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**Ministry of Higher Education**  
**& Scientific Research**  
**Al-Rayan University**  
**Faculty of Graduate Studies**



**Investigating Pickthall and Arberry's English  
Translations of selected Qur'anic Polysemy:  
A comparative analytical study**

**Thesis Submitted to the Faculty of Graduate Studies at AL-Rayan  
University to complete the requirements for obtaining a Master's  
degree in English Language and translation.**

**By**  
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**2024/1445**

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## **Dedication**

This study is dedicated to:

- Allah for His productive help to finish this thesis.
- My caring parents, who hold all my love and gratitude.
- My wife and children.
- All my teachers and brothers, without exception, for their help.



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## List of Abbreviations

<b>Symbols</b>	<b>Nomenclatures</b>	<b>Page</b>
HQ	Holy Qur'an	2
ST	Source Text	2
TT	Target Text	2
TL	Target Language	5
PW	polysemous word	5
SL	Source Language	15
OD	Oxford Dictionary	15
KFCPQ	the King Fahd Complex for the Printing of the Qur'an	42
OLD	Oxford Learner's Dictionaries	42
CD	Cambridge Dictionary	42

### Transliterations

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

### Vowels

a	َ	ā	آ long vowel
i	ِ	ī	ي long vowel
u	ُ	ū	و long vowel
a	ا		

## **Abstract**

This study investigates the metaphorical ambiguity of Arabic words, particularly polysemic ones, in two English translations of the Holy Quran. These two translations are *The Meaning of the Glorious Qura'n* by Muhammad Marmaduke Pickthall (1930) and *The Koran Interpreted* by the British Orientalist Arberry (1955). The purpose of the current study is to clarify how the two translators conveyed the polysemous words in the Holy Quran into English. It also aims to investigate the two selected English translations of the Holy Quran and analyze the extent to which they adequately convey the deep meaning of polysemy in the Holy Quran. In order to achieve these goals, the researcher uses contextual theory in translation by J. R. Firth (1935) and examines twenty-one ambiguous senses from nineteen selected polysemous words in the Holy Quran. To analyze the meanings of the polysemous words in selected verses, the researcher selected three basic tafsirs of the Glorious Quran: Ibn-Katheer, Al-Tabari, and Al-Qurtibi. Further, the researcher may resort to other tafsirs when some terms are neglected. The results of the relevant data study showed that the two selected translators typically failed to convey the selected verses' intended polysemous meaning. Based on these discussions, the researcher suggests communicative translation as the best method for communicating polysemous words. The study's findings show that the majority of the selected translations only partially reflected the original meaning of polysemous words.

Keywords: Polysemy, Translation, Pickthall's translation, Arberry's translation, the Holy Quran.

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## **Chapter 1: Introduction**

# Chapter One

## Introduction

### 1.1 Background

The current study has its focus on polysemy translation. Polysemy is an essential subject in linguistics. It is based on the semantic relationship between words. It can be defined semantically as a word having several meanings. Distinct meanings that are closely related to one another (Kalakattawi, 2005). Translation involves more than simply transferring the meaning of words from the source text (ST) to the target text (TT). However, identifying the optimal lexical equivalent remains an essential component of translation. Furthermore, numerous translation issues may develop because of incorrect renderings of lexical words. The ambiguity of lexical words is a critical issue in both semantics and translation. One cause of linguistic ambiguity is polysemy. Arabic polysemy in the Holy Qur'an (HQ) translated into English many stylistic, grammatical, and rhetorical aspects are used in the HQ, resulting in a powerful and majestic style. In the case of polysemy, the translators encounter challenges when they seek to convey the intended meaning of the polysemous words because they will be mystified by the multiple meanings and senses of these words.

Translation is essential and fundamental. It helps to share information and culture among people who speak different languages. The Holy Quran is one of the most important religious books in the world. Due to the historical conditions in which a sizable population of non-Arabic speakers had accepted Islam, the Holy Quran needed to be translated in order to provide the revelation's contents with new language meanings (Kidwai, 1987). "The HQ has been translated into many languages, including English, French, etc." (Elimam, 2009, p. 11). From a purely religious standpoint, several early great scholars, like Imam al-Bukhry and Ibn Taymiyyah, of Islamic fiqh (jurisprudence) have argued that it is necessary (wajib) to translate the Qur'an into every language that Muslims speak to deliver the Divine Message in order to spread the Islamic message (Sadiq, 2010). In this regard, determining the intended meaning of PWs in the Holy Qur'an in order to translate them into other languages depends heavily on the semantic meaning of the lexical words. Additionally, Halliday (1978, p. 212) states that the "most important contextual factor as far as it usefully affects translation". He emphasizes the

significance of considering a text's context when analyzing or translating it. Here, context refers to situational and linguistic contexts. To illustrate the critical role that context plays in the translation of polysemy, two examples from the HQ are used.

Example 1: (Alana'm, 6:1) *قَالَ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام: 1]*

"Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light" (Pickthall's translation, 6:1). Yet those who disbelieve ascribe rivals unto their Lord. The linguistic context of the verse reveals that the word -ya<sup>o</sup>dilun) means to worship Allah alongside other gods. The verse's tafsirs and surrounding verses suggest that the word (يعدلون -ya<sup>o</sup>dilun) relates to 'associate gods with Allah in worship.' Pickthall's translation of the word ya<sup>o</sup>dilun as "**ascribe rivals**" is inappropriate for conveying the polysemous meaning of the word "ya<sup>o</sup>dilun" in the context of paganism. Arberry's translation uses "**equal**" instead, unsuitable for conveying the word's intended meaning. According to The American Heritage Dictionary, the word "rivals" means someone who tries to match, surpass, or pursue the same goal, while "equal" means possessing the same amount, measurement, or worth. The translators must express these meaning components to help the target reader understand the verse. Nassimi (2008) suggests that studying the textual context of other verses can reveal the meaning of the verse.

Example 2: (Alanf'al, 8:27)

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ [الأنفال: 27]

"O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts" (Pickthall's translation, 8:27). The verse *وَتَخُونُوا أَمَانَاتِكُمْ* is interpreted as 'trust' if interpreted out of the situational context. As summarized by Ibn-Kathir (2003), the situational context explains the reason for revealing the verse and the ban against betrayal. The verse refers to compulsory acts that God orders His slaves to perform, such as obligations. Scholars agree that rulings should be based on indications rather than specific reasons. The word (امانة) -amanah) in the verse *وَتَخُونُوا أَمَانَاتِكُمْ* refers to actions or religion. All three HQ tafsirs have the same meaning, conveying the word religious obligations in the verse. Pickthall and Arberry used literal translations of the word (امانة) -amanah) to

convey the polysemic sense of the word **trust**, which is not suitable for conveying the compulsory acts God orders His slaves to perform. This results in only a partial understanding of the verse's context.

The meaning of this linguistic unit cannot be understood unless the translator "takes into account the interrelationship between the linguistic units and the context of the situation," according to House's (2005, p. 343) description of the theory of translation as contextualization theory, which she presents as a "stretch of contextually embedded language" in the text.

This study is set to compare two English translations that have been studied carefully: Pickthall (1930) and Arberry (1955) Translations. These two translations were selected for two reasons. First, both translators have various religious backgrounds in that Pickthall is a Muslim while Arberry is a non-Muslim. Second, both translators are native speakers of the English language. Translating the Qur'an into several languages is crucial, with English being the most crucial. First of all, English is currently regarded as the primary language across the entire globe. It is held in great regard and prestige because it is the official or second language of several politically prominent and influential nations worldwide (Townley, 1909). Additionally, English is regarded as a foreign language throughout the whole world. Furthermore, English is the primary language of the mass media. Due to the popularity of the English language, translations of the Qur'an into English have a better chance of spreading than translations into other languages (Abu Alama, 2018). Missionaries produced the first complete translations of the Qur'an in the sixteenth century, and they were utterly inadequate and even inaccurate. However, Abdulhaleem Khan published the first Muslim translation in the 20th century in 1905. Then, a deluge of translations appeared, all claiming to be improvements over the previous ones (Saab, 2002).

Many studies have lately been drawn to polysemy in general. Few studies have examined translating polysemy in the HQ as a comparative study. However, these studies have not absorbed all Quranic polysemy. For example, the study by Ali et al. (2014) selected only three polysemic words in the HQ. They showed that the translators are adopted literal translation. The current study has selected Quranic polysemy, especially nominal and verbal polysemy. Nominal and verbal polysemy means words that take the form of a noun or verb. The main objectives of this study were to compare how the

translators convey Quranic polysemy in English. It also aims to investigate how far the two chosen translations convey the intended meaning of the polysemic sense. The comparison depends on Ibn-Kathir, Al-Tabary, and Al-Qurtibi tafsir and English dictionaries to decide the words' intended meaning(s).

## **1.2 Statement of the problem**

A translator's goal is to help the writer or speaker break down linguistic and cultural boundaries between various peoples, and by doing this, he gives readers access to a wide range of significantly varied and diverse works. In addition to accurately rendering the text's meaning, the translator must also preserve its tone and spirit and create a translation that seemed natural to speakers of the target language (TL) (Al-Salem, 2008). Although it is a challenge for translators of all skill levels, Muslims believe the Qur'anic text to be of the highest caliber. Both Muslims and non-Muslims have translated it several times (Al-Salem, 2008). According to Al-Laawindiy (2001), there have been more than 700 translations of the Qur'an, some of which have been extensively examined and analyzed by active researchers like Kidwai (1998), who examined more than 35 Qur'an translations. Although he offered a few translations, he came to the same conclusion as many others: there is stillroom for growth, and no translation is ideal in every sense. People who tried their best, but, as they are just humans, their efforts cannot be considered adequate, did these translations.

To justify the importance of the problem, the word "ya<sup>o</sup>dilun," for example, in the Holy Qur'an appears in 8 verses, and its meanings are based on five meanings in the Holy Qur'an: compensation, justice, equivalent (payment), bear witness to the oneness of Allah, and 'to associate gods with Allah in worship'. It is a grave mistake to understand that the word "ya<sup>o</sup>dilun," which contains five meanings, has only one meaning, so we convey it with one equivalent in English: the general and ordinary meaning of "justice." The translator must pay attention to polysemous words (PWs) and understand them well, so good understanding is the basis of accurate translation. Several translation issues occur at the word level, mainly from Arabic to English. Thus, to correctly translate words and generate a coherent English TT, translators may grasp the meaning of words, especially PWs in the HQ, i.e., words with more than two meanings, to thoroughly comprehend the HQ text, which is, in this instance, the ST. In other words, some Arabic terms might be challenging for translators to understand. Due to the complexity of Arabic words, which

have several meanings, they frequently fail to convey their meaning correctly. Translators usually convey polysemic words as monotheistic words, having only one meaning, regardless of any of its other possible senses. In reality, they could commit a serious mistake (Ghazala, 1995).

Polysemy, as Mohammed (2009) points out in his study, leads to problems in translation when it appears out of context in sentences, which translators should consider during the translation process. Polysemy makes it difficult for translators to convey the meaning of words from Arabic to English. According to Nida Taber (1969), polysemy is a critical challenge for the translator since a single word might have several meanings. However, translating Arabic polysemy in the HQ, specifically nominal and verbal types of polysemy, does not receive much attention from researchers based on the researcher's knowledge. There have been limited studies that have investigated polysemy translation. Therefore, as Ali, Brakhw, and Nordin (2014) recommended, Polysemy still needs elaborate studies to explain all the boundaries of the problem and suggest solutions to solve it. The current study aims to bridge this gap, which translators encountered in translating Arabic polysemy in the HQ into English.

### **1.3 The Objectives of the Study**

This study has two main objectives:

1. To compare how the translators convey Quranic polysemy into English.
2. To investigate how far the two chosen translations convey the intended meaning of the polysemic sense.

### **1.4 The Research Questions of the Study**

This study seeks to answer the following research questions:

1. How do the translators convey Quranic polysemy into English?
2. How far do the two chosen translations convey the intended meaning of the polysemic sense?

### **1.5 Significance of the Study**

The significance of the study as it relates to one of the most important religious books in the world. It is the HQ. It will try to draw attention to the difficulty in translating



some of the Quranic PWs into English. The goal of this work is to further the creation of an understandable translation of the HQ. The current study is helpful for researchers interested in religious texts. Researchers, students, and translators will also greatly benefit from the study's essential information on the types of polysemy in the HQ. Through this study, Western readers', translators, linguists, and scholars will all gain an understanding of the semantic challenges associated with accurately expressing the essential meaning of the PWs found in the HQ. Researchers and translators should pay attention to this work since it will establish a clear process for handling the issue of accurately transmitting the polysemy's intended meaning in the HQ. The study will also provide some understanding and data on the regulating elements, which aid the translators in assimilating the intended meaning of the polysemy in the HQ. The results of this study can specifically assist translators in improving the readability of their translations of the HQ.

## **1.6 Limitations of the Study**

This study is limited to the translations of Quranic polysemy, precisely a sample of Nominal and verbal polysemy at the word level. As a sample, twenty-one polysomic sense of nineteen words in the HQ were chosen for this study. This study is also confined to fourteen Surahs, which are Al Baqara, Al 'Imran, Al An'am, Al-Anfal, Yunus, Maryam, Al Anbiya,' Ash-Shu'araa, Al Ahzab, As-Saffat, Ghafir, Al Shura, Al-Munafiqun, and Alqiyama.

Here, the scope of this study is limited to comparing how the translators convey Quranic polysemy into English. It is also limited to investigating how far the two chosen translations convey the intended meaning of the polysemic sense. These translations are *the meanings of the glorious Quran* by Pickthall (1930) and *The Koran Interpreted* by Arberry (1955). This study was conducted in 2022/2023 at Al-Rayan University in the Republic of Yemen.

## **1.7 Definition of Terms**

Polysemy: refers to the occurrence of a single word having more than one meaning in various contexts.

Translation: involves methods to convey meaning from the source language to the target language, with meaning being an essential aspect. Ghazala's concept is important in this study.

Context: refers to one groundbreaking theory of language that highlights context in translation studies is Systemic Functional Grammar. In order to properly understand sacred texts, the study highlights the significance of both Situational context, and linguistic context.

Interpretation or Commentary of the HQ: This is a brief summary of certain ambiguous terms and phrases found in the Qur'an. It can also be used to explain certain legal texts and Qur'anic narratives.

## **Chapter 2: Review of Related Literature**

## **Chapter Two**

### **Review of Related Literature**

#### **2.1 Introduction**

This chapter is a review of the theoretical and conceptual Framework. The theoretical part presents the multitude definitions and classification of polysemy in both English and Arabic literature by many English and Arab scholars. The empirical studies conducted on translating polysemy in general and translating PWs (polysemous words) in the Holy Qur'an in particular

#### **2.2 Theoretical Background**

It is clear from previous studies that researchers used the closest theories related to polysemy. Brakhaw (2014), in his study, chose semantic field theory due to the researcher's assistance in determining the intended meaning and the field of the selected polysemous words. Furthermore, Newmark's theory and Nida's theory are adopted. The study by Ali (2020) examines and analyzes polysemy in the HQ using the Formative Analysis Theory. The study also used context and semantic field theories to examine and analyze polysemy. Kahoul and Othmani (2021) confirm that the context specifies and distinguishes these meanings in the vocabulary, which contains a greater variety of connotations. The researcher attempted to apply contextual theory to the Quranic text to further emphasize context's significance. The current study retraced the theories that are related to semantic meaning. It primarily relied on one basic theory—contextual theory—to provide the theoretical background. Context theory was adopted to assist the researcher in defining the meaning and field of the chosen PWs. This theory helped the researcher answer the research questions and achieve the two objectives of the study. Similarly, the study may make use of additional translation theory concepts to help explain any points made during the investigation.

##### **2.2.1 Nida's Theory**

Nida (1964) derived his translation theory from the actual process of translating the Bible. Nida's theory's main tenet is that he abandoned the conventional wisdom that an orthographic word has a fixed meaning in favor of a functional definition of meaning in which a word "acquires" meaning from its context and elicits different cultural

responses (Munday, 2001). In his transfer-restructuring translation model, Nida also uses Chomsky's surface and deep structure notions and incorporates modern semantics theories to study meanings across languages (Constantinescu, 2010).

Additionally, Munday (2001) notes that the meaning of Nida's concept can be divided into three categories: linguistic, referential (denotative or dictionary meaning), and affective (connotative meaning). According to Nida's theory, analysis can discover the meaning of referential words in linked lexical fields by employing componential analysis of meaning, which is the comparison of an SL word with a TL word that has a somewhat similar but not exactly comparable meaning (Munday, 2001). Any translation's three main parts or stages are analysis, transference, and restructuring (Nida & Taber, 1969). The core of analysis is back-transformation to a kernel-like level. The SLT must attentively read and study the material during the analysis step to extract meaning. The translator converts the meaning into the TL after breaking the ST down into fundamental kernels. Depending on the degree to which the two languages under discussion have equivalent semantic and grammatical structures, the message is transferred from SL into TL at different sub-surface levels (Shaheen, 1991). According to Shaheen (1991), in Nida's theory, the translator must be aware of how the two languages differ in words of voice, word classes, connectors, and other areas throughout the restructuring stage. Formal and dynamic equivalence or translation are the two types of equivalence or translation that Nida (1964) distinguished.

#### **2.2.1.1 Formal Equivalence**

Formal equivalence or translation is focused on ST structure, which significantly impacts accuracy and correctness. Additionally, he notes that in this category, the majority of translations are "gloss translations" that closely resemble ST structure (Munday, 2001). Formal equivalence concentrates emphasis on the message's structure and content; one is concerned that the message in the receptor language should match the various elements in the SL as nearly as feasible, Nida (1964).

#### **2.2.1.2 Dynamic Equivalence**

The link between receptor and message should be basically the same as that which existed between the original receptors and the message,' according to the principle of 'equivalent effect, which underlies dynamic equivalence (Nida, 1964). According to Munday (2001), the message must be in accordance with the receptor's language

requirements and cultural expectations and "aims at the entire naturalness of expression" (p. 42). These ideas of formal and dynamic equivalence will aid the researcher in completing the goals of this investigation.

According to Nida (1964), achieving equal response, one of the four fundamental conditions of a translation, depends mostly on the success of the translation. Making sense, conveying the original's spirit and style, having a natural and easy form of expression, and eliciting a similar response are the conditions. The researcher may use these criteria to back up claims about how accurately the PWs in the Quran have been translated to convey their original meanings.

### **2.2.2 Newmark's Theory**

Newmark distinguishes eight translation techniques. Word-for-word, literal, faithful, and semantic translation are the four techniques with a concentration on or orientation toward SL. The remaining four translational approaches—adaptation, accessible, idiomatic, and communicative—are TL-focused (Newmark, 1988).

The two primary goals of translation—accuracy and economy—are met by semantic and communicative translation. A communicative translation is less likely to be cost-effective than a semantic translation. A communicative translation is typically written at the reader's level, while a semantic translation is typically written at the author's level. For "expressive" texts, semantic translation is employed; for "informative" and "vocative," communicative translation is used. Expressive texts frequently communicate cultural elements in their entirety. Semantic translation seeks to capture the subtleties of meaning while aiming for clarity to mimic pragmatic impact. Translation that is intended to be communicative focuses on the audience and the text's core idea (ibid.).

### **2.2.3 Contextual Theory**

One of the best-known researchers, John Rupert Firth (1935), focused on the contextual approach to the study of meanings and gave special attention to the social function of language. On the understanding of language held by anthropologist Bronislaw Kaspar Malinowski, Firth's contextual theory of meaning was developed. He thought that language was a way of activity and that written language was a derived function of language. In contrast to grammatical categories, Firth's concept of circumstance was an abstraction, a schematic construct, and a collection of connected categories (Palmer, 2001).

Firth's interest in translation during his later years was greatly influenced by the difficulties Malinowski encountered. Although his writing is frequently programmatic and hazy, it was exciting and provided fresh perspective on language learning. His art was deemed to be ahead of its time and offered an alternative to the sterile structuralism of the day (ibid.).

The researcher K. Ammer (n.d.) typically categorizes context into a four-part categorization, which is as follows:

1. Linguistic context
2. Emotional context
3. Situational context
4. Cultural context

The current study divided context into two categories instead of using the prior distinction for the sake of conciseness: the linguistic context and the situational context. The term "situation" really refers to the condition of the speaker, the audience, and the discourse, as well as the event that gave rise to the discourse. It also considers the discourse's surroundings, which is referred to as situational context. On the other hand, the term "situation" includes both the cultural context in which the conversation took place as well as the psychological and emotional conditions of the discourse's constituent parts. We shall quickly discuss its equivalent before getting into the Quranic text's situational context and specifics.

### **2.2.3.1 Linguistic context**

Several scholars, like Ghazala (1995), have mostly concentrated on polysemous words and how the linguistic context aids in deciphering the meaning of the polysemous word in that context."the students may know the common meaning of the PW only and always translate it into Arabic in this meaning. This means that they ignore other meanings. Consequently, they may commit serious mistakes" (Ghazala, 1995 p.98). According to Ullmann (1962: 49), who concurs, "no one would deny the crucial importance of context in the determination of word-meanings." From the view of the researcher, one of the most important tools for determining the precise sense in which a polysemous word is used is its linguistic context. Consequently, it is important to investigate linguistic textual analysis methods.

### **2.2.3.2 Situational context**

The context of the situation is the collection of components that make up the speaking position. The following are the components of the situation's context:

- The speaker in terms of his traits, routines, and intentions.
- The addressee, who takes part in the verbal communication process; additionally, the speech is directed at him, taking into account how he used it to receive the message.
- The occasion, such as a happy, sad, or ironic occasion...
- The verbal position refers to the speech's occasion and justification as well as speech-related cues in relation to the HQ.
- The subject being discussed and the speech topic
- Date and time (ibid.).

### **2.3 Context in the Holy Qur'anic Science of Wujuh and Nazaiir**

Scientists and academics have written on understanding the meanings of the words in the Holy Qur'an, and this discipline—known as the science of Wujuh and al-naza'ir, i.e., the science of Quranic Polysemic senses and uses—is a subset of the Holy Qur'anic sciences. This field of study is focused on polysemy. Senses (Wujuh) are one word with several meanings, such as the term nation (Al-Suyuti, 1990). Al-wujuh and al-naza'ir, on the other hand, were characterized by Ibn al-Jawzi as one word being referenced in many locations in the Qur'an with a single utterance and having a different meaning in each location. The study concludes that even though the same term appears in many verses, its meaning varies depending on the context in which it is used. Regarding the link between linguistic usage and lexicon, modern linguistic schools suggest two approaches to the relationship between the word and its meaning:

1. An approach that disregards the importance of words outside of context.
2. An approach that integrates the meanings of words from dictionaries in their various contexts without severing the relationship with them. Interpreters of the HQ consider the meaning that the context creates, and the context is a key instrument in interpretation since it aids in understanding the meaning and analysis of discourse (Bu Dukhah, 2015).



