

2019

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### Recommended Citation

El-Isa, Rema (2019) "Notes on the Translations of Sūrat al-Inshiqāq," *Association of Arab Universities Journal for Arts* **مجلة اتحاد الجامعات العربية للآداب**: Vol. 16: Iss. 2, Article 14.

Available at: <https://digitalcommons.aaru.edu.jo/aauja/vol16/iss2/14>

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## Notes on the Translations of Sūrat al-Inshiqāq

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Date of Submission: April 4, 2019

Date of Acceptance: May 16, 2019

<https://doi.org/10.51405/16.2.14>

### Abstract

This paper conducts a comparative study about four translations of sūrat al-Inshiqāq: Yousef Ali, Muhammad Hilali-Muhsin Khan, Pickthall and Mohammad Abdel Haleem. Multiple opinions of exposition have been provided to explore how, in certain ayas, the translators fail to find an appropriate equivalent. The translations' problems are categorized into lexical, stylistic and syntactic problems, whereas these categories also have sub-categories in order to clarify the gaps that might be encountered while translating the Qur'anic text. The problems are investigated through the theories of free and bound translation. Since religious texts, especially the sacred ones, are context-based, they have different meanings which are not easy to tackle. In conclusion, the lexical, syntactic and stylistic norms of the target language fail to match those of the Qur'an discourse because these features are far from universal.

**Keywords:** Religious translation, Untranslatability, Qur'an exposition.

### Introduction

Religious terms are regarded as one of the most specific, peculiar and difficult parts of any given language, making them the hardest to translate. This is because they are context based and often ambiguous in definition; they might have different meanings. The problem lies in the lack of equivalences for certain expressions that are not easy to tackle in that it is sometimes hard to find expressions with the same meaning in the target language. Although languages share some expressions, they still have their own specific terms, or shades of meanings- the reason why it is hard to find the exact equivalent. In order to achieve a fair if not an adequate translation, translators must discern the exact meanings of these words and expressions in both the source and the target languages. Hence, a number of translation strategies are needed to overcome these problems.

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Oftentimes, the arguments in translating the Qur'an are built on explanations and attestations taken from various Arabic sources. The problems stem from the fact that the *ayas* are explained by using certain expressions used in many *tafsīr* books, resulting in having multiple possible translations. However, some of these can affect establishing adequate translation.

It is difficult to translate religious texts, The Qur'an in particular, as they are highly sensitive in addition to the challenge that the translator encounters in the varieties of word orders as well as the presence of highly specific lexical and syntactic items employed to create an effective and supreme style. Translators have to take into account that the structure of The Qur'an is semantically oriented, which makes the translators' task even more difficult to achieve. This paper sheds light on some inappropriateness that might be found in four translations of The Qur'an in terms of the selection of certain vocabulary, structure, syntax and style. This paper may also, in certain positions, suggest other, more appropriate solutions, taking into consideration that English and Arabic each has its own linguistic system, on one hand, and lexical, syntactic as well as stylistic features, on the other hand, that could be deliberated among other norms by translators.

### Review of Related Literature

Translators do not opt for equivalence in translating sacred texts as a strategy. As Baker (1992) points out, Arabic, as any other language, has cultural-specific terms that have no equivalence, therefore, requiring the necessity for approaching other non-equivalence strategies to convey their meaning. Yet Xiabin comes to a conclusion that "equivalence will remain central to the practice of translation ... even if it is marginalized by translation studies and translation theorists" (2005:19)

Hatim & Mason (1997) discuss the variables of translating sacred texts, coming out with adopting a unified strategy. The tendency for such adaptation is "to promote an understanding of textuality that is, on the one hand, both rigorous and comprehensive, and on the other, not tied to specific tasks or situational requirements." (93)

Untranslatability is an issue that has been widely discussed by scholars of translation studies, especially when it comes to the translation of the Qur'an. Catford (1956), Hatim and Munday (2004), Bassnett (2002), and Abdul-Raof (2001) all have debates regarding the Qur'an. A number of studies and translation theories have tackled the issue of translating the Qur'an.

