

The Methodological Principles for Translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān* to the English Language

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ABSTRACT

The aim of this study is to provide methodological principles for translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān* which has not yet been explored in the field of translation studies due to the gap that currently exists between the science of *Tafsīr* (the interpretation of the *Qur'ān*) and the science of Translation in relation to the Literal Association Phenomenon in the *Qur'ān*, and this is where the research problems lie. This study employs the analytical and inductive research methodologies in which the 'āyāt (*Qur'ānic* signs) of the Literal Association and their semantics (meanings) are analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. This current study investigates and examines 581 'āyāt containing wordings of Literal Association from Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*). This research results in an extraction of 46 methodological rules for the process of translating the Literal Association in the *Qur'ān*. Additionally, this research results in a disciplined systematic study with a clear methodological framework which will be used in the science of Translation in place of the translations of the *Qur'ān* which have rendered this phenomenon based on their literal (linguistic) meanings and not their actual intended meanings (pragmatic functions) taken from their *Qur'ānic* contexts which surely result in some semantic clashes and contradictions.

1. Introduction

This study looks into the Literal Association Phenomenon (known as *Zāhirat al-Mushtarak al-Lafẓī* in Arabic Linguistics) in terms of how it should be translated from the *Qur'ān* as a source text to the English Language as a target text. This linguistic phenomenon is also known as 'ilm al-Wujūh wa al-Nazā'ir in the sciences of *Qur'ān*; however, in this current study the term **Al-Mushtarak al-Lafẓī** has been used with its actual literal translation which is **the Literal Association**, and this is due to a couple of facts based on the existing literature on *al-Mushtarak al-Lafẓī*. It has been found that different researchers have used different terminologies referring to *Zāhirat al-Mushtarak al-Lafẓī* (the Phenomenon of Literal Association). For example, according to *al-Ishtirāk al-Lafẓī fī al-Qur'ān al-Karīm bayna al-Nazāyah wa al-Taṭabīq*, the term 'polysemy' is the dominant and preferred term to be used by western researchers which has the closest meaning and definition to *al-Mushtarak al-Lafẓī* in Arabic (al-Munajjid, 1999, p. 38). While the term 'homonymy' refers to a group of words which have no sense relations except that they match in terms of the orthography (Mukhtār 'Umar, 1998, p. 162; al-Munajjid, 1999; Holman, n.d., p. 112). However, there are some researchers who prefer using the term 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic such as Kamāl Bishr (the translator of the book, *Words and Their Use* by Stephen Ullmann) who uses the word 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic (Şayfūr, 2009, p. 10).

As a result, in English, the linguistic term that presents the same concept of what is known in the science of the *Qur'ān* in the Arabic language as *al-Mushtarak al-Lafzī*, alternatively known as *al-Wujūh wa al-Nazā'ir*, is known as Homonymy and Polysemy. This concept has been misrepresented in many of the Arabic sources and works that discuss the Literal Association Phenomenon in Arabic with the comparison of it in English. Thus, in order to demonstrate a better understanding of these terms in comparison to one another in both languages, we must first obtain a full understanding of each concept as it exists in one language before moving on to the other language.

In English, the word Homonymy is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word Polysemy is related to the actual meanings that a single word can bear or mean (Lyons, 1977, p. 235). This is exactly the same as the linguistic term that we have in the Arabic language, *al-Wujūh wa al-Nazā'ir*, in which the word *al-Nazā'ir* is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word *al-Wujūh* is related to the actual meanings that one word can bear or mean (al-Munajid, 1999, p. 83). For example, the word 'bank' in the two following examples will illustrate this;

1. I am in the **bank** to deposit a cheque.
2. The **bank** was steep and overgrown.

Now, the word 'bank' in both examples is an example of Homonymy in English and also *al-Nazā'ir* in Arabic, and the best example for it in Arabic is the word *'Ummah* which has occurred many times in the *Qur'ān* with the same vowels and diacritical marks and has had different meanings on different occasions. So, the word *'Ummah* in all of its contexts and with all its incidences is called *al-Nazā'ir* in Arabic and Homonymy in English. However, the two different meanings of the word 'bank' in both examples are categorized as Polysemy in English and *al-Wujūh* in Arabic. Moreover, the different meanings of the word *'Ummah* are also called *al-Wujūh* in Arabic and Polysemy in English (McCarthy, 1990, p. 22; al-Munajid, 1999, p. 83). Note that in English, they add a linguistic feature on the definition of the word 'Homonymy' in which they state that Homonyms are words that must have different meanings while still having either the same spelling or pronunciation. And this addition is not applicable to the Arabic language in relation to the context we are looking at (McCarthy 1990, pp. 20-23). Yet, the linguistic point of view on these terms, Homonymy and Polysemy, and their distinction are not something that we can definitively say that all linguists of the English language have agreed upon. Therefore, languages in general meet and break at different linguistic concepts or aspects at different levels, especially in relation to Semantics.

1.1 The Research Problem

According to Almuways (2020) who conducted the translations of the *'āyāt* of the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur'ān* and Muksir (2018) who looks into the translations of polysemy in the *Qur'ān*, it has been found that the *'āyāt* of the Literal Association (*al-Mushtarak al-Lafzī*) have been neglected and mistranslated as they are often translated in the *Qur'ān* based on their literal meanings (which causes semantic clashes, pragmatic losses, and contradictions) instead of their actual intended meanings which reflects on the notion of discourse/pragmatic functions which rely heavily on the context. Thus, this problem rises due to the fact that no work has been conducted providing a clear methodological framework of how to translate, or deal with, *Zāhirat al-Mushtarak al-Lafzī* (the Literal Association Phenomenon) or in other words *al-Wujūh wa al-Nazā'ir* (Polysemy and Homonymy) in the *Qur'ān* in relation to translation. The current study aims to answer the following research question: What are the methodological rules/principles for translating the Literal Association (*al-Mushtarak al-Lafzī*) or *al-Wujūh wa al-Nazā'ir* (Polysemy and Homonymy) in the *Qur'ān* to the English Language?

1.2 Research Methodology

This study employs the analytical and inductive research methodologies in which the *'āyāt* (signs) of the Literal Association (*al-Mushtarak al-Lafzī*) and their semantics (meanings) have been analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. Thus, this current study investigates and examines 581 *'āyāt* (signs) containing wordings of Literal Association (*al-Mushtarak al-Lafzī*) based on Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*) (see Almuways 2020 for how the *'āyāt* of *al-Mushtarak al-Lafzī* and their semantics have been compiled). Based on these 581 *'āyāt* (signs), an extraction of 46 methodological rules has been inferred and derived for the process of translating the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur'ān* according to the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*.

1.3 Research Limitations

After looking into and investigating the Literal Association Phenomenon from various fields of knowledge such as Linguistics, *'Uṣūl al-Fiqh*, *Ḥadīth*, and the science of the *Qur'ān* and coming across the diverse opinions regarding this phenomenon, it was

found that it is difficult to definitively set out a specific and singular definition for the literal association phenomenon that will satisfy all the fields of knowledge mentioned above. Especially when being made aware of the fact that the classical scholars affirm such a phenomenon with a larger scope, as al-'Imām al-Shāfi'ī has stated in his book *al-Risālah*, whereas the contemporary scholars tend to a narrower scope in their understanding of it (al-Shāfi'ī, 1940, pp. 51-53). However, the definition of Literal Association adopted in this current study goes along with what Aḥmad ibn Fāris (a well-known scholar from the fourth century) tends to, in which he defined Literal Association in his book *al-Ṣāḥibī fī Fiqh al-Lughah al-'Arabiyyah wa Masā'ilihā wa Sunan al-'Arab fī Kalāmihā* under the section of The Types of Speech in which he said, "Literal Association is the single wording which indicates and refers to two different meanings, or even more, in language" (al-Rāzī, 1997, pp. 171-172; al-Munajjid, 1999, 29). Also, it goes along with what 'Abd al-Rahmān Jalāludīn al-Suyūṭī believes in that the definition of Literal Association in the *Qur'ān* is the *āyah* in which one wording, or more, bears and refers to more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; al-Zarkashī, 1992, vol 2, p. 208). Also, it is worthwhile to note that this current study is based on Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*). This means that looking at the phenomenon of Literal Association from a different scholar or book of *Tafsīr* might provide different insights due to their background(s), belief(s), and approach(es). Note that, what may be considered among the literal associations in one book is not necessarily categorized as Literal Association in others due to the author, or scholar's, different views and beliefs on the Literal Association Phenomenon.

