

KASDI MERBAH UNIVERSITY-OUARGLA

Faculty of Letters and Languages

Department of English Language and Literature



Dissertation

Academic Master

Domain: English Language and Literature

Field: Translation and Translation Studies

Submitted by:- Haouaria BENAILI

- Soumia BENATALLAH

Title:

Problems of Translating Quranic Lexis

A Comparative Study of Two Translations of Verses from An-Nisa
Chapter

Dissertation submitted in partial fulfilment of the requirements for the Master degree in
Translation and Translation Studies

Publically defended on

21/5/2016

Before the Jury

-President: Dr. Muhammad KOUDDAD

UKM Ouargla

-Supervisor: Mrs Leila YAHIAOUI

UKM Ouargla

-Examiner: Mrs Dalila BOURAHLA

UKM Ouargla

Academic year: 2015/2016

Dedication

We would like to dedicate this Master dissertation to our parents who always guide, motivate and support us. Also, to our brothers and sisters for their moral support. To our wonderful friends: Kaouthar, Chaimaa, Keltoum, Narimane, Khawla, Mabrouka, Karima, Souhila and others.

Acknowledgement

First, we thank Allah for bestowed upon us the ability to accomplish this work, then we would like to express our sincere and faithful thanks to our supervisor Mrs. **Leila YAHIAOUI** for her ideal supervision, sage advice and continuous encouragement. We would like to thank her deeply for her great and valuable help. Also, we would like to thank Mr. **Ahmed BELARBI** for his help. Moreover, special thank goes to Mr. **Oualid EL-AFIF** from Saudi Arabia for his counselling .

List of Abbreviations

Abbreviation	Expression	Translation
SC	Source culture	الثقافة المصدر
ST	Source text	النص المصدر
TC	Target culture	الثقافة الهدف
TT	Target text	النص الهدف

List of Tables

Number	Table	Page
1	Polysemy	20

Table of contents

Dedication	I
Acknowledgement	II
List of Abbreviations	III
List of Tables	IV
General introduction	
1.The research problem	2
2.Significance of the study	2
3.Aims and limitations of the study	2
4.The purpose and objectives of the study	3
5.The research questions	3
6.Hypothesis	3
7.Methodology	3
7.1.Data collection techniques	4
7.2.Data analysis and interpretation	4
8.Research structure	4
9.Literature review	5
9.1.Literal translation VS explanatory translation	5
9.1.1.Literal translation	5
9.1.2.Explanatory translation	5
9.2.Quran translation into world languages	5
9.3.Quran translation during the era of prophet Muhammad	6
9.4.English Orientalist's role in the translation of Quran	7
9.5.Translators of Quran	7
9.6.Muslim scholars' views about Quran translation	9
Chapter One	
<i>Sacred Texts and Quranic Discourse</i>	
I.1.Introduction	11
I.2.What is sacred text	11
I.2.1.The Sacred Text from Islamic view	11

I.2.2.The Sacred Text from Christian view	13
I.2.3.The Sacred Text from Judaic view	14
I.3.The Quranic Discourse	14
I.3.1.Characteristics of Quranic Discourse	15
I.3.1.1.Synonyms	15
I.3.1.2.Repetition	15
I.3.1.3.Precision	15
I.3.1.4.Metaphor	16
I.3.1.5.Metonymy	17
I.3.1.6.Alliteration	18
I.3.1.7.Analogy	18
I.4.Conclusion	19

Chapter Two

Problems of Translating Quranic Lexis

II.1.Introduction	20
II.2.Lexical Problems of Translating Quranic Discourse	20
II.3.The quranic lexis	20
II.3.1.Synonymy	20
II.3.1.1.Near synonymy	21
II.3.2.Polysemy	21
II.3.3.Collocations	23
II.3.4.Proper names	23
II.4.Problems of translating quranic lexis	24
II.4.1.The absence of the Quranic lexis in the target language	24
II.4.2.The specificity of the quranic lexis	24
II.4.3.Quranic lexis with negative connotations in the target language	24
II.5.Quranic lexical items	25
II.5.1.The unfamiliar Quranic lexis	25
II.5.2.The familiar Quranic lexis	25
II.6.Gaps in translation	25
II.6.1.Phonological gap	25
II.6.2.Lexical gap	26
II.7.Mona Baker's approach	27
II.8.Conclusion	28

Chapter Three

Analysis of the Corpus

III.1.Introduction	29
III.2.The Corpus	29
III.3.Bibliography of the two translators	29
III.4.Analysis of the Problem of Translating near synonymy	30
III.5.Analysis of the Problem of Translating polysymy	35
III.6.Analysis of the Problem of Translating collocations	42
III.7.Conclusion	43

III.8.Results	44
III.9.General Conclusion	44
References	45

Abstract

In this research, we attempt to shed light on the problems of translating Quranic lexis in two translations of verses from Surah An-Nisa. Our research does not aim to evaluate the two translations, but rather to investigate the type of problems that the translators have faced, the errors committed and the reasons behind translation success or failure. The analysis will be carried out through comparing two translations with the original depending on Quran exegesis of Ibn Kathir and El Tabari. The present research is divided into three chapters: The first chapter provides an overview about the sacred text and the Quranic discourse. The second chapter is about the Quranic lexis, whereas the third chapter is the practical part that includes the analysis of the two translations followed by the findings.

Key words: Lexis, Surah An-Nisa, Problems, Quran.

ملخص

نحاول خلال بحثنا هذا تسليط الضوء على المشاكل المعجمية لدى ترجمة القرآن من خلال ترجمتين لآيات من سورة النساء. لا يهدف بحثنا إلى الحكم معيارياً على أي من التريجتين على أنها الأفضل أو الأسوأ إنما يهدف إلى الكشف عن المشاكل التي قد واجهها المترجمان كذا الأخطاء التي ارتكباها بالإضافة إلى الكشف عن أسباب فشل أو نجاح الترجمة. ستتم عملية التحليل عبر القيام بمقارنة كلا التريجتين بالنص الأصلي معتمدين في ذلك على تفسير ابن كثير و الطبري للقرآن. ينقسم البحث إلى ثلاث فصول بحيث يتناول الفصل الأول مفهوم النص المقدس والخطاب القرآني فيما يتطرق الفصل الثاني إلى المعجم القرآني. أما الفصل الثالث فهو الجانب التطبيقي من البحث و الذي يتضمن تحليلاً للتريجتين بالإضافة إلى النتائج المتوصل إليها.

الكلمات المفتاحية: المعجم, سورة النساء, مشاكل, القرآن.

Abstrait

Dans cette recherche, nous essayons de faire la lumière sur les problèmes de traduction lexis Coranique dans deux traductions des versets de la sourate An-Nisa. Notre recherche ne vise pas à évaluer les deux traductions, mais plutôt d'enquêter sur le type de problèmes que les traducteurs ont dû faire face, les erreurs commises et les raisons derrière le succès de la traduction ou de l'échec. L'analyse sera effectuée en comparant deux traductions avec l'original en fonction de Coran exégèse d'Ibn Kathir et El Tabari. La présente étude est divisée en trois chapitres: Le premier chapitre donne un aperçu sur le texte sacré et le discours coranique. Le deuxième chapitre porte sur la lexis Coranique, alors que le troisième chapitre est la partie pratique qui comprend l'analyse des deux traductions suivies par les résultats.

Mots-clés: Lexis, Surah An-Nisa, Problèmes, Coran

General Introduction

General Introduction

We cannot neglect the importance of language in communication. Also, communication between people from different communities cannot happen except by translation which has a very important role.

The spread of Islam called for the translation of Quran in order to help the non-Arab Muslims to understand its meanings. Also, in order to help the Non-Muslims to know more about that religion. Therefore, translation of Quran plays an effective role.

