

LEXICO-SEMANTIC ISSUES ON TRANSLATING HOMONYMY AND POLYSEMY: A COMPARATIVE STUDY BASED ON THE NOBLE QUR'ĀN[Ⓞ]

Eassa Ali Mohammed Ali¹

ABSTRACT

This study focuses on the rendition of Qur'ānic homonyms and polysems in three famous English translations. The research aims at scrutinizing the three translations and comparing them to the source text for determining which of the selected translations is more faithful and eventually to answer this question "To what extent does each of the translations succeed in avoiding meaning loss and showing awareness in translating Qur'ānic homonyms and polysems?" The criticism relies on the three renowned Arabic exegeses; Ibn Kathir, Al-Tabari and Al-Qurtubi. Therefore, to answer the aforementioned question, fourteen examples have been selected for the study. The study started analyzing the three translations by using Qualitative Comparative Analysis Method. The findings obtained from the data analysis indicate that: First, homonymy and polysemy are one of the core problems in translation as they have multiple meanings that differ from one context into another. Second, the translators show awareness of homonymy and polysemy so that they maintain the source message in most of the cases. However, they, especially Yusuf Ali, miss the homonymic and polysemic senses, in some cases, due to the literal translation shown through their consideration of only the primary meanings. Third, the three translations vary in the accuracy degree due to the choice of English words. Fourth, mistranslating the selected items affects the total meaning of the Qur'ānic verse in some cases. Briefly, Hilali & Khan's and Saheeh Internayional's come first in faithfulness and then Yusuf Ali's.

Keywords: *Lexical Semantics, Qur'ān Translation, Exegeses*

[Ⓞ] This article was submitted on: 28/11/2018 and accepted for publication on: 10/06/2020.

¹ Teaching Faculty in The Dept. of Translation, College of Languages, Sana'a University, eassa.ali01244@yahoo.com.

1. INTRODUCTION

The Noble Qur'an is the miracle of Allah given to the prophet Muhammad because it has many challenges, which human can never come up with, such as linguistic miracles. "Meaning is the product of the different components of language taken together, occurring in a certain type of text and context, and directed to a certain kind of readership" (Ghazala, 1995, P. 2). The main duty of the translator is to find equivalents such as semantic, pragmatic, lexical, syntactic, etc. for the source text in the target language. Furthermore, the translator has to be faithful and accurate as far as possible in order to transfer at least the closest, if not the original, natural meaning of the source text. Therefore, this study attempts to shed light on the problems that the translators face in rendering lexico-semantic words in the selected verses of the Glorious Qur'an.

2. LITERATURE REVIEW

a. English Homonymy

Homonymy is one of the ambiguous concepts in a language that has to be identified and understood by translators in order to deal with properly when translating from one language into another. It has been defined by different scholars, and some of the clear definitions and explanations are as follows: "Traditionally, homonyms are said to be different words (i.e. lexemes) with the same form" (Lyons, 2009, P. 146). "Homonyms are unrelated senses of the same phonological word" (Saeed, 2009, P. 63-64). "The term homonymy is used when one form (written or spoken) has two or more unrelated meanings. Homonyms are words which have separate meanings, but have accidentally come to have exactly the same form. Example, pupil (at school) and pupil (in the eye)" (Yule, 2003, P. 121). "If two words have two different and unrelated meanings but the same pronunciation and/or the same spelling, they are called homonyms" (Damodar, 1999, P. 32).

b. Arabic Homonymy

Homonymy in Arabic is known as *المشترك اللفظي*, *المتجانس اللفظي* or *المتشابه اللفظي* (shared words). In addition, homonyms are called *الوجوه والنظائر* in the Holy Qur'an. In philology, (Al-Salih / 302 , Al-Khuli 141/ الخولي, and Mansur 1/ منصور) define homonymy as a word or a sentence that has one

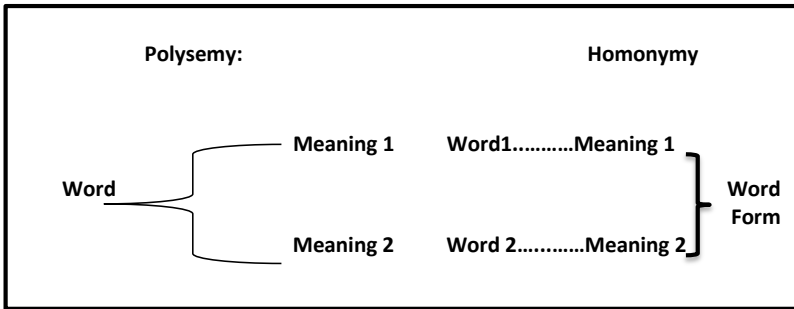
articulation (or form) and more than one meaning. For example, the word (sen/سن) has one articulation whether it means age or tooth; and (دقيق) which means flour, precise, and thin. An instance of homonymy from the Holy Qur'ān is (فلا رفث ولا فسوق في الحج) in which (rafath/رفث) may mean to have intercourse or to say dirty words. Not all Arab linguists agree on the existence of homonymy in Arabic language: Some linguists such as, Ibn Dorstoya ابن درستويه, deny the existence of this phenomenon as they claim that only one of its meanings is real (physical) and the rest are metaphorical. On the other hand, other linguists like Al-Khaleel Ibn Ahmed / الخليل ابن أحمد, Sibaweih / سيبويه, and Abu Zeid / أبو زيد agree on its existence in the Arabic language (12). Arab scholars often name homonymy "Al-Mushtarak Al-Laf thi / shared words" and seem to agree upon the definition of homonymy as "one utterance that has two or more different meanings" (Abedelrazq, 2014, P. 12).

