

Using Couplet Procedure in Translating 'بيت' /beit/ in the Noble Qur'aan into English

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Abstract

This paper aims at investigating the applicability of Newmark's couplet procedure to translating the multiple meanings of the Qur'aanic lexical item 'بيت' /beit/ into English. It also aims to reveal the effectiveness of using this procedure in conveying the SLT as accurately and naturally as possible to the TLT. Browsing the Qur'aanic ayas containing this item manifests the various meanings it carries when occurring in various Qur'aanic contexts. The problem encountered by translators in conveying such a type of ambiguous items is due to the fact that they mostly adopt one technique (e.g., literal translation, functional equivalence, descriptive equivalence, ...etc.) rather than the couplets in addressing the contextual meaning(s) of such a polysemous word in the TLT. It has been hypothesized that the translation of 'بيت' /beit/ can be best realized by using the couplet procedure of Newmark's (1988) model, as it makes the translations more acceptable and understandable to the TLT readers and helps them grasp the whole message of SLT. To achieve the goal of this study, nine ayas involving the polysemous word 'بيت' /beit/ are identified and analyzed, along with five renderings are discussed and evaluated to see how far the message of SLT is accurately conveyed to the TLT. It has been found that the most frequently used procedure is literal translation which reflects the loss of meaning done by the translators in most cases. Despite being the least frequently used by translators, couplet procedure proves its validity in conveying the whole message of the polysemous word 'بيت' /beit/ in the Noble Qur'aan into English, maintaining the SL faithfulness and the TL understandability.

Keywords: house, couplet procedure, literal translation, polysemous words, and appropriateness.

إستعمال أسلوب الترجمة الهجينة في نقل معاني لفظة 'بيت' في القرآن الكريم إلى الإنكليزية

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المستخلص

يهدف البحث الى اختبار قابلية تطبيق أسلوب الترجمة الهجينة الذي يقترحه نيومارك (1988) على نقل المعاني المتعددة للفظ 'بيت' في القرآن الكريم الى الإنكليزية، والكشف عن مدى فاعلية هذا الأسلوب على نقل النص الأصل إلى النص الهدف بأدق ما يمكن. يلاحظ من خلال استعراض الآيات القرآنية الكريمة التي جاءت فيها لفظة 'بيت' أنها تحمل معاني متعددة تتضح فيما لو أخذ السياق بنظر الاعتبار. كما أن المترجم يواجه هذا الغموض في المعنى باعتماد أسلوب ترجمة منفرد (كأن يكون الترجمة الحرفية أو المكافئ الوظيفي أو الترجمة الشارحة أو ... إلخ) بدلاً من اعتماد أسلوب الترجمة الهجينة في معالجة ونقل المعاني المضمنة بدقة إلى النص الهدف. وتفترض الدراسة أن ترجمة لفظة 'بيت' يمكن أن تترجم بدقة ووضوح يزيل اللبس باعتماد أسلوب الترجمة الهجينة الذي اقترحه نيومارك (1988)؛ حيث أن هذا الأسلوب يقدم ترجمة أكثر قبولاً ووضوحاً لدى قارئ النص الهدف كما أنه يعينهم على فهم المعنى كاملاً كما هو مقصود في النص الأصل. فأسلوب الترجمة الهجينة حل وسط ينضوي على ترجمتين ذات توجهين إحداهما تحافظ على شكل النص الأصل والأخرى تعطي أكثر مقبولية لدى متلقي النص الهدف. ولتحقيق تلك الفرضية انتخبت تسع آيات تتضمن اللفظة قيد الدراسة لغرض تحليلها والوقوف على إحدى معانيها حسبما يوضحه السياق فضلاً عن مناقشة وتقييم خمس ترجمات لكل آية لتحديد إلى أي مدى نقل فيه النص بدقة، مع إعطاء الأفضلية للترجمات الهجينة بين بقية الأساليب التي اعتمدها المترجمون. وقد خلصت الدراسة إلى أن الأسلوب الأكثر اعتماداً لدى المترجمين هو الترجمة الحرفية التي تعكس خسارة في المعنى وغموضاً ظاهراً لدى قارئ النص الهدف. ورغم أن أسلوب الترجمة الهجينة لم يكن معتمداً بشكل كبير لدى المترجمين إلا أنه الأسلوب الأمثل الذي من خلاله يمكن للمترجم أن ينقل المعنى كاملاً غير منقوص للفظ 'بيت' التي جاءت في سياقات قرآنية مختلفة محافطاً على طرفين متناقضين في الترجمة ألا وهما الأمانة تجاه النص الأصل والمقبولية تجاه النص الهدف.

الكلمات المفتاحية: بيت، أسلوب الترجمة الهجينة، الترجمة الحرفية، المشتركات اللفظية، الملائمة.

1. Introduction

It is a well-known fact that lexical items have a very significant role in the act of communication whether at intralingual or interlingual levels. Such items are dealt with independently in the realm of 'lexical semantics' which concentrates on sense relations such as hyponymy, heteronymy, homonymy, polysemy, ...etc. These relations have also been handled at the word up to sentence level to illustrate their effect on the text. The polysemous word *'beit'* /*beit*/ is the focus of this study since it creates problems whether in addressing its multiple meanings in the SLT or in conveying it to the TLT using a suitable technique.