## **2.4 Translation**

Translation can be defined in two ways: first, literally, according to the Oxford Dictionary (OD), a translation is "A written or spoken rendering of the meaning of a word or text in another language." Second, technically, a translation has been viewed in various ways due to its prominence. A written message or statement in one language must be attempted to be replaced by the same message or statement in another language (Newmark, 1988).

The word "translation" refers to all procedures and techniques used to translate meaning from the source language (SL) into the TL (Ghazala, 1995). Ghazala's definition focuses on the idea that meaning is a crucial component of translation. According to Catford (1965), translation is the process of replacing text in one language (SL) with equivalent text in a different language (TL).

In a more methodical fashion, Nida and Taber (1969) explain the idea: 'Translating consists in replicating in the receptor language the closest natural counterpart of the source-language communication, first in words of meaning and second in words of style.' However, this seemingly straightforward statement calls for a careful analysis of numerous seemingly incompatible components. On the other hand, this study used Ghazala's concept of translation because it emphasizes the meaning of translation, which is crucial for this study.

### **2.4.1 Types of Translation**

There are various types of translations; these include word-for-word, conceptual, legal, technical, interlingual, literary, informational, written/oral, and translations based on techniques, field of work, linguistic aspect, communication function, and speech form. The two primary categories are literary translation and informational translation. Literary writings, such as works of fiction or poetry, aim to leave the reader with an emotional or aesthetic impression. Its creative worth determines its communication value in the first place, and the translator's primary responsibility is to convey this artistic value in the target language. Combining maximum equivalence with high literary worth is a difficult task for translators. The translation of non-literary writings into the target language to inform the reader of specific ideas is known as informative translation (Abu Alama, 2018).

Seventeen different types of translation are mentioned by Newmark (1988), which he subsequently condenses into eight categories before separating them into communicative and semantic translations. He believes that the semantic translation concentrates on accurately recreating the original's contextual meaning. In contrast, the communicative translation focuses on the reader's comprehension of the same message in the source language text.

#### **2.4.2 Translating the Holy Quran into English**

Muslim scholars have disagreed about the Qur'an's translation because of linguistic and theological issues. It is impossible to translate the original Quran word for word into a similar text in another language, according to Muslim scholars including Bukhary, Ibn Hajar, Ibn Taimiyah, Abdul Aziz bin Baz, and Ibn Uthaymīn. There are two varieties of the Qur'anic translation, according to the Islamic institution Al-Azhar:

1. Verbatim, equal, and literal translation, which is strictly prohibited.
2. Translations that explain or interpret are acceptable if they adhere to the rules of interpretation and translation (Bu-Tashasha, 2005).

The Holy Qur'an's verses, according to the translators themselves, cannot be translated (Al-Hayek, 1996).

This study focuses on the English translation of the Holy Qur'an. Many attempts have been made throughout the years to translate the Quran's meaning into English. Arabic academics, Muslims, and non-Muslims all participated in these endeavors. Elimam (2009), Kidwai (1987), and Qadhi (1999) all support this.

#### **2.4.3 The Need for Quran Translation**

Islamic doctrine holds that, regardless of language, color, or race, the Prophet Muhammad (S.A.W) was sent as a Messenger to every person on earth (Sadiq, 2010). Allah declared in His Sacred Book:

قال تعالى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ [الأنبياء: 107]

**Pickthall's translation** "We sent thee not save as a mercy for the peoples." [Al-Anbiyaa: 107]

قال تعالى: □ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِيِّ الَّذِي يُمْرِنُ بِاللَّهِ وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ □ ١٥٨ [الأعراف: 158]

**Pickthall's translation** Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all (the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no God save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His words and follow him that haply ye may be led aright. [Al-A'raf: 158]

In the above verses, The Qur'an must be translated into various languages because of its universal essence. The Qur'an itself makes it clear that it is a revelation that applies to everyone: "We have not sent thee [Muhammad] but as a universal Messenger to humanity, making them pleased." news and warning them (Ali, 1983). The Qur'an becomes inaccessible if it is not translated into other languages, including the modern lingua franca, English, not just for the great majority of Muslims who do not speak or comprehend Arabic but also for everyone else who wants to understand the Qur'anic message for a variety of reasons. There is a critical need for more accurate English translations due to the expanding Muslim populations in English-speaking nations and the increase in scholarly interest in studying the Qur'an, sometimes for political and geopolitical motives (Khaleel, 2005).

From a purely religious standpoint, several early great scholars of Islamic fiqh (jurisprudence) have argued that it is necessary (wajib) to translate the Qur'an into every language that Muslims speak to deliver the Divine Message. Imam al-Bukhry (810–870), Ibn Taymiyyah (1263–1328), Ibn Al-Qayyim (1292–1350), and Ibn Hajar (1372–1449) are some of these teachers. In addition, late Sunni scholars like Ibn Uthaymīn (1925-2001), who held a similar view on the legitimacy of Qur'an translation, share it. Ibn Uthaymīn (2004) asserts that translating the meaning of the HQ is encouraged but bases this claim on a well-known Islamic jurisprudential principle that states: "Whatever is necessary to fulfill an obligation is, on its own, deemed compulsory.

#### 2.4.4 The stages of translating the Holy Quran

According to Saab (2002), the earliest complete translations of the Qur'an were created by missionaries in the 16th century and were extremely unsatisfactory, if not downright false. The first Muslim translation arose in the 20th century, specifically in

1905 by Abdulhaleem Khan. Then came a flurry of translations, all vying to be better than the previous ones. According to Al-Laawindi (2001), there have been more than 700 translations of the Qur'an, some of which have been extensively examined and analyzed by active researchers like Kidwai (1998), who examined more than 35 Qur'an translations. Although he offered a few translations, he came to the same conclusion as many others: there is still room for growth, and no translation is yet ideal in every sense. People who tried their best, but, as they are just humans, their efforts cannot be considered adequate did these translations.

A greater understanding of the value of teamwork in completing a significant undertaking like the translation of the Holy Qur'an has emerged during the past three decades. Bilinguals and subject matter experts from a variety of fields are required to be on the team (Al-Fawzaan, 2002; Al-Bunayyaan, 2002; I. Al-Humaydaan, 2002). Some Muslim translators have made great efforts to preserve the Qur'anic text's structure and lexicon to the extent that the TL systems let them. This attitude results from the translators' high regard for the Qur'an and their conviction that they should not tamper with God's message (Al-Salem, 2008).

#### **2.4.5 Introducing the Two Selected Translations**

Two well-known Qur'anic translations into English have been chosen for the current study's comparative and analytical purposes. These are by Pickthall (1930) and Arberry (1955). They were picked because they are well-liked throughout the Muslim world, and translators are from different backgrounds. These translators are two British Arabists, Pickthall and Arberry, one of whom is a Muslim and the other is not. Here is a short introduction to those two translators and their translations:

##### **2.4.5.1 Muhammad Pickthall (1875–1936)**

In the storied East Anglian County of Suffolk, Marmaduke William Pickthall was born in 1875 at a rectory owned by his Christian ancestors (Mater, 1998). He was a British Muslim novelist who converted to Islam and adopted the name Muhammad Marmaduke Pickthall (Mater, 1998). At a young age, he demonstrated a strong interest in learning about different cultures, faiths, and languages (Mater, 1998). Pickthall was able to pick up a few languages throughout his lengthy and frequent voyages, and he is thought to have mastered Arabic, Urdu, and Turkish.

The First Muslim Englishman who translated the Meaning of the Glorious Qur'an was Pickthall's introduction in 1930 (Arberry, 2013). Pickthall's translation deserves praise for staying true to the original Arabic despite being written in what today looks like an outdated Biblical tongue (Abdel-Haleem, 2004). In other words, although appearing to have been written in beautiful Biblical English, Pickthall's translation is source-oriented and maintains the original's form and arrangement (Kidwai, 1987). This translation had the advantage of being the best English translation of the Holy Qur'an at the time.

Pickthall's stance on the Qur'an's translatable nature is made apparent by his claim that his translation "can never take the place of the Koran in Arabic and is not intended to do so." Pickthall (1930) writes in his preface, which is also quoted.

The Koran cannot be translated. That is the belief of Sheykhhs [Muslim scholars] and the present writer's view. The Book is here rendered almost literally, and every effort has been made to choose a befitting language. However, the result is not the Glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran and perhaps something of its charm in English (Arberry, 2013, p. 13).

Pickthall's stated goal in translating the Qur'an was evident when he criticized earlier translations, especially those of Orientalists. He emphasized how some of these translations have remarks that are "offensive to Muslims and almost all use a style of writing that Muslims at once perceive as unacceptable" (Pickthall, 1930). Historically, Pickthall's work was influential since it was well-liked in the first half of the 20th century. However, Khaleel (2005) indicates that its present demand is constrained by its archaic writing and lack of annotation.

One of the best-known translations was made by an Englishman who became an Islamic convert. He faithfully translates the meaning of the source. However, because he uses Biblical English, it can be difficult for the average reader to follow him. A reader who is not familiar with the Qur'anic language would find the Suras' contextual background and Qur'anic references to be extremely brief, rendering them meaningless. (Kidwai, 2007).

#### **2.4.5.2 Arthur Arberry (1905\_ 1969)**

On May 12, 1905, Arthur John Arberry was born in Fratton, Portsmouth, England. He was raised in a Christian home that was conservative and well-educated, and as a result, he had a strong desire to pursue higher education (Skillitee, 1970). He received a scholarship to Cambridge Pembroke College (Skillitee, 1970). Dr. Minns encouraged Arberry to take up Arabic and Persian study, which he did successfully in 1929 and earned him a second double first in the Oriental Studies Tripos (Skillitee, 1970).

Arberry's translation of the Qur'an, which was first released in 1955 under the title "The Koran Interpreted," has gone through at least twelve editions in recent years, demonstrating how influential it has remained through time (Kidwai, 1987). According to Halimah (2014), Arberry's translation appears to have developed to improve the clarity level in expressing "the majestic language of the Arabic Quran." In his opinion, his predecessors' translations of the Qur'an had not succeeded in increasing readership in the West because "they did not do honor to the wonderful language of the Qur'an, its rhetoric, and its remarkable rhythm" (Sadiq, 2010, p. 8).

Unlike his predecessors, Arberry focused more on the Qur'anic rhetorical elements and worked to develop a translation that could capture these magnificent elements (Sadiq, 2010). Nevertheless, this appears to have caused him to make unintentional mistakes in his attempts to explain the meanings of some Islamic concepts (for example, see Halimah (2014). In Arberry's opinion, the sounds and rhythmic effect of the stanza are of utmost importance since they might allow the English reader to experience the same emotional and psychological feelings as the Arabic reader (Halimah, 2014).

Arberry was criticized for his reservations about the Qur'an's divinity and the sequence of its chapters, which he regarded as 'random and odd,' even if he had accepted the book's originality, majesty, and brilliance (1983: xi). Arberry (2013) makes it clear in one of his books, "The Holy Koran: An Introduction with Selections," that the Qur'an is a tremendous human creation rather than having a divine origin. He claims, as cited in Sadiq (2010, p. 7).

The literature and fine arts of all the Muslim peoples spring from this fountainhead [the Qur'an]; the majestically flowering river is joined here and there by tributaries running into it from neighboring civilizations, but

it remains to this day the same river as that which welled up thirteen and a half centuries ago in the city land of Arabia... It is among the greatest monuments of mankind.

Arberry's translation of the Qur'an has endured the test of time as one of the most authentic, nonsectarian, smooth, and legible English translations of the Qur'an, even though it was published more than fifty years ago (Khaleel, 2005). Most Muslim and non-Muslim readers have commended it, which is just as important as praise from scholarly circles (*ibid.*). Arberry's version, which has received praise from intellectuals around the world and has been reprinted several times, is still the standard reference for most academics, and it appears destined to hold that position for the near future. The translation is impartial and is likely the best available (Mohammed, 2005).

## **2.5 Polysemy as a Semantic Feature**

This section aims to introduce the idea of polysemy as rhetoricians, semanticists, and translators in both languages have conceptualized it. Both Arabic and English have several words. A word may acquire new uses through time that are likely to resemble new meanings in the future. This process is known as polysemy. Additionally, a word's several meanings that are closely related to one another might be described semantically as a phenomenon. While attempting to capture the essence of many theories of meaning (the classical, the prototypical, and the relational approaches), some scholars attempt to describe the relationship between polysemy and context. According to Fillmore, the dictionaries fall short in capturing the numerous metaphorical applications of the words found in corpora (Ravin & Leacock, 2000). Lexical semantics is poorly suited to address the issue of polysemy. Because polysemy is a prototypical word with a few distinguishable qualities, an inquiry into polysemy is likely to include corpus-based lexicography, combinational properties of lexical elements, and the construction of inference systems based on natural language texts (Fillmore 1987 as cited in Kalakattawi, 2005).

Polysemy provides two or more meanings or shades of meaning when used in various language contexts. Common names for this language phenomenon include polysemy or *al-mushtarak al-lafi*. Polysemy is one word that can have several meanings (Ullmann, 1957), while Crystal (1991) defines polysemy as the situation where a lexeme has more than one meaning. As a result, polysemy refers to a word's ability to have several

closely related meanings. Therefore, Yule (2006) confirms that polysemy is "one form (written or spoken) having multiple meanings that are all related by extension". It often occurs because of metaphorical extension, like the word "coat". The following instances show how the word "coat" is polysemous (Al-<sup>ʿ</sup>awa, 1998):

- a. Ali put his coat on.
- b. The cat has a long and thick coat of fur.
- c. There is a fresh coat of paint on the house.

The word "coat" has its basic meaning in the statement (a), whereas the meanings in the sentences (b) and (c) are metaphorical and are seen as having several meanings, i.e., polysemous meanings.

On the other hand, there are many definitions of polysemy in Arabic, but the majority of them concentrate on polysemy in the Qur'an. Al-<sup>ʿ</sup>awa, (1998) as cited in Brakhw (2014), using modern Arabic literature, defines polysemy as "Multiple semantic refers to a lexical word having more than one meaning; therefore, the real verbal participant is equivalent to the meaning of the word polysemy in linguistic." The study concludes that polysemy is a word with multiple meanings, which causes the listener, reader, and translator to become uncertain about what the author intended when they first used the word.

### **2.5.1 Polysemy in Arabic**

Any linguist can find inspiration in Arabic linguistics diverse and productive area. Because the majority of Arabic words have many meanings, polysemy is one of the language's contentious topics. Furthermore, as Abdussalam (2008) correctly notes, "This semantic multiplicity happens in all languages, and it is tied in Arabic to the utilization of words that belong to the same root to convey many meanings in different circumstances." It is referred to as polysemy or "al-ishtiriik al-lafzi" (Marzari, 2006). Al-shtrk al-Laf is the Arabic word for the situation where a word has numerous meanings. According to Al Munjid (1999), polysemy is a universal linguistic phenomenon that occurs in all natural languages. That has to say, polysemy is the severaltafsirs that one word might have. Numerous books and dictionaries have been written on the polysemic words (al-*Īshṭirāk al-Lafḍī*) in Arabic.



The translation counterparts in bilingual corpora match senses in the same way. According to Goddard (1998), reductive periphrases can be used to indicate numerous meanings of a lexical word, and their validity can be checked via substitution. Additionally, he highlights various general polysemy issues and the benefits of The Natural Semantic Metalanguage approach, which effectively addresses lexical polysemy that appears in specific grammatical forms.

### **2.5.2 Polysemy in English**

Greek philosophy is where the idea of polysemy as a problematic idea in English first appeared (Nerlich, 2003). At this time, polysemy was seen as a source of "arbitrariness" rather than "naturalness." In other words, polysemy was viewed as a barrier to natural speaking at the time. Here, two points are made. First, polysemy has long been considered a language problem. Second, the distinction between 'polysemy' and 'homonymy' was not clearly established at this stage.

Bréal first used the word "polysemy" at the end of the 19th century (Nerlich, 2003). As a phenomenon of language usage, language learning, language change, and even neurolinguistics, Bréal viewed polysemy as a linguistic process that involves language use, language learning, language evolution, and even neurolinguistics (ibid.). It is also interesting to note that, according to Bréal, context is crucial for understanding the precise meaning behind a given PW at both the language and cultural levels.

Modern semanticists and translators have also extensively studied the idea of polysemy, but their approaches to the topic have varied throughout their investigations of the phenomenon. Researchers including Ullmann, Lyons, Leech, Crystal, Goddard, Dickins, Saeed, Cowie, and Riemer have concentrated on examining polysemy's causes, distinguishing it from homonymy, and examining the multiple layers of meaning involved in its use (Hasan, 2013).

The idea of polysemy has been defined in a wide variety of ways. Ullman (1962) defines polysemy as a "situation" in which a single word has two or more distinct meanings. He continues by saying that polysemy is a fundamental aspect of human speech that can occur in a variety of contexts. Contrarily, Nida, and Taber (1969) do not view polysemy as a major issue for translators because relatively well-defined markers do not only typically distinguish the various meanings of a single word, but they are also frequently so diverse as to not compete with one another for the same semantic domain.

In semantic analysis, a lexical item with a variety of meanings is referred to as polysemic (Crystal, 1980). According to Palmer (1976), polysemy is a situation in which a single word may have a variety of meanings. Cruse (1995) points out that polysemy is a lexeme with several meanings. Lyons (1987) asserts that polysemy is a characteristic of a single lexeme. While Yule (2006) defined polysemy as a situation in which one form (spoken or written) includes meanings that are all connected via extension, Polysemy, according to Ghazala (1995), is one of the key distinctions between English and Arabic, possibly more so in the case of English.

It appears that based on the aforementioned definitions, the study came to the conclusion that a word form may communicate more than one meaning or that a word form may share a meaning with numerous other word forms. The issue with the PWs viewpoint is that form and meaning are frequently not directly related. These kinds of semantic links are not usually treated consistently.

### **2.5.3 Types of Polysemy in English**

There are numerous varieties of polysemy (Cruse, 1995). PWs have a primary and secondary meaning, i.e., the meaning that a word refers to in the primary and secondary sources. The second meaning of the word's reference to the outside world. Others, however, deal with PWs lexically; that is, they consider both the literal and metaphorical meanings of the word. As a result, we get lexical polysemy, which is further separated into linear polysemy, subsuming polysemy, and referential polysemy. Referential polysemy describes objects that can be seen from many angles. For example, the word "piano" can be seen as both a musical instrument and a piece of furniture. Referential polysemy is a kind of polysemy. Lexical polysemy occurs when a lexical item refers to two or more items that we typically consider to be connected. There are two types of lexical polysemy (Saifuldeen, 2018).

When a lexical item has a literal, derived, or figurative meaning, linear polysemy occurs. For instance, the word "mouse" can be used literally as in "mouse-rodent," where the rodent is the word's literal meaning. As in the computer mouse, it also has a derived or figurative meaning. For instance, the word "mouse" can refer to both a rodent and a computer mouse. Another illustration is the word bed, which can be used to refer to a piece of furniture that you lie on, a flat surface at the base of something else (such as an arriver bed), a location where something can be found in large quantities (such as a

shellfish bed), or even a metaphorical bed of roses. This viewpoint contends that words do have literal meaning; only derived and figurative meanings exist. However, decaying a word's literal meaning is not always straightforward. For instance, the word "position" can be used in a variety of contexts, including physically (as in the crouched position), psychologically (as in the Soviet position on German unity), or in the context of a job. Which of those is, therefore, the literal meaning? Although we may have a tendency to take the literal meaning to be the physical one, as with the mouse or bed, we cannot be certain (ibid.).

Subsuming polysemy refers to the idea that each word has a fundamental meaning and a specific meaning determined by context or generative principles. Therefore, the crucial query is: Why do we believe that the Soviet position and the crouching position are comparable while the riverbank and the Bank of England are not? Semiotic and cultural analysis can provide an answer to this query. We live in a changing world with physical and cultural objects that are tangentially related to an infinite number of signs; some of these signs refer to various aspects of an object (referential multiple meanings), while others (lexical multiple meanings) refer to various objects that are similar but not related, and still others (unrelated objects). Humanity has continued to attempt organization (ibid.).

Similar to Arabic, English is full of PWs that change to convey several meanings depending on the circumstances. There are four different kinds of polysemy in English. Nominal polysemy, verbal polysemy, adjectival polysemy, and prepositional polysemy are among them (Waite, 1994).

### **2.5.3.1 Nominal Polysemy**

A few English polysemous expressions adopt this noun-like grammatical form. For instance, the PW "eye" can convey a variety of meanings depending on the context. Waite (1994) defines these as (a) the human or other animal's visual organs.

(b) A person's mindset or emotions: The city feels crowded to European Eyes. Ullmann adds that the polysemous phrase "eye" is employed to represent both a "real" and a "metaphoric" sense, which explains why it has so many different meanings. This metaphoric transfer occurs without diluting the original meaning (Ullman, 1962). In Ullmann's words, the old and new meanings (or meanings) "shall coexist so long as there is no chance of mistake between them." This study is interested in this type of polysemy.

### **2.5.3.2 Verbal Polysemy**

In English, some polysemous statements take the form of verbs. For example, Raukko asks how many meanings the polysemous verb "get" conveys in the following utterance's several contexts (Raukko, 2003): Among them are:

- (a) She had enough cash to get a vehicle. (Purchase or tangible acquisition)
- (b) What are you getting for your birthday? (Concrete receiving / receiving)
- (c) Get out of this area. Go or move.
- (d) I am getting tired. (Feel / State Change)
- (e) Get me a drink, please. (Concretely gaining on behalf of another)

(ibid.). This study is interested in this type of polysemy as well.

### **2.5.3.3 Adjectival Polysemy**

According to Ullmann, adjectives frequently alter their meaning in accordance with the noun they qualify. Ullman (1962) considers the numerous meanings the PW "great" conveys in the settings listed below:

- (A) It was quite challenging for us to find a solution. (Extremely large)
- (a) Alexander the Great was the subject of a piece I read. (Especially significant)
- (c) it is wonderful to see you once more. ((Informal)) good; excellent
- (d) In the garden, there was a large dog. ((Informal) used as a point of emphasis) (Waite, 1994).