c. English Polysemy

Polysemy is one of the semantic aspects that translators have to pay attention to in order not to mistranslate the polysemic terms especially in divine books such as the Glorious Qur'ān. In fact, Polysemy has also been defined by different scholars as follows: "A polysemic word is a word having two or more related meanings" (Damodar, 1999, P. 37). "Polysemy (or multiple meaning) is a property of single lexemes, and this is what differentiates it, in principle, from homonymy. For example, "bank1" and "bank2" (meaning, respectively, "side of a river" and "financial institution") are normally regarded as homonyms" (Lyons, 2009, P. 146).

d. Arabic Polysemy

It is important to point out that Arabic language scholars deal with homonymy and polysemy as one concept under the phrase "shared words", i.e. polysemy is dealt with only as one of the types of homonymy, whereas English language distinctively differentiates between them under two different terms as polysemy and homonymy.



3. RESEARCH METHODOLOGY

A Qualitative Comparative Analysis Method is adopted in this research. At the beginning, the interpretations, in the three selected exegeses of Noble Qur’ān, of the items under investigation are reviewed. Then, the three translations of the selected items are carefully scrutinized to compare them with the source texts. A comparative analysis of the investigated words is attempted in the light of the three selected exegeses of Holy Qur’ān namely by: Ibn Kathir 2005, Al-Tabari 2001, and Al-Qurtubi 1935-65. The selected translations are those of Abdullah Yusuf Ali 2006, Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan 1998, and Saheeh International 1997.

4. ANALYSIS AND DISCUSSION

4.1 Multiple-meaning Word 1: أُمَّةٌ ummah, Nation

4.1.1 Occurrence One

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ الأعراف

Walikulli ommatin ajalun faitha jaa ajaluhum la yastakhiroona saAAtan wala yastaqdimooona [Surah Al-A'raf, Verse 34]

Exegeses	Interpretations
1) Ibn Kathir	Century, generation
2) Al-Tabari	Nation especially disbelieving group
3) Al-Qurtubi	Nation

No.	Translations
1- YA	To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).
2- H&K	And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).
3- SI	And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

The investigated term in this given verse has the primary meaning. In this Noble verse, the term under study is interpreted as follows: Ibn Kathir interprets it as (century, generation), Al-Tabari and Al-Qurtubi interpret it as (nation) and Al-Tabari adds especially disbelieving group). In the table of translations, it is shown that the translators render the term **أُمَّةٌ** ummah as follows:

(YA, 94) translates the term **أُمَّةٌ** ummah as (people). According to the interpretation of the three exegeses, YA's selection of the term (people) does not exactly meet with the term **أُمَّةٌ** ummah in the SLT because the word (people) is a general term. In fact, YA does not go far away from the ST message so that one cannot say that YA's translation is not faithful because it does not affect the total meaning of the verse, but what can be said is that his selection of the word (people) is not accurate to meet with the Arabic term **أُمَّةٌ** ummah. However, he provides more explanation in the commentary note that may make the concept clearer as follows:

"I do not know whether "generation" would not be more appropriate here. If so, it would refer to the Time-Spirit, for it affects a whole number of people living contemporaneously."

(H & K, 205) and (SI, 139) translate the term **أُمَّةٌ** ummah in this given verse as (nation) which is rightly chosen as it is the most English equivalent term found for the SLT. Therefore, SI's and H&K's

translations are more accurate and faithful to the SLT according to the interpretation of the three exegeses.