Theoretically, the Arabic lexical item *'beit'* /*beit*/ (*lit.* house) with its multiple meanings in the Qur'aanic text is going to be dealt with under the Arabic term *'al-mushtarak al-lafzhi'* /*al-mushtarak al-lafzhi'* which is an equivalent to 'polysemy' in English. Couplets, as a translation technique of Newmark's (1988) model, is practically examined to solve the problem of conveying the whole message of the Arabic lexical item in the SL to the TL. Translators have at times no other recourse than to combine two or more translation techniques in cases when a part of the SL message is lost in the TL.

2. Polysemy in Arabic

Arab linguists define 'الاشتراك اللفظي' /*al-ishtiraak al-lafdhi*/ as a term bearing the concept of polysemy. Al-Jurjaani (1954: 365) states that 'المشتركات اللفظية' /*al-mushtarakaat al-lafdhiyyah*/ (i.e. Polysemous words) usually do not have obvious relation but relevant by extension to each other. As-Suyooti (1971: 384) argues that 'الاشتراك اللفظي' /*al-ishtiraak al-lafdhi*/ (i.e. polysemy) would enhance the language and improve the capacity of shaping the material world, but he disclaims that it rests on the concept that a word may carry dissimilar meanings. He, in contrast, demonstrates that all kinds of 'الاشتراك اللفظي' /*al-ishtiraak al-lafdhi*/ of any lexeme imply a generic reference. Therefore, other potential meanings are linked to the generic meaning of a given word and they will progress by time (ibid). As for Ibn-Darastaweih (1974: 538), he rejects the idea that there are 'مشتركات لفظية' /*mushtarakaat lafdhiyyah*/ (polysemous words) in Arabic, assuring that in case of their existence, it can be attributed to two major points: the first is when occurring on the interlingual level, and, the second, the brevity of text. Focusing on the aesthetic value, Marzari (2006: 15) asserts that Arabic is full of so many linguistic phenomena that keep it peculiar and special. Polysemy, being one of the Arabic significant phenomena, functions within the maxim of metaphor that a word may give new conceptual senses.

Al-Munjid (1999: 15) views polysemy as a commonly used phenomenon in languages. He regards it as having multiple meanings where a single word bears various meanings. Seebaweih (1983: 180), on his part, depicts polysemy as two words with similar form but different meanings. Al-Khooli (2000:142) sets an example about the word 'فصل' /*fasl*/, which could carry various meanings in different linguistic contexts:

1. قَرَأْتُ الْفَصْلَ الْخَامِسَ مِنَ الْكِتَابِ. (I have read chapter five of the book).
2. فَصْلُ الشِّتَاءِ هُوَ أبرد فصول السنة. (Winter is the coldest season).
3. إِنَّا الْآنَ فِي الْفَصْلِ الْأَوَّلِ مِنْ هَذَا الْعَامِ الدَّرَاسِيِّ. (We are now in the first semester).
4. شَاهَدْنَا الْفَصْلَ الثَّانِي مِنَ الْمَسْرُوحَةِ. (We watched act II of the play).
5. لَمَّا يَسْتَلِمُ قَرَارَ الْفَصْلِ مِنْ عَمَلِهِ (He has not received his dismissal decision from his job yet).
6. إِنَّهُ لَقَوْلٌ فَصْلٌ. (Definitely, it is a final word.).

Based on this point, a polysemous word is realized as a lexical item having multiple but related meanings by extension. The term 'polysemy' is usually overlapped with the term 'homonymy'.

3. Polysemy vs. Homonymy

The term 'polysemy' originally comes from the Greek word 'polysemia' which gives the meaning 'many senses' - 'poly' is for 'many' and 'sema' is for 'sign'. It is considered as a language phenomenon in which a word can carry many senses (Evans, 2007: 163). As a technical term, polysemy has been defined by many linguists. To Ullman (1967: 159), it is a case when one word bears more than one different meaning. Similarly, Steiner (1975: 10) argues that polysemy is defined as the situation in which the same word is capable of giving various meanings. Palmer (1981: 100) agrees with the notion that polysemy occurs in a case where the very word can have a group of distinguished (but concurrently related) senses. may carry a group of different (but synchronically related) meanings. Kharm & Hajjaj (1989: 64) mention that polysemy is inextricably linked to homonymy and occurs at points where the same word bears more than one sense. However, Cruse (1995: 111) argues that many kinds of polysemy are found, some of them are viewed as carrying basic meaning and extended meaning, i.e. the one the word points to in the outside world and what it means in the second interpretation of the word. Thus, it may be noted that polysemy (unlike homonymy) relies on two main points: pointing to various meanings and these meanings are connected by extension. This term is traditionally confined to the word level (i.e. lexical semantics). It is worth noting that polysemy and homonymy share interrelated features; however, they are categorized as distinct notions. It is sometimes difficult to make a distinction between the two. Attention should be paid to both polysemy and homonymy when it comes to the dilemmas with polysemy. The term 'polysemy' is the combination of two or more related senses with one linguistic form. The term 'homonymy', on the other hand, indicates the link between content words which carry various meanings but inadvertently have the same phonetic or orthographic form (Palmer, 1981: 101).