Some as Aldahesh (2014) believes in the untranslatability of the Qur'anic text. The same opinion is adopted by many scholars as Rahman (1988), Arberry

and Pickthall, Jakobson (1959), Nida and Taber (1982), and Baker (1992). Von Denffer (1983) believes that no fair translation could be achieved from using word-to-word translation. He also asserts the fact that the Qur'an's eloquence is inimitable (27). Baker also finds that culture-specific terms, especially those of Arabic including the Qur'an religious terminologies, are hard to be translated and, thus, need to adapt specific strategies for non-equivalence translating so as to prominently deliver their conceptual and cultural meanings.

**Sūrat al-Inshiqāq** (Arabic: سورة الانشقاق) (The Sundering; Splitting Open; The Cracking) is the 84<sup>th</sup> *sura* of the Qur'an with twenty-five *ayas*. It is a Makkan *sura*; it mentions details of the Judgment Day when everyone will be questioned about their deeds in this world.

The translations available are those provided by Yousef Ali, Muhammad Hilali-Muhsin Khan, Pickthall and Mohammad Abdel Haleem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Yusuf Ali	Hilali & Khan	Pickthall	Abdel Haleem	Sura Al-Inshiqaq	Aya no.
When the Sky is rent asunder,	When the heaven is split asunder,	When the heaven is split asunder	When the sky cracks	إِذَا السَّمَاءُ انْشَقَّتْ	1
And hearkens to (the Command of) its Lord, and it must needs (do so);-	And listens to and obeys its Lord - and it must do so.	And attentive to her Lord in fear,	Obeying its Lord as it rightly must	وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ	2
And when the earth is flattened out,	And when the earth is stretched forth,	And when the earth is spread out	When the earth is levelled out	وَإِذَا الْأَرْضُ مُدَّتْ	3
And casts forth what is within it and becomes (clean) empty,	And has cast out all that was in it and became empty.	And hath cast out all that was in her, and is empty	Casts out its contents, and becomes empty	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ	4
And hearkens to (the Command of) its Lord,- and it must needs (do so);- (then will come Home the full reality).	And listens to and obeys its Lord - and it must do so.	And attentive to her Lord in fear!	Obeying its Lord as it rightly must	وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ	5

Yusuf Ali	Hilali &Khan	Pickthall	Abdel Haleem	Sura Al-Inshiqaq	Aya no.
O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him	O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).	Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).	You humans, toiling laboriously towards your Lord, will meet Him:	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمَلَأْتِيهِ	6
Then he who is given his Record in his right hand,	Then as for him who will be given his Record in his right hand,	Then whoso is given his account in his right hand	Whoever is given his record in his right hand	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ	7
Soon will his account be taken by an easy reckoning,	He surely will receive an easy reckoning,	He truly will receive an easy reckoning	Will have an easy reckoning	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا	8
And he will turn to his people, rejoicing!	And will return to his family in joy!	And will return unto his folk in joy.	And return to his people well pleased,	وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا	9
But he who is given his Record behind his back,-	But whosoever is given his Record behind his back,	But whoso is given his account behind his back,	But whoever is given his his record from behind his back	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ	10
Soon will he cry for perdition,	He will invoke (for his) destruction,	He surely will invoke destruction	Will cry out for destruction--	فَسَوْفَ يَدْعُو ثُبُورًا	11
And he will enter a Blazing Fire.	And he shall enter a blazing Fire, and be made to taste its burning.	And be thrown to scorching fire.	He will burn in the blazing fire.	وَيَصَلَّىٰ سَعِيرًا	12
Truly, did he go about among his people, rejoicing!	Verily, he was among his people in joy!	He verily lived joyous with his folk,	He used to live among his people well pleased.	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا	13