Quran is a text that reveals God's words that are characterized by a high elevated language, Hasan Diaoudin(1988) states “If we begin to investigate the wisdom and secrets of the eloquence of the noble Quran , we sail into a deep ocean that has no escape from it” (p. 200) Thus, a need for translating Quran is a necessity to all people in the world and any translation of this sacred text needs to be accurate and intelligible in all its aspects .

The Holy Quran has features that are difficult for translators to transmit because no ever two languages are identical. Therefore, translating Quran is considered as problematic .

Translators face many problems in conveying the language and the eloquent meaning of Quran specially the lexical items. Abdeldjalil Abdelhalim (1981) states that translators face several problems in translating certain terms such as *Al-Amah*, *Al-Haq*, *Al-Fasikoun*, *Al-Latif*, *Al-Birr*, *Al-Maarouf*, *Al- Mounkar* and *Hizb* Also, other problems that the translator may face are: The absence of synonyms, translating Names of Allah, gender classification, duality, pronouns, Arabized words such as: *Zamharir*, *Zandjabil*, *Babel...etc* and translating names of the day of resurrection (*Assaa*) (Ibid).

Our dissertation is a comparative study between two translations of Surah An-Nisa. The former belongs to Yusuf Ali and the later belongs to George Sale, and it depends on the exegeses of Ibn-Kathir and Al-Tabari. Also, it depends on some sources about Arabic language, Quranic discourse and eloquence.

1.The Research Problem:

Quran has been translated into different languages specially English Language because it is considered as the first language all over the world. The Muslim translators and the non-Muslims may look at the Quranic text from different angles. Thereupon, they may differ in decrypting the Quranic text. Walid Khalid Ahmed (2014) in his article *The Difference in Translating Meanings of Qur'an*, states that translators who do not know about the eloquent of Quran will commit errors and translate contrary the real meaning. For example, Savary translated the word *hāffina* in the verse:

”و ترى الملائكة حافين من حول العرش يسبحون بحمد ربهم” Zumar/75, into *barefoot* in which he failed to decrypt the real message. Furthermore, other translators committed errors in translating the word *assáa* in the verse:

”يا أيها الناس اتقوا ربكم إن زلزلة الساعة شيء عظيم” El-Hadj/1, into *the hour*.

2.Significance of the Study:

For Muslims, Quran is considered as the major source. Thus, any translation of this sacred text needs to be correct and intelligible. Our study is important because it tackles one of the problems of translating Quranic discourse, which is the problem of translating Quranic lexis. And the reasons behind translation errors.

3.Aims and limitations of the Study

The present study aims at investigating the lexical problems of Quran translation through holding a comparison of two translations rendered by Yusuf Ali and

George Sale. It is worthwhile to mention that this study is limited to a specific chapter from Quran (Surah An-Nisa) Also, it is limited to the study of problems of translating Quranic lexis. Other features such as stylistics and semiotics are not the concern of this study.

4.The Purpose and Objectives of the Study

This study takes some steps in the field of translating Quran, it aims to investigate the lexical problems of translating Quranic lexis in two translations of Surah An-Nisa undertaken by: Yusuf Ali *The Holy Quran (Koran) (1938)* and George Sale *The Koran (1734)*. Our research tries to answer the question:

-What are the problems of translating Quran lexis?

The main objectives of this study are:

-To investigate the errors committed while translating Quran.

-To investigate the reasons behind translation errors.

5.The Research Questions

This study aims to answer the following questions:

-What are the reasons behind translation failure found in the two translations?

-What are the errors committed in the two translations?

6.Hypothesis

-Since Arabic and English are related to two different families then, the translators may use borrowing to translate some untranslatable terms.

-Translators that did not rely on Quran exegeses will fail into translation failure.

7.Methodology

The present dissertation is a comparative study. It is synchronously descriptive and analytical .The adopted method may allow us to analyse the errors committed in the translations. It is noteworthy to mention that the present study adheres to Baker’s approach to translation equivalence between Arabic and English.

7.1Data Collection Techniques

The chosen chapter is (Surah An-Nisa) The comparison and analysis of the data will be hold through two translations:

- 1- The Holy Quran (Koran), by Yusuf Ali (1938)
- 2- The Koran, by George Sale (1734)

The accuracy of translation is reliant to the following exeges:

- 1- Tafsir Al-Quran, by Ibn-Katheer(1998)
- 2-Tafsir Al-Quran, by Al-Tabari (1987)

7.2Data Analysis and Interpretation

After collecting data, we will First compare the two translations with the original. Second, make a comparison between the translation of Yusuf Ali and the one of George Sale in terms of lexis depending on the exegesis of Ibn-Kathir and Al-Tabari. Also, we will determine the main problems that both Yusuf Ali and George Sale faced in their translations. The present study uses a descriptive analytical method that allows us to analyze the errors committed in the translations.

8.Research Structure

The present study consists of three chapters. The first chapter is about the sacred text from different religious perspectives, the Quranic discourse and the

features of the Quranic language. The second chapter is about the problems of translating Quranic lexis, Quranic lexical items and gaps in translation. The third chapter is an analysis of the two translations, results and conclusion.

9.Literature Review

9.1Literal Translation VS Explanatory Translation

Azzarkani (1943) divides the translation of Quran into two methods:

9.1.1.Literal Translation

Azzarkani states that literal translation is unconceivable when translating Quran because it speculates that vocabulary is of look-alike between the source text (ST) and the target text (TT) (Ibid) So that a certain word must be translated into its equivalent in the target language (TL), and that literal translation is not conceivable when translating Quran. Azzarkani points out that the Quranic meanings, language and style are elevated. Thus, no language resembles Quran language. (Ibid).

9.1.2.Explanatory Translation

Azzarkani demonstrates that such type of translation is plausible to be employed when translating Quran because the rendition will be considered as a kind of explanation (Ibid). Thus, the TT will not be considered as a translation. Al-Fakir (nd) states that one of the obstacles that face the translator is the translation of the meanings of Quran because “the translation of a verse into a verse in another language will affect the meaning” (p.93)

« إن ترجمة آية إلى آية أخرى بلغة أخرى, سيخل بالمعنى »

Also, the verse will lose the eloquence and its rhetoric (Ibid). Azzarkani states that the explanatory translation requires taking notice of the styles and characteristics of the ST and the TT as well (Ibid). Moreover, the translator should be cognizant of the language of Quran and the sciences related to it.

9.2. Quran Translation into World Languages

Alexander Ross is the first translator who translated the meanings of Quran from French into English language “*The Al Coran of Mahomet*” Alexander Ross(1649) states “I present to thee, having taken the pains only to translate it out of *French*, not doubting, though it hath been a poyson, that hath infected a very great, but most unsound part of the universe, it may prove an Antidote, to confirm in thee the health of Christianity” (p.3). The Holly Quran could be read in 114 languages such as Persian, Syriac, Turkish, Portuguese, French, Danish, English, Ukrainian and many other languages. The translators that translated Quran are from different religions. The most well known translators of Quran are: Arthur John Arber, AbdulMajid Daryabadi, Muhammad Mohcine Khan, Muhammad Taqi Eddine al-Hilali and Yusuf Ali and many other translators.

9.3. Quran Translation During the Era of Prophet Muhammad

The translation of Quran dates back to the era of Prophet Muhammad. Quran has been translated into different languages such as Greek and Hebrew. Zaid ibn Thabit, who is the translator of Prophet, translated Quran into Hebrew as Prophet Muhammad urged him to do. Also, Salman Al-Farisi translated a chapter from Quran (Surah Al Fatiha) Into Persian. Assarekhstani states “The Persians asked Salman Al-Farisi may Allah be pleased with him to write Surah Al Fatiha for them, then they start reading it in prayer until they mastered it” (1906, 33).

روي أن الفرس كتبوا إلى سلمان الفارسي رضي الله عنه أن يكتب لهم الفاتحة بالفارسيّة، فكانوا يقرؤون

ذلك في الصلاة حتى لانت أسنتهم بالعربية

Muhammad Hamid Allah (1946) states that there exist syriac manuscripts in Manchester university written on them some chapters from Quran as Al-Fatiha and other chapters.

