.7al-Kahf , verse 84,85

Pickthall Lo! We made him strong in the land and gave him unto every thing a road. And he followed a road

Yusuf Ali Verily We established his power on earth, and We gave him the ways and the means to all ends . One (such) way he followed

Hilali-Khan Verily, We established him in the earth, and We gave him the means of everything. So he followed a way.

Arberry We established him in the land, and We gave **him a way to everything**; and he followed a way

In these two Glorious verses, the homonymic expression lies in the word سَبَبًا. Ibn Katheer(1998,171) provides many possible interpretations for the word سَبَبًا in the verse { 84} ; some of these interpretations refer to this word as “knowledge ” and as “earth houses and its landmark” and as “the knowledge of languages ; and adds that every time Dhu al Qarnayn attacks a certain nation he speaks its language”. Al-Tabari (1987 , 8) interprets the word as "Knowledge of everything "or "from everything he is given a knowledge ". Al-Suytui(1990 , 445) interprets the word as "knowledge "which includes the knowledge of

languages he was speaking a language to every nation he knew " (تعليم الالسنة كان لا)
 (يعرف قوما الا كلمهم بلسانهم) and "Earth houses and its landmark"

However, one of the interpretations that the Islamic authorities (Ibn Katheer, 1998, 171) , ,and (Al-Tabari)agree upon for the word سَبِيًّا in the verse { 84} is " the knowledge". Al-Sabouni (2004, 188) interprets سَبِيًّا as "that Allah facilitate to Dhu al Qarnayn the means of rule and power and open cites and buildings and Allah gives him everything to reach his purpose of gaining means of knowledge, and power .

Ali translates سَبِيًّا as " the ways and the means to all ends". This interpretation is accompanied by a commentary in a footnote to clarify why he chose this rendition (1992, 731):"Great was his power and great were his opportunities "ways and means", which he used for justice and righteousness. But he recognized that his power and opportunities were given to him as a trust by Allah .

Ali 's translation is nearly similar to Al-Sabouni 's interpretation but measuring or viewing it against the other exegeses , his rendition is not accurate and complete , there are other meanings for the word سَبِيًّا : knowledge , earth houses and its landmark ,or the knowledge of languages . Hilali and Khan employ "the means of everything" as a translation for the word سَبِيًّا which is similar to Ali's translation .

However, Picktall and Arberry simply use the literal translation to render the word سَبَبًا. Picktall employs “ a road ” while Arberry uses “ a way ”. According to the exegeses, no one of the translator succeeded to render the first word سَبَبًا.

Like the Arabic word سَبَبًا in verse { 84} , the second word سَبَبًا in verse { 85} has many interpretations . Ibn Katheer (1998,172) provides many interpretations such as “house ”, “ house and a way between the east and west” or “ knowledge”. Al-Tabari (1987 , 9) provides different interpretations for the word سَبَبًا “house and way between the east and west”, “a way in Earth” , “Earth's houses and its landmarks ” , or “Earth 's houses ” .Al-Suytui (1990 ,445) interprets the word as “ a house ”, “house and apart from east to west ”. Al-Sabouni (2004,188) interprets it to mean that Dhu al Qarnayn followed the way that Allah facilitated to him and went on to east.

All the four mentioned translators render the word سَبَبًا similarly . Picktall uses “a road” while others employ “a way”. This translation is nearly similar to the interpretation of the word in the exegeses, but it doesn't give accurate meaning since they did not clarify which way Dhu al Qarnayn followed. Furthermore, no one mentioned the other meanings which are provided by Ibn katheer and Al-Tabari of the word سَبَبًا : house and Knowledge.

وَعَنْتِ أَوْجُوهٌ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (111)

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

4.1.8. Ta Ha ,verse 111, 112

Pickthall And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) **wrongdoing** is indeed a failure (on that day). And he who hath done some good works, being a believer, he feareth not **injustice** nor begrudging (of his wage).

Yusuf Ali (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries **iniquity** (on his back). But he who works deeds of righteousness, and has faith, will have no fear of **harm** nor of any curtailment (of what is his due).

Hilali-Khan And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) **wrongdoing** (i.e. he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day). And he who works deeds of righteousness, while he is a believer (in Islamic

Monotheism) then he will have no fear of **injustice**, nor of any curtailment (of his reward).

Arberry And faces shall be humbled unto the Living, the Eternal. He will have failed whose burden is of **evildoing**; but whosoever does deeds of righteousness, being a believer, shall fear neither wrong nor **injustice**.

In this Glorious verse, the homonymic expression lies in the words **ظلمًا**. Al-Tabar. (1987,158) provides three different interpretations for the first Arabic word **ظلمًا** : "polytheism" , "disbelief in Allah" and "did deeds of His disobedience" . Al-Suytuti (1990, 552) and Al-Sabouni(2004,228) interpret

ظلمًا as " polytheism " .