4.1.2 Occurrence Two

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ سورة النحل

Inna ibraheema kana **ommatan** qanitan lillahi haneefan walam yaku mina almushrikeena. [Surah An-Naml, Verse 120]

Exegeses	Interpretations
1) Ibn Kathir	A guide or leader followed by others, teacher of good
2) Al-Tabari	A teacher of good
3) Al-Qurtubi	A collector and teacher of good

No.	Translations
1- YA	Abraham was indeed a model , devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:
2- H&K	Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).
3- SI	Indeed, Abraham was a [comprehensive] leader , devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

The meaning of the investigated item in the current context is homonymic based on the specified exegeses of the Noble Qur'an. The table of the interpretations of the term **أُمَّةٌ** ummah shows that Ibn Kathir interprets it as (a guide or leader followed by others, or a teacher of good), Al-Tabari interprets it as (a teacher of good) and Al-Qurtubi interprets it as (a collector and teacher of good). Therefore, the three interpretations indicate

that the term **أُمَّةٌ** ummah refers to the person who has all the good righteous qualities. The table of translations denotes that:

(YA, 180) translates the selected term **أُمَّةٌ** ummah as (model) and then he provides further explanation, in the commentary note, to avoid any meaning loss:

“Ummah: a model, pattern, example for imitation: but the idea that he was an Ummah in himself, standing alone against his world, should not be lost sight of.”

This commentary elaboration is strongly supported since it makes the translation more faithful and coherent. In addition to that, based on this elaboration, it can be found out that the term under investigation in this occurrence may have a polysemic meaning since Abraham (peace be upon him) was alone at that time without any followers or even supporters and the others were against him and against his good morals. However, he never gave up and was standing bravely against what others believed on and practiced at that time as if he was a nation in number. I.e. the meaning in this occurrence seems to be related to the primary sense in terms of strength.

(H & K, 365) translate the investigated term **أُمَّةٌ** ummah in this given verse as (Ummah) using the transliteration process, i.e. H&K transliterate the Arabic word into English, maybe this Arabic term as such is common to Muslim people so that H&K want to keep the value of the term by using the transliteration. Moreover, H&K provide more information between brackets to clarify the precise meaning of Ummah as follows: “A leader having all the good righteous qualities.” H&K’s translation is very accurate and faithful to the SLT according to the interpretation of the three exegeses. Moreover, they use also the term (nation) in the translation text, maybe to keep the aesthetic value of the term in this context.

(SI, 261) translates the term **أُمَّةٌ** ummah in the current occurrence as (leader) preceded by an additional expression (comprehensive) to make the translation more accurate in the sense that the word (comprehensive) can indicate that Abraham (peace be upon him) is a broadly complete leader. SI also provides more explanation in the footnote to avoid any meaning loss as follows:

“Embodying all the excellent qualities which make one an example to be followed.”

Therefore, SI is accurate and faithful to the SLT based on the interpretation of the selected exegeses. Briefly, all the translators transfer the ST message faithfully and they all have selected common and clear English equivalents.

4.1.3 Occurrence Three

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ :سورة يوسف ﴿٤٥﴾

Waqala allathee naja minhumawaiddakara baAAda **ommatin** ana onabbiokum bitaweelihi faarsilooni. [Surah Yusuf, Verse 45]

Exegeses	Interpretations
1) Ibn Kathir	A period of time
2) Al-Tabari	Years, a long period of time
3) Al-Qurtubi	A period of time

No.	Translations
1- YA	But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time , said: "I will tell you the truth of its interpretation: send ye me (therefore)."
2- H&K	Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."
3- SI	But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

Based on the usage of the term **أُمَّةٌ** ummah, the investigated term in this given verse has a homonymic meaning. In this Glorious verse, the exegeses table shows that Ibn Kathir and Al-Qurtubi interpret the term **أُمَّةٌ** ummah as (a period of time) and Al-Tabari interprets it as (Years, a long period of

time). In the translations table, the specified translators render the term أُمَّة ummah as follows:

(YA, 149) translates the term أُمَّة ummah in this given verse as (a space of time) preceded by an additional phrase between brackets (so long) to make the rendition accurate. YA’s translation succeeds in capturing the SLT meaning according to one of Al-Tabari’s interpretations.

(H & K, 309) translate أُمَّة ummah as (at length) that also accurately corresponds to one of Al-Tabari’s interpretations shown above. It can be assumed that this phrase (at length) is more accurate and successfully chosen since it indicates that the period of time was long and it needs no more explanation.

(SI, 220) translates the word أُمَّة ummah in the current occurrence as (a time) that can be considered as a general term because it does not indicate whether the time was short or long. However, SI’s translation meets Ibn Kathir’s and Al-Qurtubi’s interpretations so that it is faithful to the ST message.

4.1.4 Occurrence Four

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ ﴿٢٢﴾: الزخرف

Bal qaloo inna wajadna abaana AAala **ommatin** wainna AAala atharihim muhtadoona [Surah Az-Zukhruf, Verse 22]

Exegeses	Interpretations
1) Ibn Kathir	Religion
2) Al-Tabari	Religion
3) Al-Qurtubi	Way, creed, religion

No.	Translations
1- YA	Nay! they say: "We found our fathers following a certain religion , and we do guide ourselves by their footsteps."
2- H&K	Nay! They say: "We found our fathers following a certain way and religion , and we guide ourselves by their footsteps."
3- SI	Rather, they say, "Indeed, we found our fathers upon a

religion, and we are in their footsteps [rightly] guided."

