

Exploring Stylistic Problems Encountered in Translating Qur'anic Aphoristic Expressions in Surahs Al-Baqarah and Al-Imran to English

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Abstract

The stylistic approach in the domain of the Qur'anic research is a relatively forgotten field. To fill this research gap, the current study focuses on the stylistic issues encountered when translating Qur'anic aphoristic expressions into English, as well as gaining a deeper understanding of the styles of rendered versions of these expressions which play a significant role in language as a share of acquiring cultural understanding, figurative meaning, expression power and communicative-pragmatic component. To carry out the study, five verses (*ayahs*) that include this phenomenon were chosen from Chapter 2 Al-Baqarah ("The Cow") and Chapter 3 Al-Imran ("The Family of Imran") of the Qur'an. Moreover, a descriptive qualitative method was employed in this study. The study revealed that there were numerous stylistic problems and meaning losses and gains in the intended translation in the translations of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996); Muhammad A.S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930). The study also found that the translators utilized several different translation strategies such as faithful renditions, free translation, addition, dynamic equivalence, and formal equivalence. Finally, this study offers a more useful definition of aphorism in the translation of the Holy Qur'an.

Keywords: Al-baqarah, Al-Imran, aphoristic expressions, translation, the Holy Qur'an, stylistic problems

1. Introduction

The Holy Qur'an is a unique and holy writing because it is the special message of the Almighty Creator to all humankind (Ahmad & Azzam, 1976). Even more, the Holy Qur'an is a book of guidance and enlightenment for all of mankind. Its fundamental objective is to guide humankind through this life, and its worldwide message and magnificence are not confined to distinct groups of people or only certain places but concern various people living all over the globe (Negus, 1999; Ahmad & Azzam, 1976). The Holy Qur'an's teachings are tremendous, crystal clear, vivid, and inclusive. It teaches people stoicism, perseverance, persistence, and the values of the blessings of repentance and forgiveness.

The Holy Qur'an is the core holy text of Islam and, for Muslims, the book of spiritual guidance and enlightenment. Its importance comes from the belief that it is the message Allah conveyed to the noble messenger Mohammed (PBUH) and thus is regarded as unique and supremely imitable, as Allah Almighty says in Chapter 17, Verse 88 of the Holy Qur'an (Rahman, 2013; Allawi, 2022)

Rendering of the Holy Qur'an into foreign languages is a disputable and open-to-debate issue among Muslim scholars, for some believe the Holy Qur'an should not be rendered in alternate languages due to its holiness and divine nature (Siddiek, 2012; Al-Abdullatif, 2018); however, others claim that the predicament of translating its meaning is that the Qur'anic text is religiously, orally, and stylistically characterized as unrenderable.

It appears an arduous, if not impossible job to address the investigation of crucial rendering problems of Qur'anic aphoristic expressions from a stylistic angle and aspect (Abdelkarim & Alhaj, 2023; Alhaj & Alwadai, 2024). The stylistic and rhetorical distinctions between Arabic and English mirror differences and counterpoints in the manner that speaker utilizes aphoristic expressions to enunciate their thoughts and freely express themselves (Goebel, 1976). All explicitly "overt" and implicitly "covert" renditions, communicative translation, context-based translation, and loose translation need to be considered when translating the Qur'anic aphoristic expressions (Al-Saidi, 2016; Ruwaida 2019; Abdelkarim & Alhaj, 2024).

The Holy Qur'an was revealed to the Prophet Muhammad (PBUH) in the Arabic language in the early year of the Islamic *da'wah*. Moreover, the Holy Qur'an comprises numerous aphoristic words and expressions that are not recognizable to alien languages in general and the English language in particular (Yahaya, 2022; Shukri, 2022). Thus, the translator of the Holy Qur'an must have a better understanding and enlightened perspective about both the Qur'anic Arabic culture and the culture of the translated text to obtain the perfect rendering and not come into mistaken interpretation or mistranslation (Abdelaal, 2018; Al-Jabari, 2008).

Faithfully gaining the implication of the Qur'anic aphoristic expressions is a daunting task. Truly, it is a thorny issue, as the equivalent

translations in English are rarely suitable or faithful to their Qur'anic Arabic equivalent. However, such equivalents are constantly utilized in one's thoughts and are not intended to be choices for the Qur'anic aphoristic expressions used. In this respect, Arabic rhetoricians consider Qur'anic aphoristic expressions to be one of the zeniths of Arabic rhetoric and linguistic acumen that aspires to enhance and improve the linguistic proficiency of writing ability and rhetoric. It provides language users with the proper and efficacious stylistic diction necessary for expressive and impressively vigorous discourse. Fittingly, the Qur'anic aphoristic expressions are aptly regarded as a great strength in the Arabic language. This is mainly because the particularly eloquent expressions of Arabic speakers remained largely short in contrast with the Qur'anic mode and diction of expression.