9.4.English Orientalists' Role in the Translation of Quran

English Orientalists strained in translating Quran and studying its language and eloquence. The first English translation of Quran appeared on the late of the 17th century.

1- The Translation of Alexander Ross was published in London in 1648. Ross transferred The French translation of Du Ryer into English. His translation is considered to be the first copy of Quran in English .

2. The translation of George Sale which was printed in London in 1734 AD.
Sale

translated it directly from Arabic and his translation is one of the old translations of Quran.

3.The translation of Rodwell appeared in London in 1861.

4.The translation of Palmer was issued in 1880 in Oxford

5. The translation of Bell was issued in Aadmra in 1939. He reordered the classification of the verses chronologically.

9.5.Translators of Quran

The translators of Quran are from different countries and religions. Most of them have translated it into their mother languages. Some of the translators have translated just some of the verses and the short chapters as Al-Fatiha, Al-Nas, Quraish,...etc whereas, others have translated the verses that are concerned with specific themes. Also, there are translators that translated parts from Quran as Ahmed Alonto who translated Al-Fatiha chapter, Aammah part and God names into Mernaoua language (a language spoken in Philippines) Moreover, there are translators that reclassified the chapters chronologically as John Meadows Rodwell did in 1961. There are translators who translated Quran literally

depending on some exegeses such as: The exegeses of Al-Tabari, Al-Qurtobi and Ibn Kathir as Taky Eddin and Mohcine Khan did in 1978.

Translators have chosen varied titles for their translations. Consider the following examples:

1-“The Quran” and “The Koran”

2-“The Holly Quran”

3-“The English Translation of The Meaning of Quran”

4-“The Essential Koran”

5-“The Bounteous Koran”

6-“The Alcoran of Mahomet Translated out of Arabic into French by the Sieur De Ryer and Newly Englished for the Satisfaction of all that Desire to look into the Turkish Vanities”

7-”The Koran: Commonly Called the Alkoran of Mohammed”

The titles number 6 and 7 show the intention of the translators, and they show that Quran is not a revelation from God but instead show that it is written by Muhammad. Many translators committed errors in translating Quran whether deliberately or accidentally. The appearance of hundreds translations of Quran led the scholars to deeply search in order to get out with a religious conclusively that either permit or prohibit the translation of Quran.

9.6.Muslim Scholars Views about Quran Translation

Translation of the Holy Qur'an raises a controversy because Muslim scholars took two different stands regarding its translation; some scholars accepted the idea of translating it but others rejected it.

The two scholars Al-Shatibi and Al-Boukhari agreed with the idea of translating Quran, Al-Boukhari declares that Abo-Hourayra said “People of the Book used to read Torah in Hebrew and interpret It for Muslims in Arabic then, Prophet Muhammad said “Do not believe the people of the Book nor disbelieve them” (El-Ayni, 2010)

" كان أهل الكتاب يقرؤون التوراة بالعبرانية ويفسرونها بالعربية لأهل الإسلام فقال عنهم الرسول

لاتصدقوا أهل الكتاب ولا تكذبوهم"

Ibn Omar demonstrates that Ibn Albari views that Quran can be translated because Prophet Muhammad sent a letter that included a verse from Quran to Hiraclus which is a visible evidence that Prophet Muhammad envisaged that his letter would be translated (Ibid).

Also, Al-Sheikh Alhayek strengthens the idea of translating Quran and points out "It is the duty of every Muslim (man or woman) Arab or non-Arab who masters Arabic and other languages to translate Quran to the language that he knows best " (as cited in El-Beridy , 2006)

"إن من واجب كل مسلم ومسلمة عربي أو غير عربي، يحسن اللغة العربية ولديه خبرة جيدة في اللغات الأخرى أن يترجم القرآن الكريم إلى اللغة التي يحسنها"

Al-Othaimin (2013)states that the translation of Quran requires that the text in Arabic must be followed by the translation so as to be considered as an interpretation not a translation" .

Ibn Taymya (1950) accepts the idea of translating Quran and urged for translating it into different languages especially English language as it is an international language. Also, Ibn Baz calls for translating Quran because Its translation will help in spreading the Islamic religion all over the world (as cited

in El-Sariaa,(nd)). Moreover, Al-Azhar center called for translating Quran on the condition that the title must be "Translation of the meanings of the Quran".

On the other hand, there are scholars that believe that Quran cannot be translated as Sheikh Muhammad Sulayman who states that translating Quran aims to defeat both Quran and Islam (Sulayman, 1937) .

The modern scholar Muhammad Hassan (2013) refuses the point of translating Quran and he says: "No, It is not possible at all to translate It, but rather to translate Its meanings into English"

. لا, لا يجوز أبدا وإنما يجوز أن نترجم معاني القرآن إلى اللغة الإنجليزية"

Chapter One

Sacred Texts and Quranic Discourse

I.1.Introduction

This chapter shall be concerned with the sacred text from different religious views, and it is devoted to present some of the characteristics of each sacred text. Also, this chapter shall present the Quranic discourse and the characteristics of its language that make it unique.

I.2What is Sacred Text

There are a plethora of terms that denote “the sacred text” namely: Scripture, Holy Write, Holy Book and religious text. The term “Sacred” is an adjective that means according to Oxford dictionary(2011) “Connected with God or a god dedicated to religious purpose and so deserving veneration”

The sacred text is a writing revealed by God to humans through messengers. Thus, a religious text is authored by God and since then it is viewed as sacred, unquestionable and holy. It is authored to decide about good and bad and it venerates to worship God. Muhammad Mustafa Al-Azami (2005)demonstrates that Arabic speakers have long held the Quran as a book of unique .

I.2.1.The Sacred Text from Islamic View

Muslims believe that sacred texts are the books that God has revealed to His messengers. There exist various sacred texts such as: *Bible* which has been revealed to prophet Jesus “Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel”

"Elhadid/27" **تَمَّ قَفَيْنَا عَلَىٰ أَثَارِهِم بِرُسُلِنَا وَقَفَيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ**

Scripture which has been revealed to Prophet David “and to David We gave the book [of Psalms].”

" **وَآتَيْنَا دَاوُدَ زَبُورًا** " An-Nisa/163

Torah which has been revealed to Moses “Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah , and they were witnesses thereto” El-Maida/44

" إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءً "

Also, *Quran* which is considered as the final sacred text revealed by God. It has been revealed to Prophet Muhammad “And it was not [possible] for this Qur'an to be produced by other than Allah , but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds” Yunus/37

"وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ "

Quran mentions the previous sacred texts “Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]” An-Nisa/163

"إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا "

The common topics between the sacred texts are: The miracles of God, the creation of human beings and the call for worshipping God. All of the sacred texts contain instructions, advises and prohibitions for regulating humans' life. According to Islam the previous sacred texts have been falsified by humans. Consequently, Muslims do not rely on them but rather rely on Quran which is the only sacred book that did not get falsified. Muhammad Al- Othaimin (2013)states that Believing in the Holy books includes believing in what we learn from these books such as The Holy Quran which has been revealed to the prophet Muhammad peace be upon him, Torah which has been revealed to

Moses, Bible which has been revealed to prophet Jesus, and Scripture which has been revealed to Prophet David .

I.2.2.The Sacred Text from Christian View

According to Christianity the sacred text is the Bible. St Jerome pointed out “Ignorance of the Scriptures is ignorance of Christ”(as cited in Fournier, 2013). Bishoua Kamel (2010) states “the Bible is an iceberg fountain of the side of Christ. If you take every day one verse and work on it, It will turn to the spirit and life”.

إن الكتاب المقدس ينبوع فيض من جنب المسيح لو أخذت كل يوم آية واحدة ولهجت فيها لتحولت إلى

روح وحياة

Also, He pointed out that there is a serious phenomenon which is the carelessness to read the Bible. While people care about reading spiritual books. Although, the Bible is the reason behind the repentance of the most Satanist people.