Based on the Arabic speakers' intuition, the investigated term in this given verse has a homonymic sense. The interpretation of the term **أُمَّةٌ** ummah provided above in the table of exegeses shows that Ibn Kathir, Al-Tabari and Al-Qurtubi interpret it as (religion) and Al-Qurtubi adds two more interpretations (way or creed). In the table of translations, it can be seen that the translators render the term **أُمَّةٌ** ummah as follows:

(YA, 346) and (H & K, 662) translate it as (a certain religion) and H&K add the term way (certain way and religion). Their translations correctly represent the SLT message, but the use of the word (certain) seems not to be needed because it is not mentioned neither in the ST nor in the selected exegeses; at least the term (certain) should have been put between brackets to show that it is added by the translators for any reason. However, the addition of (certain) does not affect the meaning of the ST. H&K's translation (a certain way and religion) completely corresponds to the interpretation of Al-Qurtubi regardless of the use of the term (certain).

(SI, 488) translates the word **أُمَّةٌ** ummah in the present context as (a religion) which rightly transfers the ST meaning provided by the three exegeses of the Holy Qur'an into the TL. Consequently, all the translations can capture the homonymic sense of the SLT.

4.2 Multiple-meaning Word 2: **أَزْوَاجٍ** azwaj, Spouses

4.2.1 Occurrence One

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَوُدُّوا فِيهَا ظِلِيلًا ﴿٥٧﴾ (النساء)

Waallatheena amanoo waAAamiloo alssalihati sanudkhiluhum jannatin tajree min tahtiha alanharu khalideena feeha abadan lahum feeha **azwajun** mutahharatun wanudkhiluhum thillanthaleelan. [Surah An-Nisa, Verse 57]

Exegeses	Interpretations
1) Ibn Kathir	Wives

2) Al-Tabari	Women
3) Al-Qurtubi	-----

No.	Translations
1- YA	But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.
2- H&K	But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahharatun [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise).
3- SI	But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses , and We will admit them to deepening shade.

The investigated term in this given verse has the primary meaning. In this Glorious verse, the term **أَزْوَاجٌ** azwaj is interpreted by Ibn Kathir as (wives), whereas Al-Tabari interprets it as (women). The selected translations of the term **أَزْوَاجٌ** azwaj show the following:

(YA, 56) translates it as (companions) that, according to the interpretations of the selected exegeses, fails to acquire the SLT message because the term (companions) is misleading since it refers to any person such as wife, male or female friend, male or female relative, etc., but not strictly to wives or women. Therefore, YA's translation fails to bridge the gap between the SLT and the TLT in this context so that the total meaning of the verse can be affected. The adjective after the term **أَزْوَاجٌ** azwaj in this verse indicates that the word **أَزْوَاجٌ** azwaj refers to female but not male, i.e. the gender marker

in the adjective **مُطَهَّرَةٌ** denotes that the previous noun refers to female according to Arabic grammar.

(H & K, 118) translate the selected term **أَزْوَاجٌ** *azwaj* in the current occurrence as (Azwajun), using the English transliteration, maybe, because this term (Azwajun) is as such commonly used and known by Muslims. However, H&K provide additional words between brackets (mates or wives) to clarify the meaning of the transliterated Arabic word (Azwajun). Consequently, one of their translations, i.e. wives, can accurately corresponds to the SLT message measured by Ibn Kathir’s interpretation. Nevertheless, the addition of the term (mates) may also be misleading as the term (mates) can refer to male or female friend, male or female relative, etc. H & K also use the coordinator (or) but not (and), i.e. (mates or wives), and this usage can be confusing so that the reader cannot decide whether the word **أَزْوَاجٌ** *azwaj* in this context refers to either mates/wives or both.

(SI, 78) translates the word **أَزْوَاجٌ** *azwaj* here as (spouses) which, according to the interpretation of the selected exegeses, is also general and not accurate as it refers to both husbands and wives. The researcher thinks that the word (spouses) is the right equivalent for the Arabic lexical item under discussion because the word **أَزْوَاجٌ** *azwaj* in Arabic can refer to either wives/husbands or both. Consequently, one of H&K’s translations is the only one that can capture the ST meaning based on the selected exegeses of Holy Qur’an.

4.2.2 Occurrence Two

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾:

يس ﴿٣٦﴾

Subhana allathee khalaqa **alazwaja** kullaha mimma tunbitu alardu wamin anfusihim wamimma la yaAlamoona. [Surah Ya-Sin, Verse 36]

Exegeses	Interpretations
1) Ibn Kathir	Male and female

2) Al-Tabari	Different colours and kinds
3) Al-Qurtubi	Types, male and female

No.	Translations
1- YA	Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.
2- H&K	Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
3- SI	Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.

