

The Peculiarities of Quranic Stylistic Selection with Reference to Arabic-English Translation Abdulghaffar Mahmood Mohammed Abdullah Tikrit University College of Arts Department of Translation

خصوصيات الاستعمال الاسلوبي القرآني بالإشارة إلى الترجمة من اللغة العربية إلى الإنكليزية

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الخلاصة

تتناول الورقة البحثية الحالية خصوصية الاستعمال القرآني الاسلوبي وتحري المقاصد البلاغة وراء هذا الاستعمال الفريد بغية ترجمته إلى اللغة الإنكليزية ترجمة وافية لتجنب أو تقليل الخسارة المتوقعة أثناء عملية الترجمة، لذا فالورقة البحثية تعد محاولة للوقوف على بعض الأمثلة الأكثر خصوصية لتبيين للمتلقي كبير الخسارة في المعنى المقصود إن أهمل جانب الخصوصية في الاستعمال القرآني وتبين أن هناك بونا كبيرا بين ما جاء به القرآن الكريم من أساليب وانتقاء لمفردات تنثير الغرابة إن استعملت مجاورة لمفردات أخرى وبين ما استخدمه العرب في أشعارهم و حواراتهم وخطبهم وغير ذلك، وعلاوة على ذلك، فإن هذه الدراسة تسلط الضوء على استراتيجيات الترجمة التي يمكن يعتمدها بعض المترجمين حين يترجموا هذه النصوص القرآنية وتحديد مواطن الأخطاء التي وقعا فيها أسلوبيا وثقافيا و لغويا، لذا فالدراسة تهدف إلى تحديد الخصوصية في الاسلوب وإيجاد بدائل تمكن المترجمين من نقل قصيدة الاسلوب إلى لغة الهدف كي لا يفقد النص شحنته الاسلوبية والدلالية وهكذا تقتض الدراسة أن الكثير من المترجمين التي لا تراعي الاسلوبية أثناء عملية الترجمة أفقدت نص لغة الهدف محتواه المقصود إلى حد ما.

الكلمات الدالة: خصوصية، ترجمة، نص، تكافؤ، اسلوبي.

Abstract

The present paper traces the peculiarities of the Quranic stylistic selection so as to find out the rhetorical values behind such unique selection to render them into English appropriately. Thus, translators can avoid the expected loss of translation during the process of translation. This paper is also an attempt to pick the very unique instances to enable the text recipient to recognize the great loss in the intended meaning if the peculiarity of the Quranic stylistic selection is not taken into consideration. The paper shows that there is a huge difference between the stylistic selection in Quran and what is utilized by native speakers of classic Arabic in their poetry, dialogues, speeches and the like. On the top of that, the paper sheds some light on the translation strategies which some translators may adopt when they translate the Quranic instances under investigation to spot the pitfalls which they committed from stylistic, cultural and linguistic perspectives. As a result, the study aims at figuring out the peculiarity of the stylistic selection to find the equivalents which may enable the translators to render the intentionality of the stylistic selection to the target language so as not to distort the stylistic and semantic points. Thus, paper hypothesizes that most of translators who do not take the stylistic selection into consideration distort the target text to a certain extent.

Keywords: Peculiarity, Translation, Text, Equivalence, Stylistic.

Introduction It goes undeniable that Quranic discourse represents the highest degree of the stylistic peculiarity. So, the current paper tackles the translation of the stylistic peculiarities which are realized by certain lexical items, phraseological units and any other stretch of communication. The paper also lays great stress on the

effective technique of cultural filtering so as to filter the culturally-loaded lexical items and phraseological units appropriately. It is also to be noted that some translators try to render the cultural-specific texts without filtering them culturally. They must take into consideration whether they are appropriate or not. Thus, the paper highlights the technique of cultural filtering since it is more effective. It is of utmost significance for translators to exert all energy to convey the implicit. If the translator achieves a better understanding of the cultural and linguistic distance, they will certainly have the ability to accommodate the message to the target audience

1. Statement of the Problem The major problem lies in how the translators deal with the peculiarities of the Quranic stylistic selection in the Quranic discourse. The study conducted tries to activate the effective translation strategies in order to refine the texts before embarking on rendering the source text into the target one. The main task of the translator, here, is in the techniques that s/he must utilize to provide most communicative renderings which enable the target readers to feel as they something original not something translated. The translator must try to render the peculiarities of the Quranic discourse into peculiarities in the target text as much as possible.