Picktall and Arberry translate **ظلمًا** similarly ; Picktall uses “wrongdoing ” while Arberry employs “ evildoing ” which could be one of the meanings of **ظلمًا** but they didn’t clarify or explain in the main text what type of error(wrongdoing) that can be committed by a person and considered as **ظلمًا** . However, Ali translates **ظلمًا** as “iniquity” and provides a commentary in a footnote to clarify his rendition (1992, 787) :

Note that all faces , those of the just as well as of the unjust, will be humbled before Allah : the best of us can claim no merit equal to Allah’s

Grace. But the just will have Hope : while the unjust , now that the curtain of Reality has risen, will be in absolute Despair !

Hilali and Khan render ظُلْمًا as “ wrongdoing ” which is similar to Picktall's translation but he provides in parentheses three different meanings of the word ظُلْمًا : “he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience” . These meanings coincide with Al-Tabari’s interpretations of the word.

Ibn Katheer (1998,280) .Al-Suytuti(1990 ,552)and Al-Sabouni (2004,228)interpret the second Arabic word ظُلْمًا in verse {112} as " increasing in the person 's evil work" Ibn katheer clarifies this word to mean that increase that comes from other's faults ".Al-Tabari (1987,158) interprets the second Arabic word ظُلْمًا as “ a person doesn’t fear from injustice, that he\she doesn’t fear from increasing his evil deeds that come from the faults of others.

Picktall , Arberry and Hilali and Khan translate ظُلْمًا in verse {112} as“injustice” but they didn’t clarify what injustice means and how it could be ! Ali uses the word “harm” to translate ظُلْمًا and he provides a commentary in the footnote (1992, 787) :

Unlike the unjust, the righteous, who have come with Faith , will now find their Faith justified : not only will they be free from any fear of

harm, but they will be rewarded to the full, or, as has been said in other passages, where His bounty rather than His Justice is emphasized, they will get more than their due reward.

The accurate translation of the first Arabic word ظَلَمًا is the one given by Hilali and Khan since their translation depends on Al-Tabari's interpretation of the word and because they provide in parenthesis the three different meanings .However, it would be better if they added the word "injustice " as one of the meaning for the word as it is interpreted by Ibn Katheer. Picktall, Ali and Arberry don't succeed in their translation of this word.

Picktall , Arbery, Hilali and Khan don't succeed in their translation of the second Arabic word ظَلَمًا since their translation "injustice " is a literal translation and is not close to its interpretation in the above exegeses . Moreover, Ali 's translation "harm" and his commendatory didn't give the accurate meaning of the word since he didn't clarify what harm means even in the commentary" they be free from any fear of harm " . Thus, measured by the exegesis, the four translators fail to give the accurate meaning of the second Arabic word ظَلَمًا although Hilali and Khan succeed in their translation of the first one.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِطَائِهِ وَيَنْزِلُ
 مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۚ يَكَادُ سَنَا بَرْقِهِ
 يَذْهَبُ بِالْأَبْصَارِ (43) يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ (44)

4.1.9 an-Nur, verse 43,44

Pickthall Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away **the sight**. Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who **see**.

Yusuf Ali Seest thou not that God makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds **the sight**. It is God Who alternates the Night and the Day: verily in these things is an instructive example for those who have **vision!**

Hilali-Khan See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds **the sight**. [Tafsir At-Tabari]. Allah causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have **insight**.

Arberry 'hast thou not seen how God drives the clouds, then composes them, then converts them into a mass, then thou seest the rain issuing out of the midst of them? And He sends down out of heaven mountains, wherein is hail, so that He smites whom He will with it, and turns it aside from whom He will; wellnigh the gleam of His lightning snatches away **the sight**. God turns about the day and the night; surely in that is a lesson for those who have **eyes**.

One of the interpretations that the Islamic authorities Ibn Katheer(1998,67) , Al-Tabari (1987,119)and Al-Sabouni(2004, 314) agree upon the interpretation of the word **بِالْأَبْصَارِ** in the verse {43} is “ the sight” .

All the aforementioned translators render the Arabic word **بِالْأَبْصَارِ** as "the sight", which coincides with the interpretation found in the four exegeses . Hilali and Khan wrote [Tafsir At-Tabari] between parentheses within the main text to clarify that they have followed the interpretation of *Tafsir* At-Tabari in translating the first word **بِالْأَبْصَارِ** . Thus, measured by the exegeses, the four translators succeed in rendering the first word **بِالْأَبْصَارِ** .

On the other hand, Al-Tabari (1987,119) interprets the second Arabic word **الْأَبْصَارِ** in the verse {44} as "who has understanding and intellect " **(ممن له فهم وعقل)** . Also, Al-Sabouni (2004,314) interprets it as "insight " .

However, Picktall, Ali and Arberry rendered the Arabic word **الْأَبْصَارِ** literally . Picktall employs “see ” Ali uses “vision” and Arberry translates it as "eyes " . Thus, they miss the concept of homonymy in this Glorious verse.

Unlike the translations above that focus on the literal translation, Hilali and Khan interpret the word **الْأَبْصَارِ** as “insight ” to indicate people who oppose insight and who think and learn from life’s lessons.