### **2.5.3.4 Prepositional Polysemy**

In English, there are various polysemous prepositions. Consider, for instance, the many meanings of the PW "over" in the following contexts (Bennet, 1973):

- (a) The plane flew over the village. (Right above)
- (b) He spread a cloth over the bed. (Over and encompassing)
- (c) They draped a covering over the image. (Prior to and including)
- (d) He has two men over him in the office. (Higher in rank or status)

## 2.5.4 Types of Polysemy in Arabic

Arabic is full of polysemous idioms that, depending on the context, can convey various 'relational' meanings. Justifications for this claim will be given in this section. More emphasis will be placed on the Qur'anic idea of polysemy because the research falls within the umbrella of Qur'anic translation. There are numerous varieties of polysemy in the Qur'an. Nominal polysemy, verbal polysemy, adjectival polysemy, prepositional polysemy, and conjunctive polysemy are among them (Hasan, 2013).

### 2.5.4.1 Nominal Polysemy

These polysemous expressions have a noun-like structure (Hassān, 1979). The PW "cayn - eye" in Arabic illustrates nominal polysemy. Depending on its linguistic and cultural context, this word extends to communicate numerous meanings in classical and Qur'anic Arabic. According to Darkazly (2006), the word "cayn-eye" in classical Arabic can convey the following meanings depending on its context:

- (A) "cayn al-insn/ cayn al-ayawn" - "the eye as a body component: both for humans and animals."
- (B) "an-naqd" (money), "al-matar" (rain), and "al-yanbc" (spring of water).

### 2.5.4.2 Verbal Polysemy

In the Qur'an, several polysemous statements take the form of verbs. The verb "qada" is a prime example of verbal polysemy in the Qur'an because it conjures various meanings in various Qur'anic contexts (Darkazly, 2006). These are:

- (a) caused him to die (Moses struck him with his fist and [accidentally] killed him.) as in

قال تعالى: ﴿فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ... ١٥﴾ [القصص: 15]

- (b) judged (Fair judgment will be given between them [the Prophets. as in

قال تعالى: ﴿وَقَضَىٰ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٩﴾ [الزمر: 69]

- (c) Created (He [God] created seven Heavens in two days.) as in

قال تعالى: ﴿فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنٍ...﴾ [فصلت: 12]

- (d) Completed when you have finished your rites. as in

قال تعالى: ﴿فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ فَادْكُرُوا اللَّهَ...﴾ [البقرة: 200]

(e) Ordered (When He [God] decrees something, He says only, 'Be,' and it is, as in

قال تعالى: ﴿وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾ [البقرة: 117]

### 2.5.4.3 Adjectival Polysemy

In the Qur'an, the adjective polysemy is also a noteworthy phenomenon (see. Al-Dāmaghānī 1983; Ibn al-Jawz 1979). According to Crystal (1980), adjectives are "words employed in the grammatical classification to refer to the major collection of objects that specify the qualities of nouns." Al-Dāmaghānī, for instance, notes numerous meanings conveyed by the Qur'anic polysemous adjective "al-cam, the great," in its various Qur'anic contexts.

### 2.5.5 Distinction between Polysemy and Homonymy

The issue of homonymy and polysemy is brought up. When a written form has multiple meanings, is it a homonymy (two words with the same shape) or a polysemy? Dictionaries can tell the difference based on their etymological differences. When a word only has one origin, it is classified as a PW and only occurs in one entry. When a word only has two origins, it is classified as a homonym and only appears in two entries (Palmer, 1976). The investigation should not. However, it should always be conducted based on this assumption because some words share a common ancestor but are not considered homonyms because their meanings are unrelated. According to Palmer (1976), it is not always apparent if a form has several meanings because of polysemy or homonymy. The conceptual differences between these two types of sense relationships are predicated on a few characteristics that are briefly addressed below, despite the fact that no universally acknowledged functional criteria exist for doing so (Al-attas, 2013).

- 1- Etymology: For Leacock and Ravin (2000), PWs are often derived from metaphorical usage and are etymologically and semantically linked. The distinction is not often clear-cut, mainly when etymologically related words may drift so far apart that their initial meaning relationship is no longer discernible. Cited in Zina (2011)
- 2- Relatedness: According to Lyons (1987), relatedness of meaning is a crucial factor, but he clarifies that it is a subjective measurement for which different people may have

different intuitions. In other words, it is difficult to tell which tafsirs are linked and which ones are not (ibid).

- 3- Central meaning: PWs have a central meaning that cannot be deduced from homonymous words. For instance, the word "paper" can refer to both a newspaper and an academic lecture; both connotations refer to significant written or printed information. This criterion is a clear example of polysemy and can be regarded as a component of the relatedness criterion (Allerton 1979 as cited in Alattas 2013).
- 4- According to Palmer (1976), using an antonym as a criterion can help determine if homonymy or polysemy is present. Naturally, a PW will have many synonyms. Each has a set of antonyms in addition to correlating to one of its meanings. Fair can therefore be used to describe (1) skin, (2) weather, (3) sky, and (4) judgment. These words' apparent opposites appear to be (1) dark, (2) foul, (3) hazy, and (4) unfair (Al-attas, 2013).

## **2.6 Previous Studies**

These are some studies that deal with translating polysemy in both SL and TL different kinds of texts in general, and limited studies deal with translating polysemy of religious texts particularly the Holy Quran as a comparative study. This chapter states the studies conducted on translating polysemy of religious text in particular, and different texts in general.

Qaraeen's et al. (2002) study aimed to investigate the difficulties that the HQ translators encounter when coping with the polysemy phenomenon. A corpus of 26 phrases and the lines in which they are used have been taken from various HQ areas. The researcher has adopted the tafsir of At-Tabari and Al-Qurtubi. In addition, the researcher has turned to Ibn Kathir and Ar-Razi as a fallback when there are contradictions between the primary tafsirs or when some concepts are, for whatever reason, ignored or misunderstood. This study also used translations by Yuosif Ali, Pickthall, and Shaker. The study is being conducted on two levels: the first is intralingual, in which the researcher records the translations from the original languages to assess their correspondence. The second level is inter-lingual, where the researcher compares the terms in both languages linguistically, their meanings in the source language, and the degree of accuracy, applicability, and emotiveness of their translations into the target language. The challenge, however, arises from the variations in translation brought about by the translators' understanding of the terms, whose implications are shaped by linguistic

and religious considerations. The researcher's recommendations, which she has arrived at after carefully examining several terms in their source language, are presented below. They are compared to the target language renditions and tafsirs provided and to the linguistic or lexical meaning found in the dictionaries, which the researcher has used as a significant reference source in explaining the terms involved.

Al-Sulaimaan (2005) targeted several polysemous and homonymous lexical verbs in the Holy Quran. The study tried to find out how translators communicated verbs into English and to explain the translation procedures utilized. It also alluded to specific issues that arise when verbs are translated. To do this, the author selected six Quranic verses and analyzed the data using tables, which included SL (source language) text, TL (target language) text, meaning, kind of procedure, and degrees of translational congruence with the religious interpretation. The study found that some translators utilized the same lexical verb or used a synonymous lexeme, even though lexemes were not interchangeable in all contexts and circumstances. Semantic translation was utilized to translate some of the verbs addressed in this study. Polysemy, homonymy, and synonymy were the major causes of issues in most lexical semantic research because the translator occasionally delivered a message that was not intended by the addresser.

AlQinai (2012) studied the standards and strategies translators follow to render Quranic PWs. The researcher studied how the translators followed synonym words in four Quran translations. The study revealed that some undertranslations and deviations result from insufficient reference to the tafsir of the Quran, a lack of understanding of Arabic morphology, and an inability to decode the nuances of PWs. The researcher urged the translators to use ideational equivalence and annotated renditions to convey the exact implicated meanings of ST PWs. He also recommended that the translators refer to the tafsir, books of prophetic traditions, and Arabic heritage dictionaries before translating the Glorious Quran.

Galadari (2013) researched intertextual polysemy in the HQ tafsir. The researcher looked at the function of intertextual polysemy in three different cases of tafsir. In the first case, the researcher examined how the Quranic text related to itself. In the second case, he looked at the link between the Quran's phonetic expression and the text. In the third one, he looked at the link between Islamic rituals and the text. Even though intertextual polysemy is not the sole approach for multiple Quranic readings. The study



gave a distinct viewpoint for textual analysis and comprehending the Quran's more profound message, or at least its literary rhetoric. Polysemy, as the researcher discovered, is a unique perspective for interpreting various readings of the Quran, its technique of recitation, or its ceremonial regulations at the intertextual level.

Ali et al. (2014) aimed to show polysemy in the HQ. PWs caused a problem in translation. According to Taylor (1995), polysemy means the association of two or more related senses with a single linguistic form. In the HQ, studies were known as one science called (*al-wūjūh wa al-nazāir* – multiple meanings and senses) equivalence polysemy. The study explained polysemy in English and Arabic. The study explained and defined the translator's strategies for translating polysemy in the HQ. The study chose three polysomic words in the HQ and used tables to analyze the included data. The study results showed that the majority of samples under the study were literary. Yusuf Ali (1983) and Arberry (2013) adopted literal translation to translate most samples. In contrast, in some cases, Abdel Haleem (2004) uses communicative or paraphrasing translation strategies to convey the polysomic senses in the Quran. The study also added that the translators did not consider the context of PWs.

Brakhw (2014) defined polysemy as words with more than two related meanings. To render the intended meaning of Quranic PWs into English, the translator encounters problems. To solve this problem, this study helped propose procedures to identify the intended meaning. The study explored the translations of many fuzzy senses from 12 selected Quranic PWs by Newmark's and Nida's translation theories. Four translations of the HQ were selected for the samples of the study. The study carried out interpretive, comparative, and descriptive analyses to achieve its goals. The study reveals that perception of the verses surrounding the polysemy, understanding the context, consultation with numerous authentic tafsirs, and comprehension of the syntactic features of the verse are crucial factors in identifying the intended meaning of the Quranic PWs. The study found that translators conveyed literal meaning and semantic renditions through descriptive paraphrasing, information, communicative translation, and transliteration strategies. The appropriate strategies are interpretive, communicative, and explication.

The study by Husam et al. (2017) used a descriptive and analytical approach to examine the term *ar-Rahmat* in the Holy Qur'an and how it affected the declaration of the

Qur'an's semantic meaning. This study described polysemy in Arabic terminology and language, and expert viewpoints on this Quranic phenomenon were made clear. The paper aimed to define polysemy and find the opinions of Arab linguists, both old and new, on the subject to demonstrate their effectiveness in this regard and address the issue of applying the word ar-Rahmat with statements of theafsirs. This was made more convenient by the distinction between the theoretical and practical aspects of the problem. This study unequivocally demonstrated the existence of polysemy as a linguistic phenomenon in the Holy Quran, notably in the term ar-Rahmat, by tracking its evidence. The study confirms the use of polysemy in Arabic and the Holy Qur'an. The context of the glorious verse provides knowledge about the word's intended meaning. The study Discovers reasons for polysemy in the Arabic language. The study recommends completing all PWs in the Holy Qur'an. Arab schools in Sri Lanka are interested in teaching the Holy Quran's rhetorical elements, particularly polysemy.

The study by Ali (2020) examines and analyzes polysemy in the HQ using the Formative Analysis Theory. This theory draws attention to the numerous examples of this phenomenon that may be found in the HQ and demonstrates how a word can occasionally have opposing meanings. It uses a variety of grammatical, syntactic, semantic determinants, and semantic features, which serve as the cornerstones of a practical formative analysis theory. The diversity of these determinants leads to the variety of meanings one word might have. Semantic elements, such as limitations and attachments, play a significant role in differentiating between the several meanings of a single word. The study also used the Descriptive Approach, the Context Theory, and the Semantic Fields Theory to examine and analyze Polysemy, as demonstrated by current research. Since context plays a significant role in determining and guiding meaning and most words are known types, context cannot be ignored when studying meaning.

The study by Bu-Zydi and Bu-Tshashah (2021) intends to shed light on one of the vocabulary-rich sections of the Holy Quran that cannot be ignored by those engaged in translation from Arabic into it. This feature is called polysemy. In order to translate the Holy Quran accurately, it is also essential to thoroughly comprehend polysemy in Arabic in general and in the Holy Quran specifically. A good understanding serves as the foundation for an accurate translation. This is accomplished by first defining polysemy, then outlining its three types, which are opposite polysemy, homographic polysemy, and different meaning polysemy; next, outlining how one should interpret the Quranic

polysemy in the context of the Quran itself by intertextuality; alternatively, by the Prophet's hadiths and the sayings of Islam's righteous forebears and scholars; finally, outlining One word from the Holy Quran is chosen for that purpose, and its four meanings are explained along with examples from different Quran translations. The study concluded that the Holy Quran contains a significant amount of polysemy and that, after being aware of its omnipresence and abundance. The importance of polysemy lies in differentiating the meanings of the polysemous words in a given text or book by suggesting the appropriate target word, limiting it to one corresponding word with the same meaning, and keeping it in use throughout the text or book, i.e., consistency.

Kahoul and Othmani (2021) confirm that the context specifies and distinguishes these meanings in the vocabulary, which contains a greater variety of connotations. The researchers attempted to apply the contextual theory to the Quranic text to emphasize the significance of context further, and this is to demonstrate that the old before that cradled a brief theoretical side, presented the concept of context in language and terminology, then for context types. They separated the saying into tense and non-tense. Interpreters have known this theory, and they relied on the context in determining the meanings of words, especially in the common verbal who know them with *al-Wujūh wa al- Nazāir*, as well as their interpretation of the verses because of their descent, which is known today as the context of the situation. Scholars of interpretation, *al-Wujūh wa al- Nazāir*, and authors of *Asbab al-Nuzul* books relied on the contextual theory in the Holy Qur'an to interpret many verses. The results have shown that the science of *al-Wujūh wa al- Nazāir* is the best example of applying the theory, relying on the previous or subsequent linguistic context to show *al-Wujūh wa al- Nazāir* of words.

The conclusions of all the aforementioned studies showed that translating Polysemy is not a simple undertaking for HQ translators. Consequently, researchers have examined the idea of polysemous words from various angles. Some translators' weaknesses and lack of knowledge have been shown in the results of the preceding studies. Due to some translators' weaknesses and lack of knowledge, polysemous words were misunderstood by foreign readers. An example of weakness in the previous studies, which could not mention the other senses of PWs as the researcher did in this study. To overcome such problems and improve the process of translating polysemy, the researchers of the previous studies investigate the issue in question and find answers to the study questions. All in all, the studies above have evidently shown that the majority

of translators encounter difficulties in translating the SL polysemy into the TL. This study is similar to the above studies in the following ways: (1) It is concerned with the translatability of polysemy from the source language into the target language. (2) It investigates the context adopted by the translators when translating polysemy. (3) It deals with polysemous words in religious texts, particularly in the Holy Quran. None of these studies, however, have been conducted on translating nominal and verbal types of polysemy. This study, therefore, is different from the previous ones. It attempts to compare how the translators convey Quranic polysemy into English. Also, to investigate how far the two chosen translations convey the intended meaning of the polysemic sense, the data for the study was also collected from widely used, popular versions of the Holy Quran. So far as the researcher is aware, this is the first study focusing on the translation of polysemous words in religious texts, specifically in the Holy Quran with reference to fourteen Surahs in the HQ.

The current study has four main contributions. First, Abdul-Ghafour et al. (2019) found that PWs are widely used in the Holy Qur'an. Therefore, this study has selected a different sample than those mentioned above. Second, the study resembled Ali, Brakhw, and Nordin's (2014) research, which Al-Dāmaghān (1983) compares among English translations. However, this study is distinct by naming other translators from different religions, countries, and times. Third, the present study has resembled Mohammed's (2009) research, which can illustrate the phenomenon of polysemy in Arabic. However, it is distinct by comparison with two English translations. Fourth, the study collects Quranic words carrying polysemous sense according to the English book by Abdussalam (2008) on the *concordance of Quranic Polysemy* study and compares it to the Arabic book of Quranic PWs by Al-Dāmaghānī (1983) in his *Al-Wūjūh wa al-Nāzaār li Alfāz kītāb Allāh al-'aziz*.

## **2.7 Conceptual Framework**

The researcher adopted contextual theory as the conceptual framework after discussing the theoretical framework of this investigation. The difference between a theoretical framework and a conceptual framework is that the conceptual framework depends on related concepts and is often applied to a specific research problem or to another limited research problem. The theoretical framework is based on existing theories, so its scope is broader than its application to a single research problem. The theoretical

framework and conceptual framework are like the lenses through which the researcher sees the research problem, and they also set limits to what the researcher can see. The fundamental components of the study's conceptual framework are depicted in Figure 2.1. It is conceptualized to achieve the two study objectives:

- To compare how the translators convey Quranic polysemy into English.
- To investigate how far the two chosen translations convey the intended meaning of the polysemic sense.

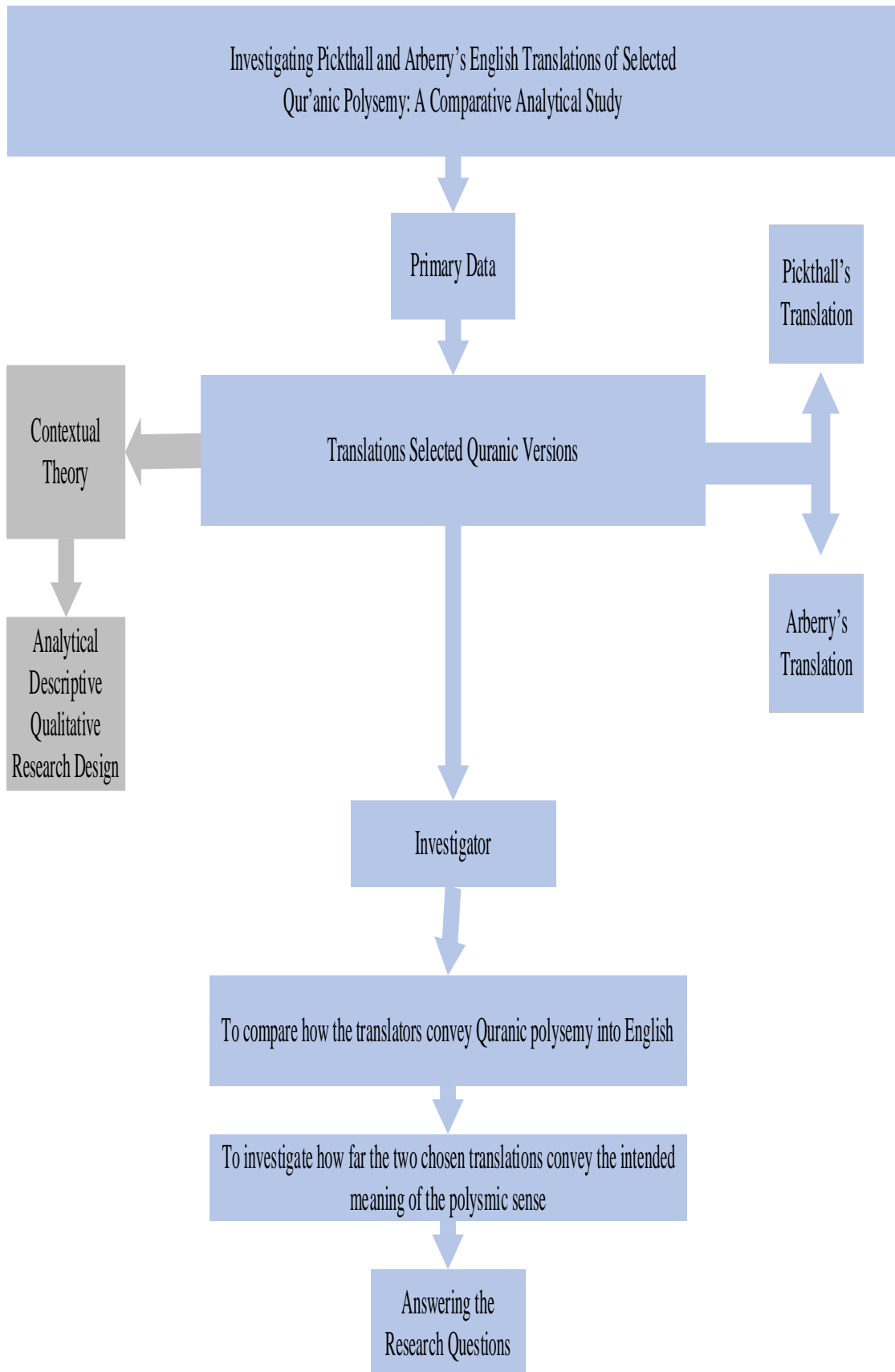


Figure 2.1 Conceptual Framework

The researcher created his conceptual framework, shown in Figure 2.1 above, to help him fulfill the above objectives. The previously mentioned flowchart is illustrated in figure 2.1. The primary theory employed is contextual theory, which was adopted into the above-mentioned conceptual framework.

## **2.8 Conclusion**

This chapter has discussed the extensive range of concepts in the literature. At the outset, the chapter briefly overviews the theoretical background and adopted contextual theory. Then, it addressed the selected translators with a brief explanation. One important point has been presented, and the central pillar of this study is the comparison between the two selected translations, i.e., translating polysemous words poses the most challenging problem for a translator in the HQ. Previous studies have compared the English translations of polysemy in the Holy Quran. Finally, a conceptual framework was established to summarize the entire process and fulfill the study's aims.

## **Chapter 3: Methods and Procedures**



# **Chapter Three**

## **Methods and Procedures**

### **3.1 Introduction**

This chapter deals with the methods followed to conduct this study. It contains four primary subtitles. The first one gives details about the research design. The second one describes the samples used in the study. The third one describes data collection procedures. The fourth one describes the method of analysis.

### **3.2 Research Design**

Due to the complexity of the studied religious text, i.e., the Holy Quran, the researcher adopted the analytical descriptive qualitative technique in this study. Qualitative research is conducted when researchers want to comprehend a complicated subject and quantitative measures and analyses do not appear appropriate for the study situation. A qualitative research approach may be highly helpful. The current study compares how translators convey Quranic polysemy in English. It also aims to investigate how well the two chosen translations convey the intended meaning of the polysemic sense. In order to achieve these goals, the researcher uses content analysis techniques. The researcher also analyzed the Arabic text according to the three main tafsir of the HQ by Ibn-Kathir (2003) and Al-Tabary (2000) al-Qurtibi (2000), comparing it to two translations of the Holy Qur'an: *The Meaning of the Glorious Qur'an* by M.M. Pickthall (1930) and *The Koran Interpreted* by A.J. Arberry (1955).