4. Polysemy vs. Monosemy

Generally speaking, each word either has one meaning or multiple meanings. Many common words, which fall within the semantic field of 'homonymy', 'contronymy', 'polysemy', ...etc., share various meanings. Other words, by contrast, have a single meaning for each (e.g.: 'oxygen' carries only one sense, i.e. 'a sort of gas'). These words are handled under the realm of 'monosemy'- the opposite of the polysemy (Cruse, 2000: 114). Carston (2020: 110) confirms that there is a difference between polysemy and monosemy. He identifies that 'polysemy' is a case when one word has more than one meaning, whereas 'monosemy' is a case when one word bears a single meaning. Hence, it can be inferred that the word of only one meaning creates no semantic or even translation problem, but the word having various (multiple) meanings is a problem itself on both intralingual and interlingual levels.

5. Polysemy as a Lexical Problem

Being one of the lexical problems in the process of translation, Polysemy is described by linguists as an ambiguous phenomenon, since a polysemous word refers to different things that cannot be understood out of context. Therefore, context plays a key role in overcoming the degree of ambiguity of meaning (Miller, 1999). Context is understood by the words that surround the polysemous word in the text. Löbner (2002: 39) demonstrates that the most commonly used words in the language may carry different meanings. Words are vague when they are construed and grasped in more ways than one. Consequently, in each linguistic situation only one meaning of such a vague word may be employed and adopted through the context in which a broad variety of meanings is determined and delimited. VanPatten and Jegerski (2010: 282) state that ambiguity can be obviously seen in language; it indicates confusion pertaining to the limited relation between form and meaning of given lexical item. Ambiguity happens constantly at each level of language. In other words, one single form of word can denote more than one meaning. At the lexical level, for instance, words that bear multiple meanings result in ambiguity (i.e., homonymy, e.g.: 'bank'), along with those that have several related senses (i.e., polysemy, e.g.: 'head'). The scope of vagueness continues to rise when such foggy words and expressions are translated into their equivalents in more than one way.

6. Polysemy in the Noble Qur'aan

Browsing the Qur'aanic text, so many words with multiple meanings can be found. This linguistic phenomenon is termed 'polysemy' which is used to add aesthetic value and high-level effect to the text. Concerning the Qur'aanic text, Ibn-il-Jawzi (1984: 98) defines 'polysemy' as a single word stated in the Noble Qur'aan with a single linguistic form that shares multiple meanings in different situations. The meaning produced by a particular place differs from the other. He is one of Arabic scholars who differentiates between 'الوجوه' /*al-wujooh*/ (forms) and 'النظائر' /*al-nazaa'ir*/ (multiple meanings); the former indicates the words and the latter points to the meanings of those words. Concerned to the translation act, the rendition may be realized by various incompatible compared to context of the Aya. The word 'الحق' /*al-haq*/ (*lit.* truth), for instance, has multiple meanings, like '*the religion of Islam*', '*the Noble Qur'aan*', '*justice*', '*Allah's Divine Name*' ...etc. (Al-Askari: 2007, 186-87).

In the Qur'aanic use, the lexical item is an essential notion that has extended meanings beyond its original meaning but still keeps connection with original linguistic meaning. Thus, unlike the view highlighting the dictionary meanings

of the item, the study sheds light on the meanings used in the Qur'aanic context. The noun 'بيت' /beit/ occurs (65) times, of which (28) are singular and (37) are plural (Abdul-Baaqi, 1998: 140-1). These various occurrences lead to various meanings. The role of the commentators in the Qur'aan is to discover the intended one, and this can be realized via collecting all the ayas containing the item under study, taking into account that various contexts reflect various meanings. This procedure results in a group of meanings. But the meanings presented differ from one scholar to another. Al-Damghani (2002: 118-120) mentions over ten different meanings for the word of 'بيت' /beit/ in the Noble Qur'aan. The table below illustrates most of these meanings:

Table (1): Qur'aanic Ayas Containing the word 'بيت' /beit/ with Multiple Meanings

| No. | Qur'aanic Aya | TLT (Trans., Hilali and Khan, 1430 AH) | Contextual Meaning |
|-----|---|--|---|
| 1. | ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَكُنُوا عَلَىٰ أَخْيَارٍ﴾ [النور: ٢٧] | "O you who believe! Enter not <u>houses</u> other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember." (p. 470) | houses |
| 2. | ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ ۖ إِنَّهُ يَمْشِي فِي السَّمَاوَاتِ فِي يَوْمٍ ثَوِيٍّ﴾ [النور: ٣٦] | "In <u>houses (mosques)</u> , which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings" (p. 472) | mosques |
| 3. | ﴿لَقَدْ بَنَى الْكَعْبَةَ لِلَّهِ عِزًّا لِّعَالَمِينَ﴾ [الأنعام: ٣] | "So let them worship (Allah) the Lord of this <u>House (the Ka'bah in Makkah)</u> " (p. 854) | the holy Ka'bah in Makkah |
| 4. | ﴿وَلَقَدْ أَنشَأْنَا لَكُمْ بُيُوتًا وَأَنزَلْنَا إِلَيْكُمْ مَائِدَةً﴾ [الأنعام: ١٨] | "My Lord! Forgive me, and my parents, and him who enters <u>my home</u> as a believer, and all the believing men and women. And to the Zalimîn (Polytheists, wrong-doers, and disbelievers) grant You on increase but destruction" (p. 793) | The ark of Noah (P.B.U.H.) |
| 5. | ﴿وَلَقَدْ بَنَى الْكَعْبَةَ لِلَّهِ عِزًّا لِّعَالَمِينَ﴾ [الأنعام: ٣] | "And stay in your <u>houses</u> , and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqâmat-as-Salât), and give zakât and obey Allah and his Messenger ﷺ. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, <u>O members of the family (of the Prophet ﷺ)</u> , and to purify you with a thorough purification" (p. 566) | Rooms/Apartments Family of the Prophet Muhammad ﷺ |
| 6. | ﴿وَلَقَدْ بَنَى الْكَعْبَةَ لِلَّهِ عِزًّا لِّعَالَمِينَ﴾ [الأنعام: ٣] | "The likeness of those who take Auliya' (protectors and helpers) other than Allah is as the likeness of a spider, who builds (for itself) <u>a house</u> , but verily, the frailest (weakest) of houses is the <u>spider's house</u> : if they but knew." (p. 536) | Spider's web |
| 7. | ﴿وَلَقَدْ بَنَى الْكَعْبَةَ لِلَّهِ عِزًّا لِّعَالَمِينَ﴾ [الأنعام: ٣] | "And by the <u>Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels)</u> " (p. 715) | "The holy house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels" |
| 8. | ﴿وَلَقَدْ بَنَى الْكَعْبَةَ لِلَّهِ عِزًّا لِّعَالَمِينَ﴾ [الأنعام: ٣] | "They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, <u>O the family (of Ibrahim (Abraham))</u> . Surely, He (Allah) is All-Praiseworthy, All-Glorious." (p. 295) | The family of Abraham (P.B.U.H.) |