Depending of the exegeses , the most accurate translation for both Arabic words **بِالْأَبْصَارِ** and **الْأَبْصَارِ** seems to be the one given by Hilali and Khan since it gives the precise meaning of each word by depending on the exegeses, and by referring to the exegesis that they use in their rendition .

{إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ (11)}

(وَأَدْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتِ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ)

4.1.10 an-Naml (The Ant) verse 11,12

Pickthall Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful. And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

Yusuf Ali "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful. "Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."

Hilali-Khan "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fasiqun (rebellious, disobedient to Allah).

Arberry save him who has done evil, then; after evil, has changed into good; All-forgiving am I, All-compassionate. Thrust thy hand in thy bosom and it will come forth white without evil-among nine signs to Pharaoh and his people; they are an ungodly people.'

In these two Glorious verses, the homonymic expression lies in the word سُوءِ . Al-Suyuti(1990 ,192) interprets سُوءِ as " evil work " and Al-Sabouni(1997 , 370) interprets the word سُوءِ in verse {11} as “ wrongdoing ” or “ evil work” generally without specifying the kind of this evil work. Ibn Katheer interprets this verse as a whole “ This is a great *Boshra* for human beings that who was

doing an evil work and then he اقلع ورجع, repented and turned, God will accept his repentance .”

All the aforementioned translators render the Arabic word سُوء in the verse {11} as “evil” . Ali provides a commentary in the footnote and talks about Moses’s story in killing the Egyptian (1992,940) :

His slaying the Egyptian , however defensible from certain aspects, was yet something from his past that had to be washed off, and Allah , Oft-Forgiving, Most Merciful, did it out of His abounding Grace. Nay, more; he was given a pure, Radiant Hand, as a Sign of his personal transformation , as stated in the next verse.

Al-Tabari (1987 ,163)and Al-Suytui(1990 ,192) interpret the second Arabic word سُوء in the verse {12} as “ leprosy“ . Al-Sabouni (2004 ,340) also interprets سُوء as “ disease and leprosy”.

Picktall and Hilali and Khan render the word سُوء as “ hurt” without explaining within the main text what “ hurt” means .Arberry employs the word “evil” to translate the word سُوء. Actually, Arberry uses the word “evil” to translate both Arabic words سُوء .

Ali renders the word سُوء as “stain” and writes “ or harm” in parentheses . Furthermore, Ali provides a commentary in the footnotes to clarify why he uses this rendition and what" harm and stain" mean (1992, 940) :“The hand comes

out white and radiant without a stain ; ordinarily if the skin becomes white it is a sign of disease or leprosy . Here it was the opposite. It was a sign of radiance and glory from the higher Light .” Measured by the exegeses ,no one succeed in capturing the homonymous sense in this Glorious verse. Even though Ali mentioned the hand when it becomes white as a sing of disease and leprosy but this doesn't mean that he intended to translate the word **سُوء** as "disease and leprosy".

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ
وَهُوَ الْعَلِيمُ الْقَدِيرُ

4.1.11 Al-Rum ,verse 54

Pickthall Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.

Yusuf Ali It is God Who created you in a state of (**helpless**) weakness, then gave (you) strength after weakness, then, after strength, gave (you weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.

Hilali-Khan Allah is He Who created you in (**a state of**) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All Knowing, the All Powerful (i.e. Able to do all things).

Arberry God is He that created you of weakness, then He appointed after weakness strength, then after strength He appointed weakness and grey hairs; He creates what He will, and He is the All-knowing, the All-powerful.

Ibn Katheer(,1989,291) interprets the first and second ضَعْفٍ as “ state when a babe comes out of the mother's womb weak, thin ,sickly powerless” . Furthermore ,Al-Tabari(1987,36)interprets the first word ضَعْفٍ as "small sperm" ماء and he interprets the second word ضَعْفٍ as “ the state of weakness of childhood .” Also ,Al-Suyuti (1990 , 158) interprets the word as "sperm". Al-Sabouni (2004,444) interprets it as "sperm" and he interprets the second word ضَعْفٍ as the " weakness of childhood " .

All the aforementioned translators rendered the first and the second Arabic words **ضَعْفٍ** literally; they employed the word “weakness” to translate them . However, Hilali and Khan render it as "a state" placing it between parentheses but they did not clarify what the state of weakness means or in what age it could be ! . Also, Ali writes “helpless” in parentheses within the main context in rendering the first word **ضَعْفٍ**, then in the provided commentary he clarifies that “(helpless) weakness” may mean “helpless babe” (1992 , 1022) :

In our physical life we see how strength is evolved out of weakness and weakness out of strength . The helpless babe becomes a lusty man in the pride of manhood, and then sinks to a feeble old age : and yet there is wisdom in all these stages in the Universal Plan. So Allah carries out His Plan in the spiritual world “as He wills” i.e., according to His Will and Plan, and none can gainsay it. And His Plan is wise and can never be frustrated .

Ibn katheer (1989 , 291-2) , Al-Tabari (1987 , 36) Al-Suyuti(1990, 158) and Al-Sabouni(2004,444) interpret the third word **ضَعْفًا** as “very old age”.

