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

ABOBAKER ALI M. ALSALEH BRAKHW

DOCTOR OF PHILOSOPHY
UNIVERSITI UTARA MALAYSIA
2014

Awang Had Salleh
Graduate School
of Arts And Sciences

Universiti Utara Malaysia

PERAKUAN KERJA TESIS / DISERTASI
(Certification of thesis / dissertation)

Kami, yang bertandatangan, memperakukan bahawa
(We, the undersigned, certify that)

ABOBAKER ALI M. ALSALEH BRAKHW   93354

calon untuk Ijazah   PhD
(candidate for the degree of)

telah mengemukakan tesis / disertasi yang bertajuk:
(has presented his/her thesis / dissertation of the following title):

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

seperti yang tercatat di muka surat tajuk dan kulit tesis / disertasi.
(as it appears on the title page and front cover of the thesis / dissertation).

Bahawa tesis/disertasi tersebut boleh diterima dari segi bentuk serta kandungan dan meliputi bidang
ilmu dengan memuaskan, sebagaimana yang ditunjukkan oleh calon dalam ujian lisan yang diadakan
pada : *09 September 2014.*
*That the said thesis/dissertation is acceptable in form and content and displays a satisfactory knowledge
of the field of study as demonstrated by the candidate through an oral examination held on:*
September 09, 2014.

Pengerusi Viva: *(Chairman for VIVA)*	Assoc. Prof. Dr. Mohd Izam Ghazali	Tandatangan *(Signature)*
Pemeriksa Luar: *(External Examiner)*	Prof. Dr. Salahuddin Mohd Shamsuddin	Tandatangan *(Signature)*
Pemeriksa Dalam: *(Internal Examiner)*	Dr. Musa Yusuf Owoyemi	Tandatangan *(Signature)*
Nama Penyelia/Penyelia-penyelia: *(Name of Supervisor/Supervisors)*	Assoc. Prof. Dr. Munif Zarirruddin Fikri Nordin	Tandatangan *(Signature)*
Nama Penyelia/Penyelia-penyelia: *(Name of Supervisor/Supervisors)*	Dr. Sharifah Fazliyaton Shaik Ismail	Tandatangan *(Signature)*

Tarikh:
(Date) **September 09, 2014**

Permission to Use

In presenting this thesis in fulfillment of the requirements for a postgraduate degree from Universiti Utara Malaysia, I agree that the Universiti Library may make it freely available for inspection. I further agree that permission for the copying of this thesis in any manner, in whole or in part, for scholarly purpose may be granted by my supervisor(s) or, in their absence, by the Dean of Awang Had Salleh Graduate School of Arts and Sciences. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to Universiti Utara Malaysia for any scholarly use which may be made of any material from my thesis.

Requests for permission to copy or to make other use of materials in this thesis, in whole or in part, should be addressed to:

Dean of Awang Had Salleh Graduate School of Arts and Sciences
UUM College of Arts and Sciences
Universiti Utara Malaysia
06010 UUM Sintok

Abstrak

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

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

Abstract

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

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

Acknowledgement

First of all, praise to Allah, the Creator and Sustainer of the entire universe, Who presented us from His infinite bounties, without Whose decree and determination this research could not be possible.

I would like to express my deepest appreciation to my main supervisor, Assoc. Prof. Dr. Munif Zarirruddin Fikri bin Nordin, for his guidance, care, patience, advice and support which were highly motivating.

Special thanks are due to my co-supervisor, Dr. Sharifah Fazliyaton Shaik Ismail for her invaluable advice, insightful remarks and scientific suggestions, which helped me, develop and improve my thesis in logical form.

My deepest appreciation goes to all my family and relatives for their love, moral support and encouragement. I am grateful to my wife for her patience and understanding during this difficult journey. Without her constant support, I will not be able to be where I am today.

Finally, I owe my thanks to the Ministry of High Education in Libya for providing me sufficient financial support that has enabled me to work and complete this study.

Table of Contents

List of Tables

List of Figures

Abbreviations

KFCPQ	King Fahd's Complex for the Printing of the Qurān
PBUH	Peace Be Upon Him
SL	Source Language
SLT	Source Language Text
ST	Source Text
TL	Target Language
TLT	Target Language Text
TT	Target Text

Transliteration

Consonants:

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

Vowels:

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

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

CHAPTER ONE

INTRODUCTORY

1.1 Background

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

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

1

The contents of the thesis is for internal user only

References

Abdel Haleem, M.A.S. (2004). *The Qur'an*. New York, NY: Oxford University Press.

