

الإرداف الخُلفي في اللغة الانكليزية والطباق في اللغة العربية

دراسة مقارنة مع تقييم لترجمة آيات قرآنية

مختارة

من ثلاث ترجمات لمعاني القرآن الكريم

إعداد

م. جمانة شكيب محمد تقي

كلية التربية للبنات

الجامعة العراقية

م. نجاة عبد المطلب

كلية السياحة وإدارة الفنادق

الجامعة المستنصرية



ملخص البحث

باللغة العربية

الإرداف الخلفي هو شخصية التعبير التي تستخدم كلمتين مع المعاني المتعارضة معا عمدا للتأثير.

الطباق في اللغة العربية هو الجمع بين كلمتين متضادتين لأجل البيان. ويتم استخدامه ليس فقط لجعل الخطاب ألع وأفضل ولكن أيضا لجعل البيان أكثر فعالية في المعنى.

الباحثون يدرسون لغويا الطباق في اللغة العربية، وكيف يمكن للمترجمين ترجمة معناها من العربية إلى الإنجليزية. وهل نجحوا في القيام بذلك؟ أم أن ترجمة الطباق باللغة العربية مقدمة إلى التناقض في اللغة الإنجليزية؟ أم أنها ترجمة فعالة كما هو الحال في اللغة العربية؟ وبالتالي، تركز الدراسة على الاستخدام الدلالي للتعبير عن الطباق في الترجمات الثلاثة من القرآن الكريم محل البحث.

بعد فحص الطباق في ثلاث ترجمات للقرآن الكريم، وجدت أن يعبر عن معنى متناقض من الطباق بشكل واضح، ولكنها ليست فعالة كما هو الحال في اللغة العربية، كما أنها ليست كما ترجم الإرداف الخلفي في اللغة الإنجليزية (باستثناء اثنين من الآيات). وعلاوة على ذلك، ان الاستخدام القرآني من الطباق هي في معظمها واقعية، في حين يرتبط الأرداف الخلفي بالجوانب التصويرية في اللغة الانجليزية الذي يستخدم خلاف الواقع حيث أنها ليست واقعا.

المصادر العربية

١. الجارم، علي ومصطفى أمين. (١٩٦٤). البلاغة الواضحة. دار المعارف: مصر.
٢. الجزائري، أبو بكر جابر. (٢٠٠٠) ط ٤. أيسر التفاسير لكلام العلي الكبير وبهامشه «نهر الخير على أيسر التفاسير». مكتبة العلوم والحكمة: المدينة المنورة
٣. الطبرسي، الشيخ أبو الفضل بن الحسن (ت ٥٠٢هـ). (١٣٧٩ق-١٣٣٩ش [١٩٥٩م]). مجمع البيان في تفسير القرآن المجلد الاول والثاني والثالث والرابع والخامس. بيروت: دار إحياء التراث العربي.
٤. العسكري، تصنيف أبي هلال الحسن بن عبد الله بن سهل. (١٩٨٦. ١٤٠٦A.H.-A.D). كتاب الصناعتين: الكتابة والشعر. تحقيق علي محمد البجاوي ومحمد ابو الفضل ابراهيم. المكتبة العصرية: صيدا-بيروت.
٥. الهاشمي، السيد المرحوم أحمد. (١٩٦٠). جواهر البلاغة في المعاني والبيان والبديع. المكتبة التجارية الكبرى: مصر.
٦. الوداعي، عيسى. (٢٠٠٥). «التماسك النصي: دراسة تطبيقية في نهج البلاغة». الجامعة الاردنية.



- of the Arabic Text and Commentary. U.S. Edition: Tahrike Tarsile Qur'an, Inc.
- Arberry, Arthur J. (trans.) (1955). The Koran Inter3. preted. Vols. I/II. London: George Allen & Unwin L.T.D.
- Baldick, Chris. (1990). Oxford Concise Dictionary of 4. Literary Terms. Oxford: OUP.
- Dictionary of Literary Terms. (1974). Magdi Wahba, 5. Dar al-Qalam Press. Beirut: Lebanon.
- Dictionary of World Literary Terms. (1970). T. Shi6. pley. Boston: The Writers Inc. Publishers.
- Harris, Robert A. 'A Glossary of Literary Terms'. 7. Retrieved Version Date Feb. 25, 2012.
- _____. A Handbook of Rhetorical Devices. Retrieved on Jan. 19, 2013.
9. Al-Hilali, Dr. Muhammad Taqi-ud-Din (trans.), and Dr. Muhammad Muhsin Khan. (1417 A.H.). Translation of the Meanings of the Noble Qur'an in the English Language. K. S. A. King Fahd Complex for the printing of the Holy Qur'an: Madinah Munawwarah
10. Nash , Walter (ed.) (1986). English Usage : A Guide to First Principles. London. Routledge and Kegan Paul.
11. Wikitionary, Oxymoron.htm.2006.
12. Wikipedia, the free encyclopedia. Oxymoron.htm.2013.



