Some Oligosemic Problems in Translating the Glorious Qur’an into English

Abdulilah Al-Jawadi
University of Mosul, Iraq

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1. ABSTRACT:

The present study concentrates on the phenomenon of Oligosemy. It considers Oligosemy in certain holy verses of the Glorious Quran. It includes four sections: Section 1 introduces the abstract, while section two deals with the introduction. Section three deals with the analysis and discussion of certain texts, while section four deals with the conclusion.

2. INTRODUCTION:

The Glorious Quran is the superior source of rhetoric in Arabic. It is also the only unique reference for linguistics including all fields of linguistics: oligosemy, meronomy, homonomy, grammar and so on. All linguistic Arabic references get their information from this holy book. In other words, it is the source of standard Arabic and the key to this language. Other languages do not have any superior reference which may be consulted.

In this study, we have tried to clarify one semantic phenomenon, oligosemy, which means the narrowing of the meaning. Oligosemy comprises two morphemes; the first one is oligo – which means to narrow the extension of the meaning and the other morpheme is – semy, which is derived from semantics (Ilyas, 1989, 117 – 120). We have not covered all the phenomena which represent oligosemy, but only some
since it is impossible for any linguist to cover any phenomenon completely. Finally, we would like to encourage others to complete further research this important area.

3. ANALYSIS AND DISCUSSION OF CERTAIN TEXTS:
We have chosen the following holy verses and three translation levels:

SOURCE LANGUAGE TEXT 1

1. اَلْبَقْرَةُ: ١٥٨

TARGET LANGUAGE TEXTS 1

1. Verily, Al-safa and Al-marwah (two mountains in Makka) are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the house (the Ka’bah at Makka) to perform the going (tawaf). (Al-hilaly and Khan, 45).

2. Lo ! ( the mountains ) Al-safa and Al-marwah are among indications of Allah. It is therefore no sin for him who on pilgrimage to the house (of God) or visiteth it to go around them (as the pagan custom is). (Pickthall, 24).

3. Behold ! Safa and Al-marwah are among the symbols of God, so if those who visit the house in the season or at other times should compass them around. It is no sin in them. (Ali, 62)

INTERPRETATION:

According to Ibn Manzoor (W.D,vol-II, 883) Al-Umrah is performed by Muslims throughout the year and Pilgrimage is performed one time during the year, but Al-nasafy (2000,88) states that Al-itimar means the visit, while Al-shawkani (1994, vol-I, 596) illustrates that “Al-umrah means the visit”.

Ibn kathir (1990, vol-I, 219) says that Al-umrah is performed throughout the year except the months of Pilgrimage.
COMMENTS:

According to our view, Al-hilaly and Khan have not conveyed the meaning of Al-umrah، they have used phonological translation, therefore, they did not allow the English reader capture the right meaning.

Pickthall has captured the meaning but partially because he has not determined the time of the visit; the verb “visiteth” should have been modified by an adverb of time.

Ali has captured the meaning perfectly.

PROPOSED TRANSLATION:

Verily, Al-safa and Al-marwah (two mountains in Mecca) are two of Allah’s symbols. He who makes pilgrimage or visits the house of Allah at any other time including pilgrimage time, is of no sin if he compasses around them.

SOURCE LANGUAGE TEXT 2

2. {١١٩}\(\text{البقرة: 259}\).

TARGET LANGUAGE TEXTS 2

1. Look at the bones, how we bring them together and cloth them with flesh. (Al-hilaly and Khan, 74).

2. Look at the bones, how we adjust them and then cover them with flesh. (Pickthall, 41).

3. Look further at the bones, how we bring them together and cloth them with flesh. (Ali, 105).

INTERPRETATION:

According to Ibn Manzoor (W.D, vol-III, 637) this term (nashaza) means picking up the bones and then reconstructing them, while Al-nasafy
(2000,135) states that this term means setting up the bones to each other, but Al-shawkani (1994, vol. I, 351) says that it means to set the bones to each other. Ibn Kathir (1990, vol. I, 297) illustrates the meaning of it as putting the bones in their right places.