The usage of the Arabic term under investigation shows that the word in the current occurrence has a polysemic relation with the primary meaning.

In this Glorious verse, the interpretation of the term أزواج ^{أَزْوَاجٌ} azwaj provided above in the table of exegeses shows that Ibn Kathir and Al-Qurtubi interpret it as (male and female) and Al-Qurtubi adds another interpretation (types), Al-Tabari interprets it as (different colours and kinds). The term أزواج ^{أَزْوَاجٌ} azwaj in this current context is rendered as follows:

(YA, 306), (H & K, 291) and (SI, 433) translate it as (pairs) that can be considered as a general term, i.e. the word (pair) refers to any two entities such as a pair of socks, and pair of birds, a pair of shoes, etc. Therefore, according to the interpretation of the selected exegeses of the Noble Qur'ān, YA's, H&K's and SI's translations given above are not accurate. However, YA provides more explanation in the commentary note as follows:

(The mystery of sex runs through all creation in man, in animal life, in vegetable life and possibly in other things of which we have no knowledge. Then there are pairs of opposite forces in nature, e.g., positive and negative electricity, etc. The atom itself consists of a positively charged nucleus of protons, surrounded by negatively charged electrons. The constitution of matter itself is thus referred to pairs of opposite energies).

Therefore, YA can compensate the meaning loss by clarifying the ambiguity of using the term (pair) to refer to male and female. Likewise, H&K compensate the meaning loss by providing additional clarification between brackets (male and female). On the other hand, SI mentions nothing regarding the sex but provides some more explanation in the footnote as (planted and harvested or all species) so that the latter, i.e. all species, is recommended by Al-Tabari and by one of Al-Qurtubi's interpretations. Consequently, through the additional clarification, all the translators can compensate the meaning loss and convey the ST message.

4.2.3 Occurrence Three

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾: الصافات

Ohshuroo allatheena thalamoo waazwajahum wama kanoo yaAAabudoona. [Surah As-Saffat, Verse 22]

Exegeses	Interpretations
1) Ibn Kathir	Similar Mates.
2) Al-Tabari	Similar Mates.
3) Al-Qurtubi	Followers, similar mates.

No.	Translations
1- YA	"Bring ye up", it shall be said, "The wrong-doers and their wives , and the things they worshipped-
2- H&K	It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.
3- SI	The angels will be ordered], "Gather those who committed wrong, their kinds , and what they used to worship

The meaning of the investigated term in this given verse is polysemic. In this Holy verse, the table of the exegeses given above shows that Ibn Kathir, Al-Tabari and Al-Qurtubi interpret the term أزواج azwaj as (similar mates) and Al-Qurtubi adds another interpretation (followers). From the table of translation, the specified translators render the term أزواج azwaj as follows:

(YA, 311) translates it as (wives) so that YA misses the SLT message based on the interpretation mentioned in the provided exegeses. YA's literal translation definitely affects the total meaning of the whole verse as his translation points out that Allah will order to bring all those wrong-doers up to be punished and their wives are punished with them as well, but this translation shows that Allah is unjust. However, YA provides more explanation in the commentary note as follows:

(That is, if their wives were also wrongdoers. They are separately mentioned, because the Arabic phrase for "wrongdoers" is of the masculine gender. All the associates in wrongdoing will be marshalled together. There will be personal responsibility: neither husband nor wife can lay the blame on the other).

This additional commentary note can compensate the meaning loss, but the use of the term (wives) in the translation text is still misleading and far away from the SL message.

(H & K, 597) translate the selected term أزواج *azwaj* in this given verse as (companions) which can almost correspond to one of Al-Qurtubi's interpretations. H&K provide more clarification between brackets to make the meaning clearer in the TLT by writing that these companions are (from the devils). However, the selection of the term (companion) seems to be inaccurate because it refers to only those people whom they used to spend time or keep company with. Nevertheless, the SLT message refers to both those with whom they kept company and those whom they did not keep company with but have the same evil deeds.

(SI, 439) translates it as (kinds) which faithfully conveys the SLT message as the phrase (their kinds) refers to those mates of similar evil deeds. SI also provides more explanation in the footnote (those similar to them in evil deeds) to avoid any meaning loss and reinforce the meaning in the TLT. Therefore, SI translation is more accurate and shows that SI is aware of homonymy of the Noble Qur'an. On the other hand, SI adds in the footnote another possible translation (wives) but this is far away from the ST message based on the interpretation of the selected exegeses of the Holy Qur'an. Consequently, SI's translation comes first in accuracy and then H&K's but YA's translation as such fails to bridge the gap between the ST and TT.