This study was conducted to address gaps in the written works since there are a partially limited number of studies on the renderings of the Qur'anic aphoristic expressions into English. Therefore, this study sought to explore stylistic problems encountered when translating some Qur'anic aphoristic expressions into English. Furthermore, this study is consequential and noteworthy because it is one of the first to explore problems encountered in translating Qur'anic aphoristic expressions into English from a stylistic perspective. To carry out this study, the researcher based it on the Qur'an Arabic Corpus whose contents were compiled by distinguished translators, interpreters, and language experts and scholars under the guidance of Kais Dukes at Leeds University in the United Kingdom. In addition, the contents of the Qur'an corpus contain eminent and excellent works in the field of Holy Qur'an renderings in English.

1.1 Objectives of the Study

This study intended to:

- a) explore stylistic problems found in the translations of Surahs Al-Baqarah and Al-Imran by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996); Muhammad A.S. Abdel Haleem (2004); and Muhammad Marmaduke Pickthall (1930) when rendering some Qur'anic aphoristic expressions into English.
- b) identify how these stylistic problems hinder a sufficient rendering of Qur'anic aphoristic expressions in English.
- c) determine the special translation strategies adopted by each of the three translators when rendering Qur'anic aphoristic expressions in English.

1.2 Research Questions

In conformity with the triple objectives of the study, the key questions impelling them are:

1. What stylistic problems are found in the translations of Surahs Al-Baqarah and Al-Imran by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996); Muhammad A.S. Abdel Haleem (2004); and Muhammad Marmaduke Pickthall (1930) when rendering some Qur'anic aphoristic expressions into English?
2. How do these stylistic problems hinder an adequate translation of Qur'anic aphoristic expressions in English?
3. What are the special translation strategies adopted by each of the three translators when rendering Qur'anic aphoristic expressions in English?

2. Review of Related Literature

2.1 Importance of Translation

The study of translation is regarded as a particular branch of comparative linguistics, practical linguistics, and comparable literature (Hatim & Munday, 2019; Laviosa, 1997). The characteristic of the translation is verified by the quality of the translator's knowledge, and perception is mirrored in one's style and manner (Kahan et al., 2007) because the Holy Qur'an can be rendered into exclusive action only (Abdul-Raof, 2004; Ramdane & Souad, 2017). Moreover, translation of the Holy Qur'an is so demanding that a translator starts feeling unfulfilled and impeded when he/she is involved in the challenges of its rendering, particularly in anticipation of expressions, tropes, and rhetorical devices in general and aphoristic expressions in particular (Elnaili, 2014). He/she also clarifies that the quality of the Qur'anic rendering exists in the awareness and utilization of its teachings in one's life.

The receptor of a targeted text is expected to rely on rendering to the extent that this is exactly the meaning of the original text. Broadly speaking, in general translation, trustworthiness may imply that the users agree that the translation is truthfully a substitution of the original version of the text (France, 2000; Nord, 2005). Text fidelity includes the trust that a user can have in its equivalence and faithfulness. However, the text is not merely a significant component of dependability for the user; the translator also needs to be reliable (Darwish, 2010; Cohen et al., 2017). While translating is an individual-centered method (concerning the reader's or receptor's expectancy) for any text or culture, it is also a tool for conveying its message correctly (Rowe & Levine, 2022; Bonvillain, 2019). Indeed, language will always provide evidence for a more efficient and successful focus on theoretical linguistic patterns or cultural routines. To conclude, translation is not confined to any certain field of literature or the most demanding of languages. Universal languages are translatable regardless of their philological, stylistic, syntactic, and cultural impediments.

2.2 Translation and the Holy Qur'an

Translations of the Holy Qur'an into English by Islamic scholars advanced to a considerable degree during the middle of the twentieth century after being quite a neglected field of research for untold centuries. The central point is that the Holy Qur'an is for all of mankind until the end of time and not only for Arabs and the Muslim nations (Günther, 2002; Koláček, 2020). Thus, the message of the Holy

Qur'an demands global communication regardless of ethnic community because this grouping into diverse tribes is just for identities and nothing more (Saeed, 1999; El-Hadary, 2008).

Currently, the crucial point about the far more complicated and daunting task of translation of the Holy Qur'an is that the translator, during rendering the Holy Qur'an into English, has to keep the source text of the Holy Qur'an accurate and be understanding enough for all language receptors or readers of the Qur'anic rendering concerning their philological and understanding obstacles, religious and cultural tradition, and ascertaining the superior communication and understanding of the message of the Holy Qur'an.