Azaayat states “Christians believe that there exist four types of Bible namely: Metta, Loga, Markes and Youhannah” (2001, 21-23). Christians derive their beliefs, rituals, worships, festivals and celebrations from the Bible” The Bible is of two parts: the Old Testament and the New Testament. The Old Testament talks about The story of the beginning of the creation of human beings as well as Israel’s history, and the New Testament starts from the birth of Christ till 125 C and It contains poetry, songs, riddles, articles, fiction, stories and proverbs.

I.2.3.The Sacred Text from Judaic View

Jews’ sacred text is the Old testament (Torah of Prophet Moses) The Old Testament includes stories about the creation of humans and Israel’s history. Ahmed Kamel Raoui (2006) points out that Torah is written in Hebrew and its language is characterized by a separated letters that are written from right to left as Arabic and they are written above the line except the ending letters.

I.3.The Quranic Discourse

Quran is characterized by its high elevated language and its unique literary form as Taha Hosein states “Quran was unique of its kind, its phenomenal never before seen and no one tried to model on it. I challenge people to imitate it and warn them they will not” (cited in El-Kuri,2010).

"كان وحيدا في بابه، لم يكن قبله، ولم يكن بعده مثله، ولم يحاول أحد أن يأتي بمثله. وأتحدى الناس أن يحاكيه، وأنذرهم أن لن يجدوا إلى ذلك سبيلا".

Despite the fact that its verses end with a rhyme but it cannot be considered as a poem because it relates to non of (Bohoor Alchia'r). Taha Hosein states “Quran is neither prose nor poetry, but it is intrinsically Quran and cannot but called Quran. It does not comply with poetry restrictions, but it complies with its own specific restrictions” (Ibid)

"إن القرآن ليس نثرا، كما أنه ليس شعرا، إنما هو قرآن، ولا يمكن أن يسمى بغير هذا الاسم، فهو لم يتقيد بقيود الشعر. وليس نثرا، لأنه مقيد بقيود خاصة به ، لا توجد في غيره"

Also, It is characterized by some features such as: synonyms, Analogy, alliteration, metaphor, metonymy, and rhetorical features .Moreover, the Quranic discourse has a special style that is different from the styles of any other sacred text.

I.3.1.Characteristics of Quranic Discourse

I.3.1.1.Synonyms

Quran is characterized by the use of terms that appear as synonyms but in fact there exist a difference between those terms .Consequently, translators may commit errors when translating some Quranic terms. Fadel Saleh El-Sameraee (2003) states that Quran employs verbs and terms that appear as synonyms such

الحمد, العقيم and العاقر, البعل and الزوج, اللب and العقل, الفؤاد and القلب, السنة and العام as: and نزل, جاء and آتى, السخرية and الاستهزاء, الترتيل and التلاوة, الوفات and الشكر الموت and أنزل. Consequently, The translator who has half-knowledge of the nuances between such terms will commit an error.

I.3.1.2.Repetition

In Quran there exist repeated verses. For example, the verse (فَبِأَيِّ آلَاءِ رَبِّكُمَا) (نُكذِّبَانِ) is repeated several times in Surah Al-Rahman. Also, in Surah An-Nisa there is a repetition of the verse (وَكَفَى بِاللَّهِ وَكِيلاً). Fadel Saleh El-Sameraee (2003) demonstrates that the repetition in Quran benefits the meaning and does not affect it. Moreover, Quran is characterized by the repetition of stories in different chapters. For example, the story of the Prophet Moses and the story of Mary with Jesus. El-Sameraee points out that the reader may think that the story is repeated in different aspects in Quran but in fact, it is not but rather the story appears each time from a specific side(Ibid).

I.3.1.3.Precision

Vocabulary and coordinating conjunctions are used precisely in Quran. For example, we notice in (الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاودُّهُ عَنِ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ) the use of the verb حصحص rather than ظهر because the former denotes that something was hidden then it appeared. Also, in the verse:

(يوسف/25) (وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيْأَ سَيِّدَهَا لَدَى الْبَابِ)

Quran uses the precised word سيدها which is a word that have been used in ancient Egypt and which denotes her husband.

I.3.1.4. Metaphor

Metaphor is a figure of speech that compares two things, an expression, often found in literature, that describes a person or object by referring to something that is considered to have similar characteristics to that person or object(Cambridge Dictionary)

It shows that one is like the other in which words are used to indicate something different from its meaning. In other words, metaphor is the use of words in figurative sense that resembles the real meaning . The Holy Quran employs metaphoric expressions . For example:

Example1

“Yacine/78” وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۗ

Example2

“Al-Baqara/19” أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۗ

Example3

“Yusuf/36” وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ ۗ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۗ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۗ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۗ

In the first verse ,the part عظاما (bones) stands for the whole body .Also, in the second verse there exist a metaphor in which أصابعهم (their fingers) stands for بنان أصابعهم because they did not put the full finger into the ear but they rather put just the upper part of the finger ,thus we notice a use of metaphor in that verse. Moreover, in the third verse there exist a metaphor in which the word خمر (wine) is a metaphor for عنب (grapes) because wine does not squeezed but grapes do squeezed to form wine .

I.3.1.5. Metonymy

Metonymy is the act of referring to something using a word that describes one of its qualities or features (Cambridge Dictionary). It is a figure of speech that means that an attribute or an adjunct is substituted for that of the thing meant . Quran is characterised by the use of metonymy such as:

Example1

“أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّانَهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِّنْ لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَا هُمْ بِدُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ”

Example2

“بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ” Zokhrof/22

In the first verse, the word السماء indicates the intended meaning which is المطر (rain). Metonymy is one of the problems that the translator may face because in case the translator translates the verse that contains metonymy literally then his translation will fail. The translator Arberry translated the previous verse as follow: “...and how we loosed heaven upon them in torrents...”

In the example above, we notice that Arberry failed to express the metonymic phrase. Also, the second verse contains metonymy by using the word أمة which does not refer to (nation) but rather refers to a religion followed by a group of people. Arberry translated that verse literally as follows: “Nay, but they say, ‘We found our fathers upon a community, and we are guided upon their traces’”. Thus, his translation did not convey the real meaning of the verse.

I.3.1.6. Alliteration

Alliteration is the use, especially in poetry, of the same sound or sounds, especially consonants, at the beginning of several words that are close together

(Cambridge Dictionary). It is one of the literary and rhetorical stylistic devices. Quran is full of alliteration as follows:

Example1

“يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا” Ahzab/71

Example2

“أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ” Mursalat/20

In the first example, it is noticeable the repetition of the sounds / kum/ and /meem/ in quick succession and in the second example we notice the repetition of the sound /m/ three times.

I.3.1.7.Analogy

Analogy means that words may look similar but differ in meaning. It is a verbal beauty of the language of Quran. Quran is characterized by the use of analogy that strengthens the meanings and the impact of words. Ahmed Abd Elmadjid Khalifa (2011) states that the Holy adds to words eloquence and it pours in the ears wonderful music. “ويضفي على الألفاظ جزالة ، ويسكب في الأذان .”

“موسيقى رائعة ساحرة”

Example1

Al-Roum/55 وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

Example2

Al-Hadid/25 لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

In the first example, there exist an analogy between تقوم الساعة and ما لبثوا غير ساعة because the first one denotes (the hereafter)while the second one denotes (hour) .

Also, in the second example there exist an analogy between أرسلنا and رسلنا and this kind of analogy called (*Jinas nakis*) *half analogy* because the words are not similar in all letters .

I.4.Conclusion

To sum up, we can say that, the sacred text in Islam, Christianity and Judaism is different in terms of content, style and language. Also, it is noted that the language of the Holly Quran is totally different from that of the other sacred texts and the Quranic discourse is characterized by the high elevated language that is considered as a miracle.