_____ (1999). *Understanding the Qur'an, themes and style*. London & New York: I. B. Tauris Publishers.

Abdelwali, M. (2007). The loss in translation of the Qurān. *Translation Journal, 11*(2). Retrieved from http://www.bokorlang.com/journal/00toc.htm#bible.

Abdul Raof, H. (2005). Cultural aspects in Qurān translation. In Lynne Long (Ed.), *Translation and Religion: Holy Untranslatable?* Cevedon- Buffalo-Toronto: Multilingual Matters LTD, 162-172.

_____ (1999). On the translation of the Qurān. *Turjuman, 8* (1), 37- 68.

_____ (2001). *Qurān translation: Discourse, texture and exegesis*. Surrey: Curzon Press.

Abdussalam, A. S. (2008). *Concordance of Qurānic polysemy*. Kuala Lumpur: International Islamic University Malaysia Press.

_____ (2001). Qurānic polysemy and its creative nature. *The Gombak Review, 5* (1), 64 – 90.

Abou Sheishaa, M.A.M. (2001). A Study of the fatwa by Rashid Rida on the translation of the Quran. *Journal of the Society for Quranic Studies, 1*. Retrieved From http://en. samantarjomeh.ir/uploads/quran %20translation_ 49845.pdf.

Abu Mahfouz, A. (2011). Some issues in translating nouns in Abdullah Yusuf Ali's translation of meanings of the Holy Qurān. *Jordan Journal of Modern Languages and Literature, 3*(1), 65-83.

Ahmed, H. (2004). *Introducing the Quran*. New Delhi: Goodword Books.

Al-Abbasi, A and Aniswal, A.G. (2005). Translatability of cultural and religious expressions with reference to some English translations of the Quran. Paper presented at: *the 10th International Conference on Translation*. Kota Kinabalu, Sabah.

Al- ᶜAskary, A. A (1952). *Al-Ṣināᶜatain: Al-Kitābaï wa al-shiᶜr*. (Ed.) by: ᶜAlī al-Bajāwy.Cairo: Dār Iḥyaᵓ al-Kutub al-ᶜArabiyyaï.

Al-Aṣmaᶜy, Abi Isḥāq. (1903). *Khalq Al-Insān*. (Ed.) by: August Hefner. Beirut: Catholic Press.

Al-Asmer, S. M. (2007). *Alfāẓ al-ᶜaql wa al-jawāriḥ fī al-Qurān al-karīm*. (Unpublished M.A dissertation, A-Najah National University), Nables: Palestine.

Al-ᶜAwā, Salwā Muhammad. (1998). *Al-Wujūh wa al-naẓāʾir fī al-Qurān al-karīm*. Cairo: Dār al-Shurūq.

Al-ᶜUbayd, A. S. (2002). *Tarjamaï al-qurān al-karīm: Hagīgataha wa hukmaha*. Al-Madina Al-Munawarah: King Fahd Complex for Printing of the Holy Quran.

Al-Baghawy, Abī Muhammad al-Hussain. (1989). *Tafsīr al-Baghawy: Maᶜālim al-tanzīl*. Riyadh: Dār Ṭībaï.

Al-Baīḍāwy, Naṣr al-Dīn Abī Saᶜīd. (2000). *Anwār al-tanzīl wa asrār al-taʾwīl*. Beirut & Damascuc: Dār al-Rashīd wa Muʾassasaï al-Īmān.

Al-Balkhy, Muqatil Bin Suliman. (2006). *Al-Wujūh wa al-Naẓāʾir fī al-Qurān al-ᶜAḍīm*. Dubi: Markaz Jumᶜaï Al-Mājid li Althaqāfaï wa Al-Thurāt.

Al-Bulushi, S. K. H. (2009). *The translation of the names of Allāh mentioned in the Al-Qurān into English*. (Unpublished doctoral dissertation, Universiti Sains Malaysia, Penang).

Al-Dāmaghāny, A.H. (1983). *Al-Wujūh wa al-naẓāʾir li alfāẓ kitāb Allāh al-ᶜazīz*. (Ed.) by: ᶜAraby ᶜAlī. Beirut: Dār al-Kutub al-ᶜIlmiyyaï.

Al-Gabashi, T. (2009, December). Argumentative discourse in the Qurān: A model for translation quality assessment. Paper presented at *the 3rd Languages and Translation Conference & Exhibition on Translation and Arabization*. Riyadh: Saudi Arabia.