Woolcott and other researchers (2005) describe the same difficulties in deciphering a message as a reader of the translated language. On a deeper level, there appear to be affable and cultural traditions for the version of the message. Therefore, the translator must select the stylistic devices, if possible, so the receiver of the translated language can make "distinctions in communication" which is a serious matter in intercultural communication. Here, attention must be given to the challenge that a style should not be used just to pursue a distinct or unique style; rather, it should be intended for the anticipations, echoes, and challenges of the receptor, especially in cross-cultural communication (Alhaj, 2015; Afrouz & Mollanazar, 2016). On the other hand, if the translated language reader utterly contrasts the Qur'anic rendering with expressions of the English language, he or she will surely be confused (Dye, 2021; Kropp, 2007). Likewise, if the reader of the Qur'anic English translation has passed through some dubious and faithless English studies on the Holy Qur'an, it will add to his or her problems in understanding its message.

2.3 The Concept of the Stylistic Approach

The study of style in the science of language is known as "stylistics". It is a newly discovered approach in the realm of language research. Modern stylistics as a systematic discipline assumed greater importance in the last half of the nineteenth century (Wales, 2014; Barry, 2020). It is primarily immersed in personal style and the way one conveys one's inner emotions. For Enkvist (1973), stylistics is the field of study that requires a unique variant of language and one that is specifically similar in text and position.

Crystal (2003) also defines stylistics as a subject area of linguistics that inquiries into the characteristics of contextually specialized functions and unique uses (variations) of language and attempts to establish standards apt for giving reasons for the specific alternatives produced by persons and groups in society.

In this regard, Abdul-Raof (2004) also declares that stylistics is a subject area of the science of language that examines the aspects of contextually impressive varieties of language. Stylistics also attempts to establish standards for the individual selections created by the text originator or producer. In rendering literary texts, recreating the stylistic characteristics of the original text epitomizes one of the most increasingly difficult works. In the interlingual case, the goal should be to create an average degree of style in translation instead of the exact style utilized by the original (Gimbert & Zabalbeascoa, 2011; Mossop, 2016).

When rendering any literary work, there appear to be two major approaches. Some translators do it intuitively and anticipatively, staying positive. Others prefer and encourage more progressive and prudent analytical strategies and approaches. To conclude, any translation of literary writing must include a prudent analysis of the literary style of the source language text since translation is not only a conveyance of meaning but also of style. Indeed, these usually cannot be disassociated from a sacred text such as the Holy Qur'an.

2.4 The Style of the Qur'anic Arabic Text

Being acquainted with the style of the Qur'anic Arabic text is helpful both during the process of rendering and in the comprehension of the Qur'anic rendition by the translated text receptor or reader. On the other hand, the target language reader may fail to get the true meaning of the Qur'anic text even if he or she has mastered the Arabic language (Hidaya & Solihin, 2019; Dazdarević et al., 2016). Undoubtedly, the style of the Holy Qur'an is matchless and incomparable, and the translator cannot sustain it even with his or her best attempts and devotion to the Arabic language; however, understanding style is beneficial for the translator in sustaining and corroborating, if not style, then the essence of the universal message in the slightest. A reader may become confused considering that the Holy Qur'an is a rambling text with loose writing. In this case, the translator's and the reader's diligence end in ruin. Abdel Haleem (2004) claims that a better knowledge of certain basic characteristics of the Qur'anic style is necessary for appropriate understanding. That is to say that the target language reader must be well knowledgeable about the common stylistic facets of the Holy Qur'an. To conclude, the rendering of the Holy Qur'an into English has facilitated knowledgeable, inquisitive, and engrossed readers of English who do not have competence in reading and grasping the Qur'anic Arabic language to considerably enhance and elevate their knowledge of the meaning and the peerless beauty and advancement of the Holy Qur'an.

2.5 The Concept of Aphorism

Aphorism is a term derived from the Greek word *aphorizo* which implies demarcation, distinction, and definition (Ilkhom, 2021). The word *aphorizo* is a compound verb comprised of the prefix *apo*, which implies "from", and the verb, which means "to define" or "to confine" (Băiaș, 2015; Antoniou et al., 2012). Also, the term "aphorism" is employed to define facts in a general sense transferred in a brief and concise sentence. It is mostly verbal or written in a short and special form. An aphorism is precisely defined as a brief and compact phrase of creed, ideology, or axiom displaying verifiable evidence regarding life or nature (Chandler & Bloomfield, 1987; Antoniou et al., 2012). The aphorism is also defined as a judicious expression of fact embodied in several words or short remarks. Aphorism is also viewed as a succinct and epigrammatic expression of reality or opinion (Webster, 1985; Hui, 2019). Moreover, it is one of the general philological phenomena that play a pivotal role in language in a social context as a part of obtaining social knowledge,