The four mentioned translators render the Arabic word **ضَعْفًا** as” weakness. They use also a literal translation .Ali clarifies in his commentary indicating “weakness” here means “ feeble old age”.

The four translators did not succeed in rendering the homonymic expression of these words since they used a literal translation. Ali adds in the footnotes "helpless babe" which is similar to Ibn Katheer's interpretation of the first word ضَعْفٌ. Additionally, he adds "feeble old age" which is similar to the mentioned exegeses's interpretation of the third word ضَعْفًا. However, Ali's rendition could have been closer to the exegeses had he written these comments in the main text since there is an explanatory note which is not as effective as rendering them in the main text.

{وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ (55)}

4.1.12 Ar-Rum , verse 55

55. **Pickthall** :And on the day when **the Hour** riseth the guilty will vow that they did tarry but **an hour** - thus were they ever deceived.

55. **Yusuf Ali** On the Day that **the Hour** (of Reckoning) will be established, the transgressors will swear that they tarried not but **an hour**: thus were they used to being deluded!

55. **Hilali-Khan** And on the Day that **the Hour** will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].

55. **Arberry** Upon the day when **the Hour** is come, the sinners shall swear they have not tarried above **an hour**; so they were perverted.

In this Glorious verse , the homonymic expression lies in the words **السَّاعَةُ** and **سَاعَةٌ**. Al-Tabari(1987 , 37) interprets **السَّاعَةُ** as " Day of Resurrection" and Al-Sabouni(2004 ,444) interprets it as "the Day of Judgment".

Picktall, Hilali and Khan and Arberry rendered the word **السَّاعَةُ** as " the Hour" by using the capital H, maybe to indicate that the first word "Hour" differs in meaning from the next one ,but they don't provide any clarification or explanation . However, Ali uses the same translation "the Hour" but he wrote (of Reckoning) in parentheses within the main text to clarify that **السَّاعَةُ** refers to the Judgment time . Moreover, he provides a commentary in the footnote (1992 ,1023) :

Whatever the seeming inequalities may be now - when the good appear to be weak and the strong seem to oppress- will be removed when the balance will be finally redressed . That will happen in good time- indeed so quickly that the Transgressors will be taken by surprise. They were deluded by the fact that what they took to be their triumph or their freedom to do what they liked was only a reprieve, a “Term Appointed”, in which they could repent and amend and get Allah’s Mercy. Failing this they will then be up against the Penalties which they thought they had evaded or defied

Ibn Katheer(1998 , 292) ,Al-Tabari(1987 , 37) and Al-Sabouni (2004, 444) interpret the second Arabic word *سَاعَةً* as “an hour” but they differ in the place that *Mujrimun* swear that they spend this hour in . Ibn katheer and Al-Sabouni indicate that this hour is spent in this word. However, Al-Tabari interprets that they stay an hour in their graves.

All above mentioned translators rendered the second word *سَاعَةً* as “an hour”. Consequently, the accurate translation is one done by Ali since he added “of Reckoning” in parentheses to indicate that “the Hour” might mean the Day of Judgment but it would have been better if he had added in parentheses the place where they spend the hour after the translation of the second word . However, Picktall, Hilali and Khan and Arberry miss the concept of

homonymy in this Glorious verse since they render both Arabic words as "hour" although they capitalize its first letter

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ (28) قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ (29)

4.1.13 As-Sajdah , verse 28,29

Pickthall And they say: When cometh this victory (of yours) if ye are truthful? Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.

Yusuf Ali They say: "When will this decision be, if ye are telling the truth? " Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."

Hilali-Khan They say: "When will this Al-Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

Arberry They also say, 'When shall be this Victory, if you speak truly? ' Say: 'On the Day of Victory their faith shall not profit the unbelievers, nor shall they be respited.'

In these two Glorious verses , the homonymic expression lies in the words الْفَتْحُ . Ibn Katheer(1998 , 333) interprets الْفَتْحُ as “ a victory”. Al-Tabari(1987 , 73) interprets it as "the judgment between us, the reward and the punishment . Al-Suytuti(1990 , 344) interprets it as "the Day of Bader" (فتح النبي) and also Al-Sabouni(2004,469) interprets it as " a Judgment " .

Picktall and Arberry employ the word “victory” to translate the word *الفَتْحُ* in verse {28} . Ali uses the word “Decision” and provides a commentary in the footnote to explain the meaning of *الفَتْحُ* and he clarifies in the commentary that "Decision" means “final restoration of realities ” (1992 ,1052) .

The Unbelievers may say: “If all this which you say is true, tell us when this final restoration of Realities, Life and true Values will come about.” The answer is: “ If you mean that you will postpone your repentance and reform till then, it will be no use: it will be too late for repentance, and no respite will be granted *then*: this is the Respite, and this is your chance .

Hilali and Khan transliterate the word (*Al-Fath*) and add the word “ decision” in parentheses in the main text to explain what the transliterated word means , then they give an explanation “between us and you, i.e. the Day of Resurrection” to clarify their rendition .