### **3.3 Sampling**

The current study compares how translators convey Quranic polysemy in English. It also aims to investigate how far the two chosen translations convey the intended meaning of the polysemic sense. In this study, purposeful sampling has been adopted since it was thought to be appropriate for the analytical-descriptive-qualitative approach. The study selected the nominal and verbal types of polysemy because these words have not received much attention from researchers, based on researchers' knowledge. The researcher excluded the samples of Quranic polysemy, which is studied by Ali, Brakhw, and Nordin (2014). The total number of Quranic polysemy senses used in the current study is twenty-one senses in nineteen words. The present study focuses on a purposeful

sample of fourteen surahs in the Holy Qur'an, which are Al Baqara, Al 'Imran, Al An'am, Al-Anfal, Yunus, Maryam, Al Anbiya,' AshShu'araa, Al Ahzab, As-Saffat, Ghafir, Al Shura, Al-Munafiqun and Alqiyama. In this regard, the researcher carefully chose the samples, demonstrating that the two English translations of the HQ caused semantic losses in its polysemy. The translations chosen are those by Arthur John Arberry and Muhammad Marmaduke Pickthall. These two versions were chosen because Pickthall, a Muslim, and Arberry, a non-Muslim, had different religious backgrounds.

### **3.4 Data collection procedures**

The primary source of data in this study is the HQ. PWs were selected from the Arabic book of Al-Dāmaghānī (1983), titled *Al Wujuh Wa Nazair*, and the English one, titled *Concordance of Qur'anic Polysemy* by Abdussalam (2008). Due to a lack of time and space, as well as the difficulty of searching the entire Qur'an, the study has not analyzed every PW in the HQ; it has gathered Twenty-one ambiguous senses from nineteen words. Some samples have chosen from different surahs of the Holy Qur'an, since the main purpose of the study is to compare how the translators convey Quranic polysemy into English. Also, it aims to investigate how well the two chosen translations convey the intended meaning of the polysemic sense. Two types of polysemy were discussed nominal and verbal polysemy. However, comparison and analysis of the data were based on the following two translations of the Holy Qur'an:

- *The Meaning of the Glorious Qur'an* by M.M. Pickthall (1930), a British Muslim.
- *The Koran Interpreted* by A.J. Arberry (1955), a British Christian scholar of Arabic, Persian, and Islamic studies

These two translations in particular have been selected due to a number of factors known to scholars regarding their level of relative accuracy. (Kidawi, 1998). This means they are not known to contain any international deviations. Also, a preliminary comparison of verses reveals that they use distinct ways of translating (i.e., the translators did not copy from each other). Another criterion for selecting these translations was that the translations were done by people of different religions and cultural backgrounds. The current study relied on the three main tafsir by Ibn-Kathir (2003) and Al-Tabary (2000) al-Qurtibi (2000).

### 3.5 Method of Analysis

The data of the current research analyzed the Quranic polysemy. It classified according to the research questions of the study, attempting to find out the intended meaning from Ibn-Kathir's (2003), Al-Tabary's (2000), and al-Qurtibi's (2000) tafsirs. The study compares the two English translations of each Quranic polysemy in different contexts and how each translator conveys these words. The current study used contextual theory in translation by Frith (1935). The study reviewed theories for translating the HQ. The related literature provides the study with additional information related to the topic of the current study. The study determined the precise translations of the polysemy and whether the translators missed or captured the meaning of these words. This study uses descriptive, contextual, interpretive, comparative, and analytical procedures. Firstly, the study analyzed and understood the ST (verses containing PWs) to compare its meaning with its two translations. Researchers such as El-Magazy (2004) and al-Salem (2008) have adopted these procedures in their studies on the translation of the Holy Qur'an. The main goal of carrying out this analysis is to investigate the governing factors to identify the intended meaning of the polysemy and to see how the selected translators convey the meanings of the PWs into English. The study analyzed Twenty-one selected ambiguous senses from nineteen selected PWs in the Holy Qur'an. The analysis of the samples is divided into three steps or stages:

1. In the initial stage, the investigation was conducted on Arabic verses, which include polysemy. The study incorporated two chosen translations and three interpretive, contextual, and semantic analyses of the ST, which contain polysemy, to offer a thorough grasp of the chosen verse and the profound meaning of the PWs. During this stage, the verse or a portion of it explained, along with any situational or contextual details required to comprehend its meaning.

Additionally, this section explained all aspects that contribute to or impact determining the Holy Qur'an's intended meaning of polysemy. In order to determine the intended meaning of the PWs in the verses, the research depended on three tafsirs on the Holy Qur'an. These analyses are

- a) Tafsir Ibn-Kathir (2003) (Tafsir al-Qur'an al-<sup>ʿ</sup>aẓim) publisher: Dar Assalam.
- b) Tafsir Al-Tabary (2000) (Jiimi' al-bayan fi tawīl al-Qur'an) publisher: Rufoof.

- c) Tafsir al-Qurtibi (2000) (Al Jami<sup>c</sup> Li Ahkam Al Quran) publisher: Dar Alkitab Arabi.

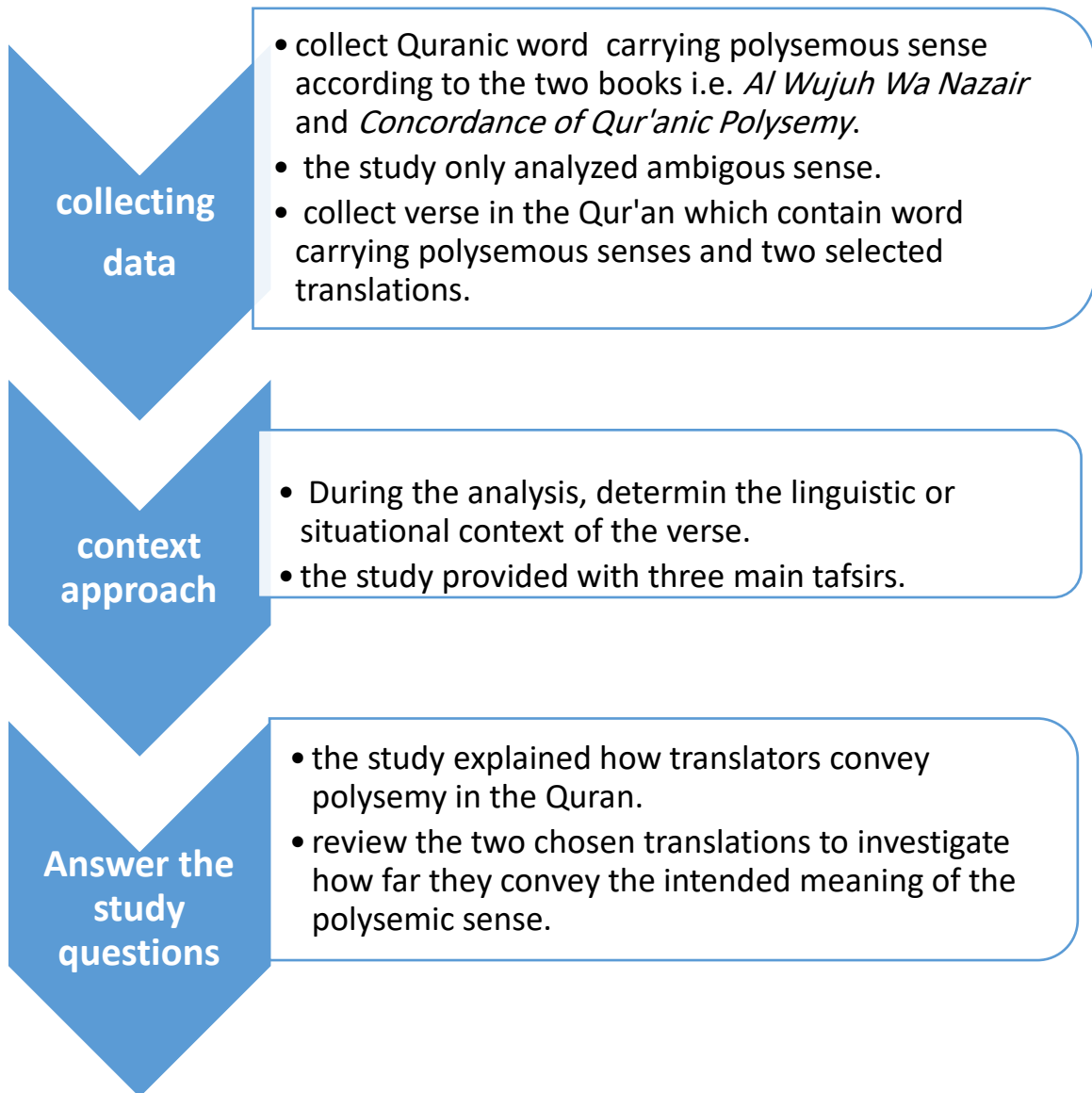
Further, the researcher may resort to other exegeses when some terms are neglected. These comments were picked because they used tafsir bi al-riwiyat (interpretation by transmission), the most popular tafsir among Muslims and academics, to explain the precise meaning of the ST (The Qur'an). The King Fahd Complex for the Printing of the Qur'an (KFCPQ), a Saudi Arabian Islamic organization that prints and translates the Holy Qur'an, has approved these comments.

2. In the second stage, the two translations of the Holy Qur'an may be contrasted to see how they render the polysemous term and its intended meaning, identified in the previous section. The researcher now detailed how the study's translators interpret the polysemy.

3. The third stage of the study compared the intended meanings in the SL text with their equivalents in the TT to demonstrate how well the translations convey the intended meaning of the PWs in the stanza into English by the three comments. The study's evaluation of the two translations based on the standards set by the KFCPQ. According to the KFCPQ, the principal authoritative publisher of the Holy Qur'an and its translations in the Islamic world, the primary purpose of the Holy Qur'an translation is to convey the true meaning of its message as understood by scholarly consensus. This function is used to gauge the accuracy and clarity of the translations. These scholars adhere to the method used by the Prophet Muhammad to understand the Qur'an and by his devoted followers without making any changes or omissions that would cause it to be misinterpreted (Al-Gabashi, 2009).

In order to improve the study's clarity and consistency, various well-known dictionaries were used to determine the definition of a lexical word in both languages. The following dictionaries were consulted: The American Heritage Dictionary of the English Language (1961–1991), Merriam-Webster's Collegiate Dictionary (2003), Oxford Learner's Dictionaries (OLD), Cambridge Dictionary (CD), and Dictionary of Islamic Terms Arabic – English, English – Arabic by Al-Khudrawi (2004).

### 3.6 Steps of data collection



*Figure 3.1 Steps of Data Collection*

## **Chapter 4: Findings and Discussion**

## Chapter Four

### Findings and Discussion

#### 4.1 Introduction

This chapter investigates the Holy Quran's chosen sample of polysemy in specific verses in several surahs. The analysis comprises examining the tafsir and translations to determine the meanings of the PWs. The analyzed lexical elements and their counterparts are highlighted in bold. The two translations compared with the meaning of the studied lexical items in the original Arabic text. Ibn Katheer, Al-Tabari, and Al-Qurtibi, three eminent exegetes, are consulted to investigate the translations' accuracy.

The researcher answered the two research questions during the analytical procedure. The researcher answers the research questions in the last paragraph. To answer the first question: How do the translators convey Quranic polysemous words into English? The two selected translators may agree to convey PW into TL; the researcher explicates it, or they may disagree; the researcher shows the words conveying PW into TL for every translator. By using English dictionaries: The American Heritage Dictionary of the English Language (1961–1991), Merriam-Webster's Collegiate Dictionary (2003), OLD (Oxford Learner's Dictionaries), and CD (Cambridge Dictionary). These dictionaries show the accuracy of the intended meaning of PW to be understood by an English reader. To answer the second question, i.e., How far do the two chosen translations convey the intended meaning of the polysemic sense? By savvy the meaning of PW in the TL and comparing the accuracy of the intended meaning of PW in the TL. Consequence: the word in the TL taken on one of three cases, not conveying the intended meaning of PWs, partly conveying the intended meaning, or fully conveying the intended meaning. One of these three cases is the answer to the second question.

Twenty-one confusing senses of nineteen chosen words from the HQ were examined. Twenty-one polysemous senses were consciously selected from the nominal and verbal polysemy categories. The chosen PWs are: 'amiya عمى, hyaya حيي, nasiya نسي, silm سلم, badala بدل, 'dala عدل, amina امن, du'aa دعاء, hasana حسن, hawā: هواء, warada ورد, qadar قدر, janah جنح, mas مس, zwj زوج, akhth اخذ, ḥarth حرث, ajal اجل, Fjr فجر .

## 4.2 Discussion of Qur'anic polysemous words Translation

Twenty-one examples were examined for this subject to highlight the guiding principles that enable the translator to understand the intended meanings of the polysemic words in the Holy Qur'an. Twenty-one polysemic words from the Holy Qur'an have been selected as a sample. In order to make the intended meaning of the PWs clear, the study is therefore centered on the linguistic and situational context that affected how the Holy Qur'an was translated in order to make the intended meaning of the polysemic terms clear.

### 4.2.1 (عمي-amiya)

The first PW is (عمي-amiya). According to Abdussalam (2008), this word has been used in its four senses in the Holy Qur'an, as shown in Table 4.2.1 below.

Table 4.2.1 Polysemous senses of the word (عمي-amiya) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Blind (of eyes)	Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.	What, have they not journeyed in the land so that they have hearts to understand with or ears to hear with? It is not the eyes that are blind, but blind are the hearts within the breasts.	قال تعالى: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج: 46]
heart blind	"Deaf, dumb and blind; and they return not	deaf, dumb, blind so they shall not return	قال تعالى: ﴿صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ﴾ [البقرة: 18]
Blind from the proof	But he who turneth away from remembrance of Me,	but whosoever turns away from My remembrance,	قال تعالى: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا



	his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.	his shall be a life of narrowness, and on the Resurrection Day We shall raise him blind.'	وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿طه: 124﴾
Blind unbeliever	Say (O Muhammad): Who is Lord of the heaven and the earth? Say: Allah! Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer	Say: 'Who is the Lord of the heavens and of the earth?' Say: 'God.' Say: 'Then have you taken unto you others beside Him to be your protectors, even such as have no power to profit or hurt themselves?' Say: 'Are the blind and the seeing man equal,	قال تعالى: ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ...﴾ [الرعد: 16]

Abdussalam, (2008, pp. 122-3) indicates that the word (عمي -amiya) Has four polysemous senses. Al-Dāmaghānī (1983, p. 334) opines that it has only three polysemous senses because he did not differentiate between those concerned senses, *blind unbeliever*, *Blind (of eyes)*, as Abdussalam did. Comparing unbelievers to blindness or darkness because a person who does not lead them to God is light is like a blind person. Unlike the believer in light from his Lord, he sees everything, so he likened faith to light in this theme. The study only analyzed the ambiguous sense of this word, which is *heart blind*, as used in the following verse (2:18)

قال تعالى: ﴿صُمُّ بَكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ﴾ [البقرة: 18]

The selected translators conveyed the PW (عمي - umi) in the verse (2:18) as:

**Pickthall:** "Deaf, dumb and **blind**; and they return not."

**Arberry:** " deaf, dumb, **blind** so they shall not return;"

The linguistic context of this verse shows what is meant by the word (عمي - ʿumi) 'heart blind, in this verse Almighty Allah talks to the hypocrites and described them that they cannot hear the guidance, cannot utter the words that might benefit them, also in total darkness and deviation. Similarly, Allah said in surah Alhaj (22:46), "Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." This refers to the fact that other verses of the HQ interpret some verses in the HQ. (Ibn-Kathir, 2003, 2:18). The above verse makes it obvious that hypocrites cannot talk, hear, or see, despite the fact that other verses make the opposite claim. The above verse is further explained by another verse in Surah Al-Ahqaf (46:26) " And verily We had empowered them with that where with We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them" (Pickthall, 1930).

قال تعالى: ﴿وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾  
[الأحقاف: 26]

The verse of surah Al-Ahqaf (46:26) demonstrates that hypocrites are deaf from hearing the truth, stupid from speaking the truth, deaf from hearing the truth, blind from seeing the truth, even if they see the truth, and deaf from seeing the truth if they speak the truth (Al-Shenqiti, 1394H). Hypocrites will remain in error if they are blind to the way of guidance, deaf to the truth so they cannot hear it and accept it, dumb to goodness so they cannot speak about it, and deaf to the route of goodness so they cannot speak about it (Al-Mahaly & Al-Siyuti, 864-911H). "Hypocrites were blind hence could not to see and understand them because God has sealed their hearts with their hypocrisy, so they were not rightly guided" (Al-Tabari, 2000, p.146). All those tafsirs confirm that the intended meaning of the of the polysemic word (عمي - ʿumi) is *heart blind*, as Abdussalam and Al-Dāmaghānī convey in their books. Allah, in his book, says in Surah alhaj (22:46)

قال تعالى: ﴿فَإِنَّهَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَٰكِن تَعْمَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج: 46] The verse of Surah alhaj (22:46) interprets the exact meaning of the word (عمي - ʿumi). This refers to the fact that other verses of the HQ interpret some verses in the HQ. Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (عمي - ʿumi) in the above Quranic verse is '*heart blind*.'

Pickthall and Arberry conveyed the word (عمي - ʿumi) in the above verse as a (blind), which only transferred the denotative meaning of the word (عمي - ʿumi) in the verse. The study here answers the first question. According to the context of the verse, the word's connotative meaning is to 'heart blind.' They render one sense of the word (عمي - ʿumi) mentioned in another context. They apply literal translation to convey the polysemic word. They just convey the referential meaning of the word (عمي - ʿumi). They misunderstand the extended meaning. According to *CD*, the word '**blind**' means "unable to see". This word does not convey the deep sense of the PW (عمي - ʿumi) in the above verse. The choice from both translators is unsatisfactory, as it does not convey the intended meaning of the PW, which is part of it is '*blind*.' The study here answers the second question.

#### 4.2.2 (حيي - ḥyīya)

The second PW is (حيي - ḥyīya). According to Abdussalam (2008), this word has been used in its four senses in the Holy Qur'an, as shown in Table 4.2.2 below.

Table 4.2.2 Polysemous senses of the word (حيي - ḥyīya) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
To let it live.	And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women:	And when We delivered you from the folk of Pharaoh who were visiting you with evil chastisement, slaughtering your sons, and sparing your women	قال تعالى: ﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾ [البقرة: 49]
To abandon	Lo! Allah disdaineth not to coin the similitude even of a gnat.	God is not ashamed to strike a similitude even of a gnat, or aught above it.	قال تعالى: ﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا﴾ [البقرة: 26]

To ashamed	O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when, your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you	O believers, enter not the houses of the Prophet, except leave is given you for a meal, without watching for its hour. But when you are invited, then enter; and when you have had the meal, disperse, neither lingering for idle talk; that is hurtful to the Prophet, and he is ashamed before you	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ...﴾ [الأحزاب: 53]
To use for service	And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women	And when Moses said to his people, 'Remember God's blessing upon you when He delivered you from the folk of Pharaoh, who were visiting you with evil chastisement, slaughtering your sons, and sparing your women	قال تعالى: ﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ...﴾ [إبراهيم: 6]

Abdussalam (2008, p. 317) indicates that the word (حيي - ḥyīya) has four polysemous senses. However, Al-Dāmaghānī (1983, p.47) asserts that it has only three polysemous senses because he did not differentiate between those concerned, meaning *to let live* and

to use for service, as Abdussalam did. In this theme, the study only analyzed the ambiguous sense of this word, which is *to abandon*, as used in the following verse (2:26)

قال تعالى: ﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾ [البقرة: 26]

The selected translators conveyed the PW (يستحيي-yastahyī) in the verse as:

**Pickthall:** Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;

**Arberry:** God is not ashamed to strike a similitude even of a gnat, or aught above it. As for the believers, they know it is the truth from their Lord; but as for unbelievers, they say, 'What did God desire by this for a similitude?' Thereby He leads many astray, and thereby He guides many; and thereby He leads none astray save the ungodly.

If this verse is interpreted out of the situational context, the meaning of the word (يستحيي-yastahyī) in the verse (2:26) will be translated as (shyness or ashamed). Therefore, this translation is formal because it conveys only the denotative meaning of the word (يستحيي-yastahyī) in the above verse. This is consistent with Hudson's (2000) viewpoint, which suggests that when a form has two or more meanings, the pragmatics of the ST is the answer for clarity; thus, the context of the ST that contributes to the meaning can help the translator in the disambiguation process of the text. The situational context (asbab alnuzul in the Holy Qur'an) of the above verse, as in Ibn-Kathir (2003) and Al-Tabary (2000) in their tafsirs summarize the authority of Qatada, that When Allah mentioned the spider and the mosquito, disbelievers said: Why are the spider and mosquito mentioned in the HQ? Therefore, Allah revealed the verse (2:26): "Allah will not abandon to use the similitudes of things lowest as well as highest" (Abdussalam, 2008, p. 317). Ibn Abbas said: When God coined these two similitudes for the hypocrites, i.e., His words "Their likeness is as the likeness of one who kindleth fire" (Pickthall, 1930) and His words "Or like a rainstorm from the sky..." (ibid.)

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا﴾ [البقرة: ١٧] وقوله: ﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ﴾ [البقرة: ١٩]

The hypocrites said: God is too exalted and sublime to coin these two similitudes. So Allah revealed this verse (2:26). The interpreters of the Holy Qur'an have threetafsirs for the word (يستحيي-yastahyī) in the verse [البقرة 26] ﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا ... ﴾ [البقرة 26]. Some interpreters opined that it means 'abandon', abstinence, and 'apprehension fear' (al-Qurtibi, 2000). Based on the above explanations, and situational context it is clear from the view point of the researcher that the intended meaning of the word (يستحيي-yastahyī) in the above Quranic verse is 'abandon'.

Pickthall conveyed the word (يستحيي-yastahyī) as 'disdaineth'. According to *The American Heritage Dictionary*, 'disdaineth' means 'to hold with scornful contempt; to despise.' This word does not accurately convey the word's polysemous sense in this context of the verse. It is noticed that the choice of this word is unpleasant because the word 'disdaineth' does not refer to 'abandon an option,' which is part of the intended meaning of the original text. The situation makes it clear that to comprehend the verse's intended meaning, the translator must know the purpose of the revealed verse. Furthermore, it would be more suitable to translate the PW's connotation as "abandon" in the preceding verse by the meaning of the word (يستحيي-yastahyī) as indicated by the commentators. However, the word 'ashamed' that Arberry has chosen to convey the PW (يستحيي-yastahyī) is not acceptable because it refers to feeling insufficient or humiliated, shame or guilt, which does not exist in the meaning of the PW. It is clear that this translation does not convey the situational context sense of the word (يستحيي-yastahyī). This is because the translator has only conveyed the surface sense of the word (يستحيي-yastahyī) as 'ashamed,' which is not intended in this context.

#### 4.2.3 (ناسي-nasī)

The third PW is (ناسي-nasī). According to Abdussalam (2008), this word has been used in its two senses in the Holy Qur'an, as shown in Table 4.2.3 below.