cultural understanding, semantic implication, communicative fluency, and the like (Anastasieva, 2009). It mirrors ethical and philosophical meanings in different areas of life, such as tenderness, antipathy, expiry, guidance, confidence, hope, catastrophes, and so forth. To conclude, aphorism can be seen as a real and apparent vision of the truth that arises from the individual experience that is passed from one peer group or epoch to another (Schopenhauer, 2004). Every country has a diverse perspective on aphoristic words because of the different cultural, psychological, sophisticated, and situational contexts. However, even though the divergent coinage of the aphoristic phrases rests amidst societies, there is an enormous likeness concerning meaning and import (McGann, 1985; Yaseen & Mohammed, 2023) because their representations and characterizations are deduced from human conduct and social behavior.

2.6 Previous Studies

Several linguists and translators have investigated the translation of aphoristic expressions in Qur'anic verses or another genre of text. As a result, this literature reviews intends to shed new light on previous studies and explore the difficulties surrounding the rendition of aphoristic expressions.

Yaseen & Mohammed (2023) carried out an analytical study on translating Arabic aphoristic expressions into English. The study showed that there is a considerable difference between English and Arabic in connection with the representations and characterizations employed in the aphoristic expressions of languages. Ilkhom (2021) discussed aphorisms as a subject of linguistic research. The study revealed that interest in the aphorism has significantly risen over the past few years. This interest can be clarified by the evidence that aphorisms demand special brevity and adage when coming up with ideas.

Anis & Arifuddin, (2023) investigated the translation techniques used in translating Al-Hikam's aphorisms into English. The study revealed that Arabic-to-Indonesian and Arabic-to-English aphorism translations utilized several translation techniques. Also, the findings at the macro level suggested that the translation of Al-Hikam's aphorisms in Arabic-Indonesian and Arabic-English is apt to be directed toward the translated language and follows domestication as one of the basic translation strategies.

A study conducted by Azimovna (2023) was based on the semantics of aphorisms. The results showed that aphorisms have always caught the attention of individuals, and over the past several decades, they have turned out to be the object of study in philology, linguistic science, and other bodies of knowledge and explored from different levels, various functions, and assorted roles.

Khikmatillayevich (2023) sheds new light on the different types of aphorism themes, the span in which they emerged, and the underlying and linguistic dimensions of English aphorisms. In this respect, the researcher also bears in mind that an aphorism should be crystal clear and comprehensible to audiences or readers. He showed that the utilization of general words in aphorisms is unrestricted. Contextually, these words include various aspects of an individual's life.

Kromovich (2024) argued that English aphorisms about "life and death" are complicated structures that insinuate comparable structures and reasonable sentences. Comparable structures are configurations of vocabulary, terms, expressions, and clauses that ascertain that elements of equal significance are advanced and worded in the same way. To be reasonable, sentences or clauses must be identical in structure, sense, and import. This illustrates the fact that without similarity or correspondence, writing can become highly complex, completely unclear, and quite tricky. Kromovich (2024) concluded that the chosen aphorisms of life and death include recurrence, which means that words and ideas are employed repeatedly to produce emphasis.

Korolkova & Tishina (2021) posited that the level of complexity of the philological and literary enactment of aphorisms still restricts us from giving a clear definition, the issue of this sort of aphorism remains arguable. They also demonstrated that aphorism as a discourse genre has its features; it must be differentiated from the genres of literature, such as puns, allegories, fiction, and jokes.

3. Methodology

3.1 Overview

Concerning the triple objectives of the current investigation and its three questions, the descriptive qualitative research method is adopted due to its suitability and relevance for exploring stylistic problems encountered in translating Qur'anic aphoristic expressions in Surahs Al-Baqarah and Al-Imran into English. The qualitative facet includes analyzing the translation strategies used in rendering Qur'anic aphoristic expressions from Arabic into English, predicated on the analysis of the research paradigms.

3.2 Data Collection

The extracts employed to manifest the examples of Arabic Qur'anic aphoristic expressions are collected from the Holy Qur'an, (Surahs Al-Baqarah and Al-Imran) while their equivalents in English are taken from their Qur'anic English translation, which are translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996); Muhammad A.S. Abdel Haleem (2004); and Muhammad Marmaduke Pickthall (1930).