**COMMENTS:**
All the translators have captured the meaning perfectly.

**PROPOSED TRANSLATION:**
Do observe the bones, how we reconstruct them, then cloth them with flesh.

**SOURCE LANGUAGE TEXT 3**

3. {Q R S T U WV}

**TARGET LANGUAGE TEXTS 3**

1. And thought wrongly of Allah – the thought of ignorance. (Al-hilaly and Khan, 114).

2. Thought wrongly of Allah, the thought of ignorance. (Pickthall, 66).


**INTERPRETATION:**
**COMMENTS:**

All the translators have not captured the meaning of Al-jahiliyah because Al-jahiliyah is not the equivalence of ignorance, but it is the period of time which had preceded Al-Islam, so the English reader can not capture the meaning of this term even partially.

**PROPOSED TRANSLATION:**

And have thought wrongly of Allah as the thought of the pre-Islamic people.

**SOURCE LANGUAGE TEXT 4**

4. {٥} 

**TARGET LANGUAGE TEXTS 4**

1. And you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. (Al-hilaly and Khan, 274).

2. Ye find no water, then go to high clean soil. (Pickthall, 81).

3. And if find no water, Then take for yourselves clean sand or earth. (Ali, 194)

**INTERPRETATION:**

Fatayamamu Ibn Manzoor did not tackle this term, whereas Al-nasafy (2000, 229) says that Al-tayamum التيمم means touching the earth’s surface whether soil or other than that.


Ibn katheer (1990, vol, I, 479) states that Tayamamu تيمموا means “clean smooth soil”.

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COMMENTS:

Al-hilaly and Khan have translated Al-tayamum التيمم phonologically, so it is impossible for the English readers to understand this term, which does not exist in their culture.

Pickthall and Ali have also fallen victim to a serious pitfall because they have not clarified the mechanism of this process to the English reader.

In our view, Al-tayamum التيمم means to perform ablution and purify the face and hands with clean soil.

PROPOSED TRANSLATION:

And if you find no water, perform ablution with clean soil.

SOURCE LANGUAGE TEXT 5

5. {\text{اﻟﻤﺎﺋﺪة: 3(.}}}

TARGET LANGUAGE TEXTS 5

1. And that which has been (partly) eaten by a wild animal – unless you slaughter it (before its death). (Al-hilaly and Khan, 162).

2. And the devoured of wild beasts saving that which ye make lawful (by the death-stroke). (Pickthall, 101).

3. That which hath been (partly) eaten by a wild animal, unless you are able to slaughter it (in due form). (Ali, 240)

INTERPRETATION:

According to Ibn- manzoor (W.D, vol-I, 1073) Thakaytum ذآﻴﺘﻢ means what is saved alive, while Al-nasafy (2000,272) states that Thakaytum ذآﻴﺘﻢ means: except what can you slaughter and it is about to die, but Al-shawkani (1994, vol-II, 10) says that “Al-thakah الذکاة” according to Arab tongue means “to slaughter”.

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Ibn kathir (1990, vol-II, 11) states that Thakaytum ذکیتم means: except what you slaughter from those when it is still live.

**COMMENTS:**
Thakaytum ذکیتم means: to slaughter an animal for eating, but not any animal, the animal which is saved alive from a predator.

All the translators have captured the meaning.

**PROPOSED TRANSLATION:**
And what is eaten by a predator, except what is saved alive and slaughtered legally.

**SOURCE LANGUAGE TEXT 6**

6. {وَظلَّلْنَا عَلَيْهِم مَا أُتْلَيْنَا عَلَيْهِمُ الْخَضْصَمِ وَأُتْلَيْنَا عَلَيْهِمُ الْمَرْحَبِ وَالْمُسَلَّمَ.} (الأعراف: 160)

**TARGET LANGUAGE TEXTS 6**

1. We shaded them with the clouds and sent down upon Al-Manna and the quail. (Al-hilaly and Khan, 248).

2. And we caused the white clouds to overshadow them and sent down for them the manna and the quails. (Pickthall, 162).

3. We gave them the shadow of clouds, And sent down to them manna and quails. (Ali, 390).

**INTERPRETATION:**
According to Ibn-manzoor (W.D, vol. II, 1020), Al-ghamam الغمام means white clouds which cover the sky and conceal it, while Al-nasafy (2000, 391) believes that "وَظلَّلْنَا عَلَيْهِم مَا أُتْلَيْنَا عَلَيْهِمُ الْخَضْصَمِ وَأُتْلَيْنَا عَلَيْهِمُ الْمَرْحَبِ وَالْمُسَلَّمَ" means we have shadowed them in their homelessness. However, Al-shawkani (1994, vol. II, 326) says that: we had shadowed them in their homelessness where ever they go.