2. Aims of the Study The present paper aims at:

1. specifying the peculiarities of the Quranic stylistic selection which are the most challenging task on the part of translators to render them properly.
2. identifying the unique Quranic instances to solve the translation dilemmas concerning equivalence and other aspects of translation.
3. shedding some light on the stylistic aspects since they produce appropriate renderings.

3. Hypotheses The study hypothesizes the following:

1. rendering the unique stylistic aspects may be much difficult if the translators neglect the peculiarity in the target text.
2. capturing the stylistic gaps between the source language as well as the target one can result in the most appropriate renderings.
3. the mechanism of translation takes place between two cultures not just two languages, thus translators may be in urgent need for what enables them to render properly.

4. Text Linguistics

Text linguistics is concerned with the description and analysis of macro spoken and written texts. In other words, the text is the major and largest linguistic sign/unit which is worthy of analysis rather than its constituent single words, phrases, or sentences. Text linguistics studies the communicative relationship through texts between the text producer (writer/speaker) and the text receiver (reader/hearer). It studies the communicative employment of cohesive devices in the construction of a given text. Text linguistics is concerned with the flow of information intra-sententially (within the same sentence) and inter-sententially (among different sentences) by looking at text linguistic features of the text like coherence, cohesion, the organization of old/given/known (unmarked) information and new/unknown (marked) information which are constituents of the text structure. In text linguistics focuses on the linguistic processes of text cohesion and text coherence (Abdul-Raof, 2019:9).

5. Types of Equivalence Equivalence, generally speaking, can be classified into two main types as follows:

5.1. Formal Equivalence It highlights attention on the message itself, in both form and meaning. One is interested that the intended meaning in the target language must be equivalent as exactly as possible the various components in the original language.

5.2. Dynamic Equivalence It is built on what Nida terms 'the principle of equivalent impact', in the place of; the relationship between receptor and message must be the same as the which found between the original receptors and the message (Munday, 2012: 66-7).

6. Domestication and Foreignization Here, it is quite evident that these two main techniques have been utilized in the field of culture widely. They both play a great role in making translator invisible or visible.

6.1. Domesticating translation

A term utilized by Venuti (1995) to point out the rendition technique through which a clear, fluent style is employed so as to lessen the effectiveness of the foreign text for TL readership. Venuti pursues the essence of the terminology back to Schleiermacher's well-known concept of the rendition that "leaves the reader in peace, as much as possible, and move the author towards him". Venuti goes on arguing the domestication is the widely used rendition technique in Anglo-American culture, and which this goes well with the asymmetrical literary links that, all in all, exist between this and other cultures. (Shuttleworth and Cowie, 2014: 44).

7. Cultural Problems Translation is not simply a matter of translating words. When you translate, you are working with language and culture. Language is one of the many social activities through which the culture of

its speakers is manifested. As a translator, you need to understand the culture of the audience you are communicating with. You are standing as a mediator between the SL and TL. If the SL is your mother tongue, then half of the problem is solved. All that you need to do is understand the cultural background of the target reader/audience so as to be able to convey the SL message to them. You need to develop a strategy that can help you tackle culture-bound idioms for instance (35).

8. Aspects of Culture There are various ways to deal with these aspects of cultures as they occur in texts. You can make use of the following steps for translating culturally bound words:

1. Making up a new word.
2. Explaining the meaning of the SL expression in lieu of translating it.
3. Preserving the SL term intact.
4. Opting for a word in the TL which seems similar to or has the same 'relevance' as the SL term (Graedler, 2000:3).

9. Strategies to Deal with Culturally Bound Words

The following strategies are suggested to deal with culturally bound words:

1. Functional Equivalence: where a referent in the TL culture whose function is similar to that of the SL referent is used.
2. Formal Equivalence: 'linguistic equivalence' or 'word-for-word' translation.
3. Transcription or 'borrowing' (i.e. reproducing or, where necessary, transliterating the original term): it stands at the far end of SL-oriented strategies.
4. Descriptive or self-explanatory translation: using generic terms to convey the meaning (Harvey, 2000:2-6).