7. The Notion of Couplet Procedure

The term 'couplet' technically means using more than one procedure to solve a dilemma in translation. Among several techniques, this local strategy (or procedure) is given by Newmark (1982: 32; 1988: 91) to be adopted as an ultimate solution for certain problematic expressions in a way that keeps the SL faithfulness by one of the submitted translations and the TL naturalness by the other. This technique addresses problems at the word or the phrase level. It can be viewed as a

middle ground between two quite different orientations. Alternatively, other terminologies have been provided to the same notion. Chesterman (1997: 95), for instance, termed it ‘Double presentation’ (i.e. giving two renditions for certain SL expressions to evade the loss of meaning in the TL). Likewise, Schaffner and Wieseemann (2001:34) termed it ‘combination’ for adopting the same technique in translation. In this study, the term suggested by Newmark is to be adopted.

8. The Uses of Couplets

Practically, this procedure proves its validity in several research papers; especially those implying technical terms, legal expressions, religious and cultural connotative words (Nasser, 2018: 16). Although the study in hand deals with an apparently linguistic phenomenon, it goes after using two renderings for one lexical item having multiple meanings in a way that maintains the faithfulness of SLT and readability of TLT. The adopted translation procedure can reflect this justification. In this respect, Newmark (1988: 4) explains 10 attracting factors each of which pulls the text to a different orientation. However, they can be divided into two main parts; some are SL oriented and others are TL oriented. A translator is one of these factors and the governor on the others. Sometimes, s/he can be faithful through being committed to those with SL norms and rules and some other times s/he might be biased to TL ones. In each case, a translator is accused to be guilty either for maintaining the SL orientation and committing loss of meaning through translation or for being TL oriented and making changes on the SLT for the expense of TLT, reflecting his/her unfaithfulness. Hence, the procedure to be tested is assumed as a middle way via submitting two different oriented renditions: one of them is SL oriented that reflects fidelity to SL norms and rules of ST whereas the other is TL that keeps on readability and understandability of TT Readers (henceforth TTR).

9. Data Analysis

To test validity of the hypotheses assumed, five renditions for each of the following nine STs comprising the word under study have been tackled. The types of translation procedure(s) used by the translators for analysis and discussion, together with percentages of appropriate renderings are tabulated, focusing on applicability of the couplet procedure used.

Table (2): The Lexical Item ‘بيوت’ /buyoot/[houses (mosques)]

| | | | | |
|--------------------|--|-----------------|-----------------------------|------------------|
| SLT (1) | ﴿ فِي بُيُوتٍ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴾ [النور: 36] | | | |
| SL item | Translators | TL items | Procedure(s) adopted | App . |

| | | | | |
|---------------------------|---------------------|------------------|---|------|
| بيوت | 1. Hilali and Khan | houses (mosques) | <i>Couplet</i> (literal + descriptive equivalence) | + |
| | 2. Mawlana | houses | <i>Literat translation</i> | - |
| | 3. Pickthal | houses | <i>Literat translation</i> | - |
| | 4. Khalifa | houses | <i>Literat translation</i> | - |
| | 5. Samira and Ahmed | Houses/homes | <i>Couplet</i> (Literal trans. + literal trans.) | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

The plural form of the lexical item 'بيوت' /buyoot/ (lit. houses) in the aya above indicates the meaning of 'مساجد' /masaajid/ (mosques) in this context (Ibn 'Ashoor, 1984: 18/245; Al-Sha'raawi, 1991: 18/10276-7). In considering the renditions above, translators (2, 3, and 4) give inappropriate renditions by using only a literal translation procedure to convey the basic meaning of the SL item to that of TL (i.e. using the dictionary meaning of the lexical item 'house' only and disregarding its (extended) contextual meaning 'mosques'). Translators (1 and 5) have differently applied couplet translation procedure in their renderings. In other words, rendering of translator (5) into (houses/homes) makes the TL reader misunderstand the most appropriate choice, since he applies two similar translation procedures (i.e. two literal translations) in the TL and adds an item 'homes' as an alternative translation to that of 'houses'. This is called a sort of undue expansion. Translator (1), by contrast, manages to render the meaning of the Arabic lexical item 'بيوت' /buyoot/ into 'houses' plus 'mosques' by using literal translation procedure and descriptive equivalence procedure respectively. In this way, applying two procedures together (i.e. couplet) instead of only one helps convey the sense of the Arabic item to the TL receptor and elaborates its basic meaning. The translator, here, adds a descriptive equivalence to describe and clarify the extended meaning in TL. He, by doing so, conveys accurately and effectively the meaning of the SL. As a result, his rendering is viewed as more acceptable than others.