Al-Hayek, I. (1996). *An Approximate translation of the meanings of the Honorable Qurān*. Damascus: Dār Al-Fikr.

Ali, A. Y. (2000). *The Holy Quran*. Hertfordshire: Wordworth Editions Limited.

Al-Jabari, R. (2008). *Reasons for the possible incomprehensibility of some verses of three translations of the meaning of the Holy Quran into English*. (Unpublished doctoral dissertation, University of Salford). Retrieved from http://ethos.bl.uk/ OrderBasket.do;jsessionid.

Al-Jawadi, A. (2009). Some oligosemic problems in translating the Glorious Quran into English. *Journal of Shari'a & Law Sciences, 6* (2), 1-23. Retrieved from http://vb.tafsir.net/attachments/attachments/tafsir3755d1285815131/.

Al-Judaiᶜiy, Abdullah Ibn Yūsuf. (1997). *Taysīr ᶜilm uṣūl al-fiqh*. Leeds: Muʾassasaï al-Rayyān.

_____(2001). *Al-Muqaddimaï al-asāsiyyaï fī ᶜulūm al-Qurān*. Leeds: Muᵓassasaï al-Rayyān.

Al-Jurjāny, ᶜAbdul Qāhir. (1984). *Dalāᵓil al-iᶜjāz*. (Ed.) by: Maḥmūd Shākir. Cairo: Maṭbaᶜaï al-Madany.

_____(1998). *Asrār al-balāghaï*. (Ed) Muḥammad al-Fāḍly. Beirut: Al-Maktabaï al-ᶜAṣriyyaï.

Al-Khaḍrawy, D. (2004). *Dictionary of Islamic terms: Arabic-English, English-Arabic*. Damascus & Beirut: Al-Yamamaï for Printing and Publishing.

Al-Khūly, M. A. (2001). *ᶜilm aldalālaï: ᶜilm almaᶜnā*. Amman: Dār Al-falāḥ Lianashr wa Atawzīᶜ

Allan, K. (1986). Linguistic meaning. Routledge: London & New York.

Al-Maliki, A. A & Sheikh-Ibrahim, A. (1995). *A dictionary of religious terms: English – Arabic*. Al-Riyadh: Maktabaï al-ᶜUbikān.

Almisned, O. A. (2001). *Metaphor in the Quran: An assessment of three English translations of Suurat Al-Hajj*. (Unpublished doctoral dissertation, University of Durham). Retrieved from http://ethos.bl.uk/OrderBasket. do;jsessionid.

Alomoush, O.I. (2010). On linguistic aspects of auto - antonymys in Arabic. *International Journal of Academic Research, 2* (4), 408-413.

Al-Sakkāky, Yūsuf Abī Baker. (1937). *Miftāḥ al-ᶜulūm*. Cairo: Al-Maktabaï al-ᶜIlmiyyaï al-Jadīdaï

Al-Salem. R. S. (2008). *Translation of metonymy in the Holy Quran: A comparative, analytical study*. (Unpublished doctoral dissertation, King Saud University).

Al-Samiraᵓiy, F. (1983). *Al-Taᶜbīr al-Qurᵓānī*. Retrieved from www. https://archive.org /details/T3BER

Al-Sulaimaan, M. D. (2005). Problems of translating some polysemous and homonymous lexical verbs in the Glorious Quran into English. *Journal of Adab Al-Rafidayn, 40*, 45-74. Retrieved from http://www.iasj.net/iasj? func=fulltext&aId=35972.

Al-Ṭabary, Muhammad Bin Jarīr. (2000). *Jāmiᶜ al-bayyān fī taᵓwīl al-Qurān*. Muᵓassasaï al- Risālaï.

Al-Zāᶜarīr, G. (2003). *Al-Māᵓ fī al-Qurān al-karīm*. Al-Madinah al-Munawwarï: Maktabaï Dar al-Zamān.

Al-Zarqāny, Muḥammad ᶜAbdul ᶜAẓīm. (1995). *Manāhil al-ᶜurfān fī ᶜulūm al-Qurān*. (Ed.), Fuᵓād Zāmarly. Beirut: Dār al-Kītab al-ᶜAraby.

Arberry, A.J. (1964). *The Koran*. New York, NY: World's Classics by Oxford University Press Inc.

Antunano, B.I.I (1999). *Polysemy and metaphor in perception verbs: A cross-linguistics study*. (Unpublished doctoral dissertation, University of *Edinburgh*). Retrieved from http://www.unizar.es/linguisticageneral/ articulos/Ibarretxe-PhD-Thesis-99.pdf.