Ibn kathir (1990, vol-II, 246) says that this term means: shadowing them with clouds then protecting them from sunlight.
**COMMENTS:**

Al-hilaly and Khan have translated Al-ghamam الغمام into clouds only, but, what kind of clouds?. These clouds which had been sent by Allah were shadowing only, so they have not hit the meaning.

Pickthall has hit the target.

Ali has not achieved equivalency because he translated this term into clouds without any modification.

**PROPOSED TRANSLATION:**

And we had shaded them with white clouds and sent them down the honey-dew (dew produced by a certain genus of aphid) and quails.

**SOURCE LANGUAGE TEXT 7**

7. {...} {...}

**TARGET LANGUAGE TEXTS 7**

1. And (remember) when we raised the mountain over them as if it had been a canopy. (Al-hilaly and Khan, 251).

2. When we shook the mount above them as it were a canopy. (Pickthall, 164).

3. When we shook the mount over them, as if it had been a canopy. (Ali, 393).

**INTERPRETATION:**

COMMENTS:

Nataqa نتقّ means uprooting and raising a mountain, but not anything else.

Al-hilaly and Khan have depicted the meaning perfectly, whereas Pickthall and Ali have failed in finding the right translation because “shook” does not mean raise.

PROPOSED TRANSLATION:

And we had uprooted the mountain, then raised it above them to be as its shadow.

SOURCE LANGUAGE TEXT 8

8. {...} 

TARGET LANGUAGE TEXTS 8

1. They ask you (Oh Muhammad) (ص) about the spoils of the war. (Al-hilaly and Khan, 393).
2. They ask thee (O Muhammad) of the spoils of war. (Pickthall, 169).
3. They ask thee concerning (Things taken as) spoils of war. (Ali, 415).

INTERPRETATION:

According to Ibn Manzoor (W.D, Vol. III, 695), Alanfal الأنفال means the spoils which were forbidden and then Allah legalized them, but Al-nasafy (2000, 403) says that it means “the spoil”, while Al shawkani (1994, Vol. II, 361) states that it means “the spoil”. Ibn kathir (1990, Vol.II, 272) states its meaning as the “acquisitions that were obtained by the Muslims during war”.

COMMENTS:

Al-anfal الأنفال means any legal spoil which is obtained during the war only, so any spoil which is obtained by another way is not called Nafl منف. All the translators have successfully translated the term.
**PROPOSED TRANSLATION:**

They ask you about the spoils of the war.

**SOURCE LANGUAGE TEXT 9**

التب: 37.

**TARGET LANGUAGE TEXTS 9**

1. The postponing (of a sacred Month) is indeed an addition to disbelief. (Al-hilaly and Khan, 277).
2. Postponement (of a sacred month) is only an excess of disbelief. (Pickthall, 184).
3. Verily the transposing (of prohibited month) is an addition to unbelief. (Ali, 451).

**INTERPRETATION:**

According to Ibn manzoor (W.D, vol.III, 632) Al-nasee’ ﷺ means: anything which is forgotten, while Al-nasafy (2000, 435) states its meaning as: delaying the sacred month to the next one, whereas Al-shawkani (1994, vol.II, 459) says that it means: to extend the month, but Ibn kathir (1990, vol.II, 141) explained it as: to leave the sacred month one year then to legalize it the next year.

**COMMENTS:**

Al-nasee’ ﷺ means: to delay the lunar sacred month sine die. This term is used to extend or delay a lunar sacred month only, but not anything else.

All the translators should have distinguished between the lunar and solar month.

**PROPOSED TRANSLATION:**

The delaying of the lunar sacred month is an excess in disbelief.
SOURCE LANGUAGE TEXT 10

10. إنما الصدقة للفقراء والمساكين والفقراء الذين آتوا بالسوء، فإنهم لن ي Produk (٦٠).

TARGET LANGUAGE TEXTS 10

1. As-sadaqat (here it means Zakat) are only for Fuqara (poor), and al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam) and to free the captives; and for those in debt. (Al-hilaly and Khan, 281).