Table 4.2.3 Polysemous senses of the word (ناسي - nasī) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an

<b>To leave, to put aside.</b>	Such of Our revelations as We abrogate or cause to be forgotten, we bring (in place) one better or the like thereof	And for whatever verse We abrogate or cast into oblivion, We bring a better or the like of it;	قال تعالى: ﴿مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا...﴾ [البقرة: 106]
To forget	He said: Didst thou see, when we took refuge on the rock, and I forgot the fish	He said, 'What thinkest thou? When we took refuge in the rock, then I forgot the fish	قال تعالى: ﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ...﴾ [الكهف: 63]

Abdussalam (2008, pp. 479-80) and Al-Dāmaghānī (1983, p. 451-2) indicate that the word (ناسي-nasī) has two polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is 'put *aside*' used in the verse (2:106).

قال تعالى ﴿مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ ١٠٦﴾ [البقرة: 106]

The selected translators conveyed the PW (ياستحيي-yastahyī) in the verse as:

**Pickthall:** "Such of Our revelations as We abrogate or **cause to be forgotten**, we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?"

**Arberry:** "And for whatever verse We abrogate or **cast into oblivion**, We bring a better or the like of it; knowest thou not that God is powerful over everything?"

The linguistic context of this verse shows what is meant by the word (ناسي-nasī) is 'to leave, to put *aside*.' According to Al Qurtibi (2000) This statement concerning judgments is crucial. The reason for this was because Jews envied Muslims for turning away from Jerusalem and facing the Kaaba, and Muslims were drawn to them because of this. Jews said that Muhammad commanded his followers to do one thing, then forbade it, and claimed that the Quran was his own creation. Jews were in disagreement with one another, so Allah revealed, "If We substitute one ayat with another one... also, this ayat (2:106).

According to the interpreters Ibn-Kathir (2003), and Al-Tabari (2000), the word (نسي-  
nasī) is read as (ننساها-nunsiha) and (ننساها-nunsaha). The meaning of (ننساها-nunsiha) is  
"We uphold its wording and change its ruling." Additionally, 'Ubayd bin 'Umayr,  
Mujahid, and 'Ata' claimed that 'Nansa'ha' meant 'We delay it (i.e., do not abrogate it).'  
Furthermore, according to 'Atiyah Al-'Awfi, the Ayah means "We delay repealing it."  
Also, the meaning of (ننساها-nunsaha) is 'We delay it' or 'to leave,' said Ibn-Abbas. This  
meaning is the same meaning that Almighty God explained in another verse in Surah  
Altubah (9:67):

قال تعالى: ﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ [التوبة: 67]

"The hypocritical men and the hypocritical women are all alike; they enjoin evil and  
forbid good, and they withhold their hands; they have forsaken Allah, so He has forsaken  
them" (Shakir's translation, 1983) Surah Altubah (9:67). The researcher in the study agree  
with Ibn-Kathir's interpretation that he confirms the meaning of word Nansa'ha is repeal,  
uphold, or delay. All these meanings are closed to the sense 'to leave, or to put aside'  
more than the other sense, which 'forget.' From the above explanations, it is clear that the  
word (ننساها-nunsiha) in the verse means 'to put aside,'

According to *The American Heritage Dictionary* the word, "Forgotten" means  
"To be unable to remember (something)." The Lord of the Worlds should not be described  
as forgetting, because forgetting is impossible for the Lord of the Worlds, Glory be to  
Him, as He Almighty said

قال تعالى: ﴿وَمَا نَنْتَظِرُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ  
نَسِيًّا﴾ [مريم: 64]

The translators have chosen two different words to convey the word (ننساها-  
nunsiha) in the above verse. The reason could be illustrating these differences; it may be  
due to the misunderstanding of the word's original sense in SL. 'Forgetting' is also an  
attribute of deficiency that characterizes the creature. However, it can never be an  
attribute of the Creator, the Exalted, because He has the attributes of perfection and  
beauty. The two translators used literal translation. From that analysis, it might be  
concluded the data refers to polysemy. Based on the above explanations, it is clear from



the view point of the researcher that the intended meaning of the word (ننسيها-nunsiha) in the above Quranic verse is '*to leave, to put aside*'.

Pickthall and Arberry conveyed the word (ننسيها-nunsiha) in verse as '*Forgotten*,' they employed formal equivalents to translate the verse. Applying formal equivalent meaning in this context is probably not the right decision because the translator must accurately convey the intended meaning to the audience. Furthermore, the word '*Forgotten*' by Pickthall is also acceptable to render the word's literal meaning. Hence, Arberry's noun 'oblivion' refers to unknown, forgotten, and not remembering. This meaning is identical to the verse; however, it will be more comprehensible for the target reader if the translator conveys a deeper meaning. The words 'forgotten' and 'oblivion,' respectively, that Pickthall and Arberry have chosen to convey the PW is not acceptable because they refer to "to be unable to remember," which does not exist in the meaning of the PW.

#### **4.2.4 (سلم-silm)**

The fourth PW is (سلم-silm). According to (Abdussalam, 2008) this word has been used in its eight [seven] different senses in the Holy Qur'an, as shown in Table 4.2.4 below.

Table 4.2.4 Polysemous senses of the word (سلم -silm) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
A name of Almighty Allah	For theme is the abode of peace with their Lord	Theirs is the abode of peace with their Lord,	قال تعالى: ﴿لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ...﴾ [الأنعام: 127]
Best praise	Peace be unto Elias!	'Peace be upon Elias!	قال تعالى: ﴿سَلَامٌ عَلَىٰ إِبْرَاهِيمَ﴾ [الصافات: 130]
Islamic greeting	And when those who believe in Our revelations come unto thee, say: Peace be unto you!	And when those who believe in Our signs come to thee, say, 'Peace be upon you.	قال تعالى: ﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ...﴾ [الأنعام: 54]
Safety from all evil	(And it is said unto them): Enter them in peace, secure.	'Enter you them, in peace and security!	قال تعالى: ﴿ادْخُلُوهَا بِسَلَامٍ آمِنِينَ﴾ [الحجر: 46]
Excellence	The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;	The servants of the All-merciful are those who walk in the earth modestly and who, when the ignorant address them, say, 'Peace';	قال تعالى: ﴿وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ [الفرقان: 63]
<b>The religion of Islam</b>	O ye who believe! Come, all of you, into submission (unto Him);	O believers, enter the peace, all of you,	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً...﴾ [البقرة: 208]
reconciliation	O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say	O believers, when you are journeying in the path of God, be discriminating, and do not say to	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ

	not unto one who offereth you peace: "Thou are not a believer;" seeking the chance profits of this life (so that ye may despoil him).	him who offers you a greeting, 'Thou art not a believer,' seeking the chance goods of the present life.	مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا... ﴿ [النساء: 94]
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According to Al-Dāmaghānī (1983, p. 265), the word (سلم-silm) has three polysemous senses, whereas Abdussalam (2008, pp. 586-8) posits that it has eight [seven] polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is *The religion of Islam*, as used in the following verse:

قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿البقرة: 208﴾

The two translators rendered it as follows:

**Pickthall:** "O ye who believe! Come, all of you, into **submission** (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you."

**Arberry:** "O believers, enter the **peace**, all of you, and follow not the steps of Satan; he is a manifest foe to you."

The linguistic context of this verse shows what is meant by the word (سلم-silm) in the above verse is *The religion of Islam*. Ibn-Kathir (2003) mentions that Ibn Abbas interpreted the above verse as 'Allah orders the believers to execute all of the Islamic enactments, to follow all of its precepts as closely as they can, and to abstain from all of its sins.' The meaning of the word (سلم-silm) is '*the religion of Islam*'. This verse refers to the people in the Bible who have accepted Islam. This is because some of them continued to abide by some provisions of the Tawrah. Allah then said, "Enter Islam perfectly." Thus, Allah instructed them to abide by all of the laws of Muhammad's religion and refrain from reneging on any of them. They should stop adhering to the Tawrah (Ibn-Kathir, 2003). Furthermore, Al Qurtibi confirms that the verse ادْخُلُوا فِي السِّلْمِ كَافَّةً means

'Act by all Islamic regulations, commit to practicing your faith in both speech and deed, and renounce Satan's strategies.'

In an interpretation based on tradition or text, Muqatel Bin Suliman said, 'Because of Yamin bin Yamin, Usaid, and Asad, the sons of Ka'b, and Abdullah bin Salam, the believers of the people of the Torah, they requested the Prophet's (peace and blessings be upon him) permission to read from the Torah during prayer, to discuss Saturday, and to put some of what is in the Torah into practice. Allah said, Take Muhammad's Sunnah and his rules into consideration since the Qur'an, which Muhammad received as revelation, supersedes all earlier books.' The word "al-Silm" is recited with al-Fath, which means 'peace and reconciliation,' and al-Qasr, which means 'Islam or reconciliation.' Based on the examined tafsirs and their interpretations of the term (سلم-silm), it is clear from the view point of the researcher that the intended meaning of the word (سلم-silm) in the above Quranic verse is the religion of Islam. Suppose the translators transmit the term (سلم-silm) as '*Islam*'; it will be appropriate and effective.

Pickthall conveyed the word (سلم-silm) as '*submission*' in the verse اَدْخُلُوا فِي السِّلْمِ كَأَنَّكُمْ Whereas Arberry conveyed it as '*peace*.' According to *The American Heritage Dictionary*, the word " '*submission*' means 'the act of yielding to another's power: When oppression cannot be lifted, acquiescence instead of struggle results.' Pickthall used the literal translation approach to convey the word's meaning. It is important to note that a literal translation does not adequately represent the meaning of the word in this context, and the translator should consider the context of the verse to portray the meaning. However, 'peace' means ' the lack of hostilities, including war.' According to interpretation, the study concludes that peace is an appropriate translation, as mentioned in (interpretation based on tradition or text). Accordingly, the translation of Pickthall conveys only a part of the polysemous meanings of the word (سلم-silm) in the verse because the target reader may not understand the verse. On the other hand, the translation of Arberry for the word (سلم-silm) in the verse, as '*peace*' is effective and acceptable.

#### 4.2.5 (بدل- badala)

The fifth PW is (بدل-badala). According to Abdussalam (2008), this word has been used in its four different meanings in the Qur'an, as shown in Table 4.2.5 below.

Table 4.2.5 Polysemous senses of the word (بدل- badala) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
To perish	We, even We, created them, and strengthened thee frame. And when We will, We can replace them, bringing others like them in their stead.	We created them, and We strengthened their joints; and, when We will, We shall exchange their likes.	قال تعالى: ﴿نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُم تَبْدِيلًا﴾ [الإنسان: 28]
To substitute	And when Our clear revelations are recited unto them they who look not for the meeting with Us say: Bring a Lecture other than this, or change it.	And when Our signs are recited to them, clear signs, those who look not to encounter Us say, 'Bring a Koran other than this, or alter it.'	قال تعالى: ﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ...﴾ [يونس: 15]
To change, to alter	And whoso changeth (the will) after he hath heard it the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.	Then if any man changes it after hearing it, the sin shall rest upon those who change it; surely God is All-hearing, All knowing.	قال تعالى: ﴿فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ [البقرة: 181]
To renew, to reform	Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed	Surely those who disbelieve in Our signs -- We shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give	قال تعالى: ﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا ...﴾ [النساء: 56]

	We shall exchange them	them in exchange other skins,	
To transform, to convert	Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.	save him who repents, and believes, and does righteous work -- those, God will change their evil deeds into good deeds, for God is ever All-forgiving, All-compassionate;	قال تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [الفرقان: 70]

According to Abdussalam (2008), pp. 144-5, the word (بدل-badala) the Holy Qur'an has five polysemous senses, whereas Al-Dāmaghānī (1983), pp. 134-5, points out that it has six polysemous meanings. In this theme, the study only analyzed the ambiguous sense of this word, which is *to perish*, as used in the following verse:

قال تعالى: ﴿نَحْنُ خَالِقَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾ [الإنسان: 28]

The sense of the PW (بدل-baddala) is conveyed by the two selected translators as follows:

**Pickthall:** 76:28 And when We will, We can **replace** them, bringing others like them in their stead.

**Arberry:** 76:28 and, when We will, We shall **exchange** their likes.

The linguistic context of this verse shows what is meant by the word (بدل-baddala) is '*to perish*'. It is crucial to understand that the word's meaning in the verse cannot be translated in isolation from the other verses or out of context. According to al-Tabari (2000), the word (بدل-baddala) in verse وَإِذَا شِئْنَا بَدَّلْنَا means, 'And if we wanted, we would destroy them and bring others of their kind, similar to them, from the creation, opposing them in work.' Similarly, al-Qurtubi (2000) reports that according to Ibn Abas (one interpreter of the Qur'an), the verse وَإِذَا شِئْنَا بَدَّلْنَا means 'We could have annihilated them and subjected more of them to God's will if we had wanted to, or We would

transform their virtues into their darkest and ugliest manifestations.' Furthermore, Ibn-Kathir (2003) demonstrates the verse **وَإِذَا شِئْنَا بَدَّلْنَا** as 'On the Day of Judgment, when We wish, we will alter them, recreate them in another shape, and raise them to life. The fact that they were created at all proves they were created again. Ibn Zayd and Ibn Jarir both remarked that, if We wish, we may bring another group of people besides them (in their place). The previous tafsirs of al-Tabari, al-Qurtubi, and Ibn-Kathir indicate that the word (بدل-baddala) the above verse refers to 'to perish' or 'replace', not to 'exchange'. Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (بدل-baddala) in the above Quranic verse is 'replace'.

Accordingly, using the word 'replace' from Pickthall to convey the word (بدل-baddala) is acceptable because it conveys all the sense of the word in the verse. 'replace' means 'to remove somebody from their position or shift a person or thing else into that position' (Longman Dictionary of Contemporary English). This meaning is mentioned in Ibn-Kathir's interpretation. The word 'exchange' that Arberry has chosen to convey the PW is not acceptable because it refers to 'to provide in exchange for something received; trade: exchanging money for francs; trading work for lodging' (The American Heritage Dictionary). This meaning conveys only a part of the polysemous meanings of the word in the verse.

#### 4.2.6 (عدل - dala)

The sixth PW is (عدل - dala). According to Abdussalam (2008), this word has been used in its five different senses in the Qur'an, as shown in Table 4.2.6 below.

Table 4.2.6 Polysemous senses of the word (عدل - dala) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
compensation	And guard yourselves against a day when no soul will in aught avail another, nor will intercession be	and beware of a day when no soul for another shall give satisfaction, and no intercession shall be	قال تعالى: ﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا

	accepted from it, nor will compensation be received from it, nor will they be helped.	accepted from it, nor any counterpoise be taken, neither shall they be helped.	هُم يُنْصَرُونَ ﴿البقرة: [48]
Justice, fairness, equity	And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only)	If you fear that you will not act justly towards the orphans, marry such women as seem good to you, two, three, four; but if you fear you will not be equitable, then only one,	قال تعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتًى وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ... ﴿[النساء: 3]
Equivalent (payment)	O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice; (the forfeit) to be brought as an offering to the Ka'bah;	O believers, slay not the game while you are in pilgrim sanctity; whosoever of you slays it wilfully, there shall be recompense -- the like of what he has slain, in flocks as shall be judged by two men of equity among you, an offering to reach the Kaaba;	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ ... ﴿[المائدة: 95]



To bear witness of oneness of Aullah	Lo! Allah enjoineeth justice and kindness,	Surely God bids to justice and good-doing	قال تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ...﴾ [النحل: 90]
<b>to associate Gods with Allah in worship</b>	Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.	Praise belongs to God who created the heavens and the earth and appointed the shadows and light; then the unbelievers ascribe equals to their Lord.	قال تعالى: ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام: 1]

Abdussalam (2008, pp. 107-8) and Al-Dāmaghānī (1983, p. 342-3) agree that the word (عدل - *dala*) The Holy Qur'an has five polysemous senses. The study analysed two ambiguous senses of this word: 'to associate Gods with Allah in worship' and 'compensation.'

#### 4.2.6.1 The sense of الشرك 'to associate Gods with Allah in worship' used in the verse (6:1)

قال تعالى: ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام: 1]

**Pickthall:** "Praise be to Allah, who created the heavens and earth and appointed darkness and light. Yet those who disbelieve **ascribe rivals** unto their Lord."

**Arberry:** "Praise belongs to God who created the heavens and the earth and appointed the shadows and light; then the unbelievers **ascribe equals** to their Lord."

The linguistic context of this verse shows what is meant by the word (يعدلون - *ya'dilun*) is 'to associate Gods with Allah in worship.' Ibn-Kathir (2003), in his commentary, defines the verse *ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ* as 'Despite this, some of Allah's servants do not believe in Him and consider others to be His partners. Some of Allah's servants stated that Allah had a wife and a son.' Similarly, al-Tabari (2000) reports that,

according to Mujahid, the word (يعدلون-ya<sup>c</sup>dilun), means 'paganism'. On the other hand, the interpreter al-Shinqiti (1394H) points out that there are two views of the interpretation of the verse **ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ**. First interpretation: The word (ya<sup>c</sup>dilun) means disbelievers tend to deviate from the straight path into disbelief and misguidance. The second interpretation is that they are equal to Allah in worship. According to AlMaany Dictionary, the word (يعدلون-ya<sup>c</sup>dilun) from adala his lord adulan means ashraaka, i.e., to associate Gods with Allah in worship. The words 'unbelievers' and 'their Lord' that come before illustrate the linguistic context of the verse. Consequently, based on the tafsirs and the linguistic context of the verses surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (يعدلون-ya<sup>c</sup>dilun) in the Quranic verse relates to 'associate Gods with Allah in worship.'

Pickthall's selection of the word "ascribe rivals" is not appropriate to convey the polysemous meaning of the word (يعدلون-ya<sup>c</sup>dilun) because it simply renders the word's surface meaning and does not precisely refer to "paganism" in this verse's context. The translation of Arberry is not acceptable to convey the polysemous meaning of the word (يعدلون-ya<sup>c</sup>dilun). He chooses the word '*equal*,' and his translation appears formal. According to The American Heritage Dictionary, the word '**rivals**' means 'one who makes an effort to match, surpass, or pursue the same goal as another; a rival.' 'equal' means 'possessing the same amount, measurement, or worth as another.' Therefore, for the target reader to understand the intended meaning when the above verse is translated, the translators must express these meaning components. The verse can't be understood in isolation from the other verses or out of context. Accordingly, Nassimi (2008) claims that if one studies the textual context of the other verses around this verse, the meaning of the verse will become abundantly evident. Conversely, the translator occasionally needs to include further explanation to help the reader understand the problematic word. According to the tafsirs considered, however, the two selected translators used a literal translation technique to convey the word's meaning but could not express its intended meaning. the PW (يعدلون-ya<sup>c</sup>dilun) should generally be translated as Abdussalam (2008, p. 108) provided a similar translation for the word in this verse.

#### 4.2.6.2 The sense of 'فداء' 'compensation' used in the verse (6:70)

قال تعالى: □ □ وَدَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسِلَ  
نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذَ مِنْهَا أُولَئِكَ  
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ □ □ ۷۰ □ □ الأنعام: □ □ □

**Pickthall:** And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (humankind) at this moment lest a soul be destroyed by what it earneth. It hath beside Allah no friend nor intercessor, and though it offers every **compensation**, it will not be accepted from It. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.

**Arberry:** Leave alone those who take their religion for a sport and a diversion and whom the present life has deluded. Remind at this moment, lest a soul should be given up to destruction for what it has earned; apart from God, it has no protector and no intercessor; though it offers any **equivalent**, it shall not be taken from it Those are they who are given up to destruction for what they have earned; for them awaits a draught of boiling water and a painful chastisement, for that they were unbelievers.

The linguistic context of this verse shows what is meant by the word (عَدْلٍ-adel) is 'compensation.' Ibn-Kathir (2003) clarifies the context of the verse as 'Allah says وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ, it means that 'any ransom that these individuals offer will not be accepted.' The above verse is explained by another verse in Surah Al-Maida (3:91) "Verily, those who disbelieved and died while they were disbelievers, the whole earth full of gold will not be accepted from anyone of them." Al-Tabari (2000) reports that Abu Jacfer commented on the verse, وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ refers to 'every compensation'. Sharing the same view, al-Qurtubi (2000) illustrated the verse as 'compensation.' Based on the tafsirs and the linguistic context of the verse, it is clear from the view point of the researcher that the intended meaning of the word (عَدْلٍ-adel) in the Quranic verse relates to 'compensation.'

Pickthall translates the word (عَدْلٍ-adel) as 'compensation'. Moreover, it appears to be an appropriate translation of the word's polysemic meaning. On the other hand, Arberry conveyed the word (عَدْلٍ-adel) as 'equivalent.' He did not choose the right word to express the polysemic sense of the word. According to Merriam-Webster dictionaries, 'equivalent' means equal in power, quantity, or worth. The context of the word 'equivalent'

in English is different from the meaning of (عَدْلٍ-adel) in the original text. It means that 'corresponding or virtually identical, especially in effect or function.' While the word (عَدْلٍ-adel) means compensation, Pickthall transferred the entire intended meaning of the PW mentioned in the abovetafsirs. A similar translation is supplied by Abdussalam (2008, p. 108) for the term (عَدْلٍ-adel) in this verse. In comparison, Arberry transferred part of the meaning of the PW (عَدْلٍ-adel) in the verse.

#### 4.2.7 (امن-amina)

The eighth PW is (امن-amina). According to Abdussalam (2008), this word has been used in its three different senses in the Qur'an, as shown in Table 4.2.7 below.