Apresjan, J. (1974). Regular polysemy. *Linguistics, 142*, 5-32.

As-Safi, A.B. (2011). *Translation theories, strategies and basic theoretical issue*. Petra University. Retrieved from https://www.uop.edu.jo/download/ Research/members/424_2061_A.B..pdf.

Assi, R. A. (2009). *Al-Quwwaï fī al-Qurān al-karīm*. (Unpublished M.A dissertation, An-Najah National University), Nables: Palestine.

Aziz, Y. and Lataiwish, M. (2000). *Principle in translation*. Benghazi: Dār al-Nahḍaï al- ᶜArabiyyaï.

Baker, M. (1992). *In other words. A course book on translation*. London & New York: Routledge.

_____ (2001). *Routledge encyclopedia of translation studies*. (2nd Ed) London & New York: Routledge.

_____ (2011). *In other words. A course book on translation*. London & New York: Routledge.

Bassnet, S. M. (1991). *Translation studies*. (2nd Ed.). London & New York: Routledge.

_____ (2002). *Translation studies*. London & New York: Routledge.

Beekman, J. and Callow, J. (1986). *Translating the word of God*. Dallas, TX: Summer Institute of Linguistics.

Berg, H. (2004). Polysemy in the Quran. In: Jane Dammen McAuliffe (Ed.), *Encyclopedia of the Quran*, 155-158. Leiden.

Brigaglia, A. (2005). Two published Hausa translations of the Quran and their doctrinal background. *Journal of Religion in Africa, 35*(4), 424-450.

Bu-Tashasha, J. (2005). *Namāzj min al-īstiᶜaraï fī al-qurān wa tarjamātuha bialughaï alanjiliziyaï*. M.A dissertation. University of Algeria: Algeria.

Catford, J. C. (1965). *A linguistic theory of translation: An essay in applied linguistics*. London: Oxford University Press.

Changhong, G. (2010). The application of the semantic field theory in English vocabulary instruction. *Chinese Journal of Applied Linguistics, 33*, 50-63.

Che Suh, J. (2005). *A study of translation strategies in Guilaume Oyono MBIA's plays*. (Unpublished doctoral dissertation, University of South Africa). Retrieved from http://umkn- dsp01.unisa.ac.za/bitstream/ handle/10500/ 1687/thesis.pdf

Collins English dictionary. (2000). (5th Ed.). Glasgow: HarperCollins Publishers Limited.

Constantinescu, A. (2010). Nida's theory of dynamic equivalence. *Linguistic and Philosophical Investigations, 9*, 284-289.

Crystal, D. (1991). *A dictionary of linguistic and phonetic*. (3rd Ed). Oxford: Blackwell.

Cruse, D. (1986). *Lexical semantics*. Cambridge: Cambridge University Press.

Currie, R. (1999). *Dynamic equivalence examined*. Retrieved from http://www. compassdistributors. ca /topics/ dynamic.htm.

Dagut, M. (1978). *Hebrew-English translation: A linguistic analysis of some semantic problems*. Haifa: University of Haifa Press.

Dastjerdi, H. V. and Zamani, B. (2009). A semantic study of the translation of Homonymous terms in sacred texts: The Quran in focus. *Journal of Language & translation, 10-1*, 45-79. Retrieved from http://www. unish. org/upload/word/2_3_ vahid_rev_ and_finalD.pdf.

Dickins, J. Hervey, S. G. J & Higgins, I. (2002). *Thinking Arabic translation: A course in translation method: Arabic to English*. London & New York: Routledge.

Dickins, J. (1998). *Extended axiomatic linguistics*. Berlin and New York: Mouton de Gruyter.

Dictionary of al-Maᶜāny. Retrieved from http://www.almaany.com/

Ehrlich, E., Flexner, S. B., Carruth, C. & Hawkins, J. M. (1980). *Oxford American dictionary*. New York & Oxford: Oxford University Press.

Elimam, S.A.A. (2009). *Clause-level foregrounding in the translation of the Quran into English: Patterns and motivations*. (Unpublished doctoral dissertation, University of Manchester). Retrieved from http://ethos.bl.uk/ OrderBasket. do;jsessionid.

El-Magazy, R. (2004). *An analytical study of translating the Quran: Comparative analysis of nine English Translations of Surah Al-An'Am*. (Unpublished doctoral dissertation, University of Portsmouth). Retrieved from http://ethos.

bl.uk/OrderDetails.do?uin=uk.bl.ethos.416202.

