

COMPARATIVE STUDIES IN TRANSIONS OF THE NOBLE QUR'AN, SURAT AL-DUHA AS
AMODEL

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Abstract:

Our research provides a kind of treatment that deals with issues related to the Hebrew language in the field of translation and linguistics, where we offer a model for translating Surat Al-Duha by analyzing its verses that were translated into modern Hebrew by relying on three Hebrew translations of some oriental translators who translated the Holy Quran into modern Hebrew And find out about many of the problems in translation by transferring the Arabic text to the Hebrew language.

As well as clarification of some technical aspects in the approach to equivalencies and stylistic evaluation, where we dealt with translating Surah Al-Duha into modern Hebrew language based on three translations with criticism, analysis and comparison through some translation theories in order to benefit from this study in the analysis of the Hebrew translations of the Holy Quran by many specialists in The field of modern Hebrew, who work in the field of translation from the Hebrew language to the Arabic language.

Key words: Comparative Studies, Transions, Surat Al-Duha.

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Introduction

This study of ours offers a type of processors belonging to Hebrew-related topics in the field of translation and linguistics, where we propose the translation model of Sura Doha through the verses that have been translated into modern Hebrew language analysis and rely on the three Hebrew translations of some Orientalists translators.

Dilemmas in translation through the translation of the Arabic text into the Hebrew language.

And to clarify some of the technical aspects of the stylistic rewards and assessment style, in which we dealt with a translation of Sura Doha into a modern Hebrew language based on three translations of critique and analysis and a comparison of some translation theories to take advantage of this study.

The modern Hebrew language is used in the field of Hebrew to Arabic translation.

A search deals with Koranic verses and comparative studies in three translations of Orientalists Jews are:

- 1 - Aaron Ben-Shemesh (1978)
- 2 - Joseph Joel Rivlin (1987)
- 3 - Uri Rubin (2005)

First we would like to mention that the translation (verses from the Qur'an) into a language other than Arabic is something not to say almost impossible, but given the impossible;

Since the Qur'anic text has the details of a unique language, man is able to imagine what they call (Qur'anic sciences) so slow and the like-and overall and detailed, and public and private, and unknown to the Holy Qur'an and languages, and problem and express, and so on. (1)

The multiplicity of interpretations and diversity as the interpretation approaches from a site, or an opinion, or by way of reference, does not pay it all from being an explanation and a statement of the Koranic text coming from the side does not change or alter the conditions of structure;

While the text is in many translations prone to distortion, and distortion, error, which in some cases down to the heart means upside down.

We emphasize that Jewish translators do not use the term "translation of the Holy Qur'an," but I used the term "translation of the Qur'an," because this book does not constitute sanctity and privacy and prestige of any value they have to view the content as purely "literary texts" only.

The saint does not apply to the words of the Jews and described them it is our words to honor recognition of the status of our Qur'anic pillars, and recognition of the fact of the possibility of translation of the text itself.

The following illustrate the main characteristics of the march of the Holy Quran translated into Hebrew:

* Knowledge of the Jews who lived in the Middle Ages within the walls of the Islamic Empire, the Koran, as well as Arabic and in the original language, it is known that copies of the Koran was a blog in Hebrew letters by the Jews, like the style of writing in Jewish Arabic.

This knowledge of the Koran was very important for the religious production and philosophies of the Jews in the Middle Ages.

*Translated the Holy Qur'an, in the seventeenth and eighteenth centuries, into Hebrew in Europe, by the Jews, and the first attempt was for "Yaakov ben-Israel Halevi", in 1636, but this translation was not to get a copy in Arabic, but all copies are translated into Italian

Dutch, and this is what led to this translation not being published, and it is still to this day there are preserved called the house "Miguel".

*"Zvi Herman Rochendorf" in the 1857 translation of the Koran into Hebrew from the Arabic version.

It was in him to translate the biblical language as it was applied in his day, so it was difficult to read his translation for a part. It became Rochendorf to translate interpretations,

some of which were objective and others included in the cash and ridicule of the religion of Islam !.