2. The alms are only for the poor and the needy, and those who collect them and those whose hearts are to be reconciled, and to free the captives and the debtors. (Pickthall, 187).

3. Alms for the poor and the needy and those employed to administer the (funds), For those whose hearts have been (recently) reconciled (To truth); for those in bondage and in debt. (Ali, 458).

INTERPRETATION:

Al-gharim according to Ibn Manzoor (W.D, vol.II., 981) means: the one who can not pay the owing debt, while Al-nasafy (2000, 444) states its meaning as: the people who are burdened with debts to others. Whereas Al-shawkani (1994, vol.II, 477) says that it means: the indebted people who can not repay their debts. So did Ibn kathir.

COMMENTS:

Al-gharim is the bankrupt person who can not pay his owing debt. All the translators have failed in finding the correct expression for “Al-gharim” because they have mentioned the debtors without modifying what kind of debtors they are! This leads the English reader to misunderstand the matter.

PROPOSED TRANSLATION:

The Alms – giving should be offered to the poor, beggars, those who collect these alms, those who embraced Islam recently, to set free the slaves and for the bankrupt debtors.
SOURCE LANGUAGE TEXT 11

TARGET LANGUAGE TEXTS 11

1. It is who he made the sun a shining thing and the moon as a light. (Al-hilaly and Khan, 298).

2. He it is who appointed the sun as a splendour and the moon a light. (Pickthall, 198).

3. It is who he made the sun to be shining glory And the moon to be a light. (Ali, 484 – 485).

INTERPRETATION:


COMMENTS:

The term “Al-diya’ ﴿الضياء﴾” denotes the light which emanates from an original source, Al-noor ﴿النور﴾ denotes the reflected light. All the translators have not succeeded in finding the appropriate expression of “Al-diya’ ﴿الضياء﴾” and Al-noor ﴿النور﴾ because they have used synonyms only (light and splendour).

PROPOSED TRANSLATION:

It is he who had created the sun as a source of light and the moon as a reflector.
SOURCE LANGUAGE TEXT 12

12.  {A B C D E F G H I J K z}.)

TARGET LANGUAGE TEXTS 12

1. Glorified (and exalted) is he (Allah) (above all that) (evil) they associate with him) (Tafsir Qutubi) who took his slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem). (Al-hilaly and Khan, 400).

2. Glorified be He who carried his servant by night from the inviolable place of warship to the far distance place of warship. (Pickthall, 278).

3. Glory to (God) who did take his servant for a journey by night from the Sacred Mosque to the Farthest Mosque. (Ali, 693).

INTERPRETATION:


COMMENTS:

The term “Sara ﻃﺮى” means: to travel at night. All the translators have achieved equivalency.

PROPOSED TRANSLATION:

Glory to Allah who took his slave worshipper for a journey at night from the Sacred Mosque to the Farthest Mosque.
SOURCE LANGUAGE TEXT 13

13. {° ± ² ³ ´ µ

TARGET LANGUAGE TEXTS 13

1. And behind them is Barzakh (barrier) until the day when they resurrected. (Al-hilaly and Khan, 498).

2. And behind them is a barrier until the day when they are raised. (Picthall, 356).

3. Before them is a Partition Till the day they are raised up. (Ali, 891).

INTERPRETATION:


COMMENTS:

“Barzakh برزخ” means: “the period of time which separates between the death and the Resurrection day” .

Al hilaly and Khan have translated the term “Barzakh برزخ” and explained it by the term barrier which is an incorrect equivalence. Pickthall has not succeeded in his task because he used the term barrier, so did Ali by using the term partition which is a synonym to the term barrier. Consequently, all the translator have not captured the right translation.

PROPOSED TRANSLATION:

And behind them, a period of time until the Resurrection day.
SOURCE LANGUAGE TEXT 14

TARGET LANGUAGE TEXTS 14

1. O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no Iddah. (Al-hilaly and Khan, 605).

2. O ye believe! If you wed believing women and divorce them before you have touched them, then there is no period that Ye should reckon. (Pickthall, 447).

3. O ye believe! When you marry believing women and then divorce them before You have touched them, no period of Iddah Have ye to count. (Ali, 1121).