10. The Stylistic Peculiarities of the Quranic Ellipsis

In Arabic, the negator (لا) can be ellipited in some selectional preferences to yield certain stylistic values to arrest the attention of the text recipient. Such stylistic preference is exercised especially in Quranic discourse and poetic one. ١٧٩. (يُبَيِّنُ اللَّهُ لَكُمُ الْآيَةَ:النساء: ١٧٩) First of all, it seems that the above-mentioned Aya signals positive. Actually, the Aya is positive in form but negative in function. In Arabic, it is permissible to delete the negator (لا) if it can be inserted into the construction [أَنْ+مضارع]. In other words, if the context of situation necessitates the existence of the negator (لا) to make complete sense throughout the whole text, the negator must be utilized between the marker (أَنْ) and the imperfect verb (تَضِلُّوا) to mean (أَنْ لَا تَضِلُّوا). After that, the meaning of the Aya will become (يُبَيِّنُ اللَّهُ لَكُمُ الْآيَةَ:النساء: ١٧٩). Furthermore, the marker (أَنْ) and the negator (لا) can be contracted to become (أَلَّا) which is considered, in Arabic, more standard (Al-Bydhawi, 2000, Vo.1:414-5). So, it is of crucial significance to maintain the sense of negative when rendering the Aya into English as in: Allah guides you so as not to go astray. Additionally, the negator (لا) can also function as a redundant marker, as if it is ellipited, before the forms of oath. In other words, since the Arabic negator (لا) can be ellipited for pragmatic functions, it can also be mentioned redundantly. Such missing material can be retrieved either from a previous text or from a subsequent text. Each (لا) precedes the verb (أَقْسِمُ) functions as a redundant negative marker for emphasis of the oath. Such phenomenon takes place in Quranic discourse eight times.

11. The Stylistic Peculiarities of the Quranic Non-Ellipsis

It is of crucial significance to notice that the stylistic peculiarities of the non-ellipsis in the Quranic discourse play an active part in yielding the rhetorical values. Consider the following illustrative Aya:

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ) المعارج: ٤٠

So I swear by the Lord of all the [three hundred and sixty-five (365) points of sunrise and sunset in the east and the west that surely We are Able. (Al-Hilali and Khan, 1989:786).

In English, the negator "not" can also be ellipited as follows:

I could care less. The intended meaning of the clause above points out to "I couldn't care less" is the clearer, more accurate version. Why do so many people delete the negative from this statement? Because they are afraid that the "n't ...less" combination will make for a double negative, which is a no-no (Lederer, 1990:17). The proposed rendering of the clause under investigation can be:

لا يُمَكِّنُنِي إِلَّا أَنْ أَعْتَنِي بِالْأُمُورِ أَشَدَّ عَنَانِيَّةً.

The omission from a sentence or an utterance of material which is logically necessary but which is recoverable from the context. Traditional grammarians have for centuries applied the term "ellipsis" to a wide range of phenomena in which some part of a sentence or an utterance appears to be 'missing' or 'understood'. Contemporary linguists, however, generally prefer to use the term more narrowly to denote only the omission of material which can be unambiguously recovered from the context. Let us view the following exchange carefully:

Mike: Where's Susie? Sarah: In the library. Here, Sarah's response is unambiguously interpretable in the context as meaning "Susie is in the library", and hence we speak of the ellipsis of the material "Susie is". But now consider another exchange. Mike: Here's the book I promised you. Sarah: Thanks. This time 'Sarah's response cannot be specifically identified as a reduced form of any particular longer utterance, and so we would probably not speak of ellipsis here (Trask and Stockwell, 2007:83-4). Stylistic Peculiarity of the Lexical Items "عيون" and "أعين" (وفجرنا الأرض عيوناً)

1 . SL Plurals of (عين)

Singular	Plural Forms	
عين	عيون	springs of water
عين	أعين	Eyes

Discussion

It is to be noted that the lexical item (عين) , in the Quranic discourse , is pluralized in two forms: (عيون , أعين) . As regards the lexical item (أعين), it is used to refer to "the eye of human beings"(المائدة 83). While (عيون) is utilized to refer to "the springs of water" as in this Aya (القمر : ١٢) (وفجرنا الأرض عيوناً) And We made the earth to erupt forth springs (Ghali , 2002: 529) , (Al-Samarra'i , 2007: 140).

