

دراسة لغوية تحليلية لترجمة فعل الزعم في القرآن الكريم

A pragma-linguistic Analysis of Selected Arabic to English Translations for the (polysemic) Arabic lexeme of “زعم” “za'ama – to claim’ in the Gracious Quran

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الكلمات المفتاحية: التحليل اللغوي، السياق، المعنى السياقي المكافئ، المفردات التي

يتفق لفظها دون معناها.

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المخلص

يهدف هذا البحث لكشف المعنى الدقيق لفعل (الزعم) في النص القرآني وبالتالي تمكين المترجم من انتاج المعنى المكافئ في النص الهدف وذلك عم طريق التحليل النحوي الوظيفي باعتماد نظرية أفعال الكلام لأوستن 1960 والمبنية على مبدأ "توظيف المفردات لتحقيق الغايات" تناولت الدراسة تسع من أشهر ترجمات القرآن الكريم وبينت نتائجها ان المعاني المستخلصة للفعل تندرج تحت خمسة وظائف فعلية لغوية وبالتالي قمنا بضمها في خمس مجموعات حسب توافقها في المعنى في الآيات الكريمة فالمجموعة الأولى تضم الآيات التي يرد فيها الزعم بمعنى فعل القول، والمجموعة الثانية يرد فيها الفعل بمعنى الظن، والمجموعة الثالثة يرد فيها الفعل بمعنى التظاهر، والمجموعة الرابعة يرد فيها الفعل بمعنى الاتخاذ أي اتخاذ الكافرين ارباباً من دون الله تعالى، والمجموعة الخامسة ورد الفعل بمعنى الإيعاد. ثم تم اختبار النتائج بتتبع مطابقة المفردة المترجمة لمعنى الفعل السياقي في العربية والتثبت من كون المفردة المختارة من قبل المترجم نقلت مراد الله سبحانه وتعالى من الآية الكريمة. اثبتت نتائج الدراسة صلاحية نظرية أفعال الكلام في عملية انتقال المعاني الدقيقة بين لغتين ولو كانتا مختلفتي الاصل كالعربية والإنكليزية.

Abstract

Translation shortcomings stimulate investigating translated texts accuracy. Translation process faces lots of challenges at different levels of language stretch. Translators share one opinion regarding the importance of the verb in a sentence which is, to translate a sentence correctly, one needs first to translate its verb accurately. This study presents a translation assessing model by examining the accuracy of nine selected translations of the Arabic verb 'زعم' 'za'ama' which semantically denotes 'to claim'.

The verb lexemes have been repeatedly taken place in fourteen verses for seventeen times in the Gracious Quran. Translation at verb level presents an ideal model of how to make translation process fruitful. It is the essential step to translate the rest of the sentence and rest of a text accurately. However, to extend this work outcomes value, the under-examination translations are chosen for their widely distribution and usage by non-Arab Muslims as well as non-Muslim readers all over the world. The selected translations are by; Abdullah Y. Ali, Muhammad Assad, Muhammad Pickthall, Habib Shakir, Talal Itani, Shah Faridul-Haq, Wahid-ul-din Khan, Mawlawi Shir Ali and Taki-Khan. The study adopts a pragma-linguistic method to check up the appropriateness of English word selection by translators for the Arabic verb 'زعم za'ama' as it concerns the ability to use appropriate linguistic means to perform a given speech act. The study is designed to include an introduction plus three sections, and a conclusion. The first section introduces the meaning of the verb 'زعم za'ama'. Section two explores the importance of restoring the context in translating the verses. The analysis of the selected verses that contain the lexemes of the Arabic verb 'زعم za'ama' is the mission of section three.

The study concludes that the verb 'زعم za'ama' has occurred to be in different contexts and each context denotes different meaning and thus it requires different corresponding equivalent English wording. However, up to analysis outcomes, the study concludes that translators need to notice the role of context in reproducing the meaning while translation process. It also concludes that the examined translations in common have shortcomings because the contextualization related the verb 'زعم za'ama' interpretation was not perfectly considered. Nevertheless, the study sets an analytical approach which can be applied to assess the translations to the languages other than English.