Table (3): The Lexical Item 'البيت' /al-beit/ [the house (the Ka'bah in Mecca)]

| SLT (2) | ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمَّا﴾ [البقرة: 125] | | | |
|------------|--|----------|----------------------|----------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |

| | | | | |
|----------------------------------|---------------------|---|---|-------------|
| البيت | 1. Hilali and Khan | <i>the House (the Ka'bah at Makkah)</i> | <i>Couplet (literal + descriptive equivalence)</i> | + |
| | 2. Mawlana | <i>The House</i> | <i>Literal translation</i> | - |
| | 3. Pickthal | <i>The House (at Makka)</i> | <i>Couplet (literal + descriptive equivalence)</i> | - |
| | 4. Khalifa | <i>the shrine (the Ka'aba)</i> | <i>Couplet (cultural + descriptive equivalence)</i> | - |
| | 5. Samira and Ahmed | <i>The House</i> | <i>Literal translation</i> | - |
| <i>Proposed translation: nil</i> | | | <i>Percentages (%)</i> | 20 % |

Text Analysis and Discussion:

In this aya, the singular form of the lexical item 'البيت' /*al-beit*/ (lit. the house) contextually denotes the meaning of 'الكعبة' /*al Ka'bah*/ (i.e., the building middled in center of the Great Mosque in Mecca that is the holiest place for Muslims to visit and the direction towards which they must face while praying) (Ibn 'Ashoor, 1984: 1/708; Al-Sha'raawi, 1991: 1/578). Reviewing the renditions above, translators (2 and 5) have provided improper renditions via applying only a literal translation procedure to deliver the meaning of the SL item to the TLR without explaining its extended meaning 'the Ka'bah in Mecca' in the TL. Despite using couplet translation procedures in their renditions, translators (3 and 4) have inadequately employed this procedure. On the one hand, translator (3) has rendered the lexical item 'البيت' /*al-beit*/ into 'The House' plus 'at Makka' through adopting literal translation procedure and descriptive equivalent procedure, but he has failed to explain and include the proper (concrete) noun 'the Ka'aba' in his description. Translator (4), on the other hand, has provided different couplet procedure (i.e., cultural plus descriptive equivalent procedures), as he culturally translates the word 'البيت' /*al-beit*/ inappropriately into 'the shrine' and descriptively into 'the Ka'aba' without mentioning the place where it is located. Translator (1), on his part, has succeeded to render the meaning of the Arabic lexical item 'البيت' /*al-beit*/ into 'the house' plus 'the Ka'bah at Mecca' by adopting literal translation procedure and descriptive equivalent procedure. His rendering is considered as more comprehensible and understandable to the TL receptor, since he has fully described and elaborated the meaning of the SL item in the TLR.

Table (4): The Lexical Item 'أهل البيت' /*ahla-l-beit* [(the family (of the Prophet ﷺ))]

| SLT (3) | ﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ [الاحزاب: 33] | | | |
|---------------------------|--|--|--|----------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| أهل البيت | 1. Hilali and Khan | O Members of the family (of the Prophet SAW) | Functional equivalence | + |
| | 2. Mawlana | O People of the household | Functional equivalence | - |
| | 3. Pickthal | O Folk of the household | Functional equivalence | - |
| | 4. Khalifa | O you who live around the Sacred Shrine | Cultural equivalence | - |
| | 5. Samira and Ahmed | People (of) the House/Home | Couplet (Literal trans. + literal trans.) | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

In aya above, the singular form of the lexical item 'البيت' /*al-beit*/ (lit. the house) contextually denotes the meaning of 'the family of the prophet Mohammad ﷺ' (Ibn 'Ashoor, 1984: 22/10-7). With reference to the above renderings, translators (2 and 3) have provided inadequate renditions by using a functional equivalent procedure to deliver the meaning of the SL item to the TTR - both translators have conveyed the meaning of the word 'البيت' /*al-beit*/ (the household) inappropriately and incompletely. However, to make the meaning fully understandable in the TTR, they should have added another translation procedure to explain to whom the people (folk) of the household belong in such a context. Translator (4), on the other hand, has inappropriately used cultural equivalent procedure by rendering 'أهل البيت' /*ahla-l-beit*/ into '... Sacred Shrine' in favor of the ideology of TLR. This type of rendition would result in deforming the meaning of the SLT. Translators (5) has differently used couplet translation procedure in delivering the meaning of the SL item. So, this type of rendering into (houses/homes) causes the TL reader to misunderstand the required meaning, since he has applied two similar translation procedures (i.e. two literal translations) and added an item 'homes' as an alternative translation to that of 'the house'. it seems unnecessary procedure of addition. Translator (1) has properly used

the functional equivalence through giving the TL rendition ‘family of the prophet SAW’ and clarifying that the family members belong to the prophet Mohammad ﷺ. Thus, this translation procedure makes the meaning more understandable and comprehensible to the TTR.