4.3 Multiple-meaning Word 3: **حَمِيم** hameem, Intimate

4.3.1 Occurrence One

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ الشعراء

"Wala sadeeqin hameemin. [Surah Ash-Shu'ara, Verse 101]"

Exegeses	Interpretations
1) Ibn Kathir	Close, intimate
2) Al-Tabari	Close, intimate
3) Al-Qurtubi	Merciful and pitiful

No.	Translations
1- YA	Nor a single friend to feel (for us).
2- H&K	Nor a close friend (to help us).
3- SI	And not a devoted friend.

The term **حَمِيم** hameem in this context indicates the primary meaning based on the Arabic speakers' intuition. In this Noble verse, the interpretation of the term **حَمِيم** hameem given above shows that Ibn Kathir and Al-Tabari interpret the term **حَمِيم** hameem as (close or intimate) and Al-Qurtubi interprets it as (merciful or pitiful). The adjective **حَمِيم** hameem in this context is translated as follows:

(YA, 250) translates it as (single) which is far away from the SLT message and the interpretation of the selected exegeses. YA fails to capture the meaning of the investigated term in this given verse since the term (single) does not match the context and is not even one of the secondary meanings of the term **حَمِيم** hameem. YA does not even provide any further explanation regarding the use of (single). However, his translation of the adjective **حَمِيم** hameem in this way does not affect the total meaning of the verse because the word (friend) and the other words of the verse are translated correctly and because the term **حَمِيم** hameem in the verse is not focal. Moreover, YA uses in his translation text the verb (to feel) that is not mentioned in the ST, and he should have at least put it between brackets to show others that it is just added by him for any reason.

(H & K, 495) translate the investigated term **حَمِيم** hameem in this given verse as (close) which successfully transfers the ST message into the TT. H&K also provide additional information between brackets to clarify the SLT message as (to help us), indicating that on the Day of Judgement we will have no close friend to help us or even feel sorry for us. Therefore, their translation is accurate in this given context.

(SI, 359) translates the word **حَمِيم** hameem in this given verse as (devoted) that can be agreed to be the most touching term compared to the other translations. SI' translation is completely faithful to the SLT message and much more accurate since the term (devoted) represents the sense of intimacy that is intended in the ST message according to the selected exegetes.

4.3.2 Occurrence Two

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ : الواقعة

“Fashariboona AAalayhi mina **alhameemi**. [Surah Al-Waqi'a, Verse 54]”

No.	Translations
1- YA	"And drink Boiling Water on top of it:
2- H&K	"And drink boiling water on top of it,
3- SI	And drinking on top of it from scalding water

The meaning of the term **حَمِيم** hameem in the current context is homonymic. In this Glorious verse, the interpretations of the selected term **حَمِيم** hameem given above denotes that Ibn Kathir interprets it as (hot water), Al-Tabari interprets it as (boiling hot water) and Al-Qurtubi interprets it as (boiling water that is the puss of hell people). In the table of translations, the aforementioned translators render the term **حَمِيم** hameem as follows:

(YA, 387) and (H & K, 736) translate the term under investigation as (boiling water) which conveys the ST message correctly. Therefore, YA's and H&K's translation of the investigated term is faithful and accurate measured by the chosen exegetes. YA and H&K have selected a common and an appropriate phrase, but there is still a doubt regarding the

capitalized initial letters that YA uses in his translation (Boiling Water), maybe to indicate that this Boiling Water is completely different from any boiling water that may come to our imagination.

(SI, 547) translates the word **حَمِيم** hameem in this given verse as (scalding water) that rightly and accurately transfers the SLT message into the TL since it literally corresponds to Al-Tabari’s interpretation. It is demonstrated that the selection of the term (scalding) is more effective compared to YA’s and H&K’s selection because the adjective (scalding) refers to the liquid that, when drunk or put on your skin, takes the skin and flesh out. However, none of the translations attends Al-Qurtubi’s interpretation in which he states that the boiling water is the puss of hell people.

4.4 Multiple-meaning Word 4: **حِينَ** heen, When

4.4.1 Occurrence One

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ (١٧: الروم)

Fasubhana Allahi **heena** tumsoona wa**heena** tushbihoona. [Surah Ar-Rum, Verse 17]

Exegeses	Interpretations
1) Ibn Kathir	When
2) Al-Tabari	At, when
3) Al-Qurtubi	At, when

No.	Translations
1- YA	So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;
2- H&K	So glorify Allah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Isha') night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].
3- SI	So exalted is Allah when you reach the evening and when you reach the morning.

The meaning of the term حِينِ heen in this current occurrence is primary. In this Holy verse, Ibn Kathir, Al-Tabari and Al-Qurtubi interpret the term حِينِ heen as (when) and Tabari and Al-Qurtubi add another interpretation as (at) which is similar to (when).