Table 4.2.7 Polysemous senses of the word (امن-amina) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Ordinance	O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts	O believers, betray not God and the Messenger, and betray not your trusts and that wittingly;	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ [الأنفال: 27]
Trust	Lo! Allah commandeth you that ye restore deposits to their owners,	God commands you to deliver trusts back to their owners;	قال تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ ... [النساء: 58]
Modesty	One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy.	Said one of the two women, 'Father, hire him; surely the best man thou canst hire is the one strong and trusty.'	قال تعالى: ﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ [القصص: 26]

Abdussalam (2008, p. 68) and Al-Dāmaghānī (1983, p. 71) agree that the word (امن-amina) in the Holy Qur'an has three polysemous senses. In this theme, the study only

analyzed the ambiguous sense of this word, which is *settlement*, used in the following verse:

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ [الأنفال: 27]

The word (امانة-amanah) the above verse is translated from the selected translators respectably as follows:

**Pickthall:** O ye who believe! Betray not Allah and His messenger, nor knowingly betray your **trust**.

**Arberry:** O believers, betray not God and the Messenger, and betray not your **trusts** and that wittingly;

If this verse *يُؤْتُوا أَمَانَاتِكُمْ* is interpreted out of the situational context, the meaning of the word (امانة-amanah) in verse will be translated as '*trust*.' Therefore, this is a literal translation because it delivers only the denotative meaning of the word (امانة-amanah) in the verse. The situational context (asbab alnuzul in the Holy Qur'an) of the above verse, summarized by Ibn-Kathir (2003) in his commentary, summarizes the reason for revealing this verse and the ban against betrayal. The tale of Hatib bin Abi Balta'ah is mentioned in the Two Sahihs. He sent a letter to the Quraysh in the year of Makkah's conquest, warning them that the Messenger of Allah would march in their direction. When Allah told His Messenger of this, he dispatched a Companion to collect Hatib's letter before calling him to account. Then, He acknowledged his actions. O Allah's Messenger! 'Umar bin Al-Khattab exclaimed as he rose to his feet. He has betrayed Allah, His Messenger, and the believers; should I chop off his head? The Prophet declared, Leave him! He participated in Badr. "Do whatever you want because I have forgiven you," Allah said. Most scholars agree that such rulings should be made based on their indications rather than the reasons for revealing them. According to Ibn Abbas, the word (امانة-amanah) in the verse *يُؤْتُوا أَمَانَاتِكُمْ* refers to the compulsory acts that God has ordered His slaves to perform, i.e., obligations. Similarly, al-Tabari (2000) explains that the word (امانة-amanah) in the above verse refers to actions or religion. Furthermore, al-Baghawy (1989) reports that Qatada advised realizing that God's religion is an 'amanah': "Perform to God the Mighty and Sublime What He has entrusted you with from His obligations and limitations. Consequently, based on the tafsirs and the linguistic context of the verses

surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (امانة-amanah) in the Quranic verse relates to 'religious obligations'.

Pickthall and Arberry rendered the word (امانة-amanah) as 'trusts'. The word 'trusts' refers to a thing entrusted to the care of another, which means all translators use literal translation, which is unsuitable to convey the word's polysemic sense. By using this word, the target reader could not grasp the context of the verse. According to Ibn Abas, the appropriate translation, which may convey the polysemic sense, is to the compulsory acts God has ordered His slaves to perform, i.e., obligations. All the two translations refer to surface meaning to convey the word (امانة-amanah) in the verse. As a result, the two translators convey only a part of the polysemous meanings of the word (امانة-amanah) in the verse وَتَخُونُوا أَمَانَاتِكُمْ

#### 4.2.8 (دعاء – du‘ā)

The ninth PW is (دعاء – duca). According to Abdussalam (2008), this word has been used in two different meanings in the Holy Qur’an, as shown in Table 4.2.8 below.

Table 4.2.8 Polysemous senses of the word (دعاء – du‘ā) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Saying	Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be Peace. And the conclusion of their prayer will be : Praise	their cry therein, 'Glory to Thee, O God,' their greeting, 'Peace,' and their cry ends, 'Praise belongs to God, the Lord of all Being.'	قال تعالى: ﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَجْرٌ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [يونس: 10]

	be to Allah, Lord of the Worlds!		
<b>worship</b>	Say (O Muhammad, unto the disbelievers): My Lord would not concern himself with you but for your prayer. But now ye have denied (the Truth), therefore there will be judgment.	Say: 'My Lord esteems you not at all were it not for your prayer, for you have cried lies, and it shall surely be fastened.'	قال تعالى: ﴿قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا﴾ [الفرقان: 77]
Calling	Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all,	To Him is the call of truth; and those upon whom they call, apart from Him, answer them nothing	قال تعالى: ﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ...﴾ [الرعد: 14]
Crying for aid, or succor praying for help	And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a sura or the like thereof, and call your witnesses beside Allah if ye are truthful.	And if you are in doubt concerning that We have sent down on Our servant, then bring a sura like it, and call your witnesses, apart from God, if you are truthful.	قال تعالى: ﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 23]
Request, prayer	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is	They said, 'Pray to thy Lord for us, that He make clear to us what she may be;	قال تعالى: ﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ...﴾ [البقرة: 70]
Massage, claim	Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter,	No doubt that what you call me to has no call heard, in this world or in the world to come	قال تعالى: ﴿لَا جَرَمَ أَنْمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ﴾ [غافر: 43]

Tenement	It calleth him who turned and fled (from truth),	calling him who drew back and turned away,	قال تعالى: ﴿تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى﴾ [المعارج: 17]
Interrogation questioning (asking)	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is	They said, 'Pray to thy Lord for us, that He may make clear to us what she may be.	قال تعالى: ﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ...﴾ [البقرة: 68]

The word (دعاء—du<sup>ā</sup>) has eight polysemous senses, according to Abdussalam (2008, pp. 171- 4), whereas Al-Dāmaghānī (1983, p.p 213-5) posits that it has seven polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word (دعاء—du<sup>ā</sup>) which is 'worship,' used in the following verse (25:77):

قال تعالى: ﴿قُلْ مَا يَعْبَرُوكُمْ بِكُم رَّبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا﴾ [الفرقان: 77]

The word (دعاء—du<sup>ā</sup>) the above verse is translated from the selected translators respectably as follows:

**Pickthall:** "Say (O Muhammad, unto the disbelievers): My Lord would not concern himself with you but for **your prayer**. But now ye have denied (the Truth), therefore there will be judgment."

**Arberry:** Say: "My Lord esteems you not at all were it not for **your prayer**, for you have cried lies, and it shall surely be fastened."

The linguistic context of this verse shows what is meant by the word (دعاء—du<sup>ā</sup>) 'worship'. The Interpreter Ibn-Kathir (2003) interpreted the verse as meaning that since Allah created humans to worship Him alone and exalt Him morning and evening, He would not care if you did not worship Him. Additionally, al-Tabari (2000) reports that Ibn cabbas interpreted the word (دعاء—du<sup>ā</sup>) in the verse لَوْلَا دُعَاؤُكُمْ as 'Faith', whereas Mujahid opines that the word (دعاء—du<sup>ā</sup>) means '**worship**'. Al Qurtibi (2000) reports that Ibn Alshajari elaborates that the word (دعاء—du<sup>ā</sup>) in the verse refers to 'worship'. This meaning is the same meaning that Almighty God explained in another verse in Surah Az-Zariyat (51:56):

قال تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]

"I created the jinn and humankind only that they might worship Me, says Picthall's translation of Surah Az-Zariyat (51:56). Based on all the interpreters reviewed above



(Ibn-Kathir, Al-Tabary, and al-qurtibi), it is clear from the view point of the researcher that the intended meaning of the word (دعاء-du'ā) in the verse لَوْلَا دُعَاؤُكُمْ refers to 'worship'.

Arberry and Pickthall conveyed the word (دعاء-du'ā) in the verse لَوْلَا دُعَاؤُكُمْ as 'prayer'. This appears to be understandable to the target reader but leaves out parts of the meaning. It may be understood from the two selected translations that the word 'prayer' refers to "invocation" or "act of praying to God," which are parts of "worship," but it still needs to be understood in context to express the PW's intended meaning. In light of this, it could be appropriate to interpret the term "du'ā" using the word 'prayer.' The two translators' only partially conveyed the word's several connotations in the above verse.

#### 4.2.9 (حسنى - husna)

The tenth PW (حسنى-husna). According to Abdussalam (2008), this word has been used in its five different meanings in the Qur'an, as shown in Table 4.2.9 below.

Table 4.2.9 Polysemous senses of the word (حسنى - husna) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Paradise	For those who do good is the best (reward) and more (thereto).	to the good-doers the reward most fair and a surplus;	قال تعالى: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ...﴾ [يونس: 26]
Good thing	How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.	How shall it be, when they are visited by an affliction for what their own hands have forwarded, then they come to thee swearing by God, 'We sought only kindness and conciliation'?	قال تعالى: ﴿فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ تُمْ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾ [النساء: 62]

Highest	Allah's are the fairest names. Invoke Him by them	To God belong the Names Most Beautiful; so call Him by them,	قال تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...﴾ [الأعراف: 180]
Oath swearing	And believeth in goodness;	And confirms the reward most fair	قال تعالى: ﴿وَصَدَقَ بِالْحُسْنَىٰ﴾ [الليل: 6]
Righteousness	We have enjoined on man kindness to parents;	We have charged man, that he be kind to his parents;	قال تعالى: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا...﴾ [العنكبوت: 8]

Abdussalam (2008, pp. 302-3) indicates that the word (حسنى-husna) has five polysemous senses. However, Al-Dāmaghānī (1983, p. 173) points out that the word - (حسنى husna) has three polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is *paradise*, used in the following verse (10:26):

قال تعالى: ﴿الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ [يونس: 26]

The following is how the two translators translated the PW in the above verse :

**Pickthall:** "For those who do good is the **best (reward)** and more (to it). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein" (10:26).

**Arberry:** "to the good-doers, **the reward** most fair and a surplus; neither dust nor abasement shall overspread their faces. Those are Paradise's inhabitants, dwelling forever" (10:26).

The linguistic context of this verse shows what is meant by the word (حسنى-husna) '*Paradise*'. According to the Interpreter Ibn-Kathir (2003), Ubayy ibn Ka'b: He questioned about the verse's meaning: لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ the Prophet of God, may God grant him peace and blessings. "The 'best' alludes to Paradise, while the 'increase' refers to seeing God, the Mighty, and Sublime, face to face, the prophet stated. By the

same interpretation, Imam Al-Tabary (2000), may Allah's mercy be upon him, says that the word (حسنى-husna) in the verse refers to 'Paradise'. According to the Interpreter al-Baghawi (2000), the word (حسنى-husna) can be interpreted in two meanings. Firstly, the word (حسنى-husna) in the verse refers to 'Paradise'. Many of the Companions, including Hudhayfah, Abu Musa, Ubadah bin Al-Samit, and Abu Bakr Al-Siddiq, may God be pleased with them. Alhassan, Ikrima, Atta, Muqatil, Ad-Dahhak, and As-Suddi are quoted as saying this. Secondly, the word (حسنى-husna) in the verse refers to 'a good deed rewards a good deed'. Ibn Abbas and Mujahid reported it. Consequently, based on the tafsirs and the linguistic context of the verses surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (حسنى-husna) in the Quranic verse relates to 'Paradise.'

Pickthall and Arberry translate the word (حسنى-husna) in the verse **لِّلَّذِينَ أَحْسَنُوا** **الْحُسْنَى** وَزِيَادَةٌ as 'the best reward', 'the reward' respectively. They only communicate the polysemic word's referential meaning by using a literal translation of the word. According to *The American Heritage Dictionary*, 'reward' means something given or received as payment for honorable behavior. The meaning of the word (حسنى-husna) the original text differs from the context in which it appears in English. It denotes that. However, the word (حسنى-husna) denotes that the reward is in the Hereafter and not in this world because the Prophet, may God have mercy and peace upon him, read this verse and remarked, "If the people of Paradise enter Paradise...",". The foreign reader may comprehend that the recompense is in this world, and since he is unaware of any reward, there is still some ambiguity in how to interpret the verse. As a result, the intended meanings of the PWs are simple for the translator to understand, provided he is aware of the entire linguistic context inside the verses. Picthall and Arberry rendered the word "alhusna" in sample 1.9 from the study in its literal sense and only rendered a portion of its deeper connotations.

#### 4.2.10 (هواء-hawāʾ)

The eleventh PW is (هواء-hawāʾ). According to Abdussalam (2008), this word has been used in its six different meanings in the Qur'an, as shown in table 4.2.10 below.

Table 4.2.2 Polysemous senses of the word (هواء- hawā') with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Goes down	By the Star when it setteth,	By the Star when it plunges,	قال تعالى: ﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾ [النجم: 1]
Perish	(Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you; and he on whom My wrath cometh, he is lost indeed.	Eat of the good things wherewith We have provided you; but exceed not therein, or My anger shall alight on you; and on whomsoever My anger alights, that man is hurled to ruin.	قال تعالى: ﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ﴾ [طه: 81]
Desire	And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog;	And had We willed, We would have raised him up thereby; but he inclined towards the earth and followed his lust. So the likeness of him is as the likeness of a dog;	قال تعالى: ﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ...﴾ [الأعراف: 176]
Void	As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.	when they shall run with necks outstretched and heads erect, their glances never returned on themselves, their hearts void.	قال تعالى: ﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ [إبراهيم: 43]
Blowing	Turning unto Allah (only), not ascribing partners unto Him; for	being men pure of faith unto God, not associating with Him	قال تعالى: ﴿حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ السَّمَاءِ

	whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far off place.	anything; for whosoever associates with God anything, it is as though he has fallen from heaven and the birds snatch him away, or the wind sweeps him headlong into a place far away.	فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ [الحج: 31]
Yearning	Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them	Our Lord, I have made some of my seed to dwell in a valley where is no sown land by Thy Holy House; Our Lord, let them perform the prayer, and make hearts of men yearn towards them,	قال تعالى: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ...﴾ [إبراهيم: 37]

Abdussalam (2008, pp. 263-5) indicates that the word (hawā°-هواء) has six polysemous senses, whereas Al-Dāmaghānī (1983, p. 464) supposes that it has five polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is 'void' as used in the following verse:

قال تعالى: ﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ [إبراهيم: 43]

The word (hawā°-هواء) the above verse is translated from the selected translators respectably as follows:

**Pickthall:** "As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts **as air**".

**Arberry:** "When they shall run with necks outstretched, and heads erect, their glances never returned on themselves, their hearts **void**."

The linguistic context of this verse shows what is meant by the word (هواء-hawā<sup>o</sup>) 'void'. According to the interpreter al-Tabari (2000), the word (هواء-hawā<sup>o</sup>) the above verse refers to the unbeliever's hearts as devoid of anything worthwhile and illogical. Extreme fear has left their hearts hollow. Because of their intense terror, Qatadah and several other interpreters claimed their hearts were empty then (Ibn-Kathir, 2003). In the same way, al-Qurtibi (2000) reports that Ibn Abbas interpreted the word (هواء-hawā<sup>o</sup>) in the verse وَأَفْنَدْتُهُمْ هَوَاءً as devoid of everything good. Hearts reached to the necks, Al-Suddi stated. This interpretation is consistent with the meaning that Almighty God provided in another verse of Surah Al-Qeses ﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا﴾ [القصص: ١٠]. This means her heart is devoid of everyone, but she is interested in her son, 'Mosa.' Consequently, based on the tafsirs and the linguistic context of the verses surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (هواء-hawā<sup>o</sup>) in the Quranic verse relates to a 'void'.

Pickrhall has conveyed the word (هواء-hawā<sup>o</sup>) in the verse وَأَفْنَدْتُهُمْ هَوَاءً as 'as air'. However, Arberry has preferred to render the above PW as 'void.' It is appropriate to use Arberry's translation of the word (هواء-hawā<sup>o</sup>), which reads 'void,' as it accurately captures the verse's intended meaning. As Abdussalam's choice, he used the correct translation. The phrase 'as air' used by Pickthall is not suitable to convey the polysemic sense of the word (هواء-hawā<sup>o</sup>). According to *CD*, 'air' means the combination of gases that the earth's atmosphere and our bodies breathe. The context of the word 'air' in English is different from the meaning of the word (هواء-hawā<sup>o</sup>) in the original text. It means 'the gas mixture that covers the earth and that we breathe.' While the word (هواء-hawā<sup>o</sup>) means that the heart is devoid of everything good. The hearts reached to their necks.

#### 4.2.11 (ورد- warada)

The twelfth PW is (ورد- warada). According to Abdussalam (2008), this word has been used in its five senses in the Holy Qur'an, as shown in table 4.2.11 below.

Table 4.2.3 Polysemous senses of the word ( ورد - warada) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Drawer, istoper	And there came a caravan, and they sent their water- drawer. He let down his pail (into the pit)	Then came travellers, and they sent one of them, a water-drawer, who let down his bucket.	قال تعالى: ﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ...﴾ [يوسف: 19]
To reach	And when he came unto the water of Midian he found there a whole tribe of men, watering.	And when he came to the waters of Midian he found a company of the people there drawing water,	قال تعالى: ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ ...﴾ [القصص: 23]
To enter	He will go before his people on the Day of Resurrection and will lead them to the Fire for watering place. Ah, hapless is the watering place (whither they are) led.	He shall go before his people on the Day of Resurrection, and will have led them down to the Fire-evil the watering-place to be led down to!	قال تعالى: ﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾ [هود: 98]
Thirsty	And drive the guilty unto Hell, a weary herd	and drive the evildoers into Gehenna herding,	قال تعالى: ﴿وَتَسْوِقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا﴾ [مريم: 86]
Passer-by	There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.	Not one of you there is, but he shall go down to it; that for thy Lord is a thing decreed, determined.	قال تعالى: ﴿وَإِنَّ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ [مريم: 71]

Al-Dāmaghānī (1983, p. 342-3) and Abdussalam (2008, pp. 107-8) agree that the word (ورد- warada) in the Holy Qur'an has five polysemous senses. The study

analysed the ambiguous sense of this word, which is 'thirsty' as used in the following verse:

قال تعالى ﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ۗ۸۶﴾ [مریم: 86]

The word (وردا - wirda) in the above verse is translated by the selected translators as follows:

**Pickthall:** "And drive the guilty unto Hell, **a weary herd,**"

**Arberry:** "And drive the evildoers into Gehenna **herding,**"

The linguistic context of this verse shows what is meant by the word (وردا - wirda) 'thirsty'. According to Ibn-Kathir (2003), Ibn-Abbas, Mujahid, Al-Hasan, Qatadah, and many others, I have commented in the above verse, 'In a thirsty state,' which signifies being thirsty and parched. Having the same interpretation, according to Al-Tabary (2000) and al-Qurtibi (2000), the word thirsty refers to a point of descent, particularly near water for drinking purposes. Consequently, based on the tafsirs and the linguistic context of the verses surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (وردا - wirda) in the Quranic verse relates to 'thirsty'.

Pickthall chooses the phrase "a weary herd". It is not appropriate to convey the polysemous sense of the word (وردا - wirda). The word 'herding' is chosen by Arberry. The two translators do not succeed in conveying the deep meaning of the PW (وردا - wirda), because their translations are literally. On the other hand, according to CD, the word 'herd' refers to a sizable group of individuals who are considered collectively rather than individually. Pickthall adds the adjective 'weary' to describe the noun 'herd,' which means exhausted, especially after hard working for a while (ibid.). From the explanations of Ibn-Kathir (2003), Al-Tabary (2000), and al-Qurtibi (2000), the word in the verse does not refer to 'herd' because the word 'herd' does not refer precisely to thirsty in this context of the verse. Instead, the word (وردا - wirda) refers to thirst. The translators misunderstand of the context of the verse according to the tafsirs, because they may explain the verse [86: مریم: ﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ۗ۸۶﴾] in another verse in Surah Azzumer (39:71): [71: الزمر: ﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا... ۗ۷۱﴾] [الزمر: 71]. Therefore, Pickthall conveys the word 'werda' in the same sense as 'zumara'. They could not look at the tafsirs. The two



translations are not acceptable because neither of them renders an accurate translation of the polysemous meaning of the word (وردا - wirda).

#### 4.2.12 (قدر – qadara)

The thirteenth PW is (قدر-qadara) According to Abdussalam (2008), this word has been used in its six different meanings in the Qur'an, as shown in table 4.2.12 below.

Table 4.2.4 Polysemous senses of the word (قدر -qadara) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Power, majesty	And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being.	They measured not God with His true measure when they said, 'God has not sent down aught on any mortal.'	قال تعالى: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ... □ الأتعام: □□□
To straighten	Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will);	God outspreads and straitens His provision unto whomsoever He will.	قال تعالى: اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ... □ الرِّعد: □□□
To have power	Thinketh he that none hath power over him?	What, does he think none has power over him,	قال تعالى: أَيَحْسَبُ أَنْ لَّنْ يَقْدِرَ عَلَيْهِ أَحَدٌ... □ البند: □□
To decree	Thus We arranged. How excellent is Our arranging!	We determined; excellent determiners are We.	قال تعالى: فَقَدَرْنَا فَنِعَمَ الْقُدْرُونَ ۲۳ □ المرسلات: □□□
To make	He it is who appointed the sun a splendour and the moon a light,	It is He who made the sun a radiance, and the moon a light, and	قال تعالى: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا

	and measured for her stages	determined it by stations,	وَقَدَّرَهُ مَنَازِلَ ... ه □ □ يُؤْتِس : □ □
To know	Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day.	Thy Lord knows that thou keepest vigil nearly two-thirds of the night, or a half of it, or a third of it, and a party of those with thee; and God determines the night and the day.	قال تعالى: □ ﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ﴾ ... □ □ المُزِيل : □ □ □

Al-Dāmaghānī (1983, pp. 383-4) and Abdussalam (2008, pp. 501-2) agree that the word (قدر-*qadara*) in the Holy Qur'an has six polysemous senses. The study analysed the ambiguous sense of this word (قدر-*qadara*) which is *to straighten*, as used in the following verse:

قال تعالى: ﴿وَدَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ...﴾ [الأنبياء: 87]

The word (قدر-*qadara*) in the above verse is translated by the selected translators as follows:

**Pickthall:** "And (mention) Dhun Nun, when he went off in anger and deemed that We had no power over him (21:87)

**Arberry:** "And Dhul Nun -- when he went forth enraged and thought that We would have no power over him (21:87)

The linguistic context of this verse shows what is meant by the word (قدر-*qadara*) 'To straighten'. This word (قدر-*qadara*) has been mentioned in other verse in Surah Yuns (13:26) with the same sense *اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ*. According to al-Qurtibi (2000), If we translate the word (قدر-*qadara*) in the above verse, in isolation from the other verses or out of context, the meaning would be as what was claimed: Satan tricked him into

believing that God could not punish him. Being kufr, this viewpoint is undesirable and should be rejected. Tha'labi, Ata', Sa'id bin Jubair, and many scholars said what it means: He thought we would not straighten on him. Additionally, Ibn-Kathir (2003) reports that Ad-Dahhak interpreted the word (قدر- qadara) in the verse, we would not straighten on him while he was in the whale's guts. According to al-Tabari (2000) reports that Ibn-Abbas interpreted the word (قدر- qadara) in the verse, he escaped, and the whale took him as retribution because he believed that we would not predestine punishment or affliction for what he had done to his people in their presence when he was furious. It is evident from all tafsirs that the word "qadara" in Arabic refers to "straiten", which means that being in a tight spot is challenging when significantly less money is available to you than there formerly was. Consequently, based on the tafsirs and the linguistic context of the verses surrounding this one, it is clear from the view point of the researcher that the intended meaning of the word (قدر- qadara) in the Quranic verse relates to "straiten".