Table (5): The Lexical Item ‘أهل البيت’ /ahla-l-beit/ [(the family of Ibrahim (Abraham) P.B.U.H.)]

| SLT (4) | ﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾ [هود: 73] | | | |
|----------------------------------|---|---|--|------------------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| أهل البيت | 1. Hilali and Khan | <i>O the family [of Ibrahim (Abraham)].</i> | Couplet (Functional + Cultural Equivalence) | + |
| | 2. Mawlana | <i>O people of the house</i> | Literal translation | - |
| | 3. Pickthal | <i>O people of the house</i> | Literal translation | - |
| | 4. Khalifa | <i>O inhabitants of the shrine</i> | Cultural equivalence | - |
| | 5. Samira and Ahmed | <i>People of the House/Home</i> | Couplet (Literal trans. + literal trans.) | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

In the aforementioned aya, the singular form of the lexical item ‘البيت’ /al-beit/ (lit. the house) contextually refers to ‘the family of the prophet Ibrahim (Abraham) [P.B.U.H.]’ (Ibn ‘Ashoor, 1984: 12/122). With regard to the renditions above, translators (2 and 3) have used just a literal translation procedure to convey the meaning of the SL item to the TL. By doing so, their renderings are viewed as less accurate and effective, as they fail to add the proper noun of ‘the prophet Abraham’ and illustrate the meaning to the TR. Translator (4), on the other hand, has inappropriately used the cultural equivalence by changing the message of the ST ‘the family of the prophet Abraham’ into ‘inhabitants of the Shrine’ in the TT. Translator (5) has differently used couplet translation procedure to convey the meaning of the SL item. So, this type of rendering into (house/home) makes

the TL receptor misunderstand the suitable meaning in the TT, since he has duplicated literal translation procedure (i.e. two literal translations) and added an item 'home' to that of 'the house' inappropriately. Translator (1) has properly employed the couplet translation procedure when he used functional and cultural equivalence in translating the SL item 'البيت' into both the proper nouns (Ibrahim) and (Abraham) respectively. Using this type of couplets would achieve the function of the SL item and the culture of the TL item altogether. Consequently, the meaning of the SL item has been delivered effectively, as it shows the TL reader that the family members are those who belong to the prophet Ibrahim (Abraham) [P.B.U.H].

Table (6): The Lexical Item 'البيت المعمور' /Al Beit Al-Ma'moor/

| SLT (5) | ﴿وَالْبَيْتَ الْمَعْمُورَ﴾ [الطور: 4] | | | |
|----------------------------------|---------------------------------------|--|--|-------------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| <u>البيت المعمور</u> | 1. Hilali and Khan | <i>the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels)</i> | Couplet (transference + descriptive equivalence) | + |
| | 2. Mawlana | <i>the frequented House</i> | Literal translation | - |
| | 3. Pickthal | <i>The House frequented</i> | Literal translation | - |
| | 4. Khalifa | <i>The frequented Shrine</i> | Cultural equivalence | - |
| | 5. Samira and Ahmed | <i>The House/Home</i> | Couplet (Literal trans. + literal trans.) | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

In the aya above, the singular form of the lexical item 'البيت المعمور' /al-beit al-ma'moor/ means (The holy House in the seventh heaven which is straightly located over the Ka'bah on earth and daily visited by a fresh batch of seventy thousand angels to pray in and do Tawaaf – circumambulation) (Ibn 'Ashoor, 1984: 27/38-9; Al-Sha'raawi, 1991: 23/14629-30). When viewing the translators' renditions, it is clear that translators (2 and 3) have used only a literal translation procedure to deliver the meaning of the SL item to the TL. In so doing, their translations are considered inappropriate, since they fail to add another translation procedure that would explain and clarify to the TTR the full meaning of the SL lexical item. Translator (4), on the other hand, has rendered the SL item 'البيت' /al-beit/ into (*the Shrine*) by using the cultural equivalence. This translation procedure cannot convey the extended meaning of the

SL item to the TR. Translator (5) has inadequately used couplet translation procedure to convey the meaning of the SL item. So, this type of translation into (*the House/Home*) makes the TL receptor misunderstand the exact meaning, as he has provided two similar literal translation procedures (i.e. two literal translations). Compared to the former renderings, it is clear that translator (1) has properly employed the couplets: transference and descriptive equivalent. In this sense, he transfers the SL item 'البيت' /*al-beit*/ which complies with TL morphology and pronunciation. In addition, he adds a descriptive equivalent "*the house over the heavens ... by the angels*" to make the SL item more meaningful to the TLR. It is worth noting that he is not meticulous while using 'over the heavens' and 'at Makkah'. They should have been replaced by 'in' because 'البيت المعمور' /*al-beit al-ma'moor*/ is 'in' the seventh heaven, not 'over' the heavens and also Ka'bah is 'in' Makkah, not 'at' it. However, the translator has succeeded in using couplets effectively.