Chapter Two

Problems of Translating Quranic Lexis

II.1.Introduction

This chapter shall be concerned with the problems of translating Quranic lexis. It starts with an overview of the problems of translating Quranic discourse in general, then, it sheds light on Quranic lexis and the problems of translating it. Also, it will deal with the Quranic lexical items and gaps in translation.

II.2.Lexical Problems of Translating Quranic Discourse

Ghazala (2002)states that the translation of Quranic lexis is one of the obstacles that face the translator because some Quranic terms have no equivalence in the target language. For example, the word *تيمم*. Moreover, synonymy, polysymy, collocations and idioms are considered as types of Quranic lexis.

II.3.The Quranic Lexis

Understanding the Quranic lexis plays an effective role in understanding the meanings of Quran. Azzamakhchari (1998) states that it is crucial to understand the lexis because it helps in understanding the meanings of Quran. Also, Abdelhamid Alfarahi (1991) states "Understanding the meanings of lexis is the first step to understand the text, thus those who did not understand the vocabulary of Quran have closed the door of knowledge"(p159). Quranic lexis are classified as follows:

- Quranic synonymy
- Quranic polysymy
- Quranic collocations
- Quranic proper names

II.3.1.Sunonymy

Ghazala states “Synonymy is the sameness, or the similarity between two or more words. Such words are described as synonymous or synonyms” (2002,p 89) That means that a one word can be expressed by many words.

For example,

-Hard

-Difficult

-Tough

II.3.1.1.Near Synonymy

Ghazala demonstrates that near synonymy are words that are not absolute synonyms but rather near in meaning (Ibid) that indicates that near synonyms are words that are not very similar. Quran includes near synonymy. For example,

(يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ..) Surah Al Baqara/96

(فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا..) . Surah Al Ankabut/14

(ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ..) Surah Youcef/49

(وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ..) Surah Al Baqara/240

(قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ فَإِنْ أَتَمَمْتَ Al Qasas/27 عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ)

The translator will face the problem of finding equivalents of the near synonymous words: حجة , حول , سنة, عام. Despite the fact that such words are near synonyms but there exist a nuance.

II.3.2.Polysemy

Al-Suyuti defines polysymy as اللفظ الواحد الدال على معاني مختلفة one word that indicates different meanings (1986,404) that means that one word may include different senses. The Polysemous word is a word that has multiple meanings therefore the translator must be aware of the multiple meanings of the polysemous word (Ulman,1967). For example:

TABLE 1

ST	TT
عين	Eye
	Spy
	Tap
Wan	شاحب الوجه
	ضعيف
	غير فعال

In Quran there exist many polysemous words. For example, the word Huda

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Al-Fatiha/5)

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ (El-Baqara/5)

إِنَّ الْهُدَى هُدَى اللَّهِ (Al-Imran/73)

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى (Meriem/76)

وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَلِكُلِّ قَوْمٍ هَادٍ (El-Anbiya/73)

فَأِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى (El-Baqara/38)

- (En-Nahl/16) وَبِالنَّجْمِ هُمْ يَهْتَدُونَ
- (El-Baqara/159) إِنَّ الَّذِينَ يَكْفُرُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى
- (Ghafir/53) وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى
- (El-Baqara/157) وَأُولَئِكَ هُمُ الْمُهْتَدُونَ
- (El-Bazara/258) لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
- (El-Qasas/57) إِنْ تَتَّبِعِ الْهُدَى مَعَكَ
- (Zokhrof/22) "وَأَنَا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ فَيَهْدَاهُمْ أَقْتَدَهُ"

II.3.3.Collocations

Ghazala (2003) defines collocation as two words that appear usually together. That means that collocation does not refer to one word but rather to two words in which there exist a correlation between those words. Halliday and Hasan (1976) states that collocation has an important role in language, and it is one of its lexical characteristics .Also, it has a crucial role in the interpretation of certain text. Ghazala demonstrates that collocation has a significant role in language as well as in translation(Ibid). For example:

- El-Baqara/17- اسْتَوْقَدَ نَارًا
- El-Baqara/3- يقيمون الصلاة
- El-Baqara/263- يَضْرِبُ مَثَلًا
- El-Anaam/125- يَشْرَحُ صَدْرَهُ

II.3.4.Proper Names

Proper names are names that denote a particular thing, person or place (Oxford dictionary). For example, Hutchinson, Gabriel, and Big Ban. Quran includes proper names such as names of places, messengers, persons, and angels. For example:

Al Baqara/98. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Al Sajda/11 قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Al Zokhrof/77 وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّاكِثُونَ

Al Imran/ إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين

Youcef/599 وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ

II.4.Problems of Translating Quranic Lexis

II.4.1.The Absence of the Quranic Lexis in the Target Language

The absence of the Quranic lexis in the target language makes the translation more complicated such as: the word *تيمم*, and many translators used borrowing to translate such words. Also, the word *زكاة* have no equivalence in the other languages; however, its common translation is *charity* but this term relates to the charity that is not obligatory and that the Muslim is free to give or not. Further, there are other uncodified terms such as: *Djihad*, *Hajj* and *Qiyam*.

II.4.2. The Specificity of the Quranic Lexis

Quranic terms are characterized by the specificity in their meanings and functions so that some lexis may have their equivalence in the TL but the equivalence shall not carry the same religious meaning. For instance, *الصلاة* can be translated into prayer but this later means a physical movements in English but for Muslims it denotes a way of communication between the creator and the creature. Thus, the translator may use a footnote to highlight the accurate meaning of such terms.

II.4.3.Quranic Lexis with Negative Connotations in the Target Language

Some Quranic terms have equivalence in the other languages but these equivalences denote negative meanings. For example, the issue of *تعدد الزوجات* is considered for English people as an illegal act and it has negative connotations.

Thus, the translator will face an embarrassing situation in which he attempts to find plausible solution to translate the verse of تعدد الزوجات without showing the negative sense that the equivalence *polygamy* carries.

II.5.Quranic Lexical Items

II.5.1.The Unfamiliar Quranic Lexis

Ghazala (1995) states that in Quran translation, the translators face unfamiliar terms because they are Quran specific such as: *الظهار* which is a kind of divorce in which the husband says to his wife from now you are like my mother or sister.

And that kind of divorce is not familiar for English people. Thus the term *Dihar* is an unfamiliar term.

II.5.2.The Familiar Quranic Lexis

In Quran there exist many familiar lexis that exist out of the Quranic context and it would be easy for the translator to understand and translate them such as: *Nikah*, *Talaq*, *Irth* (inheritance), *Wassiya* (will) and *Deen* (religion).(Ibid)

II.6.Gaps in Translation

Gaps in translation means that there is not an equivalence or a correspondence between the source text and the target text. In other words, gaps refer to the absence of a similar concept between the source language and the target language.

II.6.1.Phonological Gap

Quran has specific phonological characteristics, and finding a counterpart for those sounds is difficult. Madjid Nadjar (nd) declares that Quran has vocal features which make It unique. Also, he stated that one of the vocal features of Quran is the use of *التنوين Tanwine* which appears in the following verse. For example:

صُمُّ بُكُمْ عُمِي فَهُمْ لَا يَعْقِلُونَ Al-Baqara/171

The translator may translate the words but cannot convey the sounds that the Tanwine makes for the words. Thus, a phonological gap occurs.

Other vocal features of Quran is the coherence between the sound and the meanings. For example,

فَكَذَّبُوا فِيهَا هُمْ وَالْعَاوُنَ El-Shoaraa/94

The repetition of the sounds /k/ and /b/ demonstrated the frequent falls thus, the sounds are coherent to the meanings.

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا El-Zalzala/1

The repetition of the sounds /z/ and /l/ denotes the severity of turmoil and flutter thus, there is a link between the sound and the meaning and the translation that cannot find a counterpart for Quranic sounds will create in a phonological gap.