2. Literature Review

Literal Association is a linguistic phenomenon in which a single word, or a string of words, bears and holds more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; al-Dīn, 1957, vol 2, p. 208; al-Ṭabarī, 2001, vol 2, p. 139; vol 16, p. 486). This phenomenon plays an important role in the sense relations of semantics in the lexicon of any language, especially in the language of the *Qur'ān*. Therefore, scholars have analyzed and recognized the importance of such a phenomenon due to the huge impact that it has on the perception and reception of speech, whether it is written or verbal, which may affect the legislation and the understanding of many issues and matters related to Linguistics, *'Uṣūl al-Fiqh* (Concepts of Fiqh), *Ḥadīth*, and the science of the *Qur'ān*; the latter of which is our focus in this research. One of the examples of Literal Association in the *Qur'ān* is the word *'Ummah* which has many semantic meanings such as: 'a way of belief,' 'a period of time,' 'an example,' 'the religious scholar,' or 'the religion' (Qunbus, n.d., p. 17). Consequently, there are many scholars, especially the scholars of Arabic Linguistics, who have written many books and done a lot of work on Literal Association in regards to Linguistics, as well as some sub-fields in *Sharī'ah*, such as *'Uṣūl al-Fiqh*. However, most of the work and the research that has been conducted on Literal Association is general, especially in the field of the *Qur'ān*, where I have not found or encountered any work that traces and investigates any one particular *Mufasssīr* (interpreter) and his beliefs, perspectives, and principles regarding the Literal Association Phenomenon in the *Qur'ān*.

The Literal Association Phenomenon has been debatable in whether it actually exists or not; some scholars completely deny the phenomenon and the existence of Literal Association in the Arabic language as well as its existence in the *Qur'ān*. While others approve and acknowledge the existence of it but not entirely; in other words, they have drawn and attached some conditions and rules under which Literal Association occurs. However, the majority of the scholars of the Arabic language and the science of *Sharī'ah* in general, approve the existence of Literal Association; yet, they also vary in the way they acknowledge it in relation to the broadness of its occurrence (al-Munajjid, 1999, pp. 29-34; Mukrim, 2009, pp. 12-19). Therefore, Literal Association is classified as one of the core components of the science of the *Qur'ān* and it is determined by many factors which play a crucial role and have a strong impact on determining and specifying the semantic meaning and the intended meaning of the literal association in an *āyah* over the literal meaning. The Literal Association in the *Qur'ān* is one of the research fields that has been a focus of scientists of the *Qur'ān* and *Sharī'ah* in general, and they have categorized it under two sections of research. The first section is the research field in which they have compiled only the wordings and the words with which literal association occurs. And in this research field, scholars have mainly discovered those words along with their other (pragmatic) meanings in the *Qur'ān*, and this field of knowledge is called *'Ilm al-Wujūh wa al-Naḏā'ir*. The second category and field of research is that in which they have gone further than simply looking into words and have delved into examining a word's relations and functions within the *Qur'ānic* *'āyāt* (signs) themselves; also, they have looked into the *Qur'ānic* rhetorics of those literal associations and the wisdom and the significance behind the usage of those literal associations (al-Munajjid, 1999, p. 75).

2.1 The Literal Association Phenomenon Within the Scope of the Arabic Language

The first scholar of linguistics and the Arabic language who introduced this linguistic phenomenon is Sībawayh in his book called *Kitāb Sībawayh* under the section of The Wording and the Meanings, where he provided a very brief definition without

going into further details (ʿUthmān, 1988, vol 1, p. 24). Sībawayh declared that Literal Association is a part of the categories of speech in the Arabic language and he stated in his book, *Kitāb Sībawayh*, that “one should know that, from the part of the speech of the Arab (the Arabic language) is to have two different wordings (words) and their meanings are one; or, to have two different meanings with one single wording; or, to have two same wordings with two distinct meanings” (ʿUthmān, 1988, vol 1, p. 24). After Sībawayh, Aḥmad ibn Fāris, a well-known scholar from the fourth century who studied the Arabic language in depth, also acknowledged the existence of the concept of Literal Association (al-Munajjid, 1999, p. 29). He defined Literal Association in his book *al-Šāḥibī fī Fiqh al-Lughah al-ʿArabiyyah wa Masāʾilihā wa Sunan al-ʿArab fī Kalāmihā* under the section of The Types of Speech in which he said, “Literal Association is the single wording which indicates and refers to two different meanings, or even more, in language” (al-Rāzī, 1997, pp. 171-172). From these definitions, it can be deduced that classical scholars of the Arabic language adopted the simplest definitions of Literal Association without going into many details as opposed to modern Arabic scholars who have done so. This has resulted in many disputes when it comes to being able to concretely define Literal Association.

One particular point of contention is the matter of metaphoric and non-metaphoric meanings. All of the classical scholars did not make a distinction between these meanings in relation to Literal Association and included them both in their definitions of the phenomenon. Modern scholars, on the other hand, have made a distinction between metaphoric and non-metaphoric meanings which has resulted in them understanding and creating a different definition of Literal Association (al-Sayūṭī, 1426 A.H., vol 1, p. 369; al-Munajjid, 1999, p. 30). Therefore, we can conclude that the core definition of Literal Association in the sight of those who affirm such a phenomenon in the Arabic language, is having two meanings referring to a single word, whether the meanings are metaphoric or non-metaphoric. And this concept of having more than one meaning for a single word was not rooted initially or created since the beginning of the word’s existence (Wāfī, 2004, p. 314). In other words, all words originate with only one singular meaning being attached to them, but over time and after a long period of language contact with other cultures and languages, the word starts developing and adapting another meaning and this process of creating another meaning goes back to the phenomenon called Semantic Evolution which is triggered by many factors (Anis, 1976, p. 152; Mukhtār ʿUmar, 1998, p. 160; al-Munajjid, 1999, p. 34).

Semantic evolution is linked to two relationships which play a role in shaping or creating a new meaning. One is called the **neighbouring relationship** in which a meaning of a word will be referred to another word because of the adjacency between the two words; for example, the word “*al-zaʾinah*” which means the woman riding a camel in *al-hawdah* (howdah), has changed in terms of meaning to the word “howdah” itself and to the word “camel” itself due to the adjacent relationship between these words (Anis, 1976, p. 112; Qunbus, n.d., p. 77). The second is the **similarity relationship** in which a word will be referred to two things or develop another meaning with the same word because of the similarities between the two meanings. For example, the word “*al-majd*” means the situation in which the stomach of the animal is very full of feed, and now it also means “full of generosity” (Anis, 1976, p. 152; Wāfī, 2004, pp. 316-317). Furthermore, one of the main factors that has contributed to the existence of Literal Association as a part of the semantic evolution in the Arabic language is *Islām*, (Islam) which has introduced a lot of rituals and practices that share existing words that have always been found in Arabic; however, they now exist with slightly different meanings. Thus, in Arabic there exists the general meaning versus the specific meaning; otherwise known as the Linguistic meaning versus the Islamic meaning (Mukhtār ʿUmar, 1998, pp. 160-162; Wāfī, 2004, pp. 319-320).