*I translated the Holy Qur'an several times in the twentieth century, into the Hebrew language, and it was almost entirely for the purpose of research, or for general culture, and not for the purpose of Torah study.

*In 1936 complete scholars of Islamic sciences "Yosef Yoel Rivlin";

Abu, President of the State of Israel, (Reuben) The Holy Qur'an is translated into Hebrew, and in another translation this is a Hebrew copy of the classical meanings of the Qur'an, and most of the Qur'an's quotes prefer the entry of this translation. There is also this translation in biblical language with some uses of the wise language (Mishnah), while preserving the features of the Hebrew literary language and certain styles.

"Haim Nachman Bialik," an Arab poet and writer, also tried to translate the Holy Qur'an but died before its publication. There are conflicting opinions about Bialik's participation in the above translation Rivlin; a reporter from one of those interested in this subject says: Bialik who went in a lot in the Rivlin translation of the Qur'an to acquire character on loan, thus increasing the difficulties even in the face of the intelligent reader "he says," Reuben. Rivlin "From His Father: The Modern Hebrew Poet Bialik I Respect My Father, But Strongly Rejected Packaging Comments Bialik was sent to him regarding the translation of the Koran."

Rivlin's translation is characterized by being easy to read on the translation of "Rochendorf", but Hebrew is a classic Hebrew today.

*In 1971, the "Aaron Ben-Shemesh," and in translating the meanings of the Qur'an from an Arabic version, otherwise, it's online comments on some verses and phrases. And Shemesh ben the translation is characterized by general comparisons of several Hebrew and Aramaic Jewish texts, and includes multiple footnotes from the Torah, the Mishnah and the Talmud, and the legends of the sage. (2)

Ben-Shemesh, and the use of a modern Hebrew language, which does not maintain a twin style and knowledge of grammar and structures of Arabian horses.

So is a translation by Ben Shemesh especially for easy reading for Hebrew speakers who do not speak Arabic literature, and are not aware of Islam.

Although so many Muslim scholars believe that his remarks that accompanied Ben-Shemesh translation cover up or hide certain personal confessions of differences, the translation is accurate enough. (3)

*The latest translations of the Qur'an are being carried out by a scholar of Islamic affairs, "Uri Rubin", which stems from an Arabic version published in 2005. Robin is a famous scholar in the history of texts from the Koran, and the history of the life of Muhammad, peace be upon him.

Robin has been translating this admiration of his colleagues;

Yosef Sadan (researcher of early Arabic literature) and Sasson Somekh (researcher of modern Arabic literature).

Robin was keen on easy-to-read output The translation does not require prior knowledge of Arabic literature, does not care about the language of metaphorical load, however, they explain the Arabic text of verses from the Qur'an as accurately as possible.

Uri Rubin is one of the efforts of the opinion that it can not be through the Koran and the Hadith to identify the beginning of the history of Islam, but can only be so religious and social currents that have been the prevalent codification of this heritage as (the Koran and Hadith), and often difficult to conclude

Text without examining the interpretations that illustrate how the believer understands text.

Robin says of the translation of the Holy Qur'an: "If mine does not seek to be" identical with the original: "of the Qur'an but that was all I aspired to do is to express meanings of the Qur'anic image of the believers."

Meaning to lead the meanings" original

Unlike other scholars who specialize in Islamic culture and history warmly on Robin's opinion, say: can by comparing Islamic heritage and philological research (linguistics) the auditor account of verses from the Koran and the Hadith, access the beginning of the landmarks of Islam.

Where he engaged in this study is translated into Surah Doha, one of the Holy Quran that translates them into modern Hebrew.

It is a comparison between these translations and what to encounter with them in studying the Qur'an text, and translating knowledge in all that has been achieved synonymous with finding similar words, phrases and sentences and the degree of convergence in the spirit of the original text in each translation.

Appropriate to the culture of the target language and influence the acceptance of the translated text.

We base our search through theories of translation:

The first theory is the equivalent of the translations equivalence theory (4); The second look is called the spirit of the Torah text-oriented translation (5). Where these theories or approaches have helped translations in comparison and analysis during stylistic assessment in a intended language and which are useful for transferring the reflected text in the source language to the text translated in the target language.