II.6.2. Lexical Gap

The lexical gap refers to the absence of the equivalence for a certain word specially when the translation is between languages from different families such as Arabic and English, the translation that cannot find equivalence for some Quranic lexicons creates a lexical gap. For example, *الحوار العيين* has no equivalence in English. Moreover, the lexicon *ما ملكت أيمانكم* does not have equivalence as well. Thus, the absence of equivalence for such words will create a lexical gap in the translation.

II.7.Mona Baker's Approach

The concept of equivalence stirred up a controversy among scholars of translation. Translation theories do not agree on a common definition to equivalence, because each theory views it from a certain angle. For example, some theories emphasize on the text type and its function in achieving equivalence, whereas other theories emphasize on the cultural or the linguistic aspect.

Our dissertation is based on Baker's approach which tackles the problem of equivalence between Arabic and English (Baker,1992). Baker suggests four types of equivalence: Equivalence at word level, equivalence above word level, equivalence at sentence level and equivalence at text level. Our research is limited to equivalence at word level.

Baker classifies non-equivalence at word level as follows:

•Cultural Specific Context:

According to Baker it denotes items that are rooted in the source culture. Culture specific terms may include Islamic terms such as: Salat, Tayamum, Zakat, Qibla...etc. These words are uncoded in the TC.

•The Source Text is not Lexicalized in the Target Language:

Baker states that one of the problems of equivalence is the lack of lexicalization between Arabic and English. Back to Quran. For example, the word *مسافحات* is not lexicalized in English and it cannot be translated into one word. Thus, finding equivalence for such terms shall be difficult.

•The Source Text is Semantically Complex:

Baker demonstrates that Arabic language includes complex words. Back to Quran, the word *غسل* cannot be translated into *having bath* because it does not

refer to the ordinary bath that can anyone take, but rather refers to the bath that is connected to a religious side. Also, it refers to the bath after sexual intercourse, and that must be preceded by *وضوء*. (Ibid)

•Difference in Expressing the Meaning:

The plural and singular forms influence the meaning. For example, the word *الرياح*, which is singular, has a negative connotation. For example,

رِيحٍ صَرْصَرٍ عَاتِيَةٍ El-Haqqa/6

And the word *رياح*, which is plural, has a positive connotation. For example,

أَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ El-Hijr/22

II.8.Conclusion

To sum up, we can say that, translators face lexical problems when translating Quranic discourse . Also, there are different problems of translating Quranic lexis such as: The absence of Quranic lexis, the specificity of Quranic lexis and the Quranic lexis with negative connotations in TT. Moreover, this chapter shows that gaps may occur when translating lexis.

Chapter Three

Analysis of the Corpus

III.1.Introduction

This chapter is based on analysing lexical problems in the translation of Surah An-Nisa and errors found in the two translations rendered by Yusuf Ali and George Sale. The analysis starts with the number of the verse, followed by the verse in Arabic then the two translations and the intended word will be highlighted.

III.2.The Corpus

The corpus is Surah An-Nisa which is the fourth chapter in Quran and it is considered as a one of the longest chapters. It is composed of 176 verses that discuss several themes such as, marriage, inheritance, Djihad...etc.

We carried out the study depending on رواية حفص عن عاصم that is issued by the Islamic Research Academy ``Al-Azhar`` in Syria.

III.3.Biography of the Two Translators

.Abdullah Yusuf Ali (1872-1953)

He is an Indian scholar. He was born in Bombay. He spent a great effort in studying the Holly Quran, Its interpretations and the Interpretations made by the companions of Prophet Muhammad. He translated Quran into English in 1934 and his translation is considered as one of the most well known translations of Quran in English.

.George Sale (1697-1736)

He is an English orientalist translator, he was speaking Arabic because he lived twenty five years in the Arabian Golf. Also, he was interested in studying the foreign languages. Sale translated the Holly Quran into English in 1734 ``The Koran`` and he prefaced his translation by describing the language of Quran and stated that he had a deep knowledge about the Arabs in the Middle East. his translation saw a spread in that era.

III.4. Analysis of the Problems of Translating Near Synonymy Pattern1

•Verse 1

Verse in Arabic	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ...
Ali's English Translation	O mankind revere your Guardian-Lord, who created you from a single person
Sale's English Translation	O men , fear your Lord, who hath created you out of one man

According to Ibn-Kathir, the word *الناس* denotes that the speech is directed to all humans, men and women, white and black, Arabs and non-Arabs, Muslims and non-Muslims. Ali translated the word *الناس* into **mankind** which is an adequate translation since it is similar to the exegesis but Sale translated it into **men** in which he specified the gender of the receiver to whom the speech is directed. Therefore, Sale's translation is misleading. It can be noted that Sale committed an error when expressing the meaning.

Pattern2

•Verse 8

Verse in Arabic	وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ
Ali's translation	But if at the time of division other relatives, or orphans or poor , are present,
Sale's translation	And when they are of kin are present at the dividing of what is left, and also the orphans, and the poor ,

Al-Tabari states that Prophet Muhammad said: إنما المسكين المتعفف which indicates that there exist a difference between فقير and مسكين because the former is the person who depends on others for his necessities and the later is the person ,who is in need to others, but he is so self-respecting and would not beg others. It can be noted that both Ali and Sale translated the word مسكين into poor. Thus, they faced a lack of lexicalization between Arabic and English.

Pattern3

•Verse 125

Verse In Arabic	وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا
Ali's translation	Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith. For Allah did take Abraham for a friend .
Sale's translation	Who is better in point of religion, than he who resigneth himself unto God, and is a worker of righteousness, and followeth the law of Abraham the orthodox. Since God took Abraham for his friend .

According to the exegeses, the word *خليفة* means someone who is so close and in this context it means that Abraham was a close Prophet to God. Both Ali and Sale translated the word *خليفة* into 'friend' which is a near synonymy and it means in Arabic *صديق*. Thus, The translators failed in grasping the intended meaning of the verse because the word *خليفة* does not fit with the Majesty of God. Also, it is remarked that the translators faced the lack of lexicalization problem.

Pattern4

•Verse 69

The verse In Arabic	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
Ali's translation	All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah
Sale's translation	Whoever obeyeth God and the Apostle , they shall be with those unto whom God hath been gracious.

Ali translated the word *الرسول* into messenger which means in English according to Cambridge dictionary “someone who [takes](#) a [message](#) or [documents](#) from one [person](#) to another”. It is noticed that Ali’s translation of the mentioned word has the sense of *الرسالة* and it does not indicate that the message is sent by God, whereas Sale translated it into *Apostle* which is in Arabic *حواري* and it means according to oxford dictionary(2011) “ one of the twelve men chosen by Christ to spread his teachings”. Therefore, the words *messenger* is to some extent better because Sale’s translation into *Apostle* include a Christian connotation. Thus, the translators committed an error in expressing the meaning.

Pattern5

•Verse 94

Verse In Arabic	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۖ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا</p>
Ali's translation	<p>O ye who believe when ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: `` thou are none of a believer</p>
Sale's translation	<p>O true believers, when ye are on a march in defence of the true religion, justly discern such as ye shall happen to meet, and say not unto him who saluteth you, thou art not a true believer,</p>

According to Al-Tabari and Ibn-Kathir الله سبيل في ضربتم means travelling and going abroad for Djihad, Ali's translation and the use of " go abroad in cause of Allah " is to some extent better because Ali did not add words as Sale did in which the later added " defence of the true religion " Also, Sale's translation cannot be considered as an explanatory translation because the act of في ضربتم الله سبيل

which refers to Jihad, does not mean “ defence for the true religion” but rather means spreading the true religion. It is crystal clear that the translators failed because the source text was semantically complex.

III.5. Analysis of the Problems of Translating Polysymy

Pattern6

•Verse 101

Verse In Arabic	<p>وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا</p>
Ali's translation	<p>When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies.</p>
Sale's translation	<p>When ye march to war in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you, for the infidels are your open enemy.</p>

The problem arises in this verse is the translation of the polysemous word جناح which has several meanings such as: الإثم and الجرم but in this context it means "blame" as Ali translated it but Sale translated it into “ crime” and this is not the meaning revealed by the exegeses. The translator Gorge sale failed because the source text is semantically complex.