Introduction

Due to the spread of Islam to other nations all over the world, the urgent need to translate the Gracious Quran led to presence of big number of translations which are done by translators who speak different languages, affiliate to variant cultures and subsequently have variant understanding capabilities to Arabic. A translated text should be examined to demonstrate its validity and acceptability. Nida (1982) shares this concept saying that choosing the closest natural corresponding equivalent linguistic units of TL target language helps conveying the source text intended meaning and replicate the SL source language text's same effect on target culture receptor. The morphological, grammatical, structural, stylistic as well as cultural norms differences between SL and TL convert the process of translation into complicated mission. (Snell-Hornby, 1995) share this view saying that "Translating from one language to another with complete equivalence is unachievable, or an illusion". However, at word level translation, in case a TL lexeme has corresponding equivalent formal, semantic and dynamic characteristics similar to that of SL, the equivalent translation is supposed to be attained. Nevertheless, meaning of words can only be grasped by looking for its position within language stretch. Wen Li (2001: 158) cited in Mahmood (2015) postulates that the literal meaning of a word or a sentence is different from the meaning it has in certain specific circumstances.

Touching on the context is one of the most essential strategies for a translator to adopt because without relating a linguistic unit to its context there will be a multiplicity of possible interpretation. Widdowson, cited in Aissi, (50:1987) postulates that "The context whether linguistic within the discourse or extra-linguistic within the situation will provide the conditions whereby an utterance can be interpreted as presenting a particular message or communicative act".

The use of language to perform some acts by utilizing the appropriate linguistic units is a speech act. Speech act theory by Austin (1952-1954) which is based on *How to Do Things with Words* presents the knowledge of how to extract verbs types, functions and subsequently accurate meaning. Contextual meaning is helpful for this process. It reflects speaker's intended meaning of an utterance. Analytical studies of translated texts showed that when some utterances are translated with the idea of locutionary act, the translation tends to be direct. While some which translated in an oblique style to fit TL norms and seems natural to text receptor is *illocutionary act*. (Setyaji, 2014).

This paper investigates the precision of the translations of the verb 'زعم' *za'ama* in terms of the context as well as its interpretations in the Gracious Quran by adopting pragma-linguistic analysis to know the functions and



intentions behind the use of the verb ‘*زعم* *za’ama*’ in its various contexts. Pragma-linguistics does not ask about “what does X mean?” but “what do you mean by X?” It is interested in the functions, intentions, goals and effects of language use in specific social situations (Sharyan (2003: 6). Such interpretation requires that we delve deeper into the Quranic context in which the words in question occur and into the way Allah SW intended them to mean throughout the Gracious Quran. It is only through such methodology we can encompass how the Quranic words are chosen precisely and carefully in a manner that is miraculously inimitable. The main problem that this study tackles can be summarized in the following research questions:

- 1- How to translate polysemic words utilizing pragma-linguistic analysis?
- 2- To what extent do translators pay attention to context when translating polysemic words in the Qur’anic text?
- 3- How can translators build up a linear approach by which they avoid shortcomings while translating?

This study presents a sample which adopts the contextual meaning in translating polysemic words. It illustrates how does it contribute to revealing the precise meaning.

The semantic overview of the word *زعم* *za’ama* in Arabic

The Arabic lexeme ‘*زعم* *za’ama*’ which denotes *to claim* has different forms of semantic meanings in Arabic. It denotes the speech that is uttered by a sayer, no matter whether it was right or wrong. It also has another meaning such as ‘*تكفل* *takaffala*’ meaning to sponsor. The prophet of Allah (PBUH) said that *ان الزعيم غارم* *inna elza’eeema gharim*, narrated by Ibn-ul Mullakin in his book *At-Tawdheh fi sharhi El-Jami’ El-Sahih* (13349). i.e. Who stands for surety holds responsibility (sponsorship). But, the particularizing translation of the verb ‘*زعم* *za’ama*’ is limited to the context where it is contained. Then, the verb was predominantly used in indicating a falsehood or a false claim, although it is permissible to be used in the right claim. Al-Fayoumi, In his book *Al-Misbah al-Muneer* (1/253), summarizes three meanings of this word (1/253), and Ibn Barri added a fourth one:

- 1- The word ‘*زعم* *za’ama*’ in the sense of *قال* ‘to say’ or ‘to mention’. And thus, it is said:



زَعَمَتِ الْحَنْفِيَّةُ، وَزَعَمَ سَبِيوِيهِ ' *za'amat el hanaffiyia wa za'ama sibaweih* ' which means 'The Hanafiyya said, and Sibaweiyh said'. Al-Alusi in his book *Roh Al-Ma'ani* (5/67) mentions that: "It has been used a lot in the sense of the truthful saying."