The name of Sura the Doha

The translators into Hebrew did not find a single word giving the meaning of the Arabic word (doha) in which we see that everyone went to two different words depending on the translator, for example, we find in Aharon Ben Shemesh's translation he used two more words (before noon) and their meaning word for word (before noon) (6) All afternoon.

Translated by Hebrew translator Yosef Yoel Rivlin, there are also two additional words (bone-today) and their meaning word for word (same day). (7)

Uri Robin, the use of words (daylight) we find meaning (day light). (8)

This happens a lot in translating between two languages in any language in the world, due to the lack of matching any two languages in full matching in dictionaries I have or in the richness of words, to any environment, activity and culture where they are closely related to where you see the world through language vocabulary and practice

Identify and impose on him the behavior appropriate to the lives of her children and the natural and social environment.

Translator When they do not find the equivalent of one word in the target language corresponding to the floor to be transferred from the original language, the use of more than one word has been used to convey the meaning that one word shows to be translated. (9)

Published in the field of translation This problem, the problem of unrivaled lexical interviews in the target language semantic voids. (10) It is a term developed by Menachem Ragot in the treatment of the translator of synonyms equivalences and lexical-free proximity in the language of which is compatible with another language. (11)

We have found a parallel word (doha) in many languages, including the Hebrew language despite being a descendant of a celestial language of the family of Semitic languages that carry common features between the cultures of the ancient celestial peoples. (12)

And translators use English, one word forenoon (13) After causing the word noon which means back prefix fore that indicated the meaning (before). (14) This type of derivation exists in European languages that help themselves through the use of prefixes beginnings (15) And suffixes. (16)

When formulating new words to find synonyms that match the word in the language, or move them when formulating the new term.

We will come to give the verses of the Sura rejection analysis by three translations, as follows:

The first verse (and Duha) (17)

Translation of Aharon Ben-Shemesh into Hebrew as follows

(I swore in the morning glow) (18)
 And translated by Yosef Yoel Rivlin for the next Hebrew translation
 (I actually swore today) (19)
 While translated by Uri Robin so
 (I swear in daylight) (20)

These three translations made section F Arabic an article in Hebrew.

I added to the back of the monitor the speaker's conscience and means (I swore) (21)
 In the past we see in the first translation of the Ahron Ben Shams and also in the second translator to Joseph Joel Rivlin, but we see it placed in the present tense in the third translator to see Robin and come a feeling (I swear) 'where there is no equal to the Arabic letters section. (22)

Nessa and Aharon Ben Shams in the first translator explain that the word (the doha) (23) The Arabic word aliyah glows indicating the brightness of the sun and light in the morning.

This is called paraphrased translation. (24)

And to see through the three biographies that Ben Shemesh differs in this verse from the rest of the translator and the reference in the translation to the Torah and the Mishnah and the Talmud and the legends of the elders has been used in modern Hebrew past.

The second verse (and the night when it is quiet)
 Aaron Ben-Shemesh translates this verse as follows

(And at night time will be quiet) (25)
 Where Ben-Shemesh uses the word time instead of (if) circumstance.
 Translated by Yosef Yoel Rivlin
 (And at night in the calm) (26)

Here we see that Revlon use the word instead of the word night night both are correct, but the choice of the best night because they match the word phonetically (night) in Arabic.

Alaba and symbols used to indicate the time situation, and we see that the use of (home) in this translation is the same as circumstantial (if).

Uri Rubin translated the second verse

(And on the descending night) (27)

Where the verb used to translate the name into label descriptions indicating the meaning indirectly of a verb of time, and that the verb formula is the same as circumstantial (if). (28)

Three different translations in the translation of the word (quiet) which synonymous translations indicate the meaning of the word itself, which (calmed and fell) or (covered in darkness) or housing. (29)

We see that Uri Rubin's translation is closer to the Arabic text where the language is interested in a metaphor to load a translation as accurate as possible.