Fellbaum, C.D.(2000). Autotroponymy. In Yal Ravin and Claudia Leacock (eds). *Polysemy: Theoretical and computational approach*. New York: Oxford University Press Inc., pp.52-67.

Finch, G. (2000). *Linguistic terms and concepts*. New York, NY: Palgrave.

Firth, J. R. (1935). The technique of semantics. *Transactions of the Philological Society,* 36-72.

Galadari, A. (2013). The role of intertextual polysemy in Quranic exegesis. *International Journal on Quranic Research, 3,* No.4. p. 35-56.

Ghazala, H. (1995). *Translation as problems and solutions: A course book for university students and trainee translators*. Malta: ELGA Publication.

Gliozzo, A. (2012). *Semantic domains and linguistic theory*. University of Rome Tor Vergata. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/ download? doi= 10.1.1.100.503&rep=rep1&type=pdf.

Giozzo, A. & Strapparava, C. (2009). *Semantic domains in computational linguistics*. Springer – Verlag Berlin Heidelberg.

Halliday, M. A. K. (1978). *Language as social semantic: The social interpretation of language and meaning*. London: Edward Arnold.

Halliday, M. A. K. and Hassan, R. (1976). Cohesion in English. London: Longman.

Halverson, S. (1997). The concept of equivalence in translation: Much ado about something. *Target, 9*(2), 207-233, doi: http://dx.doi.org/10.1075/target. 9.2.02hal.

Hartmann, R. R. K. & James, G. (1998). *Dictionary of lexicography*. Routedge: London & New York.

Hartmann, R. R. K. & Stork, F. C. (1972). *Dictionary of language and linguistics*. London: Applied Science Publishers LTD.

Hassan, D. (2005). [Polysemy] Key ty [to] Kurdish phonetic symbols. *Lalis*, (23), 8-22. Retrieved from http://www.eduhok.net/lalish/key.pdf

Hatim, B. (1997). *English – Arabic, Arabic – English translation, practical guide*. London: Sagi Book.

Hatim, B. and Munday, J. (2004). *Translation: an advance resource book*. London & New York: Routledge.

Hervey, S. and Higgins, I. (1992). *Thinking translation: A course in translation method: French – English*. London: Routledge.

Heylighen, F & Dewaele, J. (1999). Formality of language: definition, measurements and behavioral determinants. *Internal Report Center "Leo Apostel"*, Free University of Brussels. Retrieved from http://citeseerx.ist.psu.edu/ viewdoc/ download?doi=10.1.1.30.6280&rep=rep1&type=pdf.

Hosni, A. (1990). On translating the Quran (An introductory essay). *Journal King Saud University - Arts* (2), 93-134. Retrieved from http://repository. ksu. edu.sa/jspui/bitstream/123456789/1719/1/Translating%20the%20Quran.pdf

Huang, Y. (2010). Pragmatic language impairment. In: Louise Cummings (Ed.) *The pragmatics encyclopedia*. London and New York: Routledge.

Hudson, G. (2000). *Essential introductory linguistics*. Massachusetts, MA: Blackwell Publishers Inc.

Ibn al-Jawzy, Jamāl al-Dīn Abī al-Faraj. (1987). *Nuzhaï al-aʿyun al-nawāẓir fī ʿilm al-wujūh wa al-naẓāʾir*. (Ed.) by: Muḥammad al-Rāḍy. Muʾassasaï al-Risālaï.

Ibn al-Shajary, Hibaï Allāh Ibn ʿAlī. (1992). *Māitafq lafẓih wa ikhtalaf mʿnāh*. (Ed.) by: ʿAṭiyaï Rizq. Beirut: Dār al-Manhl.

Ibn Fāris. Aḥmed Bin al-Husīn. (1990). *Maqāyīs al-lughaï*. (Ed.), Abdul Salām Harūn.Beirut: Dār al-Jīl.

Ibn Kathīr, Asmaʿīl Ibn ʿUmar. (1999). *Tafsīr al-Qurān al-ʿaẓīm*. Riyadh: Dār Ṭībaï.

Ibn Manẓūr, Muḥammad Bin Jalāl al-Dīn.(n.d). *Lisān al-ʿArab*. Cairo: Dār al-Maʿārif.

Ibrahim, Z. (2005). Polysemy in Arabic dialects. In: Alaa Elgibali (Ed.). *Investigating Arabic: Current parameters in analysis and learning*, 51- 64. Leiden: Brill Publishers.

