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SUORAT UL-BAQRA WA ĞOZ >O <AMMA
IN THE HEBREW TRANSLATIONS OF THE MEANINGS OF THE HOLY QURAN
Descriptiv and Comparative Study

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The Holy Quran,s accurate wording and wonderful expression have always atterced many orientalists to study ,understand and translat . This thesis studied the Hebrew translations of the meanings of The Holy Quran . specially Sourat ul Baqara and Guz> <amma

The thesis taeckles the issuo from two perspectives :
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- The linguistic one concentrating on the translation and its problems
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- and the intellectual one dealing with the orientalist part . The thesis thus aimed to reveal two points : to see to what extent was the translation accurate , and to trace the translators ideology and to what extent was he influenced by the orientalist perspective .

The thesis has made use of the descriptive strategy of analysis

The thesis falls into four sectoins preceded by an introduction and folloed by a conclusion and a bibliography .

The introduction defines the subjectmatter along with the history of literature .
The first section is intitled " The analysis of the text according to lexical antonyms " dealing with words ,
The second is " The analysis of the text according to the morphemes " and it includes three chapters dealing with the pronouns , the singular , and the plural.

The third section is " The analysis of the text according to the syntax " and it includes the sentences and its types dealing with the simple sentences , the complex sentences , and the structure sentences .

The fourth section is " the omission and the addition in the text of the translation " and it includes three chapters , the first one is " the omission in the text of the translation " , the second is " the addition in the text of the translation " , the third is the underlying structure in the text of the translation " .

The conclusion includes the most important findings of the thesis :

1 – the translator has to stick to the original text without any deviation , especially when it is a religious text .

2 - The best method for translating the religious text is that which combines both strategies of formal equivelanse and dynamic equivelanse .

3 – The oldest translation of the Holy Quran were of two kinds :
- some translations of Arabic writings into Hebrew .
- including some Quranic quotations and the translation of some verses in the context of religious controversy .

4 – Most of the Hebrew translations tended to deviate from the original text , especially in the middle ages and the beginning of the middle ages to serve religious polemic.

5 – Most of the translators asserted that the Holy Quran quoted From jewish or Christian to prove that it is not a divine Book .

6 – The oldest complete translations of the Quran can be traced
   Back to the sixteenth century .

7 – In sphte of the change of the orientalist view of Islam
   Through the ages , the jewish orientalist view still held its
   Sharpest feelings of contempt and disgust for the Quran
   and Islam .

8 – The best complete translation of the meanings of the Holy
   Quran is Rivilin's translation for its sticking to the original
   text , though the translator held the same dominant , biased
   orientalist perspective .However , he managed to separate.
   himself from the translated text to a great extent .