256: البقرة: (no.1 of the chosen verses).

5. Sometimes, a word is more associated with certain field or domain; although it approaches the required meaning, it is not the fully exact one. See the trans. of شقي (يعلنون 23: النحل) (no. 6 of chosen verses), and see also trans. of هود: 105, aaya , وسعيد (no.9 of the chosen verses).

6. Translators may choose a word which equals the Arabic one in signification but it may be narrower in coverage: less comprehensive. See trans. of 'سراء' in aaya 95: الاعراف (no.4 in chosen verses).

7. Tibaq expression is very precise, so it should be precisely translated: for example, when tibatq is expressed via a verb, the translator should put into consideration that his choice is similar to the Arabic one in all its qualities: causativity, transitivity, extensiveness, etc... because one of these qualities or all might have been utilized to convey tibatq. Otherwise, the result is inaccurate trans. See trans. of aayas 34-44: النجم (no. 13 of chosen verses).

8. At-Tibatq in Arabic has either a conjunction or a preposition between its opposite terms, whereas oxymoron has not. However, we have seen only in aaya 82: هود and in aaya 3: الواقعة there are no conjunctions, or prepositions between the contradictory words. Thus, their trans. have resembled the English oxymoron.

9. Quranic use of tibatq is mostly factual expressed in a prestigious language; whereas oxymoron is related to figurative English language which is mostly used to depict a feeling or situation in an imaginary way. For example: "قوله تعالى: (وما يستوي الاعمى ولا البصير ولا الظلمات ولا النور ولا الظل ولا الحرور (فاطر، 20-19 21 as it is known , there are blind people and people who can see, there is light and darkness as well as shade and heat in real life. On the other hand, bitter sweet, bright smoke, or cold fire, which are examples of English oxymoron are so figurative and imaginary, for there is no bitter sweet, bright smoke , or cold fire in reality.

References

1. Ali, Abdullah Yusuf (trans). (1984). The Holy Qur'an: Text Translation and Commentary. Kuwait: That es-Salasil.
2. Ali, S.V. Mir Ahmed (trans.). (1988). The Holy Qur'an, with English Translation

he put back. (A.Y.Ali, 1984:1650)

13. Man shall be informed on
of whatsoever he put
soever he put
1988:1778)

that day
before and what-
behind! (A.Ali,

Both A.Y. Ali and A. Ali are accurate in translating tibatq in this aaya.

(قال تعالى "كلا بل تحبون العاجلة * وتذرون الآخرة : (القيامة: 21-20-17)

No indeed; but you love the hasty world,
be the Hereafter. (Arberry, 1955:II:313)

and leave

20. Day, (ye men!) 21. And leave alone

But ye love

The Hereafter. (A.Y.Ali, 1984:1651)

The

fleeting life,

20. Nay! But ye love the fleeing life!

21. And

neglect ye the hereafter! (A. Ali, 1988:1779)

The choice 'fleeting life' vs. 'hereafter' is better than "hasty world" vs. 'hereafter'.

That is A.Y.Ali's & A.Ali's trans. are better than Arberry's.

V- Findings of the translations analysis

It is found that:

1. Translating from Arabic into English , the translator has two main duties : expressing the general meaning of the ayaa and maintaining the accurate signification of tibatq at the same time .

2. Tibatq is related to Arabic rhetoric. It may be conveyed via single forms: nouns, adjectives, verbs, etc., or structure: phrases, clauses, etc. Also, it can be expressed via a grammatical category like 'voice': active vs. passive.

3. The surface meaning of tibatq in the aayas may mislead the translator resulting in an inaccurate translation. See for example شهيق وزفير in aaya 106: هود (no.6 of the chosen verses).