In the table of translations, it can be seen that the aforementioned translators render the term حِينِ heen as follows:

(YA, 275), (H & K, 542) and (SI, 394) translate the term حِينِ heen as (when). Therefore, the three translations faithfully and accurately transfer the message of the SLT into the TLT. In this given verse, the selected translators used the same term (when) for the source term حِينِ heen because the word (when) is the primary meaning of حِينِ heen and it is the first sense that comes to mind when the word حِينِ heen is heard or read by Arabic speakers.

4.4.2 Occurrence Two

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾ إبراهيم

Tutee okulaha kulla heenin biithni rabbiha wayadribu Allahu alamthala lilnnasi laAAallahum yatathakkaroon. [Surah Ibrahim, Verse 25]

Exegeses	Interpretations
1) Ibn Kathir	Morning and evening, year, month, two, six or seven months
2) Al-Tabari	Morning and evening, time, hour, two or six months
3) Al-Qurtubi	Year

No.	Translations
1- YA	It brings forth its fruit at all times , by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
2- H&K	Giving its fruit at all times , by the Leave of its Lord and Allah sets forth parables for mankind in order that they

	may remember.
3- SI	It produces its fruit all the time , by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

The decision whether the selected item in this given verse is homonymic or polysemic depends on the relatedness criterion derived from the speaker's intuition and the historical development of the item. Based on the chosen exegeses and Arabic speakers' intuition, the term *حين* heen in this context has a polysemic sense.

In this Noble verse, the term *حين* heen has different interpretations by Ibn Kathir as (morning and evening, year, month, two, six or seven months), Al-Tabari also provides different interpretations as (morning and evening, time, hour, two or six months) whereas Al-Qurtubi interprets the term *حين* heen as (year). In the table of translations, the term *حين* heen is rendered as follows:

(YA, 163), (H & K, 332) and (SI, 238) translate the term *حين* heen as (times) which can correspond to one of Al-Tabari's interpretations. However, the translators do not attend any of the other interpretations provided by the exegetes rather than they use a general term (times) and do not even provide any more explanation regarding the (times) meant in the SLT. The translators seem to have considered one of the interpretations that can imply the other interpretations, i.e. the term (times) is a general expression that refers to a month, two or seven months, and year, etc.

Consequently, the three translations are faithful to the ST message based on one of Al-Tabari's interpretations; meanwhile the translators do not attempt to be more accurate by attending the other interpretations neither in their footnotes nor in their commentary notes.

4.4.3 Occurrence Three

﴿ ١٤٨ : الصافات ﴾ حِينَ إِلَىٰ حِينَ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

" Faamanoo famattaAAnahum ila **heenin**. [Surah As-Saffat, Verse 148]"

Exegeses	Interpretations
1) Ibn Kathir	Death time
2) Al-Tabari	Death time
3) Al-Qurtubi	Death time

No.	Translations
1- YA	And they believed; so We permitted them to enjoy (their life) for a while .
2- H&K	And they believed; so We gave them enjoyment for a while .
3- SI	And they believed, so We gave them enjoyment [of life] for a time .

The investigated term in this context shows a polysemic sense. In this Noble verse, the interpretations of the term **حين** heen show that Ibn Kathir Al-Tabari, and Al-Qurtubi interpret it as (death time). In the table of translations, the term **حين** heen is rendered as follows:

(YA, 316) and (H & K, 606) translate the selected term **حين** heen as (a while) and (SI, 445) translates it as (a time) both of which miss the ST message interpreted by the selected exegetes. YA's, H&K's and SI's translation of the selected term in this given verse is general, i.e. the phrase (a while or a time) is general and does not refer to any specific period, whereas the selected exegeses specified the time (death time). Therefore, their translation fails to obtain the polysemic meaning. In addition, their translation may confuse the reader of the translation since the time is not specified (which time and which while?).

4.4.4 Occurrence Four

﴿ ٣٥ : يوسف ﴾ **ثُمَّ بَدَأْ لَهُمْ مِن بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجُنَّهُ حَتَّىٰ حِينٍ**

Thumma bada lahum min baAAadi maraawoo alayati layasjununahu hatta **heenin**. [Surah Yusuf, Verse 35]

Exegeses	Interpretations
1) Ibn Kathir	A while
2) Al-Tabari	Suitable time (for them)

3) Al-Qurtubi	An Unknown while, three or six months, five or nine years
---------------	---

No.	Translations
1- YA	Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time .
2- H&K	Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time .
3- SI	Then it appeared to them after they had seen the signs that al-'Azeez should surely imprison him for a time .