Yusuf Ali	Hilali &Khan	Pickthall	Abdel Haleem	Sura Al-Inshiqaq	Aya no.
Truly, did he think that he would not have to return (to Us)!	Verily, he thought that he would never come back (to Us)!	He verily deemed that he would never return (unto Allah).	He thought he would never return [to his Lord]--	إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ	14
Nay, nay! for his Lord was (ever) watchful of him!	Yes! Verily, his Lord has been ever beholding him!	Nay, but lo! his Lord is ever looking on him!	Indeed he will! His Lord was watching him.	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا	15
So I do call to witness the ruddy glow of Sunset;	So I swear by the afterglow of sunset;	Oh, I swear by the afterglow of sunset,	I swear by the twilight,	فَلَا أُقْسِمُ بِالشَّفَقِ	16
The Night and its Homing;	And by the night and whatever it gathers in its darkness,	And by the night and all that it enshroudeth,	by the night and what it covers,	وَاللَّيْلِ وَمَا وَسَقَ	17
And the Moon in her fullness:	And by the moon when it is at the full.	And by the moon when she is at the full,	by the full moon,	وَالْقَمَرَ إِذَا اتَّسَقَ	18
Ye shall surely travel from stage to stage.	You shall certainly travel from stage to stage (in this life and in the Hereafter).	That ye shall journey on from plane to plane.	you will progress from stage to stage.	لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ	19
What then is the matter with them, that they believe not?-	What is the matter with them, that they believe not?	What aileth them, then, that they believe not	So why do they not believe?	فَمَا لَهُمْ لَا يُؤْمِنُونَ	20
And when the Qur'an is read to them, they fall not prostrate,	And when the Qur'an is recited to them, they fall not prostrate.	And, when the Qur'an is recited unto them, worship not (Allah)?	Why, when the Qur'an is read to them, do they not prostrate themselves [to God]?	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ	21
But on the contrary the Unbelievers reject (it).	Nay, those who disbelieve belie (Prophet صلى Muhammad	Nay, but those who disbelieve will deny;	No! the disbelievers reject the Qur'an--	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ	22

Yusuf Ali	Hilali &Khan	Pickthall	Abdel Haleem	Sura Al-Inshiqaq	Aya no.
	والله عليه وسلم and whatever he brought, i.e. this Qur'an and Islamic Monotheism, etc.).				
But Allah has full knowledge of what they secrete (in their breasts)	And Allah knows best what they gather (of good and bad deeds),	And Allah knoweth best what they are hiding.	God knows best what they keep hidden inside--	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ	23
So announce to them a Penalty Grievous,	So announce to them a painful torment.	So give them tidings of a painful doom,	So give them news of a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ	24
Except to those who believe and work righteous deeds: For them is a Reward that will never fail.	Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).	Save those who believe and do good works, for theirs is a reward unailing.	But those who believe and do good deeds will have anever-ending reward.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ	25

### Lexical problems

Lexical problems, being one of the most provocative problems observed, can be defined as the absence or lack of equivalence. Some terms do not have counterparts in English, driving the translator into conveying them by hiring one of the translation strategies: the semantic and communicative. The common lexical problems emerge from using literal translation, synonymy and polysemy, which, in turn, might not reflect the concrete shades of meanings every so often whether the translator finds their equivalence in the target language or not. [Shades of meaning might not be expressed in particular contexts.]

### The selection of certain vocabulary

In the first *aya*, Ali provides the meaning of "*inshaqqat*" as "rend" and this meaning illuminates the violence that accompanies the action of the splitting. Pickthall, in contrast, employs "*inshaqqat*" as the Arabic parallel for the word "split", and then he adds the shade "asunder", whereas "cracks" is the Arabic substitute chosen by Haleem. According to *Tafsīr* books, there is a general

consensus on the interpretation of "*inshaqqat*": the sky having doors made out of clouds (Ṭabarī12:72) or lines of openings in the sky made by white clouds. In his translation, Haleem seeks to display the most accurate equivalence; "cracks" suggests having lines of splitting rather than breaking apart, and it also suggests the sound that accompanies this act of "crack". This meaning is not suggested in the other dictions used.

In the second *aya*, Pickthall does not give the meaning of "وَحَقَّتْ" *wa-ḥuqqat* and he must do so" (Khan 824). Pickthall also uses "in fear", which is a meaning suggested by (Zamakhsharī4:234); this act of cracking is done because Allah orders the sky to do so and it has to do so- it is an act of submission.