4. Words in Arabic may have more than one meaning which are related in a certain way but only one 'shade' of these meanings is meant in the Quranic aaya. This exact signification may escape the translator. See the trans. of الغي vs. الرشد in aaya,



3. (Many) will it bring low;

(Many) will

it exalt; (A.Y. Ali, 1984:1484)

3.(It shall be) Abasing (some

and) Ex-

alting (the others) (A.Ali, 1988:1609)

Trans. of Arberry and A.Ali of رافعة خافضة is better in expressing the contradictory meaning in Arabic than A.Y. Ali's and A. Ali's. Moreover, these transs. resemble the English oxymoron as there are no conjunction or preposition between the two contradictory terms, despite of A.Ali's addition of "some and" between parentheses.

15- قال تعالى "لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور" (الحديد:23)

...that you may not grieve for what escapes you, nor rejoice in what has come to you; God loves not any man proud and boastful, (Arberry, 1955:II:261)

23. In order that ye may Not despair over matters That pass you by, Nor exult over favours Bestowed upon you. For God loveth, not Any vainglorious boasters, ... (A.Y. Ali, 1984:1504)

23. Lest distress ye yourselves for what escapeth you, and be over-joyous for what He hath granted you, and God loveth not an arrogant boaster. (A.Ali,1988:1630)

Arberry's trans. is closer to the original text and more balanced via the use of the verbs 'grieve' vs. 'rejoice' and the relative clauses: "what escapes you" vs. "what has come to you". As to the other transs., they vary in expressing the same contradiction required. A.Y. Ali's 'despair' is not accurate because it differs in meaning from 'تأسوا' which means sadness. Moreover, in A. Ali's there are two points: the first is related to the structure used and the second is related to the description "over-joyous". Both the Old English and the adjective chosen to describe the happiness is heavy and sounds complicated.

« (قال تعالى "يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ" (القيامة: 13- 16)

Upon that day man shall be told his former deeds and his nay, ... (Arberry, 1955:II:313)

13. That Day will Man

Be told

(all) that he

Put forward , and

all

That

... and that it is He who makes to laugh, and
makes to weep
He who makes to die, and
and that He Himself created the two kinds,
female (Arberry, 1955: II:246)

43. That it is He Who
the Laughter and Tears;
He Who

45. That He did create
_ male and female, (A.Y.Ali, 1984:1450)

43. And verily He it is Who causeth (one) to laugh and causeth (him) to weep
, 44. And that He it is Who causeth death and causeth life, 45. And He it is
Who createth pairs, the male and the female, (A.Ali, 1988:1585)

This aaya has three instances of tibatq. Relating to the meaning, all the transs. give the contradiction expressed in the aaya through the use of (laugh vs. weep, laughter vs. tears, and laugh vs. weep) respectively. However, the grammatical structure requires a verb to express the causative text in the original. Thus, the best structure used to express the tibatq in A.Ali's "causeth (one) to laugh" vs. "causeth (him) to weep".

First, the verb 'causeth' conveys causativity and the form is old which suits the original text. Secondly, the object is mentioned which is implied in the Arabic verb and this is an essential point to have a complete signification. [See the interpretation of al-Tibrisi (:182/PartV)

The second instance of tibatq is 'أمت' vs. 'أحيا'. This is also most exactly translated by A. Ali "causeth death" vs. "causeth life". The verb 'cause' is the best among the three transs. choices to give a meaning similar to the original text. The last tibatq in verse (v.) 45 is 'الذكر' vs. 'الانثى' which is simple and accurately translated in the same way by the three translators.

14- قال تعالى "ليس لوقعتها كاذبة * خافضة رافعة" (الواقعة، 3-2-)

2.and3...(andnonedeniesitsdescending)abasing,exalting,...(Arberry,1955:II:254)

2. Then will no (soul) Entertain falsehood Concerning its coming.



and the Light;

21. Nor are the (chilly) shade And the (genial) heat of the sun:

22. Nor are alike those That are living and those That are dead. (A.Y. Ali, 1984:1159)

19. And alike are not (both) the blind and the seeing,

20. Nor the darkness and the light,

21. Nor the shade and the heat

22. And neither are alike (both) the living and the dead; (A.Ali, 1988:1307)

As to the first tibatq ('البصير' vs. 'الاعمى'), the three transs. use the same choices to convey the contradiction expressed in the original text. Next comes 'النور' vs. 'الظلمات' which is expressed precisely by A.Y. Ali & A. Ali, but Arberry's trans. is less accurate where he chose 'shadows' for 'الظلمات'. 'Darkness' is the accurate choice, since 'shadows' does not convey the meaning of "utter darkness".