(ألهم أعين يبصرون بها)الأعراف: ١٩٥

(وفجرنا الأرض عيوناً)القمر: ١٢

One can view the huge difference in the intended meaning of the underlined lexical items. In fact, these items may change the whole meaning of the target text if the translators are not fully aware of their implicit meanings. Thus, it must be born in mind that each lexical item in Quran does a very eccentric stylistic function.

Stylistic Peculiarity of the Lexical Items "حُمُر" and "حَمِير"

11. SL Plurals of (حمار)

Singular	Plural Forms	
حمار	حُمُر	Zebras
حمار	حَمِير	Donkeys

Discussion

It is of crucial importance to tell the huge difference between the two plural forms "حُمُر" and "حَمِير" and show that they are not utilized in a random way , especially in the Glorious Quran . The plural form "حَمِير" is restricted to ' donkeys ' while the word "حُمُر" is confined to refer to "zebras" (Ibn Katheer , 2009 , Vol.4: 186 ; and Vol.5: 162). **Data Collection** It is crystal clear that the data have been selected from the Quranic discourse, but it is of crucial significance that the present study lays great focus of the Quranic discourses that they imply Quranic peculiarities in order to render them in a sensible manner.

SL Text (1)

(إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ)الأعراف: ٥٦

Subjects' Renderings

- 1.Lo! the mercy of Allah is nigh unto the good (Pickthall, 2018:112).
- 2....the mercy of Allah is (always) near to those who do good (Ali, 2006:96).
- 3.Surely, Allah's Mercy is (ever) near unto the good-doers (Al-Hilali and Khan, 1983:209).
- 4.Indeed, the mercy of Allah is near to the doers of good (Saheeh, 1997:142).

Discussion It is odd indeed to notice the adjective of masculine "قريب" to modify the noun of feminine "رحمة". Here, the translator must scrutinize the implicit stylistic peculiarity in the whole Aya to render it properly. Al-Samarra'i () states that the adjective of masculine "قريب" clearly preceded by two nouns, one is feminine and the other is masculine. In consequence, it is used to modify "رحمة" semantically and "الله" syntactically. Thus, the meanings of the Aya becomes "إِنَّ رَحْمَةَ اللَّهِ قَرِيبَةٌ وَاللَّهُ قَرِيبٌ مِنَ الْمُحْسِنِينَ". In addition, it seems that all the subjects' renderings indicate that the meanings of the Aya under investigation are rendered as if the Aya contains the adjective of feminine "قريبة". As a result, it is essential to propose a version of translation to encompass at the same time the two main meanings of the adjective whether in masculine or in feminine. suggested translation can be produced as follows: Verily, Allah and His mercy both are near to those who are givers for the sake of Him.

SL Text (2)

(وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)الأعراف: ٤٠

Subjects' Renderings

- 1...and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). (Al-Hilali and Khan, 1983:206).
- 2...not will they enter the Garden until the camel goeth through the needle's eye. (Pickthall, 2017:110).
- 3...nor will they enter the garden, until the camel can pass through the eye of the needle (Ali, 2006:94).
- 4...nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never] (Saheeh, 1997: 140).

Discussion

It is quite evident that the translators of the meanings of the Quranic discourse in the Aya above cannot grasp the underlying intentionality; therefore, they are unable to convey the meanings of the Aya properly due to the cultural distance between Arabic and English. Culturally-speaking, in English, it is unacceptable to utilize the lexical items "الجمال" and "سم الخياط" to express impossibility. On the contrary, it is far better to make wide use of other equivalent lexical items such as "elephants" and "fly" as in the following proverb:

Elephants can't fly.

In reality, when the native speaker of English come across the meanings of such proverb, s/he easily understands the implicit intentionality beyond such stylistic selection. Thus, the translation of the meaning of the Aya above can be as in:

They will not enter paradise even the elephants fly.

SL Text (3)

(يأتين من كل فج عميق) الحج: ٢٧

Subjects' Renderings

- 1.They will come from every deep ravine. (Pickthall,2018: 259).
- 2...they will come from every deep and distant (wide) mountain highway (to perform Hajj). (Al-Hilali and Khan, 1983: 446).
- 3...they come through distant mountain roads. (Ali, 2006: 224).
- 4...they will come from every distant pass (Saheeh, 1997:320).