Irving, T. B. (1985). *The Noble Quran*. Iowa Publisher, Cedar Rapids.

Jackson, H. (1988). *Words and their meaning*. London&New York: Longman Group LTD.

Jassem, Z. A and Jassem, J. A. (2001). Abdullah Yusuf Ali's translation of the Quran: An evaluation. *Issues in Education, 24*, 29-51.

Jaszcozolt, K. M. (2002). *Semantic and pragmatic*. London: Pearson Education.

Kalakattawi, F.A. (2005) *Lexical relation with reference to polysemy in translation*. College of Education: Jadda. Retrieved from http://www.kau.edu.sa/ Files/ 0009926/Researches/30724_fitnah%20research. pdf.

Kenevisi, M. S. & Bojnourdi, S. A. (2010). Translation of lexical ambiguities in selected couplets of Hafez. *Elixir Ling. & Trans, 53*, 11809 - 11814.

Retrieved from http://www.elixirpublishers.com/index.php? route=articles/archives&month =DECEMBER&YEAR=2012&SORT=A. title&order=DESC& LIMIT=75.

Khaleel, M. (2005). Assessing English translations of the Qur'an. *Middle East Quarterly, 12* (2), 58-71.

Khosravizadeh, P. & Mollaei, S. (2011). Incidental vocabulary learning: A semantic field approach. *Brain. Broad Research in Artificial Intelligence Neuroscience, 2* (3), 20-28. Retrieved from http://brain.edusoft.ro/index. php/brain/article/view/184.

Kidwai, A. R. (1987). Translating the untranslatable: A survey of English translation of Quran. *The Muslim World Book Review, 7*(4). *Retrieved from* http://www.iiie.net/index.php?q=node/47.

Kilgarriff, A. (1992). *Polysemy.* University of Sussex Press.

Klantin, Hīfāʾ Abdul Ḥamīd. (2001). *Naẓariyaï al-huqūl al-dalāliyaï: Dirāsaï taṭbīqiyyaï fī al- Mukhaṣaṣ lī Ibn Sīdah.* (Unpublished doctoral dissertation, University of Am al-Qura). Retrieved from http://www.ahlalhdeeth.com/. vb/showthread php?t=174062.

Kleparski, G. A., and Rusinek, A. (2007). The tradition of field theory and the study of lexical semantic change, *Zeszyt, 47,* 187-205.

Klepousniotou. E. (2002). *The processing of lexical ambiguity: Homonymy and polysemy in the mental lexicon.* Montreal, Quebec: McGill University Press.

Klaudy, K. (2001). Explicitation. In: Mona Baker (Ed.), *Routledge encyclopedia of translation studies.* 80 – 84. New York, NY: Routledge.

Krings, H. P. (1986). Translation problems and translation strategies of advance German learners of French. In: J. Hous & S. Blumkulka (Eds.). *Interlingual and intercultural communication.* Tubingen: Gunter Narr.

Lane-Mercier, G. (1997). Translation the untranslatable: translator's aesthetic, ideological and political responsibility. *Target, 9* (1), 43-68.

Larson, M. L. (1984). *Meaning – based translation: A guide to cross – language equivalence.* Lanham: University Press of America.

Lawendowski, B. (1978). On semiotic aspects of translation. In: Thomas, A. Sebeok (Ed.). *Sight, Sound and Sense,* 264-282, Bloominton, IN: Indiana University Press.

Leech, G. (1974). *Semantics.* London: Penguin.

Loescher, W. (1991). *Translation performance, translation process and translation strategies.* Tuebingen: Guten Narr.

Longman dictionary of contemporary English. (2003). Pearson Education Limited.

Lyons, J. (1977). *Semantic.* Cambridge: Cambridge University Press.

Mailhac, J. P. (2007) .The formulation of translation strategies for cultural references. *Translation Journal, 11,* No 2. Retrieved from http://translationjournal. net/journal/40strategies.htm.

Marzari, R. (2006). *Arabic in chains: Structural problems and artificial barriers.* Berlin: Verlag Hans Schiler.

Matthnews, P. H. (2007) *Oxford concise dictionary of linguistics.* Oxford: Oxford University Press.

Merriam-webster's collegiate dictionary. (2003). (11th. Ed). Springfield, Massachusetts, MA: Merriam-Webster Incorporated.