The translation of the word (qadara) used in the verse was not rendered by Arberry and Pickthall in its original sense. Both were translated literally, making conveying the polysemic meaning in this context challenging. The word "power" did not refer to the word's intended meaning because it refers to the "ability to act" rather than the verse's linguistic context (Merriam et al.). The chosen translators could not accurately portray the word's intended meaning since they used a literal translation approach. In this situation, communicative translation is necessary to convey the intended meaning to the target reader in an understandable way.

#### 4.2.13 (جنح- janaḥa)

The fourteenth PW is (جنح - janaḥa). According to Abdussalam (2008), this word has been used in its five different meanings in the Qur'an, as shown in Table 4.2.13 below.

Table 4.2.5 Polysemous senses of the word (جنح- janaḥa) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
The side	Strain not thine eyes toward that which We cause some wedded pairs among them to	Stretch not thine eyes to that We have given pairs of them to enjoy; and do not sorrow for	قال تعالى: □ لا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَنَّعْنَا بِهِ أَنْزُوجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ

	enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers	them, and lower thy wing unto the believers,	وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۝ ۸۸ □ □ □ : الحجر □
Wing	There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you.	No creature is there crawling on the earth, no bird flying with its wings, but they are nations like unto yourselves.	قال تعالى: □ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ... □ □ □ □ : الأنعام □
sin	Lo! (the mountains) Al-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visiteth it, to go around them (as the pagan custom is).	Safa and Marwa are among the waymarks of God; so whosoever makes the Pilgrimage to the House, or the Visitation, it is no fault in him to circumambulate them;	قال تعالى: □ ﴿٥٦﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ... □ □ □ □ : البقرة □
hand	Thrust thy hand into the bosom of thy robe, it will come forth white without hurt. And guard thy heart from fear.	Insert thy hand into thy bosom, and it will come forth white without evil; and press to thee thy arm, that thou be not afraid.	قال تعالى: □ أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ... □ □ □ □ : القصص □
inclination	And if they incline to peace, incline thou also to it, and trust in Allah. Lo!	And if they incline to peace, do thou incline to it; and put thy trust in God	قال تعالى: □ ﴿٥٦﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَأَجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ... □ □ □ : الأنفال □

Abdussalam (2008, pp. 333-4) indicates that the word (جنح - janaḥa) has five polysemous senses. As compared with Al-Dāmaghānī's (1983, p. 156) claim that it has only two polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is *the side* used in the following verse:

قال تعالى: ﴿وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٢١٥﴾ [الشعراء: 215]

**Pickthall:** "And lower thy **wing** (in kindness) unto those believers who follow thee".

**Arberry:** "Lower thy **wing** to those who follow thee, being believers."

The linguistic context of this verse shows what is meant by the word (جناح - junah) which means '*the side*.' This was difficult for Muslims, so God Almighty revealed 26:215 "And lower your side to the believers who follow you" (Abdussalam, 2008). Lower your side and your words to believers. The interpreter Ibn-Kathir (2003) comments in this verse that Allah asked his prophet to show kindness and gentleness to the following believers in Him. This shows that the meaning of the word (جناح - junah), *the side*, is understandable to the target reader, but the word '*wing*' will be ambiguous. Alaloosi (1270H) confirms that Allah ordered his messenger to remain modest, using a metaphoric expression. On the other hand, elevating one's wings is an act of hubris, as described in the poet's words: And you are famous for lowering the wing, so do not be fighting about raising it. Based on the above explanations, and situational context, it is clear from the view point of the researcher that the intended meaning of the word (جناح - junah) in the above Quranic verse is *the side*.

Arberry and Pickthall translated the word (junah) used in verse literally, not rendering it in its original sense, which made it challenging to communicate the polysemic meaning in this context. The word "junah" did not refer to the word's intended meaning because it refers to "the flat surface that a bat, insect, or bird uses to fly" rather than the verse's linguistic context (CD). The suggested translators failed to convey the words' intended meaning accurately. They communicate a portion of the word's polysemic meanings. In this case, communicative translation is required to make the intended meaning understandable to the target reader.

#### 4.2.14 (مس - mass)

The fifteenth PW is (مس - mass). According to Abdussalam (2008), this word has been used in its five different senses in the Qur'an, as shown in Table 4.2.14 below.

Table 4.2.6 Polysemous senses of the word (مس - mass) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Touch	Which none toucheth save the purified,	none but the purified shall touch	قال تعالى: □ □ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ □ ٧٩ □ □ □ □ : الواقعة
sexual intercourse	If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed	And if you divorce them before you have touched them, and you have already appointed for them a marriage-portion, then one-half of what you have appointed,	قال تعالى: □ □ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَيَصِفُ مَا فَرَضْتُمْ... □ □ البقرة : □ □ □ □
To befall	Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers.	then We gave them in the place of evil good, till they multiplied, and said, 'Hardship and happiness visited our fathers.'	قال تعالى: □ □ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ... □ □ الأعراف □ □ □ :
Madness	Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.	Those who devour usury shall not rise again except as he rises, whom Satan of the touch prostrates;	قال تعالى: □ □ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ □ □ البقرة : □ □ □ □ :

Abdussalam (2008, pp. 452-4) indicates that the word (مس - mass) has four polysemous senses, whereas Al-Dāmaghānī (1983, p. 421-2) supposes that it has only three

polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is *sexual intercourse*, used in the following verse (33:49):

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: 49]

**Pickthall:** "O ye who believe! If ye wed believing women and divorce them before ye have **touch**ed them, then there is no period that ye should reckon. However, content them and release them handsomely."

**Arberry:** "O believers, when you marry believing women and then divorce them before you **touch** them, you have no period to reckon against them; so make provision for them, and set them free with kindness."

The linguistic context of this verse shows what is meant by the word (مس -mass) is the '*sexual intercourse*.' According to al-Qurtibi (2000), Marriage means a reality in sexual intercourse, and the contract is called a marriage contract because it is a way to it. The term "marriage" was not mentioned in the Book of God except in the sense of the contract because, in the meaning of al-wata (الوطء), which is one of the etiquettes of the Qur'an, a metaphor was used for this term: touching or coming. The interpreter al-Tabari (2000) supports that the meaning of the word (مس -mass) in the above verse means '*sexual intercourse*.' In addition, al-Jalalyin confirms that the word (مس -mass) Hamza and Alkisaay read the above verse by adding a letter (alef-) in Arabic, which means *sexual intercourse*. Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (مس -mass) in the above Quranic verse is *sexual intercourse*.

Pickthall and Arberry have conveyed the word (مس -mass) in the verse (33:49) as "touch". According to CD (2000), the word "touch" means "lightly placing your hand or another body part on and off something or someone. This meaning conveys only a part of the polysemous meanings of the word (مس -mass) in the verse, so they did not render the actual meaning of the word (مس -mass) in the verse. Both of them used literal translation, which did not work here to convey the polysemic sense. The word "touch" did not refer to the intended meaning of the word because this word refers to the type of

"touch" and does not refer to the situational context of the verse. Abdussalam translated the word (مس -mass) as sexual intercourse. He tries to explain the meaning for the target audiences, so he used "sexual intercourse" to explain the relationship between a man and his wife. Therefore, he still pays attention to conveying the entire situational context to the target reader. The two translators convey only a part of the polysemous meanings of the word (مس -mass) in the above verse.

#### 4.2.15 (زوج -zuj)

The sixteenth PW is (زوج – zuj). According to Abdussalam (2008), this word has been used in its six senses in the Holy Qur'an, as shown in table 4.2.15 below.

Table 4.2.7 Polysemous senses of the word (زوج – zuj) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Partner	(And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship	Muster those who did evil, their wives, and that they were serving,	قال تعالى: □ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ □ ٢٢ □ الصافات: □ □ □
pair	(Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female),	Until, when Our command came, and the Oven boiled, We said, 'Embark in it two of every kind,	قال تعالى: □ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ... □ □ هود: □ □ □
couples	And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers	Give thou good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath	قال تعالى: □ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا



	<p>flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions</p>	<p>which rivers flow; whensoever they are provided with fruits therefrom they shall say, 'This is that wherewithal we were provided before'; that they shall be given in perfect semblance; and there for them shall be spouses purified;</p>	<p>الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَتُوا بِهِمْ مُمْتَلِبِينَ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ □□□ : البقرة □ □...</p>
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Al-Dāmaghānī (1983, p. 248) and Abdussalam (2008, pp. 725-6) agree that the word (زوج- zwj) has three polysemous senses. In this theme, the study only analyzed the ambiguous sense of this word, which is partner, as used in the following verse:

قال تعالى: ﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ٢٢﴾ [الصفات: 22]

**Pickthall:** "Assemble those who did wrong, together with their **wives** and what they used to worship."

**Arberry:** "Muster those who did evil, their **wives**, and that they were serving."

The linguistic context of this verse shows what is meant by the word (ازواج-azwaj) is '*partner*'. It is crucial to understand that the word's meaning in the verse cannot be translated in isolation from the other verses or out of context. Al-Tabari (2000) interprets the verse as 'Bring together individuals who disbelieved in God in this world and disobeyed Him, along with their associates, and the other gods they worshiped.' Additionally, he reports that the interpreter Ibn Abas interpreted the word (ازواج-azwaj) to mean 'counterparts' or 'adherents.' Whereas ibn Zaid opines that the word (ازواج-azwaj) means 'partner in action,' and he reads the verse (65:7-9) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً so the forerunners are a pair, the companions of the right are a pair, and the companions of the

left are a pair. Everyone each pair, God will resurrect with them. This meaning is the same meaning that Almighty God explained in another verse in Surah (81:7) وَإِنَّا لَنُفِّسُهُنَّ وَأَزْوَاجَهُنَّ the word (ازواج-azwaj) means 'partner in action'. Ibn-Kathir (2003) reports that Ibn Abas interprets the word (ازواج-azwaj) in the above verse, ' their associates are those who are similar to them, or their equivalents.' He continues by saying that Mujahid, one of the Qur'anic interpreters, explained the verse as "Those who are like them." Therefore, those who committed Zina will congregate with other Zina offenders; those who traded in Riba will congregate with other Riba offenders; and those who drank wine will congregate with other wine drinkers. According to al-Qurtibi (2000), the verse احْتَشِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ means it comes from Allah Almighty telling the angels to "gather the polytheists and their wives," i.e., people like you in polytheism. Ad-Dahhak added that they were their fellow devils who came with them. Every unbeliever will be locked up with his devil, said Muqatel. Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (ازواج-azwaj) in the above Quranic verse is 'partner' and not 'wives.'

Pickthall and Arberry have conveyed the word (ازواج-azwaj) as 'wives.' According to CD, the word wives means 'that woman to whom you are married.' Allah Almighty declared in Surat Al-Tahrim that the wives of Noah and Lot were among the unbelievers; therefore, they should not be gathered from the Prophets of Allah, Noah, and Lot. This translation disagrees with that statement. Similarly, the believer Pharaoh's wife will not be gathered alongside the unbeliever Pharaoh. The dictionary definition of the word (ازواج-azwaj) in verse cannot be used to replace its meaning. Its meaning must be deduced from the verse's context since the intended meaning cannot be translated independently without considering its context. The target reader who reads this translation still needs another word to grasp the verse's intended meaning. The selected translations leave several aspects of the meaning untouched and do not include the type of trial. In order to choose a word that captures the essence of the verse, further descriptive information is required here. In light of this, Baker (1992) explains that paraphrasing should be used "when the concept expressed by the source item is lexicalized in the TL but in a different form, and when the frequency with which a certain form is used in the ST is significantly higher than would be natural in the TL." The two selected translators convey only a part of the polysemous meanings of the word (ازواج-azwaj) in the verse.

#### 4.2.16 (اخذ-akhadha)

The seventeenth PW is (اخذ-akhadha). According to Abdussalam (2008), this word has been used in its five different senses in the Qur'an, as shown in Table 4.2.16 below.

Table 4.2.8 Polysemous senses of the word (اخذ-akhadha) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
Acceptance	And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.	and beware of a day when no soul for another shall give satisfaction, and no intercession shall be accepted from it, nor any counterpoise be taken, neither shall they be helped.	قال تعالى: □ وَأَنْفُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفْعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ٤٨ □ □ البقرة : □ □ □
To imprison	Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law	So he made beginning with their sacks, before his brother's sack, then he pulled it out of his brother's sack. So We contrived for Joseph's sake; he could not have taken his brother, according to the king's doom	قال تعالى: □ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَٰٓءَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ □ □ □ يوسف : □ □ □
Punishment	Even thus is the grasp of thy Lord when he graspeth the townships while they are doing wrong.	Such is the seizing of thy Lord, when He seizes the cities that are evildoing;	قال تعالى: □ وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ □ □ هود □ □ □ □ :

<p><b>Killing</b></p>	<p>The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger</p>	<p>The people of Noah before them also cried lies, and the parties after them; every nation purposed against their Messenger to seize him,</p>	<p>قال تعالى: كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ □ □ غافر: □ □</p>
<p>Captivity</p>	<p>They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them,</p>	<p>They wish that you should disbelieve as they disbelieve, and then you would be equal; therefore take not to yourselves friends of them, until they emigrate in the way of God; then, if they turn their backs, take them, and slay them wherever you find them;</p>	<p>قال تعالى: وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ □ النساء: □ □ □</p>

Al-Dāmaghānī (1983, p. 108-9) and Abdussalam (2008, pp. 53-4) agree that the word (اخذ-akhadha) has five polysemous meanings. In this theme, the study only analyzed the ambiguous sense of this word, which is 'killing' as used in the following verse:

قال تعالى: ﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ □ [غافر: 5]

The two selected translators conveyed the sense of the word in the above verse as follows:

**Pickthall:** The folk of Noah and the factions after they denied (their messengers) before these, and every nation purposed to seize their

messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.

**Arberry:** The people of Noah before them also cried lies, and the parties after them; every nation purposed against their Messenger to seize him and disputed with the falsehood that they might rebut thereby the truth. Then I seized them, and how was My retribution!

The linguistic context of this verse shows what is meant by the word (اخذ-akhadha) *killing*. Ibn-Kathir (2003) defines the meaning of the verse وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ as 'some of them did kill their Messenger because they intended to kill him with whatever methods they could. Al-Tabari (2000) interprets the above verse as 'each of these untruthful countries planned to capture and kill its envoy who had been sent to them.' Al-Qurtubi (2000) interprets the above verse as 'The messenger was to be imprisoned, subjected to torture, and killed, according to Qatadah and As-Suddi. Due to the faults they committed, the word "seize" is also used to mean (destroy).' Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (اخذ-akhadha) in the above Quranic verse is 'killing.'

Pickthall and Arberry conveyed the word (اخذ-akhadha) in the above verse as meaning 'to seize.' Whereas the word (اخذ-akhadha) refers to, according to OLD (Oxford Learner's Dictionaries), 'to make an arrest or take someone in.' The study shows that the word 'seize' does not refer to the intended sense of the word (اخذ-akhadha) in the above verse. Pickthall and Arberry have rendered the sense of (اخذ-akhadha) They only render part of the deep meanings of the word.

#### 4.2.17 (حـرث-ḥarth)

The eighteenth PW is (حـرث-ḥarth). According to Abdussalam (2008), this word has been used in its three different meanings in the Qur'an, as shown in Table 4.2.17 below.

Table 4.2.9 Polysemous senses of the word (حـرث-ḥarth) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
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<b>A place to germinate or plant a child-woman vulva</b>	Your women are a tilth for you (to cultivate) go to your tilth as ye will,	Your women are a tillage for you; so come unto your tillage as you wish,	قال تعالى: □ نِسَاؤُكُمْ حَرْتٌ لَّكُمْ فَأْتُوا حَرَثَكُمْ أَنْتَى شَيْئًا... □ □ البقرة: □ □ □ □
Tilth	(Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark.	He said, 'He says she shall be a cow not broken to plough the earth or to water the tillage, one kept secure, with no blemish on her.'	قال تعالى: □ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا تَدُلُّ شَيْئًا الْأَرْضَ وَلَا تَسْقِي الْحَرْتِ مُسَلَّمَةً لَا شَيْئَ فِيهَا... □ □ البقرة: □ □ □ □
<b>Reward</b>	Whoso desireth the harvest of the Hereafter, We give him increase in its harvest.	Whoso desires the tillage of the world to come, We shall give him increase in his tillage;	قال تعالى: □ مَنْ كَانَ يُرِيدُ حَرثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرثِهِ... □ □ □ الشورى: □ □ □ □

In general, the word (حرت-ḥarth) in Arabic refers to 'tilth.' Al-Dāmaghānī (1983, p. 166-7) and Abdussalam (2008, pp. 297-8) agree that the word (حرت-ḥarth) in the Holy Qur'an has three polysemous senses. In this theme, the study only analyzed the ambiguous senses of this word, which are *reward* and *a place to germinate or plant a child-woman vulva* as used in the following verse:

#### 4.2.17.1 The sense ثواب of 'reward' used in the verse (42:20)

قال تعالى: ﴿مَنْ كَانَ يُرِيدُ حَرثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرثِهِ وَمَنْ كَانَ يُرِيدُ حَرثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ

فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾ [الشورى: 20]

The selected translators rendered the word (حرت-ḥarth) in the above verse as:

**Pickthall:** "Whoso desireth the **harvest** of the Hereafter, We give him increase in its harvest. Moreover, Whoso desireth the world's harvest, We give him thereof, and he hath no portion in the Hereafter."

**Arberry:** "Whoso desires the **tillage** of the world to come, We shall give him increase in his tillage; and whoso desires the tillage of this world, We shall give him of it."

The linguistic context of this verse shows what is meant by the word (حِثٌّ-ḥarth) *reward*. Therefore, there is no tillage in the Hereafter. The interpreters Ibn-Kathir (2003), Al-Tabari (2000), and Al Qurtibi (2000) illustrate that the word (حِثٌّ-ḥarth) in the above verse refers to 'reward' which means in the context of the verse that Whoever the believers work for the Hereafter, Allah will help him to do what he wants to do and give him between ten and seven hundred good rewards, as much as Allah wills. The above verse is further explained by another verse in Surah Al-Asra (17: 18-9).

قال تعالى: ﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلُّهَا مَذْمُومًا مَدْحُورًا وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾  
[الاسراء: 18-19]

These two verses of Surah Al-Asra carry the same meaning as the above verse. In the verse of Surah Al-Asra there is the phrase (وَمَنْ أَرَادَ الْآخِرَةَ) (and whosoever desires the Hereafter) instead of the phrase (مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ) (whosoever desires the reward of the Hereafter), which refers to the same meaning in the two above verses. This refers to the fact that some verses in the Holy Quran are interpreted by other verses of the Qur'an. From the tafsirs above, it is clear from the view point of the researcher, that the word (حِثٌّ-ḥarth) in verse refers to a connotative meaning, which is understood from the context, i.e., *reward*, not denotative meaning, i.e., harvest nor tillage.

Pickthall's translation of the word (حِثٌّ-ḥarth) as *harvest* has only conveyed the surface meaning of the word, which is not accurate. The word (حِثٌّ-ḥarth) in the verse means 'reward'. Almighty God urged the believers to work for the Hereafter, and they performed their religious acts in the sight of Allah alone and to be seen by men. However, Pickthall's choice of the word (حِثٌّ-ḥarth) as *harvest*, which means a crop's collection act or procedure. Pickthall's translation is unsatisfactory because he does not reflect the PW's extended meaning; part of it is 'to reward.' On the other hand, Arberry conveyed this word as '*tillage*,' which means, "Cultivation of land." (*The American Heritage Dictionary*). Arberry's selection conveyed part of the meaning of the word. In this

instance, it is clear that the translators did not pay close attention to the verse's context or consider that the words frequently get their meaning from their context. According to Quranic tafsirs, it would have been more appropriate if the translators had translated this word as "reward" or "work" since these words would have conveyed all the polysemous senses of that word.

#### 4.2.17.2 The sense **منشأ الولد** of 'A place to germinate or plant a child-woman vulva' used in the verse (2:223)

قال تعالى: ﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾ [البقرة: 223]

The selected translators rendered the word (حَرْث-ḥarth) in the above verse as:

**Pickthall:** Your women are a **tilth** for you (to cultivate) go to your tilth, as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers.

**Arberry:** "Your women are a **tillage** for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers."

The situational context of this verse shows that what is meant by the word (حَرْث - ḥarth) is *a place to germinate or plant a child-woman vulva*. The interpreter Ibn-Kathir reports that Ibn-Abas narrated that the verse نِسَاؤُكُمْ حَرْثٌ لَّكُمْ means 'where a pregnancy occurs.' Muslims and Abu Dawud also recorded this Hadith. According to Ibn Abu Hatim, Muhammad bin Al-Munkadir related Jabir bin 'Abdullah's account that the Jews told the Muslims that having intercourse with their wives from behind (in the vagina) would result in their offspring having cross-eyed eyes. Allah then revealed the verse (2:223): نِسَاؤُكُمْ حَرْثٌ لَّكُمْ. Holding the same view, al-Tabari reports that Abu Jaafar interprets the word (ḥarth) in verse as 'the place of children's seed.' Ibn-Abas added that the word (ḥarth) in the verse means 'the place of planting a child-woman. Furthermore, al-Qurtibi (2000) explains the above verse as the word (herth) is a simile. Thus, they are cultivated offspring. Plowing implies that only in the vagina's intimate areas was there any permitted behavior. "The wombs are merely land we have cultivated; thus, our responsibility is to



plant in them. The plant belongs to Allah", Thalib sang. The child is like the plant, the woman's vagina is like the soil, and the semen is like the seed. From the threetafsirs above, it is clear from the view point of the researcher, that the study provides evidence that the polysemous meaning of the word (hirth) in the verse above is 'a place to germinate or plant a child-woman vulva'.

Neither Pickthall nor Arberry managed to convey the PW (hirth) to the TT. They have conveyed only part of the sense of the PW into the TT. According to The American Heritage Dictionary, the word 'tilth' means cultivation of land; tillage". Therefore, the words 'tilth' and 'tillage' are near-synonyms.

#### 4.2.18 (اجل- ajal)

The nineteenth PW is (اجل- ajal). According to Abdussalam (2008), this word has been used in its ten different meanings in the Holy Qur'an, as shown in Table 4.2.18 below.