3.3 Procedures

The study first delineated the aphoristic expressions in the Arabic version of the Holy Qur'an versus their English equivalents. The chosen three translators' equivalents of Qur'anic aphoristic expressions were examined and clarified. Moreover, as part of this analysis, data gathering included various steps: first, Qur'anic aphoristic expressions and their Qur'anic interpretation in the *tafseer/tafsir* books – for example, those of Ibn Kathir, Al-Tabari, and Tafsir al Qurtubi – were relied upon as the mandatory exegetic resources to investigate the interpretation of the intentional verses that were discovered by examination of the corresponding translation of the Qur'anic Arabic

aphoristic expressions by the aforementioned translators. After that, the researcher reviewed the renderings to grasp the Qur'anic Arabic aphoristic expressions. In the final review, a comparison was carried out of the engrained sense of the Qur'anic Arabic aphoristic expressions in the rendition and the original meaning in the books of exegesis and the Arabic bilingual dictionaries, such as Al-Mu'jam Al-Waseet (Anis, et al., 1978) and Al-Mawrid: Kāmūs Injēlīzī (Al-Balbākī, 1969).

4. Results and Discussion

The evidence on which this study is predicated consists of five ayahs containing Qur'anic aphoristic expressions collected from three English translations of Sūrah Al-Baqarah and Al-Imran by Abdel Haleem (2004), Pickthall(1930), and Khan and Al-Hilali (1996).

4.1 Example One

Source Surrah: البقرة , Chapter 2: Sūrat Al-Baqarah (The Cow), Verse 256

ST: (256: البقرة:) " لَا إِكْرَاهَ فِي الدِّينِ ... "

Target Text:

- (1) Abdelhaleem: "There is no compulsion in religion" (Abdel Haleem, 2004, p. 29).
- (2) Khan and Al-Hilali: "There is no compulsion in religion" (Al-Hilali & Khan, 1996, p. 58).
- (3) Pickthall: "There is no compulsion in religion" (Pickthall, 1930, p. 69).

1. The Analysis

The General Intended Meaning of the Ayah

The meaning of this verse is that you must not compel others to embrace Islam; as its evidence and proofs are so plainly clear that no one should be forced to embrace it. While he whom Allah has guided and opened his breast to Islam and has purified his insight embraces it willingly and knowingly, it would not avail he whom Allah has deviated his heart and sealed his hearing and sight to pretend it unwillingly and forcibly (Tafsir ibn Kathir, Vol. 1, p. 163).

2. *Stylistic Problems Encountered in Translating Qur'anic Aphoristic Expressions in (لَا إِكْرَاهَ فِي الدِّينِ) /Laa ikraaha fid deeni 2: Verse 256.*

As can be seen from Example One above the Qur'anic Arabic aphoristic expression لَا إِكْرَاهَ فِي الدِّينِ was rendered by Abdel Haleem, Al-Hilali and Khan, and Pickthall as "There is no compulsion in religion." It appears that Abdel Haleem's, Al-Hilali & Khan's, and Pickthall's renderings are accurate translations and faithful renderings of the source language text and fulfill the Skopos theory of the target language text. Moreover, the present simple has been used by the three translators to sustain semotactic context and for good communication and understanding of the embedded meaning in the Qur'anic Arabic aphoristic expressions لَا إِكْرَاهَ فِي الدِّينِ since the present simple is employed in English to convey permanent facts. Such renderings indicate that Abdel Haleem Khan Al-Hilali and Pickthall prefer the anticipations of the translated language receptors or English readers concerning the cohesion and coherence of the Qur'anic Arabic aphoristic expressions لَا إِكْرَاهَ فِي الدِّينِ. Translating the Qur'anic Arabic word *ikraaha* إِكْرَاهَ into "compulsion" is more accurate and faithful to the source language text or original text than any other English words. According to the Collins Cobuild Dictionary (2006), "compulsion" is used to refer to the use of force that makes a person do something. It is worth mentioning here that the three translators employed a faithful translation strategy to render the Qur'anic Arabic aphoristic expressions لَا إِكْرَاهَ فِي الدِّينِ into English. Also, they have followed the dynamic equivalent, thus giving appropriate and good renderings and obtaining the real implications. In a nutshell, deeming fidelity in connection with the Skopos theory and stylistic approach offers additional flexibility to a translator to consider the divergences between a source language text (i.e., Arabic) and a target language text (i.e., English) to overcome the hindrances encountered.

4.2 Example Two

Source Surrah: البقرة , Chapter 2: Sūrat Al-Baqarah (The Cow), Verse 156

ST: (156: البقرة:) " ... إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "

Target Text:

- (1) Abdelhaleem: "We belong to God, and to Him we shall return" (Abdel Haleem, 2004, p. 18).
- (2) Khan and Al-Hilali: "Truly! To Allah, we belong, and truly, to Him, we shall return" (Al-Hilali & Khan, 1996, p. 32).
- (3) Pickthall: "Lo! We are Allah's and lo! Unto Him we are returning" (Pickthall, 1930, p 51).