Pattern7

•Verse 19

<p>Verse In Arabic</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا</p>
<p>Yusuf Ali</p>	<p>O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness, on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may that ye dislike a thing, and Allah brings about through it a great deal of good.</p>
<p>George Sale</p>	<p>O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them from marrying others, that ye may take away part of what ye have given them in dowry, unless they have been guilty of a manifest crime: But converse kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein God hath placed much good.</p>

The exegeses show that the word *فاحشة* means *بغاء وفجور* which means the act of lewdness. Ali's translation gained in grasping the intended meaning, but it can be noted that Sale's translation is not correct because he translated it into

“crime” which may refer to the crime of killing, kidnapping or rapping. Thus, Sale’s translation causes a loss in meaning.

Also, it is remarked that Ali translated the word *عاشروهن*, which means in this context “*talk and treat them kindly*”, into “*live with them*” which is general whereas Sale translated it into “*converse*” which is more specific than Ali’s translation. Thus, Sale’s translation is to some extent more accurate. The ST *عاشروهن* is semantically complex. Consequently, the translators did not completely transmit the exact meaning.

Pattern8

•Verse 22

Verse In Arabic	<p>وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا</p>
Ali's Translation	<p>And marry not women whom your fathers married, except what is past: It was shameful and odious, an abominable custom indeed.</p>
Sale's Translation	<p>Marry not women, whom your fathers have had to wife, except what is already past: For this is uncleanness, and an abomination, and an evil way.</p>

Al-Tabari demonstrates that *فاحشة* in this context means *معصية* and it does not mean lewdness as it means on verse 19. It can be noted that Ali translated it into

‘shameful’ and Sale translated it into ‘uncleanness’. Therefore, both Ali and Sale failed to grasp the real meaning of the verse.

Pattern9

•Verse 24

Verse In Arabic	وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ
Ali's Translation	Also (prohibited are) women already married, except those your right hands posses
Sale's Translation	Ye are also forbidden to take to wife free women who are married , except those women whom your right hands shall posses as slaves

The word محصنات has several meanings such as: نساء متزوجات, عفيفات, and حرائر and it means in this context نساء متزوجات. It is noticeable that Ali and Sale translated it respectively into “women already married” and “women who are married”. Therefore, they gained to grasp the intended meaning but it is also noted that the source is one item محصنات but the target is more than one. The translators faced the problem of expressing the meaning as Baker demonstrates in which they could not express the meaning by keeping the same number of items of the source.

Pattern10

•Verse 25

<p>Verse In Arabic</p>	<p>وَأْتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ</p>
<p>Ali's Translation</p>	<p>and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin, but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.</p>
<p>sale's Translation</p>	<p>and give them their dower according to justice, such as are modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which is appointed for the free women. This is allowed unto him among you, who feareth to sin by marrying free women, but if ye abstain from marrying slaves, it will be better for you, God is gracious and merciful.</p>

According to the exegesis the word *محصنات* is a polysemous word that means in this context *عفيفات Chaste* . Ali translated it into *chaste* and Sale translated it into *modest* which means *متواضعات*. Thus, Sale's translation is not correct because it does not convey the exact meaning. Second, the exegesis show that the word *مسافحات* relates to women that act lewdness publicly without hiding or

feeling shameful from their act. It can be noted that Ali translated it into *lustful* which is in Arabic *شخص لديه رغبة جنسية شديدة* and Sale translated it into *guilty of whoredom* which is in Arabic *بنات الهوى* or *عاهرات*. Thus, it seems that Sale's translation is to some extent better because the word *whoredom* has a negative connotation, whereas the adjective *lustful* has no negative connotations.

Pattern11

•Verse 34

Verse In Arabic	الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
Ali's Translation	Men are the protectors and maintainers of women, because Allah has given the one more strength than the other
Sale's translation	Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other

Al-Tabari demonstrates that *قَوَّامُونَ* means *الرجال أهل قيام على نسائهم* that means that men maintain women. Ali's translation into "protectors and maintainers" include the meaning that the exegesis show, but Sale's translation into "pre-eminence" is totally different from the intended meaning. Thus, Sale's failure to grasp the intended meaning refers to the range of meanings that the word *قوامون* carries. Therefore, it is a semantically complex word as Baker declares.

Pattern12

Verse 34

Verse In Arabic	اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا
Ali's Translation	As to those women on whose part ye fear disloyalty and ill-conduct, admonish them first, next, refuse to share their beds , And last beat them lightly; but if they return to obedience, seek not against them Means of annoyance: For Allah is Most High, great above you all.
Sale's translation	But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments , and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them; for God is high and great.

The word أهجروهنّ is a polysemouse word that has a range of meanings. Al-Tabari states that it has different explanations, the first meaning is أهجروهنّ بترك جماعهنّ, the second meaning is الهجر بتولية الظهر وعدم الكلام معها (Al-Tabari,1903,84) Ali translated it into “refuse to share their beds” and Sale translated it into “remove them into separate apartments” It can be noted that both Ali and Sale did not translate but rather explained. Also, it is noted that Sale’s translation is totally wrong because it means in Arabic أبعدوهنّ في شقق منفصلة. Therefore, it is remarked that both Ali and Sale faced the problems of

expressing the meaning and the lack of lexicalization in which they failed to decode the word in English.

III.6. Analysis of the Problems of Translating Collocations

Pattern13

•Verse 162

<p>Verse In Arabic</p>	<p>لَكِنَّ الرَّاْسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَاةَ ۚ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا</p>
<p>Ali's Translation</p>	<p>But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: and (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.</p>
<p>Sale's Translation</p>	<p>But those among them who are well grounded in Knowledge, and the faithful, who believe in that which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and who observe the stated times of prayer, and give alms, and believe in God and the last day; unto these will we give a great reward.</p>

The term مقيمين in Quran is always followed by the word الصلاة. Thus, يقيمون الصلاة and مقيمين الصلاة are considered as collocations. Ali translated مقيمين الصلاة into “who establish regular prayer” and it can be noted that the translator did not translate the collocation by collocation. Also, Sale did not translate the

collocation by collocation in which he translated *مقيمين الصلاة* into “who observe the stated times of prayer” Therefore, both Ali and Sale faced the problem of finding an equivalent collocation in English.

Another collocation in this verse is *المؤتون الزكاة*. Ali translated it into “practise regular charity” and Sale translated it into “give alms”. It can be noted that both Ali and Sale did not translate the collocation by collocation. Therefore, the translators faced a problem of finding equivalent collocations in English.

III.7.Conclusion

After examining the verses we inferred that the Quranic lexis is characterized by uniqueness. Also, the meanings of some lexis are different from their meanings in other linguistic sources. Moreover, the common problem that the translators faced in the problem of expressing the meaning and the lack of lexicalization.

III.8.Results

The analysis of the data revealed the following results:

- 1- Surah An-Nisa is characterized by polysymy in which It contains terms that have a range of meanings.
- 2- Some lexicons are Quran specific and they do not have equivalence in English.
- 3- Quranic lexis are characterized by precision and accuracy in which terms may look as synonyms but there exist a difference between them.

These results lead us to a number of conclusions:

- 1- Some errors committed in the translations denote that the translators did not refer to the exeges in explaining some verses from Surah An-Nisa.
- 2- The prominent problem in translating Quranic lexis is the translation of polysemous words that carry a range of meanings and such cases can be found in the verses 22and 24.

III.9.General Conclusion

The present research has revealed that there exist problems in translating Quranic lexis in Surah An-Nisa in which the translators faced some non-equivalence problems and they also faced the problem of the inaccuracy in which they translated terms that have equivalence in English but the translations still in lack to the accuracy. Also, Although the existence of the exegesis and the interpretations of the verses the translations did not gain completely in grasping the intended meaning. We hope that the findings that we revealed from this research can help the researchers and open the door for further studies concerning the problems of translating the Quranic discourse.