2- The word 'زَعَمَ *za'ama*' in the sense of 'ظَنَّ *zanna*' means thought. It is said: my thought was such and such.

3- The word 'زَعَمَ *za'ama*' in the sense of 'اعْتَقَدَ *iitakada wa istaeikanna*' (believe).

4- The word 'زَعَمَ *za'ama*' in the sense of 'كَفَلَ *kafala wa zaamana*' (sponsor or guarantor, or bound). As the Almighty said: "وَلَمَنْ جَاءَ بِهِ جَمْلٌ " "بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ" "For him who produces it, is (the reward of) a camel load; I will be bound by it".

Regarding interlingual meaning transference, words polesemic nature confuses non-native speakers of the language they translate. polysemy usually hinders translation process because translators might resort to the core meaning of words. They sometimes translate it by a TL corresponding lexeme without paying enough attention to context role. In a piece of discourse, words meaning is subject to both intra and/or extra-linguistic factors. Those factors help unveiling the contextual meaning. It is also important to note the text's genre in which a word is used. Naturalization in the sense that the chosen TL words stylistically and culturally are used by translated texts receptors. This is crucial where the TL semantic field usually suggest more than one corresponding lexemes for one SL linguistic unit. While translating religious related texts, direct or literal translation should be translator's principal approach. The sacred text's nature restricts their options. Translators must be accurate meanwhile translation process. Accuracy as a caliber of good translation implies a hyponym translation type. It is likely to be performed by inspecting contextual meaning. A discussion about the importance of context in restoring the intended meaning will be explained in the following section.

The Gracious Quran and Context

The context is the intra-and/or extra linguistic circumstance that relates or surrounds a stretch of language and determines its intended meaning. It held the link between the linguistic unit and the situation it describes. Vinay and Darbelnet (1995) state that "... the context does not acquire its full meaning until we reconstruct in our minds the situation it describes".



There are two contexts for one language stretch; intra linguistic context involves; linguistic components, stylistic features, while extra linguistic context compromises cultural meaning. Replicating the same context in the receptor language is the contextual meaning. It is an essential step of sound translation. Otherwise, there will be a multiplicity of possible interpretations.

"A contextual distinction rooted in the first case in a strict adherence to formal aspects of the source language, and in the second case rooted in a concern for a deep understanding of the meaning of the source culture text in a parallel context in the target culture." Di Virgilio, 1984, cited in Aiasi, (27: 1987).

Cohesive devices also help grasping contextual meaning, there must be relevance between each linguistic unit with its neighborhood. It is also known as textual relation. That relation meaning one can determine linguistic and cultural meanings at different levels of composition. Intertextuality is meaning crucial element. There must be a type of link between a text with other texts which share the same topic or genre. Ibn-ul-Atheer (650 A.H.) postulate that the Gracious Quran parts explain each other.(majles.alukah.net).

Data analysis

The lexeme زَعَمَ za'ama repeatedly took place in the Gracious Qur'an for 17 times in 14 verses; (4:60, 6:22, 6:94, 6:94, 6:136, 6:138, 12:72, 17:56, 17:92, 18:48, 18:52, 28:62, 28:74, 34:22, 62:6, 64:7 and 68:40). Up to him, the translations of this lexeme were:

To claim, to allege, to undertake, to be leader, to lead, leadership, to assert, to presume, to imagine, to allege, to make-believe, to think, to pretend, to fancy, to say, to babble, to set up, to deem, and to talk. EL-Badawi (2008).