2.2 The Literal Association Phenomenon Within the Scope of the Qurʾān

The definition of Literal Association in the *Qurʾān* is always defined with the same definitions that have been provided by the scholars of the Arabic language or Arabic linguistics in their work. And this may cause vagueness in understanding especially after we have mentioned that the Arabic language in general and the Arabic language of the *Qurʾān* have slight differences in terms of semantic principles and bases. Therefore, al-Zarkashī has stated that from the types of the *Qurʾānic* miracles is being able to find a single word that can be referred to twenty meanings, or even more, and this cannot be found in the speech of mankind (al-Zarkashī, 1957, vol 1, p. 102). Thus, the definition of Literal Association in the *Qurʾān* is the *ʾāyah* in which one (or more) wording bears and refers to more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; Al-Shāfiʿī, 1940, p. 52; al-Zarkashī, 1957, vol 2, pp. 207-208; ʿUthmān, 1988, vol 1, p. 24). For example, in *Sūrat al-ʿHẓāb* in *ʾāyah* number 56, Allāh uses the wording *ṣalāh* twice in the same *ʾāyah* which has two different referents and meanings along with the linguistic meaning which means ‘to perform the prayer.’ The first meaning is ‘to confer honour and blessings’ and the second meaning is ‘to supplicate or ask’ (al-Ṭabarī, 2001, vol 19, p. 174). In relation to the types of Literal Association in the *Qurʾān*, there are three types of Literal Association in the *Qurʾān* as follows:

1. The Literal Association of antonymic wordings or antonyms, which cannot be combined or joined together semantically. This kind of Literal Association occurs quite often in the *Qurʾān*; for example, the word *Qurūʾ*

- which means ‘the state of purification’ and also means ‘the state of menstruation’ (Qunbus, n.d., p. 92). There is also the word *al-Shafaq* which carries many meanings but two of these meanings are antonymic, one is ‘whitish,’ and the second is ‘reddish,’ and it can also mean ‘fear’ as well (Qunbus, n.d., p. 67). So, these meanings or semantics mentioned above are antonyms of one another, and their meanings cannot be combined semantically in the same ‘*āyah* whatsoever.
2. The Literal Association of distinct and different wordings which do not have any sense relations such as antonymic or synonymic relations between each other in all senses as in the different meanings of the word ‘*ayn*’ (Qunbus, n.d., p. 84).
 3. The Literal Association of the linguistic constituent in which the Literal Association is resulted and caused by the linguistic structure of the ‘*āyah*’ in relation to syntax, morphology, and even phonology rather than a specific or particular wording in the ‘*āyah*’. So, this kind of Literal Association is resulted from the way the syntactic components and structures are presented in the ‘*āyah*’. For example, ‘*āyah*’ number 237 in *Sūrat al-Baqarah* which means ‘the husband’ or ‘the guardian,’ and these two meanings got referred to not because of any specific word in the ‘*āyah*’ that bears two meanings but because of the structure of the sentence (al-Ṭabarī, 2001, vol 4, pp. 318-319).

And these three types of Literal Association cover all the word classes such as nouns, verbs, and prepositions.

3. Findings and Discussion

As mentioned earlier, this study employs the analytical and inductive research methodologies in which the ‘*āyāt*’ of the Literal Association and their semantics (meanings) have been analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. Thus, this current study investigates and examines 581 ‘*āyah*’ (signs) containing wordings of Literal Association (*al-Mushtarak al-Lafzī*) based on *Ibn Jarīr al-Ṭabarī’s Tafsīr* which is known as *al-Tafsīr al-Ma’thūr* (narration-based type of *Tafsīr*). And based on these 581 ‘*āyāt*’ (signs), an extraction of 46 methodological rules has been inferred and derived for the process of translating the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur’ān* according to the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* as follows.

3.1 The First Methodological Principle

The first methodological principle is to be aware of the scholar’s beliefs and views regarding the linguistic phenomena occurring in the Arabic language and in the *Qur’ān*. Some would agree that some linguistic phenomena occur only in the Arabic language but not in the *Qur’ān*; and some would affirm that some, but not all, linguistic phenomena can occur in both the Arabic language and in the *Qur’ān*. And one of the debatable and controversial linguistic phenomena, about which the scholars of the Arabic language and *Tafsīr* have disputed and argued about, is the phenomenon of synonymy and whether it occurs only in the Arabic language or in the *Qur’ān* as well. An example of this can be found in ‘*āyah*’ number one in *Sūrat al-Fātiḥah* in which Ibn Jarīr al-Ṭabarī does not distinguish between the words *al-ḥamd* ‘praise’ [الحمد] and *al-shukr* ‘thanks’ [الشكر] in terms of meaning, and they are synonyms of each other. Ibn Jarīr al-Ṭabarī also thinks that *al-ḥamd* [الحمد] can be a part of the Literal Association because it can also mean *al-thanā’* ‘compliment’ [الثناء] as well, but not in this ‘*āyah*’. Whereas other interpreters make a distinction in their meanings, like Ibn Kathīr (Ibn Kathīr, 2010, vol 1, pp. 155-156). So, scholars of *Tafsīr* vary in terms of their approaches to the *Tafsīr* of the *Qur’ān*. Some take it purely from the linguistic standpoint of view and others approach it from the narrative standpoint of view and some apply the mixed approach which results in no contradictions between linguistics and the *Tafsīr* provided by our prophet Mohammed *ṣallallāhu ‘alayh wa sallam* and his companions.

3.2 The Second Methodological Principle

The second methodological principle is to be aware of the wordings which can take different types of meaning depending on the usage; in other words, it can sometimes appear with the literal meaning, the semantic meaning, the specific meaning, the general meaning, the restrictive meaning, or with the non-restrictive (absolute) meaning like the word [العالمين] ‘the worlds’ which holds multiple meanings in the *Qur’ān* based on different *Qur’ānic* contexts such as:

The world of everything in the universe (al-Ṭabarī, 2001, vol 1, pp. 155-156).²

- 1) The mankind and jinn only (al-Ṭabarī, 2001, vol 1, pp. 155-156).³

² Narrated by Ibn ‘Abbās. For example, “Everything in the universe” can refer to, the world of the sea, the world of animals etc.

³ Narrated by Ibn ‘Abbās. The word *al-‘ālamīn* in the *Qur’ān* has various meanings according to Ibn Jarīr al-Ṭabarī and these will be covered further in this work.