1. The Analysis

The General Intended Meaning of the Ayah

Because they knowingly admitted that they are merely slaves to Allah, and that to His will, they are submissive: and that nothing with Him, even the weight of an atom, will vanish on the Doomsday, they took refuge with these words when afflicted with any calamity (Tafsir ibn Kathir, Vol. 1, p. 91).

2. *Stylistic Problems Encountered in Translating Qur'anic Aphoristic Expressions in (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) innaa lillaahi wa innaaa ilaihi raaji'oo.)2: Verse 156.*

It can be noted from Example Two above that Khan and Al-Hilali added the adverb “truly” to their renderings to compensate for the loss in meaning of the Qur’anic aphoristic expression *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* /*innaa lillaahi wa innaaa ilaihi raaji’oon*. In the same vein, Pickthall adds the interjection “Lo!” to his rendering. Both renderings are burdened with addition and still do not translate the meaning of this Qur’anic aphoristic expression accurately. Also, the utilization of the adverb “truly” and interjection “Lo!” at the beginning of the Qur’anic aphoristic expressions by Khan and Al-Hilali and Pickthall is completely baffling for the rendered language recipient because, in this way, sometimes literal translation can hinder the average reader’s understanding. Additionally, the provided renderings reveal that the two translators have misread the real meaning of the Qur’anic Arabic aphoristic expressions *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* /*innaa lillaahi wa innaaa ilaihi raaji’oon*, and this is why they failed to produce a faithful and relevant rendering. Khan and Al-Hilali and Pickthall utilized the word “Allah” in their renderings in opposition to the conventional word “God” which may be appreciated by some and disagreed with by others in the English-speaking circle. This may lead to greater appreciation and a more comprehensive understanding of the translated language (English) receptor/recipient is conversant with the word “Allah” which has more holiness and divinity. Khan and Al-Hilali’s and Pickthall’s renderings are not so obvious as is required by an average recipient of the translated English Qur’anic text. This is due to adherence to formal equivalence. Abdelhaleem’s rendering of the Qur’anic aphoristic expressions *وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* /*innaa lillaahi wa innaaa ilaihi raaji’oon* is more near dynamic equivalence; that is, “We belong to God and Him we shall return” offers a better understanding of Qur’anic aphoristic expressions to some degree than do Khan and Al-Hilali’s and Pickthall’s renderings for the same expression.

Here, Abdelhaleem appeared to have attempted to render the aphorism nearly to the genuine meaning and hence produced a precise rendering of the Qur’anic aphoristic expressions *وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* /*innaa lillaahi wa innaaa ilaihi raaji’oon*. Unlike, Khan and Al-Hilali, and Pickthall Abdelhaleem adopted free translation strategies which is more relevant than the additional translation strategy mentioned before. To conclude, Abdelhaleem achieved success in producing an adequate rendering that is consistent with the style of translated language where he has adopted the dynamic equivalence and faithful translation strategy and, therefore, obtained the real effect.

4.3 Example Three

Source Surrah: آل عمران Chapter 3: Surat Al-Imran (The Family of Imran), Verse 54.

ST: *” وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ” (آل عمران: 54)*

Target Text:

- (1) Abdelhaleem: “The [disbelievers] schemed but God also schemed; God is the Best of Schemers” (Abdel Haleem, 2004, p. 38).
- (2) Khan and Al-Hilali: “And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners” (Al-Hilali & Khan, 1996, p. 76).
- (3) Pickthall: “And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers” (Pickthall, 1930, p. 83).

1. The Analysis

The General Intended Meaning of the Ayah

Jesus Christ discovered that most people back in his day did not have faith in his message. As a result, he requested help, and the apostles agreed to come to his side. His enemies conspired to persecute and murder him, but Allah rescued him and pledged to pay tribute to his supporters on the Day of Resurrection (Tafsir ibn Kathir, Vol. 1, p. 218).

2. Stylistic Problems Encountered in Translating Qur’anic Aphoristic Expressions in *وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ* Wa makaroo wa makaral laahu wallaahu khairul maakireen)3: Verse 54.