However, up to the outcomes of meaning investigation in this study, the verses in which the verb 'زَعَمَ' za'ama took place are divided into six groups, as follows:

1- This group contains verses in which the verb (زَعَمَ) za'ama refers to an action of saying some phrases. In the verse:

”وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا“

“And out of whatever He has created of the fruits of the field and the cattle, they assign unto God a portion, saying, This belongs to God- or so they [falsely] claim – and this is for those beings who, we are convinced, have a share in God's divinity”, (6:136) (Asad).



The use of the word (زعم) *za'ama* was in the sense of 'saying a false statement' because it was accompanied by the verb *Faqalu* فَقَالُوا meaning "saying" as it appears in the English translation. Similarly, in the verse:

” وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِزْقِهِمْ“

“And they say, such-and-such cattle and fruits of the field are sacred; none may eat thereof save those whom we will [to do so] - so they [falsely] claim”. (6:138) (Asad).

The use of the lexeme of 'زعم *za'ama*' formed in the sentence as 'بِزْعِمِهِمْ *biza'mihim*' which is a prepositional phrase literally meaning 'by their claim' confirms that they have performed an act that includes the action of saying the sentence (Such-and-such cattle and fruits of the field are sacred; none may eat thereof save those whom we will).

In both of the above verses, the lexemes 'زعم *za'ama*' meaning *to claim* came as an adverb to confirm the verb 'say'. It appears clearly in those cases in which the verb was used, as the intended meaning of it was (they said something wrong, not the truth). Therefore, it can be concluded that the implicit meaning of the lexemes 'زعم *za'ama*' in all of these sentences is (*to claim and allege something false*).

Ibn Ashur (1984) concluded that the use of the verb of the claim which is preceded by the Arabic preposition 'ب *bi*' meaning 'by' is forming the Arabic prepositional phrase 'بِزْعِمِهِمْ *bi-za'mihim*' where Arabic preposition 'ب *bi*' links their act by their claim.

Translator's insufficient knowledge of either SL and/or TL causes cultural lacuna. That clarifies why different translators choose different wording for one SL lexeme. However, to avoid that, translators need to resort to context looking for equivalent meanings.

When TL does not have an SL equivalent corresponding language unit, translators usually resort to synonym words. It is known that synonyms' being at the same semantic zone does not make them identically the same. They are only having a meaning closeness. Due to that closeness, some translators lack the required knowledge to differentiate between their meaning. Nonetheless, closeness doesn't by all means mean equivalence. In meaning transfer process between languages affiliate to different families, as it with Arabic to English or vice versa, translators found out that at word level translation, a corresponding TL linguistic unit does not necessarily agree SL linguistic unit at its both denotative and connotative meanings. Translator's ideal choice would be therefore to resort to the contextual meaning.



Table 1: The translation of these adverbs was as follows

No		Asad	WAHID UDDIN KHAN	Habib shakir	Pickth al	Shah Farid- ul- Haque	Talal ITANI	Yusif Ali	Taki and khan 1420	Maul awi Sher Ali
6:13 6	بَرَّعْتَهُمْ	falsely] claim	Claim	Assert	in their make- believe	accordin g to their fancies	accordin g to their claim	accordin g to their fancies	Claim	imagi ne
6:13 8	بَرَّعْتَهُمْ	falsely] claim	Claim	Assert	in their make- believe	With their false notions	by their claims	so they say	Claim	allege

The one SL lexeme different translations in the table above reflects that the TL selected words are exchangeable. This to some extent clarifies why none of the translators could be accurate at all the verses he translated. Apprehending the contextual meaning is what specifies translator’s options. It is not impertinent choice to shift from literal to exegetic translation unless TL has no single corresponding lexeme. Otherwise, this might violate the translated text’s contents and it is a backward step from equivalence.

It seems here that translating the word ‘زعم za’ama’ into "allege" is the closest to the SL message because its semantic meaning is "make an accusation or assertion without any proof" (WordWeb dictionary), and it is closer to transferring the image of the text to the recipient culture where the word is used to expresses similar situations.