According to the exegeses, Picktall's and Arberry's translation of the first word *الفَتْحُ* are close to Ibn Katheer 's interpretation .However, , Hilali and Khan and Ali 's translations as "Al-Fath (Decision) " and " decision " are away from the word's interpretation .

Ibn Katheer(1998,333) interprets the second Arabic word *الفَتْحُ* as “Judiciary and the separation” *القضاء والفصل* . Also, Al –Tabari interprets the second Arabic

word **الْفَتْحُ** in verse {29} as “ the Day of Judgment” and “ the day of Judgment and the coming doom”. Al-Suytuti (1990 ,344) interprets it as "Day of Resurrection" and " the judgment day" .

Picktall and Arberry translate the second **الْفَتْحُ** as “ victory” the same way as they translate the first word **الْفَتْحُ** . Ali uses the word “ decision” which is same translation of the first word **الْفَتْحُ** and he used a commentary to cover the other meaning of the word .Hilali and Khan transliterate the word(Al-fath) and add the word “the decision” in parentheses in the main text and then they add an explanation (between us and you, i.e. the Day of Resurrection) also in parentheses also .

According to the exegeses, Picktall's and Arberry's translation of the second word **الْفَتْحُ** as "victory " is far away from its exegetical interpretations ,actually ,they translate both words as if they were a repetition of the same word . Additionally , Ali and Hilali and Khan 's translation of the second word is " decision " and this translation is a repetition of the first one . Actually "decision " is not close to the word 's interpretations . Thus, the four translators did not succeed in their rendition of the homonymic expresson of the word **الْفَتْحُ** .

{قَالُوا رَبَّنَا أَمَنَّاتُنَّيْنِ وَأَحْيَيْتَنَا ائْتِنَّيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ (11)}

4.1.14 Ghafir , verse 11

Pickthall They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?

Yusuf Ali They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"

Hilali-Khan They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

Arberry They shall say, 'Our Lord, Thou hast caused us to die two deaths and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?'

In this Glorious verse the homonymic expression lies in the words ائْتِنَّيْنِ. Al-Tabari (1987 , 31-2) provides different interpretations for both words ائْتِنَّيْنِ. Some of these interpretations are : first , “They were dead in the loins (اصلاب) of their parents and then Allah gives them life in this world then Allah makes them die which is a must , and then Allah returns them to life for resurrection on the day of Judgment . These are the two lives and the two deaths .

Second interpretation is that , they die in this world , and then Allah gives them life in their graves for talking and asking (وخطبوا) and then they die in their graves and then they return to life in the Hereafter.

Third interpretation is that , " Allah created them from the back of Adam (حين اخذ عليهم الميثاق))then Allah makes them die, then Allah gives them life in the wombs of their mothers then Allah makes them die then Allah gives them life in the day of judgment.

Al-Suytui(1990 , 650) shares Al-Tabari in the first interpretation and also provides other interpretations such as : "You were dead before Allah gives you life so this is a death then Allah gives you life and this is a life then Allah makes you die and you return to graves and this is another death then Allah resurrects you on the Day of Judgment and this is a life . Thus , these are two lives and two deaths . Al-Sabouni (2004,88) interprets the first word ائْتَيْن as : "the first death when they were non –existence (الموته الاولى عندما كانوا في العدم) and the second death when they die in this world " .

Al-Sabouni (2004) interprets the second word ائْتَيْن as the first life in this world, and the second life is the life of resurrection in the Day of Judgment .

All the aforementioned translators render both Arabic words ائْتَيْن as "twice"; Ali provides a commentary in a footnote to clarify what he means by twice (1992,1207) :

How can ye reject the faith in Allah ? – seeing that ye were without life , and He gave you life ; then will He cause you to die , and will again bring you to life ;and again to Him will ye

return .” Nonexistence, or existence as clay without life was equivalent to death. Then came true Life on this earth ; then came physical death or the cessation of our physical life; and now at the Resurrection, is the second life.

Also , Hilali and Khan render both words اثنَين as “ twice” but they provide explanations for both words within the main text. For the first word اثنَين they wrote in parentheses “we were dead in the loins of our fathers and dead after our deaths in this world” and for the second word اثنَين they added “life when we were born and life when we are Resurrected” .

The accurate translation of the words is the one done by Hilali and Khan since their translation is similar to the words in Al-Tabari's first interpretation . However, it would have been better if they had added the other two interpretations .

{وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ (53) (هُدَى وَذِكْرَى لِأُولِي الْأَلْبَابِ (54))}

4.1 Ghafir, verse 53, 54

Pickthall And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture, A guide and a reminder for men of understanding.

Yusuf Ali We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,- A Guide and a Message to men of Understanding.

Hilali-Khan And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)], A guide and a reminder for men of understanding.

Arberry We also gave Moses the guidance, and We bequeathed upon the Children of Israel the Book for a guidance and for a reminder to men possessed of minds.

In these two Glorious verses, the homonymic expression lies in the word هدى. Ibn Katheer (1998, 137) interprets the first word الْهُدَى in verse {53} as “what Allah sent Moses of guidance and light” (وهو ما بعثه الله عز وجل) (Al-Tabari (1987, 49) interprets الْهُدَى as “the manifestation of the truth that Allah sent Moses with” .