INTERPRETATION:


COMMENTS:

“Iddah ﻋﺪة” denotes the period between the beginning of the divorce of a woman with her husband until being sure that she is not pregnant from her ex-husband in order to marry again. Al hilaly and Khan have achieved the proper meaning because they did not define “Iddah ﻋﺪة” even briefly. Pickthall has approached the meaning but partially, because he did not determine the duration of “Iddah ﻋﺪة”. Ali also did not determine the duration of “Iddah ﻋﺪة”.

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PROPOSED TRANSLATION:

Oh, believers, if you marry believing women, but divorce them before any intercourse, you have not to wait against them four months and ten days\(^1\).

SOURCE LANGUAGE TEXT 15

\[\text{المم*

TARGET LANGUAGE TEXTS 15

1. Dark green (in colour). (Al-hilaly and Khan, 768).
2. Dark green with foliage. (Pickhall, 593).

INTERPRETATION:

According to Ibn – Manzoor (W.D., vol. I, 1026) Mudhamatan مدهامتن means: black as a result of intensive greenness because of watering, while Al Nasafy (2000, 1197) states its meaning as: black as a result of intensive greenness, whereas Al shawkani (1994, vol. V, 166) illustrates its meaning as: being black as a result of greenness. Ibn kathir (1990, vol. IV, 281) says that its meaning is: being black as a result of greenness from plentiful watering.

COMMENTS:

Mudhamatan مدهامتن denotes such a colour which is blackish – green, no equivalents for this term in English. All the translators have translated the phrase correctly.

PROPOSED TRANSLATION:

Blackish – green in colour.

(1) To be sure that their wombs are clear.
SOURCE LANGUAGE TEXT 16

TARGET LANGUAGE TEXTS 16
1. And recite the Quran (aloud) in a slow (pleasant tone) style. (Al-hilaly and Khan, 830).
2. And chant the Quran in measure. (Pickthall, 661).
3. And recite the Qur-an in slow measured rhythmic tones. (Ali, 1633).

INTERPRETATION:

COMMENTS:
All the translators have not conveyed the idea at all because “Rattil رَتْل” means: reading the glorious Quran following the legal Arabic linguistic rules. (see Othman, 1974)

PROPOSED TRANSLATION:
And do read the Quran (following the legal Arabic linguistic rules).

SOURCE LANGUAGE TEXT 17

TARGET LANGUAGE TEXTS 17
1. And when the female (infant) buried alive (as the pagan Arab used to do) is questioned (8) for which sin was she killed?. (Al-hilaly and Khan, 853).
2. And when the girl – child that was buried alive is asked (8) for what sin she was slain. (Pickthall, 689).

3. When the female (infant) Buried alive, is questioned (8) for what crime she was killed. (Ali, 1694).

**INTERPRETATION:**

According to Ibn Manzoor (W.D, vol. III, 164) “Al-mawodah الموؤدة” means: when a man in the pre-Islamic period received a female in birth, he was accustomed to burying her, while Al nasafy (2000, 1329) states its meaning as: the alive-buried female, but, Al shawkani (1994, vol. 484) says that this term means: the alive – buried female (to avoid shame and poverty). Ibn kathir (1990, vol. IV, 478) illustrates its meaning as: (the newly birth – female who was buried by the pre-Islamic people as a matter of hate).

**COMMENTS:**

According to our view, all the translators have hit the translated the passage correctly.

**PROPOSED TRANSLATION:**

And when alive infant female was questioned (8) for which sin she was killed (9).

**SOURCE LANGUAGE TEXT 18**

2. Woe unto the defrauders. (Pickthall, 694).

**TARGET LANGUAGE TEXTS 18**

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**INTERPRETATION:**

According to Ibn Manzoor (W.D, vol.II, 598) “Al-tatfeef التطيف” means: decreasing off either the measure or the weight for cheating one’s fellows, while Al nasafy (2000, 1329) says that “Al-muttaffifين المطففين” means: those who deceive people in measure and weight, whereas Al shawkani (1994, vol. V, 495) says that Al-muttaffif المطفف is the one who cheats his fellows by decreasing the measure and or the weight, on the other hand, Ibn kathir (1990, vol . IV, 485) illustrates that Al-muttaffif المطفف means: the one who increases the measure and the weight in selling and decreases them in buying.