The third verse (What your Lord has left you and fried)

Three translators translate as follows

Aaron son of Shemesh (because your Lord has not forsaken you nor fed you) (30)

Yosef Yoel Rivlin Neither forsake thy God nor forsake thee) (31)

Uri Rubin (You will not forsake your Lord and you will not be tired) (32)

It started translating the instrument that Aaron used to express some of the meaningful answer in this verse. (33) Although he left the translations to Joseph Rivlin and Uri Rubin before adding them in the existing Arabic text or the Koran in particular.

In this verse we see that my son Sun translation and Rivlin is inaccurate and far from the Koranic text because they quoted the words of the biblical language while sometimes referring to the language of the Mishnah.

While we believe that Robin's translation is closer to the Arabic text and reference has interpretations of the text's origin.

The fourth verse (And the Hereafter is better for you than the first)

Aaron's translation (your end will be better from your beginning) (34)

Rivlin translation (and indeed the end will be better for you from the beginning) (35)

Uri translation (your end will be good for you from your beginning) (36)

The translation Ben Shemesh and Robin neglected a position placed to estimate the beginning of work after and the bunch, and Rivlin uses the translation of the verse envelope using the sense of the floor indeed (really) (37) in order to appear emphasis.

Rivlin's translated words (next and first) of the Qur'an itself indicate where the definition is in general, and in general an abstract tool.

But my son Shemesh and Robin added a recipient properly because they are closer to the particular member of the public. (38)

The fifth verse (And your Lord will give you, and you will be satisfied)

Translated by Aaron (and your Lord will give you what will satisfy you) (39)

The Ark is used in the translation of this verse verb (will give), which means (blows). (40)

While translated Rivlin (and (more) a figure will give you your God and satisfaction) (41)

In this translation the translator uses the actual (give), which means (gives) (42) an act that corresponds exactly to the word of the Qur'an (gives).

In addition to this translation, use the verb (given) to express an argument included in the primaries for Amad, and also the envelope (more) that is inserted in parentheses, indicating a future (43), which is the word (and will be) in Arabic.

But translated Robin (and finally your Lord will grant you and satisfy you) (44)

Note here that Robin translated the verse in a similar way to Ben Shemesh, where I use the verb (will give).

The sixth verse (Did he not find you an orphan and take refuge)

Translation by Ben Shemesh (Did not you find an orphan and collect it?) (45)

Translation of Rivlin (Did not Find You Orphan and Will Collect) (46)

Two translations come with the word (if), which means the literal (because), or (with it), which preceded the distraction that sometimes fit the composition of the Arabic question, also comes with the Hebrew exile tool (no), one of which comes three words to fit (pain).

As translated by Robin the verse (the non-found orphan and your collector) (47)

I was able to find the corresponding translation A successful Hebrew beginning of the sixth verse (pain), a word (non) meaning literal (right). (48)

The seventh verse (And he found you lost and guided)

Ben Shemesh (stray, and guide) (49)

Rivlin (and he will find you wandering and weeping) (50)

Robin (and you got lost and instructed) (51)

In this biography, we find that Ben Shemesh's translation does not repeat the word (and grandfather) depends on the syntax of simple sentences and only by one, and we notice that the verse began in the verb (stray) (52) (lost,) directly without and the proximity, which sometimes begin with

Simple sentences.

He repeated Rivlin translation and translation of the word Robin (and grandfather) in two different ways, both of which have come up in the last decade.

It is in Rivlin's translation used and reversed the present precedent that the volatility of the present towards, the very other role is the function of the grace narrative.

The eighth verse: (And he found you to be a breadwinner and became richer)

Ben Shemesh (poor, and rich?) (53)

Rivlin (and a man will be found - scarcity will enrich you) (54)

Robin (and your needy and wealthy) (55)

56)קמץ בין רכב אחד והחל הפסוק של השישי, ולכן (subordination בן שמש ב ותרגומו אומצו לעשות משפטים פשוטים מעשה מעודן אונליין מושמט (וסבא), אשר הוא משפט שלם.