Table (7): The Lexical Item 'البيت' /*al-beit*/[*the house (the Ka'bah in Mecca)*]

| SLT (6) | ﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾ [قریش:3] | | | |
|---------------------------|---|------------------------------|--|----------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| البيت | 1. Hilali and Khan | House (the Ka'bah in Makkah) | Couplet (Literal + descriptive equivalence) | + |
| | 2. Mawlana | House | Literat translation | - |
| | 3. Pickthal | House | Literat translation | - |
| | 4. Khalifa | Shrine | Cultural equivalence | - |
| | 5. Samira and Ahmed | the House/Home | Couplet (Literal trans.+ literal trans.) | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

The singular form of the lexical item 'البيت' /*al-beit*/ (lit. the house) signifies the meaning of 'الكعبة' /*al-Ka'bah*/ in this context (i.e., the building in the Great Mosque in Mecca that is the sacred place for Muslims to visit and the direction towards which they must face while praying) (Ibn 'Ashoor, 1984: 30/560-1). Considering the renditions above, translators (2 and 3) have improperly rendered the Arabic lexical item 'البيت' /*al-beit*/ into (House), especially when they have only used a literal translation procedure. In this way, the lexical item (the house) cannot be conveyed

comprehensively and successfully unless its extended meaning (the Ka'bah in Mecca) is explained and clarified to the TLR. Translator (4) has culturally translated the word 'البيت' /*al-beit*/ into (the shrine) without explaining and describing what the word exactly means. He, in so doing, disregards the use of the couplet translation procedure to overcome the problem. Translator (5) has inappropriately used couplet translation procedure to deliver the meaning of the SL item. This type of translation into (*the House/Home*) causes the TL receptor to misunderstand the suitable meaning, since he has used two similar literal translations. Translator (1) has successfully employed the couplets: literal translation and descriptive equivalence. By this token, this translation procedure conveys the full meaning of the SL item 'البيت' /*al-beit*/ to the TL receptor because it explains and elaborates on the SL item in the TL. This would result in making the meaning clearer to the TL reader. Thus, the meaning is realized comprehensively and effectively.

It is worth mentioning that all but translator (1) have not consistently given their renditions for the word 'البيت' /*al-beit*/ though it has the same extended meaning (i.e., 'the Ka'bah in Makkah') tackled in SLTs (2) and (6).

Table (8): The Lexical Item 'بيوتا' /*buyootan*/ (houses)

| SLT (7) | ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ [النور: 27] | | | |
|---------------------------|---|--------------|---|-------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| بيوتا | 1. Hilali and Khan | houses | <i>Literal translation</i> | + |
| | 2. Mawlana | Houses | <i>Literal translation</i> | + |
| | 3. Pickthal | houses | <i>Literal translation</i> | + |
| | 4. Khalifa | Homes | <i>Literal translation</i> | + |
| | 5. Samira and Ahmed | houses/homes | <i>Couplet (literal trans.+ literal trans.)</i> | - |
| Proposed translation: nil | | | Percentages (%) | 80 % |

Text Analysis and Discussion:

The plural form of the lexical item 'بيوتا' /*buyootan*/ (lit. houses) denotes its basic meaning in this context (Ibn 'Ashoor, 1984: 18/196). Considering the renditions above, translators (1, 2 and 3) have properly rendered the Arabic lexical item 'البيت' /*al-beit*/ into (houses), especially when they have only used a literal translation procedure. That is, the literal (direct) sense of the item 'houses' has been best

conveyed to the TLR, without having to use any additional translation procedure. Translator (4) has literally translated the word 'بيوت' into 'homes' rather than into (houses). His rendering is also can be considered as being comprehensively and appropriately conveyed to the TR, as the word 'home' is similar in meaning to that of 'house' in general. Translator (5) has redundantly used couplet translation procedure to convey the meaning of the SL item. Despite using a synonymous word for 'houses', this sort of rendering into (*houses/homes*) is considered unacceptable because using couplet procedure in this way is unnecessary. By this token, all, except translator (5), have conveyed the exact meaning of the SL item 'البيت' /*al-beit*/ to the TL receptor because they have provided the basic meaning of the SL item in the TL. Consequently, the meaning has been achieved directly and effectively.

Table (9): The Lexical Item 'بيوتاً' /*buyootan*/ (hives)

| SLT (8) | ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾ [النحل:68] | | | |
|---------------------------|---|-------------|------------------------|----------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| بيوتاً | 1. Hilali and Khan | Habitations | Modulation | - |
| | 2. Mawlana | Hives | Functional Equivalence | + |
| | 3. Pickthal | Habitations | Modulation | - |
| | 4. Khalifa | Homes | Literal translation | - |
| | 5. Samira and Ahmed | Homes | Literal translation | - |
| Proposed translation: nil | | | Percentages (%) | 60 % |

Text Analysis and Discussion:

In this aya, the plural form of the Arabic lexical item 'بيوتاً' /*buyootan*/ (lit. houses) denotes the meaning of 'hives'. According to the context, the aya talks about the bees that make hives for themselves (i.e., places or structures which are used for bees to live in) in mountains and trees so that the honey can be prepared in a safe method. (Ibn 'Ashoor, 1984: 14/206). Considering the renditions above, translators (4 and 5) have inadequately rendered the Arabic lexical item 'البيت' /*al-beit*/ into (homes), especially when they have only used a literal translation procedure. In this sense, the lexical item (homes) cannot be conveyed comprehensively by using the literal translation procedure. Translators (1 and 3) have rendered the word 'بيوتاً' into (habitations) through adopting the translation procedure of modulation (i.e. making semantic change to the lexical item in their renditions). This type of translation is considered inappropriate, since it does not carry an accurate equivalence to that of the SL item. Translator (2) has successfully employed functional equivalence by rendering the SL item 'بيوتاً' into (hives) in the TL. This type of rendition would go with the function of

the SL item in the TL. By this token, this translation procedure conveys the contextual meaning of the SL item to the TL receptor and this would make the meaning clearer to the TL reader. Thus, the meaning is transferred accurately and effectively.