As is shown in Example Three above, to translate the Qur’anic aphoristic expression *وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ*, Pickthall opted for a literal translation and employed in-text rendering by adding up the words “against them” to indicate the implications of the verb “schemed” which has been utilized two times. In the same vein, Khan and Al-Hilali have relied on a literal translation and employed the negative implication of the word “plotted” as a counterpart for the first verb (*وَمَكَرَ* /*wamakara*), whereas they used “and planned” with its positive implication as a rendering of the verb (*مَكَرَ*) which is attributed to Allah. Abdelhaleem also used a literal translation strategy; hence, his rendering of the same Qur’anic aphoristic expression is not as abundantly apparent as demanded by an ordinary reader of the message. This is because of the adherence to formal equivalence as well. Utilizing a literal translation strategy in rendering the Holy Qur’an into English is argued against by many scholars. For example, Abdul-Raof (2001) argued that literal translation created a leaden and ponderous style in English and, consequently, produced a problem in understandability. It is abundantly clear that Pickthall and Khan and Al-Hilali have, to a great degree, adhered to the style and form of the aphorisms of the original language text and, as a result, leaned towards giving literal translations. In light of this, they used formal equivalence significantly. Based on the results of this discussion, it appears there is a discrepancy between the source language text (Arabic) and the target language text (English) concerning the representation and reflection of the aphoristic expressions utilized in both languages because of the cultural divergences between the two languages. To conclude, rendering should give a comprehensive transcript of the concepts’ original wording. The mode and manner of rendering should be of the same style as those of the initial. The rendition should have all the ease of the original work. Here, it seems evident that the translators Abdelhaleem, Khan and Al-Hilali, and Pickthall do not succeed to catch the connotative meaning of the

Qur'anic aphoristic expression (وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ) ; hence, they failed to render it faithfully because they all confined and constrained themselves to the literal meaning of the expression which diverges from the holy characteristics of Allah.

4.4 Example Four

Source Surrah: آل عمران Chapter 3: Surat Al-Imran (The Family of Imran), Verse 173

ST: "... حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ " (آل عمران: 173)

Target Text:

- (1) Abdelhaleem: "God is enough for us: He is the best protector" (Abdel Haleem, 2004, p. 47).
- (2) Khan and Al-Hilali: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" (Al-Hilali & Khan, 1996, p. 101).
- (3) Pickthall: "Allah is Sufficient for us! Most Excellent is He in Whom we trust" (Pickthall, 1930, p. 98).

1. The Analysis

The General Intended Meaning of the Ayah

This refers to those whom the hypocrites threatened and tried to terrify with a great host of enemies, about whom their trust they put in Allah, and in Him alone they took refuge (Tafsir ibn Kathir, Vol. 1, p. 278).

2. Stylistic Problems Encountered in Translating Qur'anic Aphoristic Expressions in حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (... *hasbunal laahu wa ni'malwakeel*)³: Verse 173.

As has been seen in Example Four, the verb حَسْبُنَا/hasbunā in the first part of the Qur'anic aphoristic expression was rendered by Abdel Haleem as "enough for us". On the contrary, it was rendered by Khan and Al-Hilali and Pickthall as "is sufficient for us", which appears to be the most accurate to the source language text, and Abdel Haleem's chosen rendering is the least accurate. Khan and Al-Hilali's and Pickthall's renderings give a better understanding of the implied meaning, and they properly communicate the original meaning of the Qur'anic aphoristic expression *hasbunal laahu wa ni'malwakeel*/حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

Abdel Haleem tried to maintain the aphoristic nature of the source language expression وَنِعْمَ الْوَكِيلُ in the last of the *ayah* by translating it into "He is the best protector". However, it impacted the accuracy of the source language text because it rendered a direct meaning in the source language text into an implicative meaning in the target language text, which may be tricky to understand. Khan and Al-Hilali's rendering of the aphoristic phrase as "He is the Best Disposer of affairs" appears to be the closest to the source language text. Pickthall translated it as "He in Whom we trust" which appears to be less precise than Khan and Al-Hilali's because "we trust" entails faith but it does not inevitably imply protecting. In this regard, one of the greater challenges confronting the translator is how to find language equivalence for facts that are not familiar to the target language culture (Al-Amer et al., 2015; Pym, 1992). Expressions that align with the sacred facets of culture are frequently the most complicated to translate, both in the interpretation of the source words and in finding the best receptor linguistic equivalent; for example, English lacks culture-specific items such as the aphoristic words *ni'malwakeel*/حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (Larson, 1998; Al-Shawi & Mahadi, 2012). To conclude Khan and Al-Hilali's grammatical expansions "alone" and "for us" appear to be proper in the appropriate context which leads to the recipient's reflection. Other renderings of the same Qur'anic aphoristic expressions in حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ /*hasbunal laahu wa ni'malwakeel* are simply correct and reasonable.

4.5 Example Five

Source Surrah: آل عمران Chapter 3: Surat Al-Imran (The Family of Imran), Verse 185

ST: "كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ" (آل عمران: 185)

Target Text:

- (1) Abdelhaleem: "Every soul will taste death" (Abdel Haleem, 2004, p. 48).
- (2) Khan and Al-Hilali: "Everyone shall taste death" (Al-Hilali & Khan, 1996, p. 103).
- (3) Pickthall: "Every soul will taste of death..." (Pickthall, 1930, p. 100).