- 2) The previous people and scholars of Israel (al-Ṭabarī, 2001, vol 2, p. 496).⁴
- 3) The guests (al-Ṭabarī, 2001, vol 2, pp. 14, 90).⁵
- 4) Muslims and non-Muslims (al-Ṭabarī, 2001, vol 2, pp. 16, 439).⁶
- 5) Believers (Muslims) only (al-Ṭabarī, 2001, vol 2, pp. 16, 439).⁷

3.3 The Third Methodological Principle

The third methodological principle is to be aware of the wordings that have been derived by, or from, words which sometimes bear the linguistic meanings in some places in the *Qur'ān* and in other places bear the Islamic meanings, such as the word 'faith' [الإيمان] *al-'Imān* which can mean in the *Qur'ān* as follows:

- 1) Being muslim (who prays) (al-Ṭabarī, 2001, vol 7, p. 306).⁸
- 2) Accepting as true (al-Ṭabarī, 2001, vol 1, p. 240).⁹
- 3) The commands of Allāh (al-Ṭabarī, 2001, vol 8, p. 129).¹⁰
- 4) Allāh (al-Ṭabarī, 2001, vol 8, p. 130).¹¹
- 5) The oneness of Allāh (al-Ṭabarī, 2001, vol 8, p. 130).¹²

3.4 The Fourth Methodological Principle

The fourth methodological principle is to be aware of the wordings whose semantic meanings are completely different from its literal meanings. And there are so many examples in the *Qur'ān* presenting this type of wording. For example, the word [مرض] *Marāḍ* 'illness' which can mean:

- 1) Doubt (al-Ṭabarī, 2001, vol 1, p. 286).¹³
- 2) Hypocrisy (al-Ṭabarī, 2001, vol 1, pp. 19, 95).¹⁴
- 3) Immortality (al-Ṭabarī, 2001, vol 1, pp. 19, 96).¹⁵
- 4) Weakness (al-Ṭabarī, 2001, vol 1, pp. 19, 96).¹⁶

Also, the word [الكتاب] *al-kitāb* 'the book' which can mean:

- 1) The writing (al-Ṭabarī, 2001, vol 9, p. 112).¹⁷
- 2) The contract (al-Ṭabarī, 2001, vol 9, pp. 17, 275).¹⁸
- 3) The *Qur'ān* (al-Ṭabarī, 2001, vol 1, p. 228).¹⁹
- 4) The Torah (al-Ṭabarī, 2001, vol 1, p. 676).²⁰
- 5) the '*Injīl*' (al-Ṭabarī, 2001, vol 7, p. 700).²¹

⁴ Narrated by Ibn Zayd from Ibn Wahb. The word *al-'ālamīn* here took the semantic meaning and not the literal meaning and this is deduced based on the authentic narrations, the context, and the reason of revelation.

⁵ Narrated by Qatādah.

⁶ Narrated by Ibn 'Abbās. Ibn Jarīr tends to this meaning.

⁷ Narrated by Ibn Zayd.

⁸ Narrated by Qatādah.

⁹ Narrated by Ibn 'Abbās.

¹⁰ Narrated by Ibn Jarīr. This is what Ibn Jarīr tends to and this meaning covers all the other meanings because Allāh commands us to believe in Him and have Oneness of Him.

¹¹ Narrated by Mujāhid.

¹² Narrated by 'Aṭā.

¹³ Narrated by 'Abdullāh ibn Mas'ūd, Ibn 'Abbās, Qatādah, and al-Rabī ibn Anas. The word *marāḍ* has almost five different meanings in the *Qur'ān* according to Ibn Jarīr al-Ṭabarī.

¹⁴ Narrated by Qatādah.

¹⁵ Narrated by 'Ikrimah.

¹⁶ Narrated by Ibn Jarīr.

¹⁷ Narrated by Ibn Jarīr.

¹⁸ Narrated by Ibn 'Abbās.

¹⁹ Narrated by Ibn 'Abbās, Mujāhid, and 'Ikrimah. The metaphoric style of speech is used here.

²⁰ Narrated by Ibn Jarīr.

²¹ Narrated by Ibn Jarīr.

We also have the word [شهداءكم] which is commonly used and known linguistically as ‘martyrs;’ however, in the *Qur’ān* it has appeared in many places bearing the meaning of:

- 1) Partners (al-Ṭabarī, 2001, vol 1, p. 395).²²
- 2) Witnesses (al-Ṭabarī, 2001, vol 1, p. 395).²³

3.5 The Fifth Methodological Principle

The fifth methodological principle is to be aware of the wordings that have very general, ambiguous semantics as well as very specific semantics based on the context and the way it has been structured syntactically, as seen with the word [الأسماء] ‘the names’ which can mean:

- 1) The angels (al-Ṭabarī, 2001, vol 1, p. 511).²⁴
- 2) Adam’s offspring (al-Ṭabarī, 2001, vol 1, p. 511).²⁵
- 3) The names of all the creations, and everything (al-Ṭabarī, 2001, vol 1, p. 511).²⁶

3.6 The Sixth Methodological Principle

The sixth methodological principle is to be aware of the wordings that have metaphoric and non-metaphoric semantics or meanings; whereby, sometimes the metaphoric meaning is the intended meaning and sometimes the non-metaphoric meaning is the intended meaning. And both languages, Arabic and English, express this kind of style of speech, therefore the intended meaning depends heavily on the *Qur’ānic* contexts and should not oppose any authentic narration.

3.7 The Seventh Methodological Principle

The seventh methodological principle is to be aware of the wordings that have both of its meanings (the literal and semantic) mentioned and narrated by the interpreter like the word [الضلالة] ‘misguidance’ which can mean:

- 1) The disbelief (al-Ṭabarī, 2001, vol 1, p. 324).²⁷
or
- 2) The misguidance (al-Ṭabarī, 2001, vol 1, p. 324).²⁸

In this instance, Ibn Jarīr al-Ṭabarī did not do *al-Tarjīh* or *al-Ikhtiyār* for this particular wording. In other words, he did not choose one over the other. And in this case, the literal meaning will be presented over the semantic meaning.

3.8 The Eighth Methodological Principle

The eighth methodological principle is to be aware of the wordings that have common usage and meaning and can represent both genders: male and female. And along with that, it can also refer to non-human material objects like the word [زوج] or [أزواج] ‘*azwāj* or *zawj*’ which can be:

- 1) Wives (al-Ṭabarī, 2001, vol 1, p. 405).²⁹
- 2) Mates or pairs of male and female (al-Ṭabarī, 2001, vol 9, p. 623).³⁰
- 3) Types (different colours of plants) (al-Ṭabarī, 2001, vol 9, pp. 19, 433).³¹
- 4) Matches (al-Ṭabarī, 2001, vol 9, pp. 19, 433).³²

²² Narrated by Ibn ‘Abbās.

²³ Narrated by Mujāhid. The word *shuhadā’* in the *Qur’ān* has six meanings according to Ibn Jarīr. So, all these meanings are possible.

²⁴ Narrated by al-Rabī’.

²⁵ Narrated by Ibn Zayd.

²⁶ Narrated by Ibn ‘Abbās and Mujāhid.

²⁷ Narrated by Sa’id ibn Jubayr. Both are correct and both are narrated by Sa’id ibn Jubayr, Ibn ‘Abbās, and Ibn Mas’ūd.

²⁸ Narrated by Sa’id ibn Jubayr. Both are correct and both are narrated by Sa’id ibn Jubayr, Ibn ‘Abbās, and Ibn Mas’ūd.

²⁹ Narrated by Ibn ‘Abbās. This word has a couple of meanings in the *Qur’ān*. And according to the Arabic language and a narration from Ibn ‘Abbās, the term ‘spouses’ can refer to both male or female; but, here the intended meaning is for female (i.e. wives) not male because the adjective preceding the noun is taking the feminine marker.

³⁰ Narrated by al-Ḍaḥāk.

³¹ Narrated by Ibn Jarīr.

³² Narrated by Ibn ‘Abbās.