Table (10): The Lexical Item ‘البيت’ /Al Beit / (the Ka‘bah in Mecca)

| SLT (9) | ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: 127] | | | |
|---------------------------|--|----------------------------------|---|----------|
| SL item | Translators | TL items | Procedure(s) adopted | App . |
| البيت | 1. Hilali and Khan | the House (the Ka‘bah at Makkah) | Couplet literal+ descriptive equivalence) | + |
| | 2. Mawlana | the House | Literal translation | - |
| | 3. Pickthal | the House | Literal translation | - |
| | 4. Khalifa | the shrine | Cultural equivalent | - |
| | 5. Samira and Ahmed | The House | Literal translation | - |
| Proposed translation: nil | | | Percentages (%) | 20 % |

Text Analysis and Discussion:

In aya above, the singular form of the lexical item ‘البيت’ /al-beit / (lit. the house) means (The Ka‘bah in Mecca) (Ibn ‘Ashoor, 1984: 1/718-9). When viewing the translators’ renditions, it is clear that translators (2, 3 and 5) have used only a literal translation procedure to convey the meaning of the SL item to the TL. Translator (4), in turn, has also submitted incorrect rendition since he hasn’t conveyed the message similar to that in the ST – using the cultural equivalence realized by ‘the shrine’ for the SL word ‘البيت’ /al-beit /. By so doing, their renderings are regarded inappropriate, since they fail to employ another translation procedure that would explain and clarify to the TR the exact and full meaning of the SL lexical item. Translator (1), on the other hand, has appropriately employed the couplets: literal translation and descriptive equivalence. This translation strategy contributes to convey the whole meaning of the SL item ‘البيت’ /al-beit/ to the TL recipient as it explains and extends the meaning of the SL item in the TL via adding a descriptive equivalence “the Ka‘bah at Makkah”. This would make the meaning clearer to the TLR and cover the whole message of the SL item in the TL effectively.

10. Conclusions

The study concludes, in general, that the use of couplet procedure is unavoidable, namely when one procedure cannot convey the whole message of the SL item to the TL item. In most cases, it has been concluded that whenever the translators opt for the mechanism of combining two translation procedures, the whole message of the polysemous word 'بيت' is best preserved in the TT. It also gives, in particular, some more specific conclusions:

1. One of the hindrances translators of the Qur'aanic text may face is that the word 'بيت' /beit/ has a group of various meanings. Ignoring the multiple meanings of the word 'بيت' /beit/ causes a problem in translating, since the translators may have the knowledge of only the basic meaning of that word and render it by its formal equivalence in the TT. Hence, using a direct translation, namely the literal translation, is another barrier in translating.
2. It can be asserted that the linguistic and situational context in which words occur is a must in guessing the multiple meanings of the word 'بيت' /beit/. In some texts, the multiple meaning word 'بيت' /beit/ has been loosely compensated for by the non-equivalent items in the TT.
3. It is to be noted that translators refer partly to the contextual meaning of the word 'بيت' /beit/; they thoroughly do not transfer all the aspects of this word.
4. In some situations, using only a literal translation in translating the polysemous word 'بيت' /beit/ causes the TT receptor to misunderstand the whole message underlying the ST. So, combining two procedures, especially literal translation or transference with descriptive, functional or even cultural equivalence could be regarded the most effective procedure in translating.
5. While conducting a semantic text analysis, it has been found that not all couplets used are suitable. Translator (5), a good example for this case, uses couplet procedure 6 times inappropriately. Table (11) illustrates the relevant statistical results.

Table (11) Statistical Results of Couplet Procedure and Appropriate Renditions for Each Translator

| SLT No. | TLT (1) | TLT (2) | TLT (3) | TLT (4) | TLT (5) | TTs (%) |
|-----------------|---|----------------------------|---|---|---|---------|
| Procedures Used | 1. Couplet (+) Literal trans. + Descriptive Equivalence | Literal trans. (-) | Literal trans. (-) | Literal trans. (-) | Couplet (-) Literal trans. + literal trans. | 20% |
| | 2. Couplet (+) Literal trans. + Descriptive Equivalence | Literal trans. (-) | Couplet (-) Literal trans. + Descriptive Equivalence | Couplet (-) Literal trans. + Descriptive Equivalence | Literal trans. (-) | 20% |
| | 3. Functional Equivalence (+) | Functional Equivalence (-) | Functional Equivalence (-) | Cultural Equivalence (-) | Couplet (-) Literal trans. + literal trans. | 20% |
| | 4. Couplet (+) Functional equivalence + Descriptive Equivalence | Literal trans. (-) | Literal trans. (-) | Cultural Equivalence (-) | Couplet (-) Literal trans. + literal trans. | 20% |
| | 5. Couplet (+) Transference + Descriptive Equivalence | Literal trans. (-) | Literal trans. (-) | Cultural Equivalence (-) | Couplet (-) Literal trans. + literal trans. | 20% |
| | 6. Couplet (+) Literal trans. + Descriptive Equivalence | Literal trans. (-) | Literal trans. (-) | Cultural Equivalence (-) | Couplet (-) Literal trans. + literal trans. | 20% |
| | 7. Literal trans. (+) | Literal trans. (+) | Literal trans. (+) | Literal trans. (+) | Couplet (-) Literal trans. + literal trans. | 80% |

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