**COMMENTS:**

Al-hilaly and Khan have adopted phonological translation. So they are incorrect because they did not succeed in conveying the meaning of this term. Pickthall and Ali have failed in their task also because they have not modified the two terms (defrauders and fraud).

**PROPOSED TRANSLATION:**

Woe to those who increase the weight and measure when they sell and decrease the weight and measure when they buy.

**SOURCE LANGUAGE TEXT 19**

<table>
<thead>
<tr>
<th>Target Language Texts 19</th>
</tr>
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<tbody>
<tr>
<td>1. For he hates you (O Muhammad ) he will be cut off (from posterity and every good thing in this word and in the Hereafter). (Al-hilaly and Khan, 888).</td>
</tr>
<tr>
<td>2. Lo! It is thy insulter (and not thou) who is without posterity. (Pickthall, 735).</td>
</tr>
<tr>
<td>3. For who he hateth thee – He will cut - off (From further hope). (Ali, 1378).</td>
</tr>
</tbody>
</table>
**INTERPRETATION:**


**COMMENTS:**

“Al-abtar” means: the man who has daughters only rather than sons. Al hilaly and Khan and Pickthall have used the term posterity which means: the descendants of males and females which is not equivalent to the term “Al-abtar”. They have not offered the accurate culture for the English reader. Ali also did not convey the idea because he has translated “Al-abtar” into “hopeless” which does not coincide the term “Al-abtar”.

**PROPOSED TRANSLATION:**

Oh, Muhammad, the one who hates you is the sonless (or being the sonless).

Note: the term sonless comprises two morphemes, the free morpheme (son) and bounded morpheme (-less) which denotes negation.

**CONCLUSION:**

After reading and assimilating the previous terms related to oligosemy, which are found in the translated context of the chosen holy verses, we elicit the following:

1. The translator of the religious texts should focus on the meaning, i.e. he should not translate the texts literally.

2. The translators of the texts discussed in this study have mostly dealt with the surface structure of the holy verses and neglected the deep meanings.
3. Some of the oligosemic terms have been translated phonologically; therefore, they have done nothing in this area.

4. Sometimes we have observed that the translators in this study have translated the holy verses without recognizing their meanings.

5. Oftentimes, the message that we receive from the translators in this study can not be understood by the English receivers.

6. As a result of our study, we conclude that the translators in this study have relied upon unreliable authorities, which serves to mislead the receivers.

7. All the terms that we have selected (Itamarah ثامرة , Nunshizuha ننشزها , Al-jahiliyah الجاهلية , Fatayamamu تتميزوما , Al-ghamam العامم , Nataqa نتق , Al-anfal الأنفال , Al-nasee’ النسيء , Thakaytum ذآيتمٗ , Al-noor النور , Al-diya’ ضياء , Sara سراء , Barzakh بزرخ , Iddah عدة , Mudhamatan مدهامتان , Rattil رتِل , Al-maw’oodah المؤودة , Al-tatfeef التطفيف and Al-abtar أبتر) have no equivalents in English and denote oligosemy.

8. The translators of the glorious Quran should be well-educated native speakers; otherwise, no perfect message can be achieved.

9. Actually, the translation of the holy verses is a very difficult task, even for the well-educated native speakers. What’s about the foreigners? I would like to thank the foreign translators very much because they have achieved a big task which should have been done by us (as native Arabic speakers).

10. The translators of any text should focus on two important matters: the meaning and the rhetorical effect.

REFERENCES

Some Oligosemic Problems in Translating …


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بعض المشاكل في ترجمة مصطلحات قرآنية لا مرادف لها في اللغة الإنجليزية

الخلاصه

تتلقي هذه الدراسة الضوء على ظاهرة عدم توفر معاني إنجليزية مرادفة لمصطلحات في اللغة العربية. فتتناول هذه الظاهرة من خلال آيات من القرآن الكريم. وتشمل الدراسة على أربعة أقسام. فيحتوي القسم الأول على الخلاصة. والقسم الثاني يتضمن المقدمة. فيما يتناول القسم الثالث تحليلًا ونقاشًا لنصوص معينة. ثم تأتي الخاتمة في القسم الرابع. وقد أفرد قسم في نهاية الدراسة يتضمن المراجع.