Ben Shemesh B and his translation were adopted to do simple subordination sentences (56) a pinch between one vehicle and the verse of the sixth began, so a subtle online act is omitted (and grandfather), which is a complete sentence

Use a comma (punctuation mark) and separate the action in each verse.

The eighth verse began with the seventh verb This verse began only with an estimate of the verb and the verb.

Here we see that Uri Rubin was easy to translate metaphors of nature whether it is to load as accurately as possible into the Arabic text.

The ninth verse (As for the orphan, do not conquer it)
Ben Shemesh Translation (So Do Not Suppress the Orphan) (57)
Translation of Rivlin (and now the orphan do not excuse) (58)
Translation of Robin (hence the orphan do not crave) (59)

We note in this biography that the translations of Yosef Yoel Rivlin expressed meaning (as far as) through (now) where it is in (v) the proximity that not the similarity of the word (therefore) in the translation of Ben Shemesh and the translation of Robin. (60)

The tenth verse (And as for the questioner, do not collapse)
Translation of Ben Shemesh (The Pushti - The Hand Do Not Divorce) (61)
Translation of Rivlin (and the Seeker of Grace Do Not Sit Empty) (62)
Translation of Robin (and the beggar do not remove) (63)

This is translated by Ben Shemesh in the use of the compound (Pushti - the hand) for metaphors in the extension of the hand when the liquid.

And use two inverted words to express the general connotation of the word Quran according to further installation or temperament.

Revlon used the chariots (asking for kindness) which means (in the good asking) (64), Revlon also agrees with Ben Shemesh to use two opposite words to describe the meaning of the word Quran according to further installation or temperament. (65)

But we find that Robin used to translate one word into a word interview (liquid). (66)

The eleventh verse (And as for the grace of your Lord, speak it)
Translation of Ben Shemesh (and the grace of your Lord much to the book) (67)
Translated by Rivlin (and by the grace of your God a book) (68)
Translation of Robin (As for the Grace of Your Lord, on which is a book) (69)

I matched the good agreement of the Revelation with the Qur'anic verse with expression and conciseness, where the Hebrew group (s) met because this verse began with the kindness (v) the group and community (as far as) Arab countries, and words correspond gracefully with words (in grace), and match the word God

With the word (your lord), and match (book) the word with the word (in discourse).

When the translation is double Ben Shemesh and Robin translation of letters and tools.

I tried to translate bone Revlon bone affair - today can draw on biblical regulations to add a religious holy spirit to the text in the target language.

This is called the hit of a text-oriented text translator.

And this describes the use of the translation of (v) the Hebrew inverse.

And also used the word (God) instead of the word (sovereign) used the text of the Qur'an, which noticed that the translation of Ben Shemesh and the translation of Robin continued them to symbolize the transfer of the secretariat of the original text.

Revlon is also used as a biblical translation vehicle that begins with a source and then act as mentioned in the fifth verse given. (70)

As for the Koranic space that each verse of the first eight verses ends (a) broad with various consonants preceding them, realized in the translation of Ben Shemesh and the Robin translation in six verses from the beginning of the third verse to the eighth verse using (c) speech that are easy to use at the end of each verse of verses.

Where the wide comma (a) itself is difficult to obtain.

Conclusions

Through a study to the conclusion that all translators used the language of the Torah and its approach in the translation of the Hebrew Qur'an to prove the claims that the Jews claim that the Hebrew Bible is the oldest Islam and that Islam originated as Jewish in origin.

Where we have seen that a translator used three types and varieties in dividing the meanings of the Qur'an into Hebrew, identical in biblical and mythological biblical languages and the language, the language of the early stages of the Middle Ages.

We believe that translators arouse the suspicion of the different meanings of some verses of the Qur'an for Muslims and commentators to see it as a gateway to enter into different interpretations and explanations.

It goes beyond the objective boundaries in translation, there is a covered version the meaning of the verse must obey a basic sense, which was accepted by Muslim commentators and have been committed to it since the revelation of the Qur'an and still.

Find and expand the use of rhetoric to pay attention to time.

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