2- In the verse:

{وَعُرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا}
*{And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye **thought** We shall not fulfil the appointment made to you to meet (Us)!":(18:48) (Yousuf Ali).*

The word (زَعَمْتُمْ) za’amtum came as a verb refers to the **thought** that the Almighty will not make them a date. Similarly, in the verse:

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَأُبْعَثَنَّ)
*(The Unbelievers **think** that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up."
 (64:7) (Yousuf Ali).*

The verb ‘زَعَمَ za’ama’ is used to denote the act of conceiving that they are: (they will not be raised up). So, it can be concluded that the



implicit meaning of the verb in all these sentences is (you thought). The translations of those two verbs were as follows:

No		As ad	WAHI DUDDI N KHAN	Habib shakir	Pickth al	Shah Farid-ul-Haue	Talal ITA NI	Yusif Ali	Taki and khan 1420	Maula wi Sher Ali
18:48	زَعَمْتُمْ	Assert	Supposed	Thought	Thought	thought	Claim	Thought	Thought	Thought
64:7	زَعَمَ	Claim	Claim	Think	Assert	babbled	Claim	Think	Pretend	Assert

It becomes clear from looking at the context of the verb and its connection with the accompanying words in the sentence, namely “the appointment” and “be raised up,” and from the context of the word secondly, that the closest translations to the accuracy is what bears the meaning of ‘to think’.

3- This group contains one verse, which is:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ

"Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee" (4:60) (Yusuf Ali)

It is noted from the context that the verb (زعم) *za'ama* did not refer to saying some phrases, but rather to the act of faith "يَزْعُمُونَ أَنَّهُمْ آمَنُوا" meaning they claim that they believed and this act requires the unbelievers to pretend the act of faith in front of people, but in reality and inside themselves, they reject belief in Allah SW practically and in heart.

So it can be concluded that the intended meaning of the verb زعم *za'ama* in this sentence is (to pretend) that they believe. The translation of this verse was as follows:

No		Asad	WAHIDUDDIN KHAN	Habib shakir	Pickth al	Shah Farid-ul-Haue	Talal ITANI	Yusif Ali	Taki and khan 1420	Maulawi Sher Ali
4:60	يَزْعُمُونَ	claim	Profess	Assert	Pretend	Claim	Claim	Declare	Claim	Pretend

It is clear from the above translations that all translators used a word to translate a word, which is an ideal method when possible, and that the vocabulary used by translators revolves around the act of claiming, but not all of them carry the meaning of pretence which is covered by deception. The closest translators to obtaining the real meaning of the verse was Pickthall and Maulawi Sher Ali who used the verb 'pretend' which literally means 'to give a false appearance of being, possessing, or performing',



and that is what suitable the contextual meaning of the sentence, while the rest of the translators may revolve around the real meaning of the verb.

1- This group includes the following verses:

" وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ "

- *One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?" (6:22).*

" وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّكُمْ فِيكُمْ شُرَكَاءَ "

- *We see not with you your intercessors whom ye thought to be partners in your affairs (6:94)*

" أَقُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا "

- *Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them (17:56)*

" وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا "

- *One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition. (18:52)*

" وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ "

- *That Day ((Allah)) will call to them, and say "Where are my 'partners' - whom ye imagined (to be such)?" (28:62).*

" وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ "

- *The Day that He will (3401) call on them, He will say: "Where are my 'partners' - whom ye imagined (to be such)?" (28:74).*

" أَقُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ "

- *Say: "Call upon other (gods)(3822) whom ye fancy, besides Allah. They have no power, - not the weight of an atom, - in the heavens or on earth:(3823) No (sort of) share have they therein, nor is any of them a helper to Allah. (34:22).*

The reference to the verb 'زعم' *za'ama* was referring to another action, which is their adopting other gods besides The Almighty SW. This action makes the unbelievers assert, in word and deed, that there are other gods or idols that are worshiped besides Allah SW. Therefore, it can be concluded that the intended meaning of the verb in all these sentences is



(to adopt and then to take) a goddess without The Almighty SW. So, the translation of those verbs by the translations were as follows:

No		Asad	WAHIDUDDIN KHAN	Habib shakir	Pickthal	Shah Farid-ul-Haque	Talal ITANI	Yusif Ali	Taki and khan 1420	Maulawi Sher Ali
6:22	تَزَعْمُونَ	imagined	Claimed	Asserted	your make-believe	Assert	Claim	(invented and) talked about	Assert	Assert
6:94	زَعَمْتُمْ	supposed	Claimed	Asserted	Claimed	Asserted	Claimed	thought	Claim	Assert
6:94	تَزَعْمُونَ	former fancies	presumed	Asserted	presumed	Assert	asserted	your (pet) fancies	Claim	presume
17:56	زَعَمْتُمْ	imagined	Claim	Assert	assume	Think	Claim	Fancy (v.)	Pretend	think
18:52	زَعَمْتُمْ	imagined	thought	Considered	Pretended	fancied	Claim	Thought	pretend	deemed
28:62	تَزَعْمُونَ	imagined	Claim	Deemed	Imagined	Imagined	Claim	Imagined	Assert	Imagined
28:74	تَزَعْمُونَ	claiming	alleged	deemed	Pretended	talked idly	Claim	Imagined	Assert	Imagined
34:22	زَعَمْتُمْ	imagined	Set up	Assert	Set up	fancied	Claim	Fancy	Assert	Assert

According to the foregoing debate, the word 'زعم *za'ama*' came in the Quranic text in the meaning of doing an act that results from a false belief. The illocutionary power role of speech act theory helped in knowing the semantic meaning of The Almighty's saying "بِزَعْمِهِمْ" meaning *by their claim*.

Many Arab scholars have unanimously agreed that the semantic meaning is linked with a specific case, which does not usually agree with the terminological meaning. They believe that words actual meaning is only when they be in a specific semantic context.

5 - This group includes the noble verse that includes the objection sentence:

"أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا"

(Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us;).

(17:92) Yusuf Ali.

This verse includes the answer of the unbelievers to the saying of Allah:

"If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them." (34:9) Yusuf Ali.

The answer of the unbelievers to the Messenger of God (PBUH) was an objectionable phrase that goes beyond the literal meaning of the word 'زعمت *za'amta*' as (to claim), which is the indication of their steadfastness



in their disbelief by their request from the Messenger of God (may God bless him and grant him peace) to bring down the punishment of God, to the meaning of the 'threat' so it came as 'كَمَا زَعَمْتَ *kama za'amta*' to mean; as you threatened or promised as a condition for believing in the truthfulness of your prophethood.

Therefore, it can be concluded that the intended meaning of the verb 'زَعَمَ *za'ama*' in this sentence is (threatened or promised). As for the translation, it was as follows:

No	The Verb	Asad	WAHIDUDDIN KHAN	Habib shakir	Pickthal	Shah Farid-ul-Haque	Talal ITANI	Yusuf Ali	Taki and khan 1420	Maulawi Sher Ali
17:92	زَعَمْتَ	threatened	Claim	Think	pretend	Assert	Claim	Say	Pretend	claim

After examining the contextual meaning of the verb 'زَعَمَ *za'ama*' and its connection with the accompanying words in the sentence which is 'تُسْقِطُ السَّمَاءَ *tuskitta elsama'a*' meaning 'to bring down the sky' and from the context of the speech, it becomes clear that the accurate translation is what bore the meaning of 'threat' which is the translation of Muhammad Asad 'threatened'. It is more correct in terms of contextual meaning, and it followed by the translation of Yusuf Ali 'Say' which is also near from the required meaning, because 'to say' is used in Arabic as a metaphor to denote the adverb of matter.

6- The last group contains a verse:

"قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ"
'Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful'. (62:6)(Pickthal).

In which the verb *za'ama* (زَعَمَ, *claim*) is used in a conditional sentence. We often use *if* to introduce possible or impossible situations or conditions and their results. The situations or conditions can be real, imagined or uncertain. Grammatically, it is known that the natural form of the conditional sentence in Arabic or in English is the presence of the conjunction *If* which joins two clauses or sentences together into one longer sentence.

In a conditional sentence, there are two parts, (1) the antecedent = the protasis, and (2) the consequent = the apodosis.