Al-Sabouni (2004, 98) interprets الْهُدَى as “Allah gave Moses what guides people to religion, of miracles, religio-legal way and Scriptures .

Pickthall, Hilali and Khan, and Arberry rendered the first Arabic word الْهُدَى in verse {53} as “guidance” but they did not provide an explanation or clarification to indicate what "guidance" means. Ali also used "Guidance" and wrote "the book" in parenthesis within the main text, then he provided a commentary in the

footnote (1992,1220) to clarify his rendition of *al-huda* :“ Moses was given a Revelation , and it was given in heritage to the Children of Israel , to preserve it , guide their conduct by , and hold aloft its message , but they failed in all these particulars .”Thus, Ali 's translation is nearly similar to the exegeses' interpretations of the word *الهُدَى* .Consequently , it is the most accurate translation of the word *الهُدَى* .

Al-Tabari (1987 ,49) interprets the second word *هُدًى* in verse { 54} as " a manifestation of the issue of their religion and the duties Allah obliged on them " Al-Sabouni interprets the second word *هُدًى* as " a guide " .

Picktall , Ali , Hilali and Khan translate the second word *هُدًى* as “ a guide’ , Arberry translates it as a " guidance " , which is similar to Al-Sabouni interpretation of the word .

Judging by the exegeses , the most accurate translation for both words is one done by Ali, since his rendition is similar to the exegesis .However, it have been better if he had included Al-Tabari's interpretation of both words .

{وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ (40)}

4.1.16 Ash-Shura ,verse 40

Pickthall The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.

Yusuf Ali The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong.

Hilali-Khan The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.).

Arberry and the recompense of evil is evil the like of it; but whoso pardons and puts things right, his wage falls upon God; surely He loves not the evildoers.

In this Glorious verse the homonymic expression lies in the word سَيِّئَةٍ. Al-Tabari (1987,23) interprets the first Arabic word سَيِّئَةٍ as “a bad act ” . Al-Sabouni(2004 ,133) interprets سَيِّئَةٍ as " hostility and aggression " .

Picktall translates the first Arabic word سَيِّئَةٍ as" ill-deed, Hilai and Khan and Arberry translate it as “evil” without providing any explanation within the main text to clarify their rendition, Ali translates سَيِّئَةٍ as “an injury” and he provides a long commentary in the footnote (1992 , 1257) :

When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defense insofar as the law permits private action. but in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress. i.e. a harm equivalent to the harm done to you. Even this may

serve to curb your unregenerate soul, or a community bent to revenge . But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. You can take steps to prevent repetition, by physical or moral means ; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah.

Al-Tabari(1987,23) interprets the second Arabic word **سَيِّئَةٌ** as “ the punishment and penalty of the bad act of its doer as Allah orders ” . Al-Sabouni(2004 ,133) interprets **سَيِّئَةٌ** as "the penalty of hostility is to take revenge from a person who oppressed another one without increasing the hostility .

Hilalia and Khan and Arberry translate the second word **سَيِّئَةٌ** as " evil "which is a literal translation of the word and also a repetition of the translation of the first one . Picktall and Ali employ "an ill, ""an injury " to translate it .

It is obvious in their translations the four translators treat both words as a form of repetition .Arberry and Hilila and Khan use "evil ", while Ali employs "injury"and Picktall use " ill " .

By and large, All the translators miss the concept of homonymy in this Glorious verse . No one has captured the homoymic sense in the two

words سَيِّئَةٌ . Even though Ali's explanation in the commentary is similar to what is mentioned to Al-Tabari's interpretation (that the harm should be equal to the harm that done to a person) , his explanation misses the other meanings of both words .

Chapter Five

Conclusions and Recommendations

5.0 Introduction

This study has argued that homonymous terms may give rise to serious problems in translations since their occurrence in a sentence can result in a certain amount of ambiguity. A serious situation when it comes to the translation of homonymy in the Glorious Quran. On this basis the present study aims to provide a short overview of the main theoretical issues concerning homonymy. Identifying a certain number of homonymous terms in 16 Quranic verses along with their equivalents in four well-known English interpretations of this sacred text. Determining the accuracy of their translation of the homonymous words which should be similar as much as possible to their interpretation in the exegeses.

The following results are the main conclusions and recommendation of the research:

- It is necessary for any translator embarking on rendering the Quranic text in another language to initially resort to the authentic exegeses in order to comprehend the interpretations of the homonymous words in the Glorious Quran and convey them with a high degree of accuracy and naturalness required in translating such sacred texts.

- Translated versions should correspond significantly with the original text as with the most authoritative exegeses.
- Translators must exercise caution in dealing with the concept of homonymy. i.e. “two similar words with different meaning” .since not every two similar words imply an actual use of homonymy or a covert intention to create a homonymic effect for producing a greater awareness on the part of the reader and a more aesthetic value in the text itself.
- Al-Qattan (1990,337-369) differentiates between many exegeses and put a list of 14 exegeses such as Ibn Katheer, Al-Tabari-, Al-Suyuti, and states that these exegeses are the best authorized and rightful sources on the interpretation of the Glorious Quran and they should be followed.
- Perhaps the best way to ensure the rendering of homonymy in the original is to paraphrase in the main text in the form of parentheses or footnotes as seen in the translations we have examined in this research, in particular that of Ali and to a lesser extent, those of Hilali and Khan.