1. The Analysis

The General Intended Meaning of the Ayah

Allah the Almighty states that every living soul is to taste death. Hence, Allah Alone is the Ever-Living Who perishes not, while the Jinn, mankind, angels, and the Bearers of the Throne perish, and that it is Allah, Who is the One, the Irresistible One, the Eternal and the Ever-Lasting; the One remaining Last, as He was the First. This verse comforts all creation; as none on Earth is but to perish; and that if the fixed term is fulfilled, and all souls preordained have come into being and so have they perished; then Allah will establish the Hour and reckon all those created for their deeds; whether they are major or minor, too many or few, grave or tiny; as Allah surely wrongs not even the weight of an atom. "Everyone shall taste death". Verily, in Allah is the recompense for every affliction and a successor to all that perished, and a replacement of whoever has passed away. So, put your trust in Allah, and none but Him you should seek. For surely, the loser is he who is deprived of the reward, and peace be upon you, and so be Allah's mercy and blessings" (Tafsir ibn Kathir, Vol. 1, p.

284).

2. *Stylistic Problems Encountered in Translating Qur'anic Aphoristic Expressions in (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) (Kullu nafsin zaa'iqatul mawt)*3: Verse 185

As was shown in Example Five, Abdel Haleem, Khan Al-Hilali, and Pickthall translated the Qur'anic aphoristic word ذَائِقَةُ/dhā'iqatu accurately. In this connection, this Qur'anic Arabic aphoristic word has a high degree of eloquence, and it has an equivalent for the translated language verb “taste” which was used eloquently and vividly in the source language text. In the same way, all three translators rendered the word ذَائِقَةُ/dhā'iqatu into “taste” which transfers the connotative meaning of the Qur'anic aphoristic word, leading to a semantic gain. The use of auxiliary “will” by Abdelhaleem and Pickthall “shall” by Khan and Al-Hilali is crystal clear for the receptor of the Qur'anic message because it makes the rendering of the ayah cohesive and is close to the normal mode of the translated language. Also, Abdel Haleem's, Khan and Al-Hilali's, and Pickthall's renderings of Qur'anic aphoristic expression كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ are suitable in the language context, which guarantees cohesion and retains coherence as well.

The dynamic equivalence, maintaining allegiance to the Holy Qur'an in general and Qur'anic aphoristic expressions in particular, leads to connotative clarity, which is extremely useful for deeper understanding. For instance, Pickthall's grammatical addition “taste of death” appears to be more appropriate in the suitable context and carries a more practical sense of the meaning of the purposed Qur'anic aphoristic expressions. Moreover, the renderings of Abdel Haleem, Khan and Al-Hilali are perfectly natural in the translated language and meet the receptor's anticipations.

5. Conclusion

This study intended to bring to light stylistic problems met by the translators Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996); Muhammad A.S. Abdel Haleem (2004), and Muhammad Marmaduke Pickthall (1930) in translating Qur'anic aphoristic expressions and how these stylistic problems hinder their adequate translation into English. The translation of five ayahs (verses) from the Qur'an's Al-Baqarah and the Al-Imran was purposefully chosen and parsed. Many stylistic problems and meaning losses and gains in the three renditions of the Qur'anic aphoristic expressions explored were found. This study suggests that translation is not always an issue of perfect linguistic proficiency or linguistic ability but also a subject matter of awareness of culture accordingly. The study also suggests that aphoristic expressions that deal with the religious aspects of a culture, for example, are often more difficult to render. Finally, it is suggested that renderings of Qur'anic aphoristic expressions by translators should sustain sanctity and add to understanding in the semotactical context, contextual relationship, and context of use.

5.1 Study Implication

Along with these results, this study indicates the complicated and critical factors of conveying cultural characteristics and facets of cultural aesthetic elements through cultural translation. The understanding of divergent cultures is thriving and auspicious in recent days, and awareness of cultural diversity is vital to prevent problems and deceptive conclusions that may give rise to cultural conflicts. Moreover, several different translation strategies such as faithful renditions, free translation, addition, dynamic equivalence, and formal equivalence may no doubt play a crucial role in fathoming and consenting to divergent cultures and open-minded nations.

5.2 Recommendations

Further studies are needed to identify the rendering and mirror image of the aphoristic expressions employed in Arabic and English due to the cultural discrepancies between the two languages. This study recommends that stylistic problems can be closely studied in future investigations predicated on Skopos theory to explore Arabic aphoristic expressions in prophetic traditional الحديث النبوي الشريف/al-hadith alnabawiu alsharif and folk literature and the like.

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