- 5) Hawā' (al-Ṭabarī, 2001, vol 9, pp. 20, 161).³³
- 6) Kinds (of people) (al-Ṭabarī, 2001, vol 9, pp. 22, 286).³⁴

3.9 The Ninth Methodological Principle

The ninth methodological principle is to be aware of the wordings that are commonly used with the Islamic meaning but not the linguistic meaning; however, because there are authentic narrations specifying the linguistic meaning over the Islamic meaning, we take the linguistic meaning over the Islamic meaning. This occurs despite the fact that the original principle in this scenario is that the Islamic meaning of wordings is dominant and precedes over the linguistic meaning and this can be seen with the word [الكافرون] *al-Kāfirūn* meaning 'the disbelievers' which can mean in the *Qur'ān*:

- 1) The sinners (al-Ṭabarī, 2001, vol 1, p. 534).³⁵
- 2) The deniers (al-Ṭabarī, 2001, vol 1, p. 534).³⁶

3.10 The Tenth Methodological Principle

The tenth methodological principle is to be aware of the wordings that occur in the *Qur'ān* with its opposite meanings. In other words, the intended meanings are those that are opposite to the actual literal meanings. And this can be seen with the words [يظنون] *yazunnūn* which means 'doubting' or 'uncertain' and the word [خصيماً] *khaṣīma* which means 'against' or 'attacking.' Both have occurred in the *Qur'ān* with the meanings of:

- 1) Being certain (al-Ṭabarī, 2001, vol 1, p. 623).³⁷
- 2) A defender or an advocate (al-Ṭabarī, 2001, vol 7, p. 459).³⁸

3.11 The Eleventh Methodological Principle

The eleventh methodological principle is to be aware of the wordings that have Paradigmatic sense relations or Syntagmatic sense relations such as the word [سجود] *Sujūd* (prostrating) versus the word [ركوع] *Rukū'* (bowing), and also the word [وجه] *Wajh* (face) which all have Relations of Identity and Inclusion in which the word the word [سجود] *Sujūd* (prostrating) means 'bowing' (al-Ṭabarī, 2001, vol 1, p. 712).³⁹

3.12 The Twelfth Methodological Principle

The twelfth methodological principle is to be aware of the wordings that have slightly different meanings and all of them are narrated with an authentic narration. However, some meanings are better than others because of the semantic harmony of the context and also to avoid the semantic clash that may occur in translation. And this goes under the concept of Syntagmatic sense relations that wordings have among each other. This can be seen with the word [أدنى] *'Adnā* which combines all the following meanings:

- 1) Closer (al-Ṭabarī, 2001, vol 2, p. 11).⁴⁰
- 2) Worse (al-Ṭabarī, 2001, vol 2, p. 14).⁴¹
- 3) Evil (al-Ṭabarī, 2001, vol 2, p. 15).⁴²

³³ Narrated by Qatādah.

³⁴ Narrated by Qatādah.

³⁵ Narrated by Abu al-'Āliyah and al-Rabī.

³⁶ Narrated by Ibn Jarīr.

³⁷ Narrated by Mujāhid and Abu al-'Āliyah. According to the speech of the Arabs, this phenomenon is possible in which a word sometimes takes the opposite meaning of its actual meaning. This can also be found in the English language; for example, with the word 'learn' in Irish English.

³⁸ Narrated by Ibn Jarīr.

³⁹ Narrated by Ibn 'Abbās.

⁴⁰ Narrated by Ibn Jarīr.

⁴¹ Narrated by Mujāhid.

⁴² Narrated by Qatādah.

3.13 The Thirteenth Methodological Principle

The thirteenth methodological principle is to be aware of the metaphoric wordings that have more general semantics than what has been presented metaphorically and literally in the *Qur'ān* like the word [عُمِي] which linguistically means 'physically blind' but in the *Qur'ān* occurs with the meaning of 'blind with their hearts' (al-Ṭabarī, 2001, vol 1, p. 345).⁴³ Another example of the application of this principle is seen with the word [يَسْمَعُ] *yasma'* which linguistically means 'to hear' but, in the *Qur'ān*, it occurs with the meaning of 'to understand' (al-Ṭabarī, 2001, 2010, vol 3, p. 44).⁴⁴

3.14 The Fourteenth Methodological Principle

The fourteenth methodological principle is to be aware of the wordings that have *Sharī* (Islamic) meanings which do not go along with the linguistic meaning in Arabic; however, in English, that distinction may not be very obvious because of the similar words used to present the intended meaning as in the word [قَامُوا] which does not mean 'stood up' but '*thabatū*' which, in English, means 'stood still' (al-Ṭabarī, 2001, vol 1, p. 378).⁴⁵

3.15 The Fifteenth Methodological Principle

The fifteenth methodological principle is to be aware of the words which occur with a single wording in Arabic but need more than one word in order to convey and demonstrate the intended meaning and semantics of that word in English. This can be seen with word [حِطَّةً] which means: 'it is forgiveness for our sins' (al-Ṭabarī, 2001, vol 1, p. 713).⁴⁶ Also, we have the word [الآيَات] (the signs) which means: 'the signs [his garment, a scar in the face, and their hands have been wounded or scarred]' (al-Ṭabarī, 2001, vol 13, p. 147),⁴⁷ and the word [لَا تَفْرَحْ] (Do not exult) which means: 'do not exult out of oppression and arrogance' (al-Ṭabarī, 2001, vol 13, pp. 18, 309),⁴⁸ and the word [وَرْدَةً] (a rose) means, 'red rose-colored' (al-Ṭabarī, 2001, vol 13, pp. 22, 226).⁴⁹

3.16 The Sixteenth Methodological Principle

The sixteenth methodological principle is to be aware of the wordings that have only linguistic meanings and semantics with no Islamic semantics. And in this case, determining one meaning over the other goes back to the linguistic rules, as long as those rules do not contradict with any authentic narrations (if there are any). This can be seen with the word [فَرِيقٌ] *fariq* (a team) which has been used with the meaning of 'a group' (al-Ṭabarī, 2001, vol 2, p. 139).⁵⁰

3.17 The Seventeenth Methodological Principle

The seventeenth methodological principle is to be aware of the wordings that come with the structure of *al-Muḍāf wa al-Muḍāf 'ilayh* (the Possessive/Genitive Case) which sometimes occur with the exact same wording, but the semantics are different such as [كَلَامَ اللَّهِ] *kalāmullāh* 'the speech of Allāh' which could mean 'the *Qur'ān*' or 'Torah' or even other semantic meanings. This can be seen with following wordings:

[كَلَامَ اللَّهِ] *kalāmullāh* 'the speech of Allāh' which can mean:

- 1) The Torah (al-Ṭabarī, 2001, vol 2, p. 139).⁵¹

[وَجْهَ اللَّهِ] *wajhullāh* 'the face of Allāh' which can mean:

- 1) The *Qiblah* [the direction of *al-ka'bah*] (al-Ṭabarī, 2001, vol 2, p. 448).⁵²
- 2) *al-Ka'bah* (al-Ṭabarī, 2001, vol 2, p. 449).⁵³
- 3) Allāh (al-Ṭabarī, 2001, vol 2, p. 449).⁵⁴

⁴³ Narrated by Ibn 'Abbās and Ibn Mas'ūd. They are considered to be blinded with their hearts from hearing or listening to the truth.

⁴⁴ Narrated by Ibn 'Abbās.

⁴⁵ Narrated by Ibn Jarīr. This is understood to mean that they were standing and walking in the first place, but they stopped moving by standing still.

⁴⁶ Narrated by al-Rabī' and Ibn Zayd.

⁴⁷ Narrated by Ibn 'Abbās and Qatādah.

⁴⁸ Narrated by Mujāhid.

⁴⁹ Narrated by Ibn Jarīr.

⁵⁰ Narrated by Ibn Jarīr.

⁵¹ Narrated by Ibn Zayd.

⁵² Narrated by al-Ḍaḥāk.

⁵³ Narrated by Mujāhid.

⁵⁴ Ibid. Narrated by Mujāhid.