Then, at-tibatq 'الظل' vs. 'الحرور' is most accurately translated by A. Ali, i.e. 'the shade' vs. 'the heat', since the other two transs. add adjectives modifying 'the heat' & 'the shade' with different degrees: 'torrid' and 'genial' for 'heat' which are not alike and not mentioned in the original text. Moreover, A.Y. Ali has added 'chilly' for 'shade' which is not important because the word 'shade' itself implies coolness. Finally, here are 'الاحياء' vs. 'الاموات' which are similarly and equally precise translated by the three translators into 'the living' & 'the dead'.

12- قال تعالى "قل هل يستوي الذين يعلمون والذين لا يعلمون ..." (الزمر: 9)

Say: 'Are they equal _ those who know and those who know not?' (Arberry, 1955:II:10-11)

9.Say: "Are those equal, those who know And those who do not know?" (A.Y.Ali, 1984:1239)

9. ... "What! Can those who know be equal to those who know not?" ... (A.Ali, 1988:1380)

The three transs. are alike in conveying the negative tibatq through affirmation and negation. There is only one difference: A.Y. Ali uses modern way in negation via the auxiliary 'do'. The meaning of tibatq is exactly expressed by all of them.

13- قال تعالى "وانه هو اضحك وأبكى * وانه هو أمات وأحيا * وانه خلق الزوجين الذكر والأنثى ..." (النجم: 43-44-45)

Yet they have taken to them gods, apart from Him, that create nothing and themselves are created, and have no power to hurt or profit themselves, no power of death or life or raising up. (Arberry, 1955:II:56)

3. Yet have they taken,

Besides

Him, gods that can

Create nothing but

are themselves

Created; that have no control

Of hurt or good to themselves

Nor can

they control Death

Nor Life nor

Resurrection. (A.Y.Ali, 1984:926)

3. Yet have they adopted gods besides him, which create not anything and they are themselves created, and own not for themselves any hurt or profit, and they control not death nor life, nor raising the dead. (A.Ali, 1988:1100)

This aaya contains three instances of tibat: the first one is 'يُخْلَقُونَ' vs. 'لا يَخْلُقُونَ'. The translators are equally precise in expressing the negative tibat which is conveyed through the voice (active & passive). One point is to be mentioned regarding A. Ali's structure "creates not anything" which has two negative forms neighboring each other. In grammar, usually two negative forms do not come successively. But perhaps he did this to strengthen the meaning. The second tibat example here is 'نفعاً' vs. 'ضراً' which is also expressed precisely; but, again, 'good' is the best choice for 'نفع' due to its wide coverage.

Finally, here is 'موتاً' vs. 'حياة' which is translated to 'death' & 'life' by the translators. All choices of the translators give the meaning of tibat found in the original Glorious text.

قال تعالى "وما يستوي الأعمى والبصير*ولا الظلمات ولا النور*ولا الظل ولا الحرور* وما يستوي-11 (الأحياء ولا الأموات...)* (فاطر:19-20-21-22)

No equal are the blind and the seeing man, the shadows and the light, the shade and the torrid heat; not equal are the living and the dead. (Arberry, 1955:II:140-41)

19. The blind and the seeing

Are

not alike;

20. Nor are

the depths

Of Darkness



trans. use couple of words with contradictory meanings: 'profit' & 'good' for 'نفعاً', and 'hurt' & 'harm' for 'ضراً'. Noteworthy is that 'good' is more comprehensive than 'profit'. The rest are equal in signification. As to the second tibatq, 'الأعمى' vs. 'البصير', the three trans. are alike in expressing the meaning required.

Turning to the third trans., 'الظلمات' vs. 'النور', Arberry is less fortunate because 'shadow' does not mean 'الظلمات'. The other trans. are accurate in giving the meaning of the aaya and in expressing contradiction required.

8- قال تعالى "فمن يخلق كمن لا يخلق افلا تذكرون" (النحل: 17)

Is He who creates as he who does not create? Will you not remember? (Arberry, 1955:I:288)

17- Is then He Who creates

Like one that creates not?

Will ye not receive admonition? (A.Y.Ali, 1984:660)

17- What! Is He then who createth like

Unto him Who createth not?

Will ye not then consider?(A.Ali,1988:848)

Here we have negative tibatq. The three trans. equally convey the meaning expressed in the aaya. The only difference is that A. Ali uses Old English which suits better the nature of the original text.