Moss, J. (2008). Appearances and calculations: Plato's division of the soul. *Oxford Studies in Ancient Philosophy, 34,* 35-68. Retrieved from: http://www.nyu. edu/gsas/dept/philo/faculty/moss/AppearancesandCalculations.pdf

Moropa, K. (2005). *An investigation of translation of universals in a parallel corpus of English-Xhosa texts.* (Unpublished DPhil. dissertation). Pretoria: University of South Africa.

Muḥammad, Shadhliyaï Sayid. (2010) *Al-Taṭawr aldalāly fī alfāẓ gharib al-ḥadīth: Dirasaï wa taḥlīl.* (Unpublished doctoral dissertation, University of al-Kharṭūm). Retrieved from www.ahlalhdeeth.com/vb/ attachment. php? attachmentid=79973&d.

Munday, J. (1997). *Systems in translation: A computer- assisted approach to the analysis of translation of Garcia Marguez.* (Unpublished doctoral dissertation, University of Bradford).

_____ (2001). *Introducing translation studies: Theories and application.* London & New York: Routledge.

Mustapha, H. (2001). Quran translation. In: Mona Baker (Ed.), *Routledge encyclopedia of translation studies.* 200 - 204. New York, NY: Routledge.

Nassimi, D. M. (2008). *A thematic comparative review of some English translations of the Quran.* (Unpublished doctoral dissertation, University of Birmingham. UK). Retrieved from http://ethos.bl.uk/OrderDetails.do?uin=uk.bl. ethos.511442.

Ndhlovu, K. (2012). *An investigation of strategies used by Ndebele translators in Zimbabwe in translating HIV/AIDS texts: A corpus – based approach.* (Unpublished doctoral dissertation, University of Fort Hare). Retrieved from http://ufh.netd.ac.za/bitstream/10353/524/1/Ndhlovuthesis.pdf.

Nerlich, B. & D. Clarke. (1997). Polysemy: Patterns of meaning and patterns of history. *Historiographia Linguistica, 24*, (3), 349-385.

Newmark, P. (1974). Further propositions on translation. *The Corporated Linguist, 13*(2-3), 34-71.

_____. (1991). *About translation*. Clevedon: Multilingual Matters.

_____. (1988). *Approach to translation*. London: Phoenix ELT.

_____. (2003). *A textbook of translation*. Harlow: Pearson Education Limited.

Nida, E. and Taber, C. (1969). *The theory and practice of translation*. Boston, MA: Brill Leiden.

_____. (2003). *The theory and practice of translation*. Leiden: Koninklijke Brill NV.

Nida, E.A. (1964). *Towards a science of translating: with special reference to principles and procedures involved in Bible translating*. Netherlands: E. J. Brill Leiden.

_____. (2000). Principles of correspondence. In, Laurence Venuti (Ed.): *The translation studies reader,* 126-140. London: Routledge.

_____. (2001). *Context in translating*. Amsterdam/Philadelphia: John Benjamin.

Nord, Ch. (1992): Text analysis in translator training. In, Cay Dollerup and Anne Loddegaard (Eds.). *Teaching translation and interpreting: Training, talent and experience*, 39 - 48. Amsterdam: John Benjamin.

Oxford English reference dictionary. (2002). (2th Ed, Revised). Oxford: Oxford University Press.

Palmer, F.R. (1981). *Semantics*. Cambridge: Cambridge University Press.

Palumbo, G. (2009). *Key terms in translation studies*. London: Continuum International Publishing Group.

Panman, O. (1982). Homonymy and polysemy. *Lingua 58,* 105-136. Retrieved from http://www.sciencedirect.com/science/article/pii/0024384182900596.

Pearsall, J. (2001). *Concise Oxford English*. New York, NY: Oxford University Press.

Petho, G. (1999). *What is polysemy? A survey of current research and results*. Department of German Linguistics, University of Debrecen. Retrieved from: http://193.6.132.75/honlap/7-Petho.pdf.

Pickthall, M. (1957). *The meaning of the Glorious Koran*. London: George Allen & Unwin.

Pustejovsky, J. (1995). *The generative lexicon*. Cambridge, MA: MIT Press

Qadhi, A.Y. (1999). *Introduction to the sciences of the Quran*. Oxford: Alden Group.

Quiroga-Clare, C. (2003). Language ambiguity: A cruse and a blessing. *Translation Journal, 7* (1). Retrieved from http://translationjournal. net/journal/23 ambiguity.htm.

Quli, Q. (2004). *The Quran, with a phrase – by – phrase English translation*. London: ICSA Press.

Ravin, Y. & Leacock, C. (2000). *Polysemy: theoretical and computational approaches*. Oxford: Oxford University Press.