Discussion

It is of crucial significance to remark that the lexical item "عميق" implies a great amount of anomaly in the Quranic Discourse. It is also proper to modify the item "فج" which means "طريق" by the adjectives either "بعيد" or "قريب" and not the item "عميق". Accordingly, it is anomalous to notice the item "فج" is modified by the item "عميق" in the Quranic discourse. In other words, in everyday exchanges, one may hear "طريق بعيد" rather than "طريق عميق". To the best knowledge of the researcher, most of the translators of meanings of Quran have rendered misleadingly the item "عميق" only into "remote" as if in the source text there is the noun phrase "طريق بعيد". Mecca is also a mountainous city, most of its routes are built inside these mountains; therefore, its routes can be stylistically modified by the adjective "deep"(Al-Sammarra'i's, 2023: lectures on Youtube). The suggested translation of the meanings can be produced as follows:

They will come from every deep and remote route.

SL Text (4)

(وابيضت عيناه من الحزن) يوسف: ٨٤

Subjects' Renderings

- 1.And he lost his sight because of the sorrow that he was suppressing (Al-Hilali and Khan, 1983:315).
- 2.And his eyes were whitened with the sorrow that he was suppressing (Pickthall, 2018:179).
- 3.And his eyes became white with sorrow (Ali, 2006:153).
- 4...and his eyes became white from grief (Saheeh, 1997:224).

Discussion

It must bear in mind that it is totally wrong to judge one language by the norms of the other language. In other words, each language has its own peculiarities which vary from the other languages in totality. Thus, the colour "white" in Arabic culturally may be utilized to express the highest degree of anger, but it is not necessary to express the same meaning in English since the two systems are different to a certain extent. On top of that, translators (2), (3) and (4) use wrongly the lexical item "white" to render the meanings of the Aya literally. If they both delve into the micro-meanings of the Aya, they will definitely arrive at the hidden intentionality of the stylistic peculiarity of such lexical item, i.e. "ابيضت". The subjects' renderings show that the translators do not achieve a better understanding of the cultural dimensions of the colours in Arabic and English.

The Suggested Translation

He burst into tears due to great anger.

SL Text (5)

فَتَبَسَّ ضَاحِكًا: النمل ١٩

Subjects' Renderings

1. So he [Sulaiman (Solomon)] smiled, amused at her speech (Al-Hilali and Khan, 1983:506).
2. So he smiled, amused at her speech (Ali, 2006:256).
3. And (Solomon) smiled, laughing at her speech (Pickthall, 2018:299).
4. So [Solomon] smiled, amused at her speech (Saheeh, 1997:367).

Discussion

In standard Arabic, the smiling can be of two kinds: (a) for laughing and (b) for getting angry. Even though some translators think wrongly that smiling restricts to the laughter. On the contrary, the smiling may be used to indicate anger. Consequently, the lexical item "ضاحكاً" is injected in the discourse to raise the possible vagueness of the lexical item "تبسم". In other words, occasionally, one may come across the instances as in: "فتبسم ضاحكاً" or "تبسم تبسم". In fact, the lexical item "ضاحكاً" can turn the implicit intentionality of the Aya into "He smiled pleasantly" and not smiled, laughing or even amused as the subjects used wrongly because the lexical items "laughing" and "amused" are included in the meaning of smiling.

The Suggested Translation

He (Sulaiman) smiled pleasantly.

Conclusions

The present paper has arrived at the following conclusions:

1. Stylistic peculiarity, in translating, must be taken into consideration in every lexical item and phraseological unit so as to maintain the flavour of the Quranic stylistics in the target text.
2. Stylistic Peculiarities of the Quranic discourse cause a great deal of difficulties since most of translators cannot convey them properly.
3. Translators need to raise their awareness so as to avoid a great loss of translation due to the inadequate recognition of the stylistic peculiarities of the Quran.
4. Manipulating the peculiarity-specific concepts is the most challenging task since there is no one-to-one correspondence between Arabic and English.
5. Translators must get familiar with the stylistic peculiarities of English in every lexical item to arrive at the implicit and explicit intentionality of the text producer.

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