9- قال تعالى "لا جرم أن الله يعلم ما يسرون وما يعلنون انه لا يحب المستكبرين" (النحل: 23)

Without a doubt God knows what they keep secret and what they publish; He loves not those that wax proud. (Arberry, 1955:I:288-89)

23-Undoubtedly God doth know What they conceal, And what they reveal: Verily He loveth not the arrogant. (A.Y.Ali, 1984:661)

23. Certainly it is that God knoweth

What they hide and what they express; Verily He loveth not the proud ones. (A.Ali, 1988:849)

Both Arberry and A.Y.Ali are precise in expressing tibatq and conveying the meaning of the original text. However, A. Ali's trans. is less exact in using the word 'express' for 'يعلنون' because it is not close to the required significance.

10- قال تعالى "واتخذوا من دونه الهة لا يخلقون شيئا وهم يخلقون ولا يملكون لانفسهم ضرا ولا نفعا

As to 'شهيق' vs. 'زفير', the three transs. are not accurate in expressing tibatq nor the meant significance of them. This instance of tibatq is an example of the intricacy of Arabic rhetoric and its miraculous use in the Glorious Quran. 'شهيق' & 'زفير' are two opposite mechanisms following each other, and here they are used to show how misdoers and disbelievers produce sounds while being in the fire. The meaning required is that those people sighing in a high and low tone successfully. 'شهيق' is sighing in a low tone whereas 'زفير' is sighing in a high tone. (1)

7. قال تعالى "....قل افاتخذتم من دونه اولياء لايملكون لانفسهم نفعا ولا ضرا قل هل يستوي الاعمى والبصير أم هل تستوي الظلمات والنور ...» (الرعد:16)

Say: 'Who is the Lord of the heavens and of the earth?' Say: 'God' Say: 'Then have you taken unto you others beside Him to be your protectors, even such as have no power to profit or hurt themselves?' Say: 'Are the blind and the seeing man equal, or are the shadows and the light equal? (Arberry, 1955:I:269)

16. Say: "Do ye then take
(For worship) protectors other
Than Him, such as have
No power either for good
Or for harm to themselves?"
Say: "Are the blind equal
With those who see?
Or the depth of darkness
Equal with Light? (A.Y. Ali, 1984:608)

16. Say: (thou) "God" Say: What! "take ye then beside Him guardians who own neither any profit nor harm for themselves? (thou): "Are the *blind and the seeing alike? Or can darkness and light be equal?" (A.Ali,1988:802)

This aaya contains three instances of tibatq: the first is 'نفعاً' vs. 'ضراً'. The three

(1) The transs. of Al-Hilali, M. and Khan, M. (1417A.H.[1404AH.]:301/Hud:106): "As for those who are wretched, they will be in Fire, sighing in a high and low tone." For they want to convey the sound-effect of the Arabic words, i.e. the general meaning of sounds produced with pain as a result of being tormented. [See the interpretation of this aaya in (aj-Jaza'iri, 2000:561)].



Hard as baked clay,

Spread, layer

on layer, - (A.Y. Ali, 1984:536)

82- So when Our decree came to
We turned their (township)
down, and rained on them
baked clay,
(Ali, 1988:751)

pass,
upside
hard stones of
(spreading) layer on layer. (A.

This opposite Arabic meaning is translated into oxymoron in English. Arberry's choice is more profound which suits the nature of the original text. Moreover, this aaya is chosen because of its very much like oxymoron in English, as there is no use of any preposition between the two opposites.

6- قال تعالى "... فمنهم شقي وسعيد * فاما الذين شقوا ففي النار لهم فيها زفير وشهيق *» (هود:-105)

(106

...by His leave; some of them shall be wretched and some happy.
for the wretched, they shall be in the Fire,
there shall be for them moaning and sighing. (Arberry, 1955:I:252)

As
Wherein

105.Of those (gathered) some
be wretched and some
blessed. (A.Y.Ali,1984:542-43)

Will
Will be

106. Those who are wretched
be in the Fire:
for them
heaving

Shall
There will be
Therein (nothing but) the
Of sigh and sob: (Ibid.:543)

105...; then (some) of them shall be wretched and (some) blessed.
(A.Ali,1988:755)

106. Then as for those who shall be in the (Hell) fire, for them therein shall be sighing and groaning. (Ibid.,756)

As to 'شقي' vs. 'سعيد', Arberry's is more accurate in saying 'wretched' vs. 'blessed' than A.Y. Ali's and A. Ali's who use 'happy'. 'سعيد' means not just happy but blissfully happy, viz. happiness is destined and bestowed by Allah before one's birth.

meaning expressed the original text.