[نِعْمَةٌ مِنَ اللَّهِ] *ni'matullāh* 'The favour of Allah' which can mean:

- 1) Islam (al-Ṭabarī, 2001, vol 4, p. 182).⁵⁵

[رَقَبَةٌ مُّؤْمِنَةٌ] *raqabatun mu'minah* 'a believing neck' which can mean:

- 1) A Muslim (al-Ṭabarī, 2001, vol 7, p. 306)⁵⁶ slave (al-Ṭabarī, 2001, 2010, vol 7, p. 304).⁵⁷

[خَلْقَ اللَّهِ] *khalqullāh* 'The creation of Allah' which can mean:

- 1) The religion of Allah (al-Ṭabarī, 2001, vol 7, p. 492).⁵⁸
- 2) The innateness of Allah (al-Ṭabarī, 2001, vol 7, p. 493).⁵⁹
- 3) The Tattoos (al-Ṭabarī, 2001, vol 7, p. 494).⁶⁰

[يَوْمَ الْقُرْآنِ] *yawm al-furqān* 'The day of criterion' which can mean:

- 1) The day of the battle of Badr (al-Ṭabarī, 2001, vol 11, p. 184).⁶¹

3.18 The Eighteenth Methodological Principle

The eighteenth methodological principle is to be aware of the indefinite wordings that refer to definite semantics even though they are not in any syntactic/morphological (linguistic) structure which makes it definite. Therefore, demonstrating definiteness may be quite complex from one language to another, and depending solely on linguistics without going back to the authentic narrations will mislead the translators. This can be seen with the word [كِتَابٌ] 'a book' which means *The Qur'ān* (al-Ṭabarī, 2001, vol 2, p. 235).⁶²

3.19 The Nineteenth Methodological Principle

The nineteenth methodological principle is to be aware that the Literal Association Phenomenon can also occur with prepositions, and they are not limited to any word class as seen with the word [عَلَى] (on) which means 'in' [فِي] (al-Ṭabarī, 2001, vol 2, p. 313).⁶³

3.20 The Twentieth Methodological Principle

The twentieth methodological principle is to be aware of the wordings which are clear, literally; but unclear, semantically because of the different contexts in which those wordings occur in terms of the Islamic rituals. For example, the word [قَضَيْتُمْ] *qaḍaytum* is clear in what it means literally; however, in terms of the act of worship of fasting, it might take on a different meaning (such as 'make up/made up') than if it was used in the context of the act of worship of pilgrimage as shown with the word *manāsikakum* which means 'finished' (al-Ṭabarī, 2001, vol 3, p. 534).⁶⁴

3.21 The Twenty-First Methodological Principle

The twenty-first methodological principle is to be aware of the wordings that alternate in terms of meaning. Sometimes they have the same form and sometimes there is a slight difference in form. Like the words [يَشْتَرُونَ] *yashtarūn* and [يَشْرِي] *yashrī* which have appeared with the following meanings:

- 1) To buy (al-Ṭabarī, 2001, vol 3, p. 64).⁶⁵

⁵⁵ Narrated by Ibn Jarīr.

⁵⁶ Narrated by Qatādah.

⁵⁷ Narrated by Ibn Jarīr.

⁵⁸ Narrated by Ibn 'Abbās and Mujāhid. This is the definition that Ibn Jarīr tends to. This is the most accurate one because even the second meaning below, 'the innateness of Allāh', means Islam.

⁵⁹ Narrated by Mujāhid.

⁶⁰ Narrated by al-Ḥasan.

⁶¹ Narrated by Ibn 'Abbās.

⁶² Narrated by Qatādah.

⁶³ Narrated by Ibn Jurayj.

⁶⁴ Narrated by Ibn Jarīr.

⁶⁵ Narrated by Ibn Jarīr.

- 2) To sell (al-Ṭabarī, 2001, vol 3, p. 589).⁶⁶
- 3) Don't take (al-Ṭabarī, 2001, vol 8, p. 451).⁶⁷
- 4) Don't eat (al-Ṭabarī, 2001, vol 8, p. 451).⁶⁸

3.22 The Twenty-Second Methodological Principle

The twenty-second methodological principle is to be aware of the wordings that have the opposite meanings linguistically; but Islamically, they bear the same meaning intended based on the *Qur'ānic* context in which the wordings occur. For example, the word [فُرُوءٌ] *Qurū* 'which refers to 'the state of menstruation' (al-Ṭabarī, 2001, vol 4, p. 87)⁶⁹ and 'purification' (al-Ṭabarī, 2001, vol 4, p. 92).⁷⁰

3.23 The Twenty-Third Methodological Principle

The twenty-third methodological principle is to be aware of the wordings that bear many linguistic meanings; however, the intended meaning in the *āyah* is different from all those linguistic meanings like the word [مَوَالِي] *Mawālī* which can linguistically mean 'slaves,' 'leaders,' or 'masters.' However, in some *Qur'ānic* contexts, it appears as:

- 1) Inheritors or heirs (al-Ṭabarī, 2001, vol 6, p. 670).⁷¹
- 2) Relatives [who inherit] (al-Ṭabarī, 2001, vol 6, p. 671).⁷²

3.24 The Twenty-Fourth Methodological Principle

The twenty-fourth methodological principle is to be aware of the wordings that have old and new meanings, or usage, linguistically like the word [ذَرَّةٌ] *Dharrah* (an atom) which appears in the *Qur'ān* with the meaning of 'head of a red ant' (al-Ṭabarī, 2001, vol 7, p. 28).⁷³

3.25 The Twenty-Fifth Methodological Principle

The twenty-fifth methodological principle is to be aware of the wordings that have many linguistics meanings and they cannot be specified semantically alone until they occur in a clear context. However, in the *Qur'ān*, the linguistic context may not provide the intended meaning enough, so we depend on the *Qur'ānic* context, the authentic narration, or the reason of revelation. The word [الطَّاغُوت] *al-Ṭāghūt* is the best example of this because it holds multiple meanings in various *Qur'ānic* contexts such as:

- 1) An idol (al-Ṭabarī, 2001, vol 7, p. 134).⁷⁴
- 2) The judge and the followed (al-Ṭabarī, 2001, vol 7, p. 188).⁷⁵
- 3) The Satan (al-Ṭabarī, 2001, vol 7, p. 228; vol 4, p. 546).⁷⁶

3.26 The Twenty-Sixth Methodological Principle

The twenty-sixth methodological principle is to be aware of the wordings that occur with ambiguous morphemes referring to pronouns in which the linguistic context and principles indicate one thing but the *Qur'ānic* context and authentic narrations indicate something else. An example of this is the word [بِي] *Bihī* in which the [هَاء] *hā'* here is a bound morpheme referring to the objective case (the accusative pronoun) of 'he' which is 'him.' However, the intended meaning here means something

⁶⁶ Narrated by Qatādah.

⁶⁷ Narrated by Ibn Jarīr.

⁶⁸ Narrated by Ibn Zayd.

⁶⁹ Narrated by Ibn 'Abbās and Mujāhid.

⁷⁰ Narrated by Ibn Jarīr.

⁷¹ Narrated by Ibn 'Abbās.

⁷² Narrated by Mujāhid and Qatādah.

⁷³ Narrated by Ibn 'Abbās.

⁷⁴ Narrated by 'Ikrimah. However, this word, *al-Ṭāghūt*, as it has been mentioned earlier, is anything that can be worshipped or obeyed beside Allāh or over Allāh, as narrated by Ibn Jarīr. All the other meanings are also possible like witch, satan, and idols, as narrated by Mujāhid.