تقديم

لا يمكن صرف النظر عن أهمية اللغة في التواصل بين مختلف الشعوب و الأمم فلا يمكن التواصل بين هذه الشعوب إلا عن طريق الترجمة، والتي تمكن الناس جميعا من التعرف على عدة علوم وفهم عدة تعاليم خاصة إذا تعلق الأمر بترجمة القرآن والذي يعتبر مصدرا للتشريع بالنسبة للمسلمين، حيث أصبحت ترجمة القرآن الكريم إلى اللغات الأجنبية ضرورة لا بد منها من أجل مساعدة غير المسلمين على التعرف على هذا الدين، كذلك من أجل مساعدة المسلمين الغير ناطقين بالعربية على فهم أحكام القرآن. لكنها تختلف جملة و تفصيلا عن ترجمة أنواع أدبية رصينة أخرى كالشعر الجاهلي مثلا لما يتميز به القرآن الكريم من سمو في الأسلوب و عبقرية في اللغة. يواجه المترجم مشاكل في ترجمة القرآن الكريم ذلك لأنه يتميز بعناصر دلالية بلاغية يصعب نقلها إلى لغات أخرى، فضلا عن الاختلاف التام بين اللغتين المترجم منها و إليها. ذكر الأستاذ عبد الله عباس الندوي في كتابه "ترجمات معاني القرآن الكريم" أن احد المتخصصين في مجال الترجمة صرح قائلاً " إنني وجدت بالفعل صعوبات جمّة في ترجمة بعض الكلمات القرآنية منها الأمة، الحق، الفاسقون، اللطيف، البر، المعروف، المنكر وحزب بما لها من معان مختلفة... ومن المشاكل التي يمكن أن تواجه المترجم غياب المرادفات، ترجمة أسماء الله الحسنى، نوع الجنس، التثنية، ترجمة الضمائر و الكلمات المعربة (زمهير، زنجبيل، بابل و غيرها).

إشكالية البحث

ترجم القرآن الكريم إلى لغات مختلفة وخاصة اللغة الإنجليزية كونها تعتبر في العصر الحالي اللغة الأولى في جميع أنحاء العالم. و لكن تختلف نظرة المترجم المسلم و غير المسلم للنص القرآني لذلك يختلف تفكيك تفسير معاني القرآن الكريم من مترجم إلى آخر. و ترجع أخطاء المترجمين في نقل معاني القرآن الكريم إلى جهلهم بأحكامه و علومه. نأخذ ترجمة سافري لكلمة حَافِينَ مثالا على ذلك في سورة الزمر الآية 75 [وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ]. حيث يقوم بترجمة كلمة (حَافِينَ) إلى (Bare foot) بمعنى (حفاة الأقدام) في حين المعنى الحقيقي للكلمة حسب التفاسير القرآنية هو (يطوفون). وعليه فإن ترجمة المعجم القرآني تعد من بين المشاكل التي يواجهها المترجم.

أهمية الموضوع

تتلخص أهمية الموضوع فيما يلي :

1 الوقوف على أهم الأخطاء و المزالق في ترجمة المعجم القرآني.

2 تحديد أسباب فشل بعض الترجمات في نقل معاني القرآن الكريم و الارتقاء إلي مستواه .

حدود الدراسة

تقوم هته الدراسة بتسليط الضوء على المشاكل المعجمية في ترجمة القرآن وذلك عبر القيام بمقارنة وصفية تحليلية لترجمتين لآيات من سورة النساء. يختص هذا البحث بدراسة الجانب المعجمي, أما الجوانب الأخرى كالجانب الأسلوبي أو الصوتي فليست من أهداف هذا البحث.

أسباب الدراسة

تتخذ هذه الأطروحة خطوات في مجال الترجمة و التي ترمي إلى التحقق من المشاكل المعجمية في ترجمتي كل من يوسف علي (1938) و جورج سايل (1734) لآيات من سورة النساء. و تهدف هته الدراسة إلى الإجابة على السؤال التالي:

- ما هي المشاكل المعجمية في ترجمة القرآن؟

أهداف الدراسة

تتمثل أهداف الدراسة في :

- التحقق من وجود أخطاء معجمية في نقل معاني القرآن الكريم.
- التعرف على أهم أسباب فشل الترجمة .

أسئلة البحث

نحاول خلال هذا البحث الإجابة على الأسئلة الآتية :

- ما هي الأسباب وراء فشل الترجمة ؟
- ما هي الأخطاء التي ارتكبها المترجم في ترجمة المعجم القرآني ؟

فرضيات البحث

• بما أن اللغة العربية لا تنتمي إلى نفس العائلة التي تنتمي إليها اللغة الانجليزية فإن المترجم قد يلجأ إلى الاقتراض لترجمة بعض المصطلحات .

• يخطئ المترجم في ترجمة القرآن الكريم و نقل معانيه إذا لم يعتمد في ذلك على تفاسير القرآن الكريم .

هيكل البحث

ينقسم هذا البحث إلى ثلاث فصول, يتناول الفصل الأول مفهوم النص المقدس عند المسلمين والمسيحيين واليهود, كما يتناول الخطاب القرآني وخصائصه. أما الفصل الثاني فقد خصص للمعجم القرآني ومشاكل ترجمته. في حين يعتبر الفصل الثالث الجانب التطبيقي من البحث حيث يتضمن تحليلاً لآيات من سورة النساء.

منهجية البحث

تعد هته الدراسة دراسة تحليلية مقارنة لترجمتين لسورة النساء إحداهما للمترجم المستشرق جورج سايل والأخرى للمترجم المسلم يوسف على. ومنهج البحث هو المنهج الوصفي التحليلي حيث يسمح لنا هذا المنهج بتحليل المعطيات, كذلك يسمح لنا بالقيام بمقارنة الترجمتين بالنص الأصلي وكذلك بمقارنتهما ببعضهما البعض.

معطيات البحث

إن معطيات البحث هي عبارة عن آيات قرآنية من سورة النساء إلى جانب ترجمتين لها. ترجمة يوسف علي وترجمة جورج سيل بالإضافة إلى اعتماد تفاسير القرآن (تفسير الطبري و تفسير ابن كثير) . كما أننا اعتمدنا على كتب في البلاغة.

تحليل المعطيات

يتم تصنيف معطيات البحث في جدول يضم الآيات باللغة العربية , تتبعها ترجمة يوسف علي ثم ترجمة جورج سيل, أما المفردات التي ستتم دراستها فنكتب بخط عريض لتمييزها. وتحت الجدول يتم تحليل المشاكل المعجمية في الترجمتين.

خاتمة عامة

مما لا شك فيه أن ترجمة معاني القرآن الكريم تعد من أصعب أنواع الترجمة نظراً لقدسية النص القرآني وتميزه بخصائص بلاغية لا توجد في أي نص آخر. كذلك لأن الخطأ في نقل المعاني القرآنية قد يتخذ مناحي فقهية قد تصل إلى القول بتحريف المترجم لمعاني القرآن، وعليه فإنه رغم ضرورة ترجمة معاني القرآن إلا أن ترجمته تعد من أصعب المهام. خاصة وأن كثير من المفردات القرآنية ليس لها مكافئ في اللغة الهدف. يعد بحثنا من بين البحوث التي دعا العلماء للقيام بها، بحيث يكشف عن مشاكل ترجمة المعجم القرآني والذي يضم ترجمة المفردات متعددة المعاني والمترادفات بالإضافة إلى مشاكل ترجمة المتلازمات اللفظية. نأمل أن يفيد بحثنا الباحثين والمهتمين بدراسة النص القرآني وترجمته، كذلك نأمل أن يساهم في القيام ببحوث أخرى في المستقبل.