4. قال تعالى "ثم بدلنا مكان السيئة الحسنة حتى عفوا وقالوا قد مسّ آبائنا الضراء والسراء...." (الاعراف:95)

Then We gave them in the place of evil
good, till they multiplied, and said, 'Hardship
and happiness visited our fathers.' (Arberry, 1955:I:93-94)

95. Then We changed their suffering
Into prosperity, until they grew.

And multiplied, and began.

To say: "Our fathers (too)

Were touched by suffering

And affluence" (A.Y. Ali, 1984:369)

95. Then changed We, in the place of *evil, *good, until they grew multiplied
and said they: "Indeed did touch (befall) our fathers (also) adversity and happiness;
... (A. Ali, 1988:592)

As to translating tibat in 'السنة الحسنة', Arberry's and A. Ali's are accurate:
'evil' vs. 'good' whereas A.Y. Ali's is completely incorrect and do not fit the meant
meaning at all.

Then, according to the other instance of tibat in this aaya 'الضراء' vs. 'السراء',
A.Y. Ali's trans is more accurate in expressing tibat and fitting the required mean-
ing in this aaya. Arberry's 'hardship' is very much accurate, but 'happiness' is not.
A. Ali's 'adversity' is accurate but 'happiness' is not. 'السراء' is a comprehensive
word which indicate prosperity, affluence, content, good health, etc. Thus, happi-
ness is less covering.

5- قال تعالى "فلما جاء امرنا جعلنا عاليها سافلها وامطرنا عليها حجارة من سجيل منضود" (هود:82)

So when Our command came, We turned it
nethermost, and rained on it
one on another, (Arberry, I:249)

82- When Our decree issued,
turned (the cities)
and rained down

uppermost

stones of baked clay,

We

Upside down,

On them brimstones

for one reason, viz. the words 'clear' & 'evil' are more comprehensive in meaning than 'distinct' & 'error' used in the other translations (trans.). However, as much as *tibaq* meaning is meant, 'clear' & 'evil' are not contradictory in meaning because both 'good' & 'evil' might be clear. Thus, 'clear' should be, e.g. "clearly good" which is the required meaning in the aaya.

2- قال تعالى " الله ولي الذين آمنوا يخرجهم من الظلمات الى النور..." (البقرة 257)

God is the Protector of the believers;

He brings them forth from the shadows into the light. (Arberry, 1955:I:65)

257. God is the Protector

Of those who have faith:

From the depth of darkness

He will lead them forth:

In to Light. ... (A.Y. Ali, 1984:103-04)

257. God is the Guardian of those who believe; He taketh them out of darkness into light; ... (A. Ali, 1988:179)

A. Ali's trans. is more accurate than the others. The words 'darkness' & 'light' are contradictory and fit the meaning of the original text. However, 'shadows' used by Arberry is not accurate. On the other hand, A.Y. Ali added the word 'depth' which is not found in the original text.

3- قال تعالى "يخرج الحي من الميت ومخرج الميت من الحي ذلكم الله فأنى تؤفكون" (الانعام: 95)

...brings forth the living from the dead; He

brings forth the dead too from the living. (Arberry, 1955:I:160)

95. He causeth the Living

To issue from the dead,

And He is the One

To cause the dead

To issue from the living. (A.Y. Ali, 1984:316)

96.[95] ...; He bringeth out the living from the dead and He is the Bringer of the dead from the living; ... (A. Ali, 1988:543)

The three trans. use the same words. They are equally accurate in expressing *tibaq* meaning. 'The dead' & 'the living' are contradictory in meaning and fit the

وانه هو أضحك وأبكى وأنه هو أمات وأحيا» , or two opposite verbs like ((الحديد:3: ولهن مثل الذي عليهن بالمعروف» (البقرة:228) like (حرفين) ((النجم:44-43 (al-Hashimi,1960:366-67). Al-Hashimi adds that antitheses of two opposite meanings make speech the brightest and the finest.

However, al-Wada'i(2005:75) has studied at-tibaq on three levels: the two-words sentence level, the two-sentences paragraph level, and the two-paragraphs text level. For example from one of al-Imam Ali's speech, describing ad-dunia(ibid:77):
... لم يكن امرؤ منها في حيرة إلا أعقبته بعدها عبرة، ولم يلق في سراءها بظنا إلا منحتة من ضرائها ظهرا، ولم تطله فيها ديمة رخاء إلا هتنت عليه مزنة بلاء، وحرى إذا أصبحت له منتصرة أن تسمى له متنكرة،... (نهج البلاغة:218-217/1)

III. Comparison between Oxymoron and Tibaq

1. Oxymoron is a figure of speech used to heighten a contrast.
2. It achieves this goal through two contradictory forms.
3. Oxymoron terms usually exist in a short phrase; however, it can be conveyed through the sentence meaning, viz. paradox.
4. Forms of oxymoron are: the noun-verb, the adjective-noun, and the adjective-adjective.
5. At-Tibaq is related to rhetoric in Arabic.
6. It can be positive or negative.
7. At-tibaq is achieved through the combination of opposite forms, verbs, nouns, adjectives, prepositions or through the meaning implied .