⁷⁵ Narrated by Ibn Jarīr. This *'āyāh* has been interpreted based on a reason of revelation, which means the judge and the followed (that people respect and take rules from other than Allāh). Also the word *Al-ṭāghūt*, has occurred in many places in the *Qur'ān* with many different meanings.

⁷⁶ Narrated by Ibn Jarīr. Narrated by 'Umar Ibn al-Khaṭāb and Qatādah. Islamically, it can also cover anything that can be worshipped or obeyed beside Allah and this is narrated by Ibn Jarīr and this opinion is what he tends to.

se due to personal deixis which can easily refer to other referents. So, the word [بِهِ] *Bihi* refers to the *Qur'ān* and not Allāh (al-Ṭabarī, 2001, vol 7, p. 712).⁷⁷

3.27 The Twenty-Seventh Methodological Principle

The twenty-seventh methodological principle is to be aware of the wordings that interchange semantically like the words [طَعِمَ] *Ṭa'ima* 'ate' and [شَرِبَ] *Shariba* 'drank'. For instance, the word *Ṭa'imū* [طَعَمُوا] means 'have drunk' (al-Ṭabarī, 2001, vol 8, p. 664).⁷⁸ This is similar to a practice found in Irish English where, for example, the words 'teach' and 'learn' also interchange semantically.

3.28 The Twenty-Eighth Methodological Principle

The twenty-eighth methodological principle is to be aware of the wordings that have semantic entailments in their usage in the *Qur'ān*, like the word [يَخُوضُونَ] *yakhūḍūn* which means 'mocking' which entails prior *Kufur*; whereas the word *Kufur* does not necessarily entail mocking. So, the word [يَخُوضُونَ] *yakhūḍūn*, it combines both meanings 'disbelieving' (al-Ṭabarī, 2001, vol 9, p. 312)⁷⁹ and 'mocking' or 'making fun' (al-Ṭabarī, 2001, vol 9, p. 312).⁸⁰ Which means, there is no one who would mock the *Qur'ān* and still believe in it. As a result, the semantic entailments are a very important point of research in the sub-field of Semantics which has thus far been neglected by many which results in the disability of making outweighing and *Tarjīh* in terms of meaning.

3.29 The Twenty-Ninth Methodological Principle

The twenty-ninth methodological principle is to be aware of the wordings in which Ibn Jarīr al-Ṭabarī has not done *Tarjīh* or *Ikhtiyār*. And in this case, we take the literal, obvious meaning over the semantic meaning as in the word [أَرْجَاهُ] which can mean:

- 1) Delay or postpone him (al-Ṭabarī, 2001, vol 10, p. 349).⁸¹
- 2) Jail him (al-Ṭabarī, 2001, vol 10, p. 345).⁸²

The first meaning 'delay' goes along with the linguistic (literal) meaning whereas the second one does not.

3.30 The Thirtieth Methodological Principle

The thirtieth methodological principle is to be aware of the wordings that have both an old, neglected meaning and a modern meaning at the same time; especially if they refer to the same concept like the word [الْقُمَّل] *al-Qummal* which means 'lice' but in the 'āyah means 'Sitophilus granarius' (al-Ṭabarī, 2001, vol 10, p. 378).⁸³

3.31 The Thirty-First Methodological Principle

The thirty-first methodological principle is to be aware of the wordings that come with the structure of *al-Muḍāf wa al-Muḍāf 'ilayh* (the Possessive/Genitive Case) which bear specific and general meanings at the same time. If none of the meanings is specified, then we leave the general meaning as dominant as possible which will cover the specific meaning as well. An example of this is the wording [رِجَزَ الشَّيْطَانِ] which can mean 'the filth of Satan' as a general meaning and which can cover 'the whispering of Satan' as a specific meaning (al-Ṭabarī, 2001, vol 11, p. 59).⁸⁴

3.32 The Thirty-Second Methodological Principle

The thirty-second methodological principle is to be aware of the wordings that have two different meanings that are slightly different from each other, where one of these two meanings would include the other meaning but not the other way around as in the word [ضَعِيفًا] 'weak' which can mean:

⁷⁷ Narrated by Ibn Jarīr.

⁷⁸ Narrated by Ibn 'Abbās.

⁷⁹ Narrated by Qatādah.

⁸⁰ Narrated by Mujāhid.

⁸¹ Narrated by Ibn 'Abbās.

⁸² Narrated by Qatādah.

⁸³ Narrated by Ibn 'Abbās.

⁸⁴ Narrated by Mujāhid.

- 1) Blind (al-Ṭabarī, 2001, vol 12, p. 553).⁸⁵
- 2) Weak [in his vision] (al-Ṭabarī, 2001, vol 12, p. 553).⁸⁶

3.33 The Thirty-Third Methodological Principle

The thirty-third methodological principle is to be aware of the wordings whose translation can create a clash, a misunderstanding, or a misconception in 'Aqīdah (creed) such as 'inspiration' versus 'revelation' as seen with the word [الرُّوح] 'the soul' which can mean 'the revelation' in the *Qur'ān* (al-Ṭabarī, 2001, vol 12, pp. 14, 161).⁸⁷

3.34 The Thirty-Fourth Methodological Principle

The thirty-fourth methodological principle is to be aware of the wordings which contain more than one word; however, they refer to one word as in the phrase [كثيْرٌ مِنَ النَّاسِ] 'many of the people' which appeared with the semantic meaning of 'the believers' (al-Ṭabarī, 2001, vol 12, pp. 16, 486).⁸⁸ Note that, semantically there is a difference when a string of words refers to one word and when it refers to one meaning.

3.35 The Thirty-Fifth Methodological Principle

The thirty-fifth methodological principle is to be aware of the wordings whose semantics are determined solely or, are largely impacted by, the reason of revelation as in the wording [دِينِ اللَّهِ] 'the religion of Allāh' which holds the meanings of:

- 1) The punishment or the torture of Allāh (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁸⁹
- 2) The lash (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁹⁰

Again, this goes back to the *Qur'ānic* context resulted from the reason of revelation.

3.36 The Thirty-Sixth Methodological Principle

The thirty-sixth methodological principle is to be aware of the wordings whose meanings are all possible in the *āyah*; however, it gives a different meaning which shows *al-Balāghah al-Qur'āniyyah* (the Qur'ānic Rhetorics) as shown with the word [دُعَاءٌ] *du'ā'* which can mean:

- 1) Supplication (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁹¹
- 2) Calling (al-Ṭabarī, 2001, vol 12, pp. 17, 388).⁹²

Also, the word [وَصَّلْنَا] *waṣṣalnā* which can mean:

- 1) Clarified and explained (al-Ṭabarī, 2001, vol 12, pp. 18, 273).⁹³
- 2) Conveyed (al-Ṭabarī, 2001, vol 12, pp. 18, 273).⁹⁴

3.37 The Thirty-Seventh Methodological Principle

The thirty-seventh methodological principle is to be aware of the wordings which have many meanings mentioned but Ibn Jarīr al-Ṭabarī has done *al-Tarjīh* or *al-Ikhtyār*, but not explicitly, as illustrated with the word [خُلُقٌ] *khuluqu* (manners or ethics) which can be:

- 1) Custom or habit (al-Ṭabarī, 2001, vol 12, pp. 17, 614).⁹⁵

⁸⁵ Narrated by Sa'īd ibn Jubayr.

⁸⁶ Narrated by Sufyān.

⁸⁷ Narrated by Ibn 'Abbās. A Couple of meanings have been mentioned about the semantics of this wording, however; Ibn Jarīr chose the meaning of revelation over all of them.

⁸⁸ Narrated by Mujāhid.

⁸⁹ Narrated by Mujāhid, Ibn Jurayj, and Ibn 'Umar. What is meant here is the punishment ordained by Allāh.