- Regardless of the use of footnotes as a way of explaining the homonymic sense it may be stated that, by and large, Hilali and Khan's versions capture the homonymic feature more than the other versions. Most of their explanations arise in the form of parentheses while Ali's often occur in lengthy footnotes either clarifying the reason behind his interpretations or explaining alternate meaning /meanings.
- The researcher recommends that translators of Quranic homonymic words include all the different meanings of the authentic Islamic authorities (exegeses) in the form of a paraphrase in parentheses or paraphrased in a footnote consequently allowing the readers to comprehend that the homonymous word has different interpretations .
- A translator ought to pay special attention to such interrelated tropes or literary devices such as *homonymy*, *polysemy*, *punand repetition* and verify their actual meaning/s before attempting the translation. He/she should recognize similarities and differences between such devices and their stylistic and aesthetic functions.
- The researcher supports the conclusion of Jaber (2010) that the task of translating the meaning of Glorious Quran ought not be conducted by individual translators. It must be institutionalized. Such a meticulous

and highly demanding task should be entrusted to a qualified organization.

- The researcher also agrees with Alqini (2011) that some under translations and deviations result from insufficient reference to the exegeses of the Glorious Quran, the inability to properly understand Arabic morphology and to decode the nuances of homonymic or polysemous words. Serious mistakes the translators incur while translating homonymous words may be partially due to the assumption that the second word is a repetition of the first one. Lack of knowledge of the exegeses and their unfamiliarity with a different language and culture are also contributing factors.
- Translators should be cautious dealing with the concept of homonymy since two similar words do not necessarily have the same meaning.
- Translators incur serious mistakes translating homonymous words possibly assuming that the second word is but a repetition of the first one due to their lack of knowledge of the exegeses and their different culture.
- Mostly , pickhall and Arberry portray homonymous words as one word ; they deem them a repetition and translate them similarly.

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Appendix 1

Name of Sura and Ayah provided for homonyms in the Glorious Quran

	Name of Sura	Sura	Verse	Verse(A?ya)
1.	Al-Baqara	1	42	{ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ }
2.	Al-Baqara	1	120	{ وَلَنْ نَرْضَىٰ عَنْكَ الْيَهُودَ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ فَلِإِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيعَتَ أَهْوَاءِهِمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }
3.	Al-Baqara	1	184	أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَىٰ الَّذِينَ يُطِيفُونَهِ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184)
4.	5.Al-Baqara	1	201	وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
5.	Yusuf	12	75	قَالُوا جَزَاءُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاءُ كَذَلِكَ نَجْزِي الظَّالِمِينَ

6.	Alsra'a,	17	20	كُلُّا نُمِدُّ هُوَلاءِ وَهُوَلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا
7.	al-Kahf ,	18	84&85	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَّبَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (فَاتَّبَعَ سَبَبًا 85)
8.	Ta Ha ,	20	111 & 112	وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا
9	an-Nur,	24	43 & 44	أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (43) يُعَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ (44)
10.	an-Naml (The Ant)	27	11 & 12	{(إِنَّا مَنْ ظَلَمْنَا ثُمَّ بَدَّلْنَا حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ (11)) (وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ)
11.	Ar-Rum	30	54	(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشِدْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

12.	ar-Rum , verse 55	30	55	وَيَوْمَ تَقُومُ السَّاعَةُ يُعْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ
13.	As-Sajdah	32	28 & 29	(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ) 28 (قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ) 29
14.	Ghafir	40	11	قَالُوا رَبَّنَا آمَنَّا أَلَيْسَ إِنَّتَيْنِ وَأَحْيَيْتَنَا أَمْتَيْنِ فَأَعْتِرِفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ
15	Ghafir	40	53 & 54	وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ هُدَىٰ وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ
16	Ash-Shura	42	40	وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Appendix 2

Translating of the homonymous terms

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Appendix 3

Meanings of the homonymous terms based on the four exegeses

The word	The exegesis	The interpretation
الْحَقُّ	Ibn Katheer	Truth, the religion of Islam
	Al-Tabari	The truth that Allah revealed , Allah manifestation
	Al-Sabouni	The truth that Allah revealed to you
الْحَقِّ	Ibn Katheer	The prophet Muhammad –Peace be Upon Him
	Al-Tabari	the truth , the convinced manifestation
	Al-Suytuti	The knowledge of my prophet and what he comes with which you find it written in your books that you have
	Al-Sabouni	the descriptions of prophet Muhammad Peace be Upon Him that is mentioned in your book

The word	The exegesis	The interpretation
هُدًى	Ibn Katheer	the Guidance of Allah that He send to the prophet Muhummad –Peace Be Upon Him
	Al-Tabari,	The Islam
	Al-Sabouni	The Islam religion
الْهُدَى	Ibn Katheer	true, complete and comprehensive religion
	Al-Tabari	True guidance