Rippin, A. (1992). Reading the Quran with Richard Bell. *The Journal of the American Oriental Society, 112*(4), 639-647.

Sadiq, S. (2010). *A comparative study of four English translations of Surat Ad-Dukhān on the semantic level*. Newcastle: Cambridge Scholars Publishing.

Saeed, A. (2006). *Interpreting the Quran: Towards a contemporary approach*. London & New York: Routledge.

Salhi, H.B. (2008). *Investigating complementary polysemy in translation: A corpus-based study*. (PhD. Research proposal). Retrieved from http://www.freewebs. com/translatorresume/ResearchProposal.pdf.

Semantic Fields. (2011). Gratiswae Retrieved from http://ar.scribd.com/doc/ 46628606/Semantic-Fields.

Shaheen, M. (1991). *Theories of translation and their applications to the teaching Of English/Arabic-Arabic/English translating*. (Unpublished doctoral dissertation, university of Glasgow). Retrieved from http://theses.gla.ac.uk /637/1/1991muhammadphd.pdf.

Sharifabād, E. and Hazbavi, A. (2011). The Quran translators' explicitation procedures in translating implicature in the chapter Yusuf. *International Conference on Language, Literature and Linguistics,* IPEDR, (26). IACSIT Press, Singapore.

Shuttleworth, M. and Cowie, M. (1997). *Dictionary of translation studies*. Manchester: St. Jermoe.

Sībawayh, Abī Bishr ᶜAmrū Abn ᶜUthmān. (1982). *Al-Kitāb: Kitāb Sībawayh*. (Ed.) Abdu Salām Hārūn. Riyadh: Dār al-Rifāᶜy.

Smyth, W. (1992). Rhetoric and ᶜilm al-balāghaï: Christianity and Islam. *The Muslim World, 82* (3-4), 242-255.

Strauss, M. L. (1998). *Distorting scripture? The challenge of Bible translation and gender accuracy.* Inter Varsity: Califorinia.

Sun, S. (2012). *Strategies of translation.* Retrieved from http://www.sanjun. org/ TranslationStrategies.html

Susur, E. (2010). *Verbal Synonymy: An investigation of speaker and German learners usage.* University of Alabama: UMI dissertation Publishing.

Tani, M. (2011). *Polysemy: Various approaches and their applicability to English grammar.* Retrieved from http://www.flet.keio.ac.jp.

Trier, J. (1931). Sprachichiche felder. *Zeitschrift für Deutsche Bildung, 8,* 417-27.

Tso, W. B. (2010). *A comparative study of gender representation in Philip Pullman's His Dark Materials and its Chinese translation.* (Unpublished doctoral dissertation, University of Birmingham). Retrieved from http://etheses. bham.ac.uk/1163.

Turner, C. (1997). The *Quran: A new interpretation and textual exegesis.* Surrey: Curzon Press

Ullmann, S. (1957). *The principle of semantic.* Oxford: Blackwell.

Vassilyev, L. M. (1974). The theory of semantic field: a survey. *Linguistics, 137,* 79-93.

Venuti, L. (2001). Strategies of translation. In: M. Baker (Ed.), *Encyclopedia of translation studies.* 240 - 244. London & New York: Routledge.

Venuti, L. (1991). Genealogies of Translation Theory: Schleiermacher. *TTR 4* (2): 125– 150.

Vinay, J. P. and Darbelnet, J. (1995). *Comparative stylistics of French and English. A methodology for translation.* Amsterdam: John Benjamin Publishing Company.

von Denffer, A. (1989). ᶜUlūm al-Quran: *An introduction to the sciences of the Quran.* Leicester: Islamic Foundation.

Wahba, M. (1974). *A dictionary of literary terms, English-French-Arabic.* Beirut: Librairie du Liban.

Weinreich. (1964). On the semantic structure of language. In: J. Greenberg (Ed.), *Universals of language,* 114 -171. Cambridge, MA: MIT.

Yasīn, Zaīn Husain. (2009). *Alfāẓ aḥwāl al-nafs wa ṣifātuhā fī al-Qurān al-karīm.*

(Master dissertation, University of al-Najaḥ). Retrieved from http://scholar.najah.edu/sites/default/files/all-thesis/self_expression.pdf.

Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.

Zubir, B. N. (2008) *Balâghah as an instrument of Quran interpretation: A study of al-Kashshāf*. Kuala Lumpur: International Islamic University of Malaysia Press.