⁹⁰ Narrated by Sa'īd ibn Jubayr.

⁹¹ Narrated by Ibn 'Abbās. And this is the opinion that Ibn Jarīr tends to.

⁹² Narrated by Mujāhid.

⁹³ Narrated by Mujāhid.

⁹⁴ Narrated by Qatādah.

⁹⁵ Narrated by Ibn 'Abbās.

- 2) Lies (al-Ṭabarī, 2001, vol 12, pp. 17, 614).⁹⁶
- 3) Stories (al-Ṭabarī, 2001, vol 12, pp. 17, 615).⁹⁷

However, *Ibn Jarīr al-Ṭabarī* chose the word 'lies' over the other meanings.

3.38 The Thirty-Eighth Methodological Principle

The thirty-eighth methodological principle is to be aware of the wordings which have many meanings mentioned but *Ibn Jarīr al-Ṭabarī* has not done *al-Tarjīh* or *al-Ikhtiyār*, but he includes all the meanings that serve the idea, the theme, or the reason why certain things are *ḥalāl* or *ḥarām* as in the phrase of [لَهُوَ الْوَلَدُ] 'the amusement of speech' which covers the following meanings:

- 1) Music and its likes (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).⁹⁸
- 2) Music (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).⁹⁹
- 3) The male and female singer (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰⁰
- 4) The musical instruments (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰¹
- 5) Polytheism (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰²

3.39 The Thirty-Ninth Methodological Principle

The thirty-ninth methodological principle is to be aware of the wordings whose meaning are extracted by analogy based on another *Qur'ānic* recitation as shown with the wording [خَلَقَ] *khalaqa* (created) which has adopted the meaning of 'made better' (al-Ṭabarī, 2001, vol 12, pp. 17, 629).¹⁰³

3.40 The Fortieth Methodological Principle

The fortieth methodological principle is to be aware of the wordings which have the same meanings when they are apart and different meanings when they occur together like the words [إِسْلَامًا] *Islām* (al-Ṭabarī, 2001, vol 12, pp. 17, 629)¹⁰⁴ and [إِيمَانًا] *īmān* (al-Ṭabarī, 2001, vol 12, pp. 21, 388).¹⁰⁵

3.41 The Forty-First Methodological Principle

The forty-first methodological principle is to be aware of the wordings which may cause a semantic clash when they get translated with their actual semantics because of the old usage versus the new usage of the word that has been translated: like the word [النُّورِ] *al-Thurayyā* which gets translated in English as 'the chandelier' which is not what is meant, as seen with the word [النَّجْمِ] 'the star or a type of a plant, or a name of a planet' which occurred in the *Qur'ān* with the meaning of 'the chandelier [a group of stars having the same shape of a bull called *al-Thurayyā*]' (al-Ṭabarī, 2001, pp. 22, 5).¹⁰⁶

3.42 The Forty-Second Methodological Principle

The forty-second methodological principle is to be aware of the wordings that come in the singular form, but they refer to a referent that is plural and vice versa.

3.43 The Forty-Third Methodological Principle

The forty-third methodological principle is to be aware of the wordings which are very critical in terms of *'Aqīdah* and sometimes they get interpreted based on the literal meaning and at other times based on the semantic meaning as in the wording [بِأَيْدِي] which means literally 'with hands/ with a hand,' however, the intended meaning is 'with strength' (al-Ṭabarī,

⁹⁶ Narrated by Mujāhid. *Ibn Jarīr* tends to this one.

⁹⁷ Narrated by *Ibn 'Abbās*.

⁹⁸ Narrated by *Ibn 'Abbās*.

⁹⁹ Narrated by Mujāhid and *Ibn Mas'ūd*.

¹⁰⁰ Narrated by Mujāhid.

¹⁰¹ Narrated by 'Ikrimah.

¹⁰² Narrated by al-Ḍaḥāk. *Ibn Jarīr* did not specify any of the above and made it as general as it has been stated.

¹⁰³ Narrated by *Ibn Jarīr*. Based on the *qirā'āt*.

¹⁰⁴ These two words are interchangeable in terms of meaning based on the occurrence: solely or together. For example, the word *īmān* when it occurs solely, it usually means *Islām*, whereas if it occurs with the word *Islām* or even if *īmān* occurs twice in the same *'Āyah*, it means *īmān* which is a higher degree of belief than *Islām*.

¹⁰⁵ Narrated by al-Zuhrī.

¹⁰⁶ Narrated by Mujāhid.

2001, vol 12, pp. 21, 544).¹⁰⁷ So, the word [يد] *yad* can mean ‘strength’ or ‘power’ according to an authentic chain of narration narrated by Ibn ‘Abbās, Mujāhid, Qatādah, Ibn Zayd, and Sufyān.

3.44 The Forty-Fourth Methodological Principle

The forty-fourth methodological principle is to be aware of the wordings that cannot be interpreted by one word because their sense depends on their reference (and the distinction and relationship between sense and reference has been explained earlier). And the best example for this is the word [الْحَشْر] *al-Hashir* which can mean ‘the Judgement Day,’ ‘resurrection,’ ‘crowding,’ or ‘gathering.’ However, it appears with the meaning of ‘the land of *al-Shām*’ (al-Ṭabarī, 2001, vol 12, pp. 22, 496).¹⁰⁸

3.45 The Forty-Fifth Methodological Principle

The forty-fifth methodological principle is to be aware of the wordings which belong to the same root and have very similar pronunciation, but they differ in meaning as in the word [بَدَا] *badā* which mean ‘appeared’ (al-Ṭabarī, 2001, vol 12, pp. 22, 566)¹⁰⁹ and not ‘started.’

3.46 The Forty-Sixth Methodological Principle

The forty-sixth methodological principle is to be aware of the wordings that appear in Arabic with a specific word class, but when it comes to translating it, the word class has to change in order to represent it more accurately. So, while keeping the word class is important, keeping the intended meaning obvious and clear is more important. For example, the wording [فُتِنَتْ] which cannot be translated with the same word class due to the fact that this word can generally mean more than one meaning, adopting different word classes. Also, there is no accurate representation for it in English due to the different systems of affixes/affixation practiced by both languages.

4. Conclusion

This study has provided and answered the research question proposed earlier which concerns “the methodological principles for the process of translating the Literal Association (*al-Mushtarak al-Lafẓi*) in the *Qur’ān* to the English language according to the *tafsīr* principles of Ibn Jarīr al-Ṭabarī”. Thus, this is done by linking the science of *Tafsīr* and the science of translation in order to fill the gap of understanding between Arabic Linguistics, English Linguistics, and the Science of *Tafsīr* which has thus far been missing in many of the work related to the *Qur’ān* in English. This study is based on the results and the findings of the analysis of the *Āyāt* of the Literal Association in the *Qur’ān*. In this study, 46 methodological principles were extracted based on the general methodological principles and approach undertaken by Ibn Jarīr al-Ṭabarī in his interpretation (*tafsīr*) of the Literal Association (*al-Mushtarak al-Lafẓi*) in the *Qur’ān*. The methodological principles conducted in this study can all provide the key and the tools by which the students of knowledge can extract the *Tafsīr* and the semantics of the Literal Association (*al-Mushtarak al-Lafẓi*) as well as the whole *Qur’ān* based on the school of Ibn Jarīr al-Ṭabarī. This study can also be applied on a different *mufassir* by looking at the same aspects examined in this research and this will definitely result in amazing outcomes by which we will be able to determine how different or similar the *mufassirīn* (interpreters) are, especially between the classical and contemporary scholars of *Tafsīr*.

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