The *if-clause* is a *dependent clause*. It is not a complete sentence by itself. It must be used as part of a longer sentence with another clause. It is dependent on the other part of the conditional sentence, as follows:

- If you are truthful, express your desire for Death.
- If **you claim** you are truthful, express your desire for Death. (believed)
- If **you claim** you are truthful, express your desire for Death, if you are **truthful**.

Similarly, in the verse:

'If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful'. (62:6)(Pickthall).

The foundation of two conjunctions required the balance between the two parts of the sentence. The consequent clause جواب الشرط (*then long for death*) comes between two antecedent clauses فعلا الشرط. Accordingly, the two antecedent clauses فعلا الشرط (*ye claim, ye are truthful*) must be equal in the intended meaning, that is in order to balance the general meaning of the sentence.

It can be concluded that the implicit meaning of the verb (*claim*) in this sentence is (say the truth or believe) and it differs from the intended meaning in other groups.

It is known that Allah Almighty knows that their claim is wrong, and therefore the final meaning will be the opposite because the verb was used in a conditional sentence that confirms by the existence of two conjunctions (*If... If*) in one sentence to confirm their false claims. The translation of this verb was as follows:

No		Asad	WAHIDUDDIN KHAN	Habib shakir	Pickthall	Shah Farid-ul-Haque	Talal ITANI	Yusif Ali	Taki and khan 1420	Maulawi Sher Ali
62:6	زَعَمْتُمْ	claim	Claim	Think	Claim	Imagined	Claim	Think	pretend	think

It becomes clear from examining of the intended meaning of the verb “زَعَم” and its connection with the accompanying words in the sentence, which is “*if ye are truthful*” and from the context of the speech that the most accurate translations and the closest to the truth was the one that bore the meaning of “you believe or say the truth”, and no one from the other above translators gave this meaning.

Another evidence to what we have proved is the comment of the Imam Al-Nawawi in Saheeh Muslim commentary for the narration of the prophet:



(زَعَمَ رَسُولُكَ أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ تَعَالَى أَرْسَلَكَ، قَالَ: صَدَقَ)

“O Muhammad, your messenger came to us and **told** us that you **say** that Allah sent you.’ So the Prophet say: ‘Yes.

(ahlalloghah.com).

The pronouncing of the lexemes *za’ama* (زَعَمَ، وَتَزْعُمُ) : from the Arab Bedouins language with the ratification of the Messenger of Allah (peace be upon him) proofs that (زَعَمَ) ‘za’ama’ as a claim is not specified with telling lies and say doubtful thing, rather, it can be used with telling the verified things that there is no doubt about. Many other narrations came like this as it was narrated that the Prophet (may Allah bless him and grant him peace) said: (*Gabriel claimed such and such*).

It can be summed up that knowing the meaning of the verb requires looking at the context of the sentence and the words accompanying this word, because the difference in contexts leads to differences in meaning which in turn requires a difference in the translation of the word. Therefore, giving a single, stable translation without considering the context of the different sentences may not serve its purpose in conveying the information to be transferred into the required language.

Conclusion

This study investigates, from a translation perspective the extent to which translators of the Gracious Qur’an have been successful in dealing with the phenomenon of polysemic words.

The study concludes that the task of translating polysemic words of the Gracious Quran is not an easy project. The analysis of the verses which contain the word under inspecting found out that the verb had occurred in many different contexts. Subsequently, it means that:

1. There must be a textual and situational circumstances ought to be searched to extract its accurate source language meaning.
2. A target language similar meaning should be sought. Take into consideration that a different translation is needed for each verse verb up to the function the source language message implies.
3. Naturalization in the sense that the new text should fit target language structure and at time preserves source language message contents. However, translators should examine the contextual meaning before they start working to replicate the translated word.



The context in which the word 'زعمة *za'ama*' occur is the most important clue that help translators to convey text's message contents adequately. Nonetheless, translators must refer to relevant linguistic works and exegeses to grasp the intended meaning adequately in order that they might be able to deliver the message in correct manner. The study also provides us a model of how equivalence in translation between Arabic and English might be approached depending on the contextual and situational meaning which are most needed to convey the intended meaning of the source language text in the process of translation.



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