	Al-Sabouni	the true religion
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The word	The exegesis	The interpretation
السَّاعَةَ	Al-Tabari	Day of Resurrection
	Al-Sabouni	Day of Judgment
سَاعَةٍ	Ibn Katheer Al-Tabar & Al-Sabouni	An hour
The word	The exegesis	The interpretation
الْأَبْصَارِ	Ibn Katheer, Al-Tabari, and Al-Sabouni	The sight
الْأَبْصَارِ	Al-Tabari	Who has an understanding and intellect (ممن له فهم) (وعقل)
	Al-Sabouni	The insight

The word	The exegesis	The interpretation
ظُلْمًا	Ibn Katheer	polytheism or injustice
	Al-Tabari	Polytheism , disbelief in Allah and did deeds of His disobedience
	Al-Suytuti & Al-Sabouni	Polytheism
ظُلْمًا	Ibn Katheer , al-Tabari Al-Suytuti & Al-Sabouni	Increasing in the person 's evil deed

The word	The exegesis	The interpretation
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جَزَاوُهُ	Ibn Katheer	The penalty of thieving
	Al-Tabari	the penalty of thieving
	, Al-Suytuti	The judgment that you
	and Al-Sabouni	Penalty
جَزَاوُهُ	Ibn Katheer	the thief is being given to the person from whom the thief stole
	Al-Tabari	The thief has to be theft and taken as a slave, take the thief for you,
	Al-Suytuti	The thief should be given to the person from whom he stole
	, Al-Sabouni	the thief has to be theft and taken as a slave to the person from whom he stole

The word	The exegesis	The interpretation
هُوَ لَاءٌ & هُوَ لَاءٌ	Ibn Katheer Al-Tabari, Al-Sout and Al-Sabouni	Each party who seeks for this life and who seeks for the Hereafter

The word	The exegesis	The interpretation
سَدَبِيًّا	Ibn Katheer	knowledge , earth houses and its landmark ,or the knowledge of languages
	Al-Tabari,	Knowledge of everything, from every thing he is given a knowledge ,

	Al-Suyuti	"knowledge " "knowledge of languages he was speaking a language to every nation he knew ") تعليم الألسنة كان لا يعرف قوما الا كلمهم بلسانهم and “Earth houses and its landmark”
	Al-Sabouni	that Allah facilitate to Dhu al Qarnayn the means of rule and power and open cites and buildings and Allah gives him everything to reach his purpose of gaining means of knowledge, and power .
سبباً	Ibn Katheer	house and a way between the east and west , or knowledge
	Al-Tabari	a house and way between the east and west , a way in the Earth , Earth's houses and its landmarks , or Earth 's houses
	Al-Suytuti	house and apart from east to west
	Al-Sabouni	Dhu al Qarnayn followed the way that Allah facilitate to him and went on to east.

The word	The exegesis	The meaning
سَيِّئَةٌ	Al-Tabari,	a bad act
	Al-Sabouni	Hostility and Aggression
بَيِّنَةٌ	Al-Tabari	the punishment and penalty of the bad act of its

		doer as Allah orders
	Al-Sabouni	The penalty of hostility is to take revenge from a person who opposed without increasing the hostility

The word	The exegesis	The meaning
الْفَتْحُ	Ibn Katheer	a victory
	Al-Tabari	the judgment between us, the reward and the punishment
	Al-Suyuti	Day of Bader فتح النبي
	Al--Sabouni	Judgment
الْفَتْحُ	Ibn Katheer	Judiciary and the separation” القضاء والفصل
	Al-Tabari	Day of Judgment” and “ the day of Judgment and the coming doom”.
	Al-Suyuti	Day of resurrection , the Judgment day

The word	The exegesis	The meaning
الْهُدَى	Ibn Katheer	what Allah sent Moses of guidance and light”
	Al-Tabari	the manifestation of the truth that Allah sent Moses with
	Al-Sabouni	Allah gave Moses what guide people to religion , of miracles, religio-legal way and Scriptures

هَدَى	Al-Tabari	manifestation of the issue of their religion and duties what Allah obliged on them of duties
	Al-Sabouni	a guide

The word	The exegesis	The meaning
ضَعْفٍ	Ibn Katheer	state when a babe comes out of the mother's womb weak, thin and sickly powers
	Al-Tabari,	Small sperm
	Al-Suyuti Al-Sabouni	Sperm
ضَعْفٍ	Ibn Katheer	The same interpretation for the first ضَعْفٍ
	Al-Tabari	the state of weakness of the childhood
	Al-Suytuti	
	Al-Sabouni	The weakness of childhood
ضَعْفًا	Ibn –Katheer, Al-Tabari Al-Suyuti and Al-Sabouni	The very old age

The word	The exegesis	The meaning
سُوءٍ	Al-Suytuti and Al-Sabouni	Evil work
سُوءٍ	Al-Tabari and Al-Suytuti	leprosy
	Al-Sabouni	disease and leprosy