IV. Examination of three translations of the meanings of tibatq aayas (verses)

1- قال تعالى "لا اكراه في الدين قد تبين الرشد من الغي..." (البقرة:256)

No compulsion is there in religion.

Rectitude has become clear from error. (Arberry,1955:I:65)

256. Let there no compulsion

In religion: Truth stands out

Clear from Evil: ... (A.Y. Ali, 1984:103-04)

No compulsion be in religion; Indeed truth has made manifest distinct from error; ... (A. Ali, 1988:177)

The researchers think that A.Y.Ali's translation (trans) is better than the others



amples: dark light, living dead, little while, mad wisdom (ibid.)

The second type is the noun-verb combination of two words; it is less often used, e.g. "The silence whistles" from Nathan Alterman's Summer Night (ibid.).

However, there are other kinds related to the examples mentioned: the noun-adjective oxymoron, e.g. darkness visible, or faith unfaithful and the adjective-adjective oxymoron, e.g. dark light, or living dead.

Oxymora are not always a pair of words; they can also be used in the meaning of sentences or phrases (ibid.). This clause may refer to a different rhetorical usage of language, i.e. paradox.

Paradox is a self-contradictory statement or expression used to provoke readers into seeking another sense or context in which it would be true (Baldick, 1996:159-60). Here are examples: 'the Child is the father of the man' (Wordsworth's line); or 'the trust poetry is the most feigning' (Shakespeare's words) (ibid.:160). Baldick (ibid.) has added that paradox was cultivated often in the compressed form of oxymoron. Some writers say that a true oxymoron is "something that is surprisingly true, paradox". (McDonald, 2012). To summarize, literary oxymoron is used to reveal a paradox (Oxymoron, Wikipedia: 2013).

II. At-Tibaq (in Arabic)

At-tibaq is related to al-Badi' (علم البديع) in the rhetorical Arabic language (علم البلاغة). It is to combine two (semantically) opposite words (Al-Hashimi, 1960:366). It is to combine a word with its antithesis in a statement, e.g. قال تعالى «(الكهف:18) وتَحْسِبُهُمْ اِقْطَا وَهُمْ رُقُودٌ» (Aj-jarim & Ameen, 1964: 281).

There are two kinds of tibatq: the positive tibatq, طباق الايجاب and the negative tibatq, طباق السلب (Al-Hashimi, 1960:367). The first one means that the two words of tibatq have no differences (simply two opposite characteristics), e.g. «قل اللهم (مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء» (ال عمران:26) (ibid.).

The second kind is that when the two words (mostly verbs) of tibatq are different, «اتبعوا ما انزل اليكم من ربكم» (يستخفون من الناس ولا يستخفون من الله) (النساء:108), and (ibid.). «ولا تتبعوا من دونه اولياء» (الاعراف:3)

At-tibatq may combine two opposite nouns like «هو الاول والاخر والظاهر والباطن»

I. Oxymoron⁽¹⁾ in English

Oxymoron is a word taken from Greek; it means “pointedly foolish” (Shipley, 1970:228), or “sharp dull” (Oxymoron, Wikipedia: 2013), or “keen-stupid” (Oxymoron, Wiktionary.htm.2006). It is a “figure of speech ⁽²⁾... which combines two seemingly contradictory or incongruous words for sharp emphasis ...”, e.g. darkness visible (Milton) (Shipley, 1970:228).

Thus, the purpose of using oxymoron is to emphasize or heighten a contrast to make a point (Oxymoron, Wiktionary.htm.2006)

Baldick (1996:157) defines oxymoron as a figure of speech that combines two usually contradictory terms in a short form phrase, for example, bitter sweet, or living death. Baldick (ibid.) gives a quotation of oxymoronic phrases used by Shakespeare:

Why then, O brawling love! O loving hate!

O anything! Of nothing first create.

O heavy lightness! Serious vanity!

Misshapen chaos of well-seeming forms!