Table 4.2.10 Polysemous senses of the word (اجل- ajal) with example in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translation	Example in the Holy Qur'an
The term of this world	He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!	It is He who created you of clay, then determined a term and a term is stated with Him; yet thereafter you doubt.	قال تعالى: □ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا □ وَأَجَلٌ مُّسَمًّى عِنْدَهُ □ ثُمَّ أَنْتُمْ تَمْتَرُونَ □ ۲ □ □ الأنعام : □ □
The fixed time for sacrifice	Therein are benefits for you for an appointed term; and afterward they are	There are things therein profitable to you unto a stated term; thereafter their lawful	قال تعالى: □ لَكُمْ فِيهَا مَنُفَعٌ إِلَىٰ أَجَلٍ مُّسَمًّى □ ثُمَّ مَحْلُهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ □ ۳۳ □ الحَج : □ □ □

	brought for sacrifice unto the ancient House.	place of sacrifice is by the Ancient House.	
<b>Time of death</b>	But Allah reprieveth no soul when its term cometh, and Allah is Aware of what ye do	But God will never defer any soul when its term comes. And God is aware of the things you do.	قال تعالى: ﴿وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المنافقون: [11]
Punishment	And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).	To every nation a term; when their term comes they shall not put it back by a single hour nor put it forward.	قال تعالى: ﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ ٣٤ ﴿الأعراف: ٣٤﴾
The rise and set of Sun and Moon	He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term.	He makes the night to enter into the day and makes the day to enter into the night, and He has subjected the sun and the moon, each of them running to a stated term.	قال تعالى: ﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى﴾ ... ﴿فاطر: ٣٥﴾
A period for repayment	O ye who believe! When ye contract a debt for a fixed term, record it in writing.	O believers, when you contract a debt one upon another for a stated term, write it down	قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ...﴾ [البقرة: ٢٨٢]
An appointed time for the delivery	O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then	O men, if you are in doubt as to the Uprising, surely We created you of dust then of a sperm-drop,	قال تعالى: ﴿يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ

	from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clean for you. And We cause what We will to remain in the wombs for an appointed time,	then of a blood clot, then of a lump of flesh, formed and unformed that We may make clear to you. And We establish in the wombs what We will, till a stated term,	مُضَعَّةً مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةً لِنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى... □ □ الحَج : □ □
The end of 'Iddah,	When ye have divorced women, and they have reached their term,	When you divorce women, and they have reached their term	قَالَ تَعَالَى: □ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ... □ □ البَقْرَةُ : □ □ □ □
A term (general)	He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.	Said he, 'So let it be between me and thee. Whichever of the two terms I fulfil, it shall be no injustice to me; and God is guardian of what we say.	قَالَ تَعَالَى: □ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلِيُّ مَا نُقُولُ وَكَيْلٌ ۚ ۲۸ □ □ القصص : □ □ □ □
Ruin to perish	Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh	Or have they not considered the dominion of the heaven and of the earth, and what things God has created, and that it may be their term is already nigh?	قَالَ تَعَالَى: □ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللهُ مِنْ شَيْءٍ وَاَنْ عَسَىٰ اَنْ يَكُوْنَ قَدْ اَقْتَرَبَ اَجَلُهُمْ... □ □ الاعراف : □ □ □ □

Abdussalam (2008) indicates that the word (اجل- ajal) It has ten polysemous senses, while Al-Dāmaghānī (1983, p. 54-5) underlines that it has only five polysemous senses: death, term, Ruin to perish, the end of Iddah, and Punishment. In this theme, the study only analyzed the ambiguous sense of this word, which is *time of death*, as used in the following verse:

قال تعالى: ﴿وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المنافقون: 11]

The sense of the word (اجلها- ajaluha) the above verse is translated as

**Pickthall:** "But Allah reprieveth no soul when its **word** cometh and Allah is Aware of what ye do."

**Arberry:** "But God will never defer any soul when its **word** comes. Moreover, God is aware of the things you do."

The linguistic context of this verse shows what is meant by the word (اجلها- ajaluha) '*time of death*'. Ibn-Kathir (2003) comments on this verse.

﴿وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا﴾ [المنافقون: 11]

No one will be permitted a break when the hour of death arrives. Al-Tabary (2000), in his commentary, summarizes the context of the verse and its preceding verse as it is narrated by Ibn Abas (one of the interpreters of the Qur'an) that the believer who died wanted to pay zakat on his money, but he did not. Furthermore, Al-Jazayri (1439H) also opines that the word (ajaluha) in the above verse refers to 'the time of death, and this meaning is what Almighty God explained in the previous verse in the same Surah.

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ﴾ [المنافقون: 10]

Briefly, all tafsirs reviewed above (Ibn-Kathir, Al-Tabary, and Al-Jazayri) agree that the word (اجلها- ajaluha) in the above verse refers to 'death'. The linguistic context of this verse shows what is meant by the word (اجلها- ajaluha) '*Time of death*'. Based on the above explanations, it is clear from the view point of the researcher that the intended meaning of the word (اجلها- ajaluha) in the above Quranic verse is '*Time of death*'.

Pickthall and Arberry's choice of the word (اجلها- ajaluha) in the above verse, 'word' is not appropriate, as it does not convey the deep sense of 'death.' The translation of Pickthall and Arberry has an ambiguous sense, in such a way that the foreign reader

reads, "But God will never defer any soul when its **word** comes." It is not clear what 'word' refers to. Additionally, the two translators did not include any descriptive details to aid target readers in understanding the word's more profound meaning. This illustrates that the underlying meaning of the passage may be descanted if the PW is translated literally and loses its original meaning (Brathw, 2014). Abdul Raof (2001, p. 28) confirms that as a result, "the literal translation of religious texts can confuse the target reader and provide the wrong socio-cultural presuppositions." The translators translated the word (اجلها- ajaluha) in the above verse as 'Word.' According to *The American Heritage Dictionary*, the word "word" means "a period of time assigned to a person to serve: a six-year term as senator, especially by using the general equivalence, which does not entirely express the polysemous sense of the word in this context.

#### 4.2.19 (فجر-Fjr)

The nineteen polysemous word is (فجر-Fjr). According to Abdussalam (2008) this word has been used in its six different meanings in the Qur'an as in table 20 below.

Table 4.2.19 Polysemous senses of the word (فجر-Fjr) in the HQ

Polysemous senses	Pickthall's Translation	Arberry's Translaion	Example in the Holy Qur'an
Rent asunder, to be slipt	And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefromtwelve springs	And when Moses sought water for his people, so We said, 'Strike with thy staff the rock'; and there gushed forth from it twelve fountains;	قال تعالى: ﴿ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ... ﴿ البقرة: ٥٠
To cause, to gush out, to break up	And caused the earth to gush forth springs, so that the waters met for a predestined purpose	and made the earth to gush with fountains, and the waters met for a matter decreed.	قال تعالى: ﴿ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ۚ ١٢ ﴿ القمر: ١٢

To be mixed	A spring wherefrom the slaves of Allah drink, making it gush forth abundantly	a fountain whereat drink the servants of God, making it to gush forth plenteously.	قال تعالى: □ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا □ ٦ □ □ : الإنسان □ □
Lie, slander	Those are the disbelievers, the wicked.	they are the unbelievers, the libertines.	قال تعالى: □ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ □ ٤ □ ٢ □ عَبَسَ : □ □ □
Dawn	By the Dawn	By the dawn	قال تعالى: □ وَالْفَجْرِ □ ١ □ □ : □ □
<b>Driving</b>	But man would fain deny what is before him	Nay, but man desires to continue on as a libertine,	قال تعالى: □ بَلَّ يُرِيدُ الْإِنْسَانَ لِيَفْجُرَ أَمَامَهُ □ ٥ □ □ : الْقِيَامَةَ : □ □

Al-Damaghany (1983, p.355-6) and Abdussalam (2008, pp. 217-8) agree that the word (فجر-Fjr) has six polysemous senses. The study, in this theme, only analyzed ambiguous sense of this word which is *Driving* used in the following verse:

قال تعالى: □ بَلَّ يُرِيدُ الْإِنْسَانَ لِيَفْجُرَ أَمَامَهُ □ ٥ □ □ : الْقِيَامَةَ: □ □

**Pickthall:** "But man would **fain deny** what is before him."

**Arberry:** "Nay, but man desires **to continue on as a libertine.**"

The linguistic context of this verse shows that what is meant of the word (فجر-Fjr) *Driving*. Ibn Kathir (1999) reports that Ibn 'Abbas commented on the verse (ليفجر امامه) This is to move forward, according to Sa'id. Ibn 'Abbas is quoted by Ali bin Abi Talhah as saying, "This refers to the unbeliever who denys the Day of Reckoning." Al-Taari (2000) reports that Ibn Abas the word (فجر-Fjr) in the verse (ليفجر امامه) refers to 'hope' which means that Before the Day of the Resurrection, unbeliever works and then repents. Al-Qurtubi (2000) indicates that this verse refers to 'instead, on the Day of Resurrection, man seeks to deny the truth. the stem of the word (fjr) from a tendency away from the truth'. Briefly, the word (fjr) in the context of the above verse refers to 'driving', 'hope', repentance postponed.

The first translator Pickthall conveyed the PW (fjr) in the verse as 'fain deny'. The above Arabic PW in the verse was conveyed into English by the second translator Arberry translated as: 'to continue on as a libertine', which implies 'a person who is not constrained by morality or convention in particular: someone living a dissolute life. MWD (Merriam-Webster Dictionary)' and does not encapsulate the notion of repentance postponed. In this verse, the importance of understanding the intended meaning of the original text emerged. This translation from Pickthall did not transfer all the parts of the meaning, because it did not refer to unbeliever who deny the Day of Resurrection he just has stated 'deny' Arberry's translation appeared as a formal translation. Arberry did not specify that man repentance postponed and his translation seems too general compared to the context of the verse. therefore, Arrbery did not transfer all parts of PW.

### **4.3 conclusion**

This chapter has analyzed twenty-one ambiguous senses from nineteen polysemous words in the HQ. In order to show how well the selected tafsirs conveyed the meaning of the verses and polysemous words in the original text, the analysis was divided into three stages: first, establishing the polysemous meaning and situational context in the original text; second, reviewing the selected translations; and third, comparing the meaning of the verses and polysemous words in the original text with the corresponding translations. Based on the analysis, it is evident that the Qur'anic polysemy phenomenon poses a significant challenge for translators. Consequently, the translators of the HQ will be unable to successfully convey the intended meaning if they are unaware of the elements that help them grasp the profound meaning. The findings unmistakably demonstrate that the translators were unaware of the polysemy's occurrence in the HQ. The study suggests that using multiple tafsirs to interpret polysemous phrases in the HQ can cause confusion for translators. Therefore, it's crucial to select and use multiple authorized tafsirs. From the analyses made, the researcher can gain some more knowledge on how translators rendered polysemy in the HQ. It showed to what extent the two chosen translators succeeded in rendering the intended meaning of PWs. The knowledge will subsequently open the door for a deluge of suggestions on how to remedy this problem. Lastly, the results of the analysis were discussed in detail in Chapter Five.

## **Chapter 5: Conclusions and Recommendations**



## **Chapter Five**

### **Conclusions and Recommendations**

#### **5.1 Introduction**

The study will emphasize the key findings from the analysis and the study's key conclusions in this chapter. The study will also provide solutions for the polysemy in the HQ translation issue based on the study's findings. The final remarks briefly summarize the results, and recommendations for more study in this area are provided.

#### **5.2 Summary of Key Findings**

The study examined twenty-one senses of the nineteen polysemous words. The study showed that the two chosen translators did not use the proper methodology or approach while translating the PWs. Their translations were literal. Based on the tafsirs, it is clear to compare how the two selected translators convey PWs that answer the first research question in Table 5.1. The study investigates how well the two chosen translations convey the intended meaning of the polysemic sense that answers the second research question, as seen in Table 5.2 below. The following trends are shown in numbers and percentages. Table 5.1 below shows how well the chosen translators could transfer the meanings of the PWs, as mentioned in the examined comments.

Table 5.2.1 Comparing the twenty-one Senses from Selected Quranic PWs

Polysemous words and verses	The sense according to tafsirs	Pickthall's translation	Arberry's translation
cumi )2:18( ﴿صُمُّ بُكُمْ عُمِي فَهُمْ لَا يَرْجِعُونَ﴾ [البقرة: 18	heart blind	blind p	blind p
yastahi )2:26( ﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا ...﴾ [البقرة: 26	To abandon	disdaineth p	ashamed n
(2:106) naṣī ﴿مَا نُنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا ...﴾ [البقرة: 106]	‘To leave to put aside	cause to be forgotten n	cast into oblivion n
silm )2:208( ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ...﴾ [البقرة: 208]	The religion of Islam	submission p	peace p
baddala )76:28( ﴿وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾ [الإنسان: 28]	To perish	replace f	exchange p
(6:1) yaḍilun	to associate Gods with Allah in worship	ascribe rivals n	ascribe equals n

﴿ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يُعَذِّبُونَ﴾  
[الأنعام: 1]  
adel)6:70(  
﴿وَإِنْ تَعَدِلْ كُلَّ عَدَلٍ  
لَا يُؤْخَذُ مِنْهَا...﴾  
[الأنعام: 70]

amanah)8:27(  
﴿لَا تَخُونُوا اللَّهَ  
وَالرَّسُولَ وَتَخُونُوا  
أَمَانَاتِكُمْ...﴾ [الأنفال:  
27]

(25:77) du<sup>o</sup>  
﴿قُلْ مَا يَعْزُبُ أَيْدِيكُمْ  
رَبِّي لَوْلَا دُعَاؤُكُمْ  
﴿...﴾ [الفرقان: 77]

husna)10:26(  
﴿الَّذِينَ أَحْسَنُوا  
الْحُسْنَى وَزِيَادَةٌ...﴾  
[يونس: 26]

(14:43) hawā<sup>o</sup>  
﴿لَا يَرْتَدُّ إِلَيْهِمْ  
طَرْفُهُمْ وَأَفْنَدْتُهُمْ  
هَوَاءَ﴾ [إبراهيم: 43]

(19:86) wirda  
﴿وَنَسُوقُ الْمُجْرِمِينَ  
إِلَىٰ جَهَنَّمَ وَرِدًّا ۝٨٦﴾  
[مريم: 86]

qadara)21:87(  
﴿وَلَوْ كُنَّا  
عِندَهُمْ لَفِطْرًا  
مَّشْرُومًا﴾ [الحاقة:  
17]

compensation	compensation f	equivalent p
Ordinance	trusts p	trusts p
worship	prayer p	cried N
Paradise	best( reward) p	the reward most fair p
Void	as air p	Void f
Thirsty	a weary herd n	herding n
To straighten	We had no power over him n	We would have no power over him

﴿وَدَا النُّونَ إِذْ دَهَبَ  
مُغَاضِبًا فَظَنَّ أَنْ لَنْ  
نَقْدِرَ عَلَيْهِ...﴾ [الأنبياء:

[87

(26:215) junah

﴿وَاخْفِضْ جَنَاحَكَ  
لِمَنْ اتَّبَعَكَ مِنَ  
الْمُؤْمِنِينَ ٢١٥﴾

[الشعراء: 215]

mass )33:49(

﴿ثُمَّ طَلَقْتُمُوهُنَّ مِنْ  
قَبْلِ أَنْ تَمْسُوهُنَّ ...﴾

[الأحزاب: 49]

Azwaj )37:22(

﴿اخْشَرُوا الَّذِينَ  
ظَلَمُوا وَأَزْوَاجَهُمْ...﴾

[الصافات: 22]

(40:5) akhadha

﴿وَهَمَّتْ كُلُّ أُمَّةٍ  
بِرَسُولِهِمْ لِيَأْخُذُوهُ

...﴾ [عافر: 5]

(42:20) harth

﴿مَنْ كَانَ يُرِيدُ حَرْثَ  
الْآخِرَةِ نَزِدْ لَهُ فِي  
حَرْثِهِ...﴾ [الشورى:

[20

(2:223) harth

﴿يَسْأَلُكُمْ حَرْثُ لَكُمْ

...﴾ [البقرة: 223]

		n
The side	Wing p	Wing p
sexual intercourse	ye have touched p	you touch P
Partner	wives p	wives P
Killing	seize p	seize P
reward	harvest p	tillage P
A place to germinate or plant a child	a tilth p	a tillage P

<p>Ajal )11: 63(</p> <p>﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا...﴾</p> <p>[المنافقون: 11]</p> <p>(75:5) fjr</p> <p>□ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ه □</p> <p>□ □ □ القيامة: □ □ □</p>	<p>Time of death</p>	<p>word p</p>	<p>word p</p>
	<p>Driving</p>	<p>fain deny p</p>	<p>to continue on p</p>

Table 5.2 Performance of the two selected translations to convey the polysemic sense's intended meaning

The selected translators	Pickthall's translation	Arberry's translation
It fully conveyed the intended meaning, according to the commenters. (f)	2 10%	1 5%
Partly conveyed intended meaning according to the commenters. (p)	15 71%	14 67%
Not conveyed the intended meaning of PWs. (n)	4 19%	6 28%

As seen in Table 5.2, both translators partially translated most of the PWs under examination. Arberry precisely conveyed the full-intended meaning of only 5% of the samples, and he partially conveyed the full-intended meaning of 28% of the samples of the polysemous senses; he reproduced portions of the meanings of 67%. Pickthall, however, only fully conveyed the deep meaning of 10% of the samples, missed the significance of 19% of the samples, and only partially did so for 71% of the samples. As mentioned by the commentators and regarding some of the PWs' meanings in this study,

it may be extrapolated that most of their senses were not entirely translated into the target language. The two translators have only partially translated the majority of the complex meanings of the chosen PWs. This conclusion may be explained by the fact that most PWs' intended meanings require descriptive information to express their deep meanings fully.

### **5.3 Conclusions**

Any translator starting to translate the HQ into another language must first turn to authentic tafsir to understand the tafsirs of the PWs and convey them with the high level of accuracy and naturalness necessary for translating such sacred texts. The researcher is confident that more has to be done to highlight all the problems with translating the PWs in the HQ than is being done in the current study. It is, therefore, vital to keep the door open for further investigation into the polysemy in the HQ. There are thought to be 503 PWs in the HQ listed by Abdussalam (2008) which have a prominent role in semantic enrichment that expresses the goals of the Holy Quran; thus, additional research is required to examine more particular PWs.

Previous studies supported this study's conclusions and highlight all the challenges in translating the PWs in the Quran. Many academics struggle to differentiate between polysemy and homonymy because there are no obvious distinctions between them. As a result, more academic analyses are required to distinguish between homonymy and polysemy in the HQ. Additional research is also required to see whether the suggested approaches may translate the HQ generally or any rhetorical elements in the HQ.

The overarching conclusions of this study emphasize the need to communicate polysemous words, mainly when using their noun or verb forms. The current study offers tried-and-true methods for the translator to overcome the challenges presented by the PWs in the Quran. The results of the relevant data study showed that although the two selected translators have done a great work, and their translations are very popular, they typically failed to convey the selected verses' intended polysemous meaning. They resorted to communicating the polysemous terms' "core or central" meanings regardless of any associated meanings; thus, they committed a serious mistake. Based on these discussions, the study's findings show that the majority of the selected translations only partially reflected the original meaning of polysemous words. The two chosen English translations demonstrated that, in most circumstances, a literal translation approach might partially

fix the problem (conveying the basic concept). However, the issue of conveying the intended message must be resolved through a communicative translation style.

The study's overall conclusions also imply that before beginning the translation process, Qur'anic translators should improve their linguistic abilities and deepen their knowledge of Arabic to comprehend the meaning of figurative language and the various contexts in the Holy Qur'an. The current study agrees with Hamlaoui's (2010) study that the linguistic context could help the translators get the deep meaning of PWs.

#### **5.4 Recommendations**

The current study recommends that the results of contextual theory in the study of the phenomenon of polysemy be put into the eyes of researchers because of the impact on its use, whether in the Holy Qur'an, the Prophet's hadith, or other fields. The current study recommends seeking to complete the study of the rest of the polysemous words in the Holy Quran. The current study recommends that the results of the application of contextual theory in the study of the phenomenon of polysemy be put into the eyes of researchers because of the impact on its use, whether in the Holy Qur'an, the Prophet's hadith, or other fields. It recommends that prepositional, adverbial, and adjectival types of polysemy should be studied.

The current study recommends seeking to complete the study of the rest of the polysemous words in the Holy Quran. The Holy Qur'an itself, the Prophet's Sunnah, and the sayings of the forefathers are among the sources that should be used to comprehend the Holy Qur'an, particularly PWs, in order to accurately translate its contents into English. Due to the careful interpretation of the passages, this study will be beneficial to scholars studying the Holy Qur'an, jurisprudence, miracles, and the phenomenon of polysemic terms in translations of the Qur'an. The Holy Qur'an itself, the Prophet's Sunnah, and the sayings of the forefathers are among the sources that should be used to comprehend the Holy Qur'an, particularly PWs, in order to accurately translate its contents into English.

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## الملخص

تناول البحث الغموض المجازي للكلمات العربية ولاسيما الكلمات المتعددة المعنى، في ترجمتين إنجليزيتين للقرآن الكريم، وهاتان الترجمتان هما "القرآن العظيم" لمحمد بيكنال (1930) و"القرآن مفسراً" للمستشرق البريطاني جون أرييري (1955). ويهدف البحث إلى مقارنة كيفية نقل المترجمين للكلمات المتعددة المعنى في القرآن الكريم إلى اللغة الإنجليزية، كما يهدف إلى التحقق من الترجمتين الإنجليزيتين المختارة للقرآن الكريم وتحليل مدى قدرتهما على اختيار المعنى الدقيق لعينة من الكلمات المتعددة المعنى في القرآن الكريم. ولتحقيق هذه الأهداف استخدم الباحث النظرية السياقية في الترجمة للعالم اللغوي جون فرث (1935)، وفحص عشرين معنى غامضاً لثمانية عشرة كلمة متعددة المعنى مختارة من القرآن الكريم. وتحليل معاني الكلمات المتعددة المعنى في الآيات المختارة استعان الباحث بثلاثة تفاسير أساسية للقرآن الكريم، وهي: تفسير ابن كثير، وتفسير الطبري، وتفسير القرطبي. كما قد يلجأ الباحث إلى تفسيرات أخرى عند إهمال بعض المصطلحات. وأظهرت نتائج دراسة البيانات ذات الصلة أن المترجمين المختارين فشلاً عادياً في نقل المعنى المقصود للكلمات المتعددة المعنى من الآيات المختارة. وبناء على هذه المناقشات يقترح الباحث استخدام الترجمة التواصلية بعديها أفضل وسيلة لتوصيل المعنى الدقيق للكلمات المتعددة المعنى. كما تبين نتائج الدراسة أن أغلب الترجمات المختارة تعكس فقط جزءاً من المعنى الأصلي للكلمات المتعددة المعنى.

الكلمات المفتاحية: تعدد المعاني، الترجمة، ترجمة بيكنال، ترجمة أرييري، القرآن الكريم.



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