The term حين *heen* in this context shows a polysemic relation with the primary meaning. In this Glorious verse, the interpretations provided above show that Ibn Kathir interprets the term حين *heen* as (a while), Al-Tabari interprets it as (suitable time for them) i.e. suitable time for the people who put Joseph (peace be upon him) in the jail at that time and Al-Qurtubi provides different interpretations as (unknown while, three or six months, five or nine years). The table of translation shows that the term حين *heen* is rendered as follows:

(YA, 148), (H & K, 308) and (SI, 218) translate it as (a time) in which the use of the indefinite article (a) can refer to that the time is unknown, therefore, their translation is faithful and accurate based on Ibn Kathir’s and one of Al-Qurtubi’s interpretations. However, all the translators do not attempt to attend the other provided interpretations neither in the parentheses nor in their notes.

4.4.5 Occurrence Five

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ : الانسان

Hal ata AAala alinsani **heenun** mina alddahri lam yakun shayan mathkoooran. [Surah Al-Insan, Verse 1]

Exegeses	Interpretations
4) Ibn Kathir	-----
5) Al-Tabari	Forty years

6) Al-Qurtubi	A hundred and twenty years, a hundred and sixty years
---------------	---

No.	Translations
4- YA	Has there not been over Man a long period of Time , when he was nothing - (not even) mentioned?
5- H&K	Has there not been over man a period of time , when he was nothing to be mentioned?
6- SI	Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

Based on the definition of polysemy and homonymy and the frequent usage of the term حِينِ heen, the meaning of the lexical item in this current context is polysemic. The term حِينِ heen in the given verse is interpreted by Al-Tabari as (forty years) which was the period when Adam stayed as mud and Al-Tabari states that the word (Man) in this verse refers to Adam. Al-Qurtubi interprets the term حِينِ heen as (A hundred and twenty years, a hundred and sixty years) which refers to the stages of creating Adam such as a clay for forty years, mud for forty years, etc. The examined translations deal with the term حِينِ heen in this context as follows:

(YA, 429), (H & K, 802) and (SI, 605) translate the selected term حِينِ heen as (a period of time), and YA inserts the adjective (long) to indicate that the period was not short but he does not even explain in his notes which period is meant in this verse. Therefore, the phrase (a period of time) remains general and confusing, and according to the selected exegeses of the Holy Qur’ān, the three translations fail to render the intended message of the ST. Moreover, they do not mention that the word (إِنْسَانٍ –Man) refers to Adam as provided in the renowned exegeses of the Noble Qur’ān.

5. CONCLUSION

The results obtained indicate that Polysemy and homonymy are one of the core problems that lead to confusion as they have multiple meanings. It is noticed that Qur’ān translators differ in their accuracy in translating Qur’ānic homonyms and polysems due to the selection of English words. It is indicated that the selected translators show awareness of the topic under discussion but

they, especially YA, fail to capture the polysemic or homonymic sense by resorting to the primary meanings in some cases. YA provides additional explanation in parentheses and the commentary notes to compensate or avoid meaning loss. Whereas, H & K and SI give their additional explanation in parentheses and footnotes. H & K's and SI's translations come first in accuracy and faithfulness and then the translation of YA.

REFERENCES:

- Abedelrazq, Y. (2014). Problems of Translating Homonymy in the Glorious Qura'n: A Comparative Analytical Study. Master's Degree. Middle East University for Graduate Studies.
- Al-Hilali, M., & Khan M. (1998). The Noble Qur'an, English Translation of the Meanings and Commentary. Saudi Arabia: the king Fahd Complex.
- Ali, Y. (1987). The Holy Qur'an, English Translation of the Meanings. First ed. Saudi Arabia: the King Fahd Holy Qur'an printing complex.
- Ali, Y. (2006). The Meaning of the Noble Qur'an. 1st ed.
- Al-Qurtubi, A. (1935-65). Al-Jame' Li-Ahkam Al-Qur'an. 1st/2nd ed. Egypt: Egypt Books Printing House.
- Al-Tabari, A. (2001). Tafsir Al-Tabari. Jāmi'i Al-Bayān 'an Ta'wīli Āi Al-Qur'an. 1st ed. Egypt: Hajr for publishing and distribution.
- Damodar, T. (1999). Linguistics Simplified Semantics. 1st ed. Patna: Bharati Bhawan.
- Ghazala, H. (1996). Translation as Problems and Solutions. 1st ed. Beirut: Dar El-Ilm Lilmalayin.
- Ibn Kathīr. (2005) Ğumdat Al-Tafsir. Investigated by Asheikh Ahmed Shaker. 2nd ed. Egypt: Alwafa'a publishing and distribution House.
- Lyons, J. (2009). Language and Linguistics. 1st ed. Cambridge: Cambridge University Press.
- Saeed, I. (2009). Semantics. 3rd ed. West Sussex: Blackwell.
- Yule, G. (2003). The Study of Language. 1st ed. Cambridge: Cambridge University Press.