Feather of lead, bright smoke, cold fire, sick health, (Romeo and Juliet, I, i)
(See also Wahba, 1974:374)

There are two types of the form of oxymora (in books). There is the adjective-noun combination of two words, as in Tennyson's Idylls of the king “And faith unfaithful kept him falsely true.” (Oxymoron, Wikipedia: 2013) Here are other ex-

(1) In the Dictionary of Literary Terms, Wahba (1974:374) mentions an Arabic definition of الارداد الخلفي, a different (word) coming later, as it is compatible to the oxymoron in English. It is “تناقض ظاهري بين عبارتين لاثارة الاعجاب” (ibid.); “it is an apparent contradiction between two phrases to attract admiration (or attention)”. He gives an example, “صديقان لودان”, two close friends (ibid.).

(2) Figure of speech or figurative language “changes the literal meaning to make a meaning fresh or clearer, to express complexity, to capture a physical or sensory effect, or to extend meaning.” (‘Literary Terms’, retrieved in April 10, 2013) The most common ones are: simile, metaphor, personification, hyperbole, oxymoron, ...etc.(Ibid.)



Abstract

Oxymoron is a figure of speech in which two words with opposing meanings are used together intentionally for effect.

At-tibaq in Arabic language is simply combining two opposite words in a statement. It is used not only to make the speech the brightest and the finest but also to make the statement more effective in meaning.

The researchers are semantically studying at-tibaq (in Arabic), and how the three translators are translating its meaning from Arabic into English. Are they successful in doing this? Is at-tibaq in Arabic rendered into an oxymoron in English? Or is it translated as effective as it is in Arabic? Thus, the study concentrates on the semantic use of the expressions of tibatq in the three translations of Holy Quran.

After examining tibatq in three translations of the Holy Quran, it is found that the contradictory meaning of tibatq is expressed clearly, but it is not as effective as it is in Arabic, nor is it translated as an oxymoron in English (except in two aayas). Moreover, Quranic use of tibatq is mostly factual, whereas oxymoron is related to figurative English language which is used to close the fact wherein it is not a fact.

**oxymoron in English AND TIBAQ IN ARABIC:
a contrastive study WITH an assessment of se-
lected QURANIC verses in three translations of
the meanings of the glorious qurán**

By

Instructor Najat Abdul Muttalib , M.A.

Al-Mustansiriya University

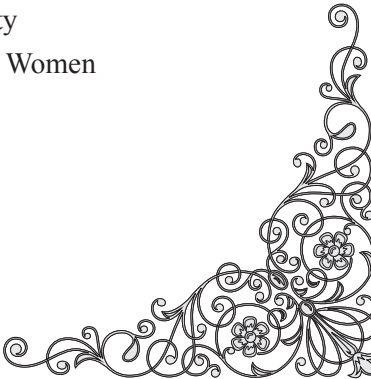
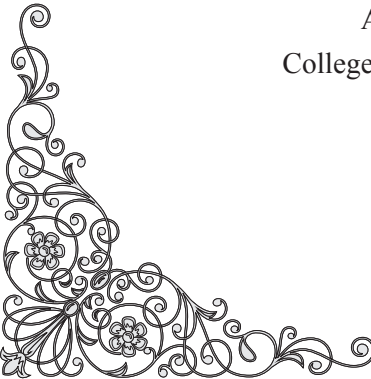
College of Tourism & Hotel Management

&

Instructor Jumanah Shakeeb Muhammad Taqi, M.A.

Al-Iraqia University

College of Education for Women



Journal of Data

Produced by: Deanship of the Faculty of Education
for Girls – Iraqi University

The jurisdiction of the magazine: Humanities

(International number: (ISSN 1680-8738

Issue type: Quarterly every six months. (15 /6) and
(15 /12

Distribution range: Inside Iraq

E-mail: Iraqi_m_tr44@yahoo.com

Iraqi.m.tr33@gmail.com

Mobile: 07805863760

Mobile Editor: 07712178384

(Landline internal): 2037

(Journal Website) Web Sat

www.gazette.edu.iq

:General Supervisor

Prof. Dr. Samira Moussa Abdul Razzaq al-Badri

Dean of the College

:Editor

Prof. Dr. Waleed K. Abase Al-Zand

Ph.D in Program Design & Instruction – English Department

:Managing Editor

O.M.D . Issa Ahmed Mahal al-falahy

Teaching in the Department of Sharia

ministry of high education
& scientific research



Iraqi University

COLLEGE OF EDUCATION
FOR WOMEN JOURNAL

Scientific, cultural and educational journal

The second issue

First year 2015