In the third *aya*, Khan might have given a more appropriate equivalent than "stretched forth". The selection of this translation is taken from the Ḥadīth of Prophet Mohammad صلى الله عليه وسلم "تمد مدّ الأديم", "*tumadu madda al 'adīm*". It is leveled, as Haleem suggests, but also stretched out as all *tafsīr* books point out. In the fourth *aya*, the word "وَتَخَلَّتْ" *wa-tkhallat* refers to what is on the surface of the earth as well; the earth relinquishes people still alive, mountains, seas and oceans (Qurtubī 19:270). None of the translations refers to this part of the meaning. Al Qurtubī also states in the same place that the earth will be replaced by another one called "*as-sāhira*" because it will be leveled and stretched out. Additionally, it will cast out what is within and abandon all on the surface for Judgment Day.

In *aya* number eight, "فسوف" *fa-sawfa*, is used not only for referring to a future tense but also for assertion, which can be clearly found in Pickthall and Khan's translations by using "truly" and "surely" respectively. Moreover, the reference of "أَهْلِهِ" *'hlihi* in the ninth *aya* is not agreed upon among scholars: it is rendered as family, people and folks. However, a footnote can solve the problem by referring to the different explanations of *'hlihi*. "الْحُورِ الْعَيْنِ، أَهْلُهُ مِنَ الْمُؤْمِنِينَ. 'ā'ilatahu al-latī dakhalat al-janna, *ahlahu minal-mu'minīn, and al-ḥūr al-'īn*"

Despite the fact that translators must apply the norms of the target language and even its culture while translating a text, such norms are inapplicable when it comes to translating The Qur'an due to its supreme style. Therefore, translators should not impose the cultural norms whilst translating it. This is the case in *aya* 18; Khan and Haleem might have provided a more suitable rendering for this *aya* by referring to the moon with the pronoun "it", instead of using "she" or "her" and using the interpretation "the full moon" when it is at the full.



The verb “تَرَكَبْنَا” *la-tarkabunna* is literary translated into "travel, journey" by Ali, Picthall and Khan. The verb is explained in *tafsīr* as the change of Man's conditions throughout his life and in the hereafter. It has many explanations related to different *ayas* in the Qur'an: the ascent of the Prophet to the heaven and the leveled skies, for example, and the stages of man's creation from a sperm to a full human, in addition to other various meanings presented by scholars. What was accomplished in Khan's translation is placing

"throughout his life and in the hereafter" between parenthesis in order to clear things out unlike Ali and Pickthall in *aya* number nineteen. Haleem uses "progress" which indicates the transformation from one level to another or "from stage to stage" without being more specific about the intrinsic nature of this stage. This generalization might be useful since it includes the different renderings of the *aya*.

Regarding the use of parenthesis in *aya* twenty-two, Ali should have been more illustrative instead of using "it" with no reference. On the other hand, Haleem has explicitly stated the reference in a more proper manner as "the Qur'an". As for the last *aya* in which "غَيْرُ مَمْنُونٍ" *ghayrumamnūn* means "غير منقوص ولا مقطوع" *ghayr manqūṣ wa-lā maqtū'*, all translations have also failed to give the right meaning. Still, it can easily be well-suited by combining the translations of the words together in order to give the full meaning: "unfailing never-ending reward". The other meaning that the word *amnūn* suggests is the reward given by Allah to the believers because of their good deeds. Allah does not present these rewards as grace, but believers deserve them as a consequence of obeying Allah.

#### Over translation

Unlike Pickthall, Ali over translated some *ayas* in certain places, using parenthesis within the translation, such as in *ayas* two and five. It might be inferred that he employed this technique for being incapable to provide an adequate translation straight forward to express the full meaning of the *ayas*, or, sometimes, the translator might be indecisive about which diction to select for offering the counterpart in the target language. The word "(clean)" is exemplified in his translation of the fourth *aya* as such case. Nonetheless, both translators should have clarified more certain positions- *aya* five for instance- to clear out the confusion made by the repetition of the *aya*: the first refers to the sky while the second to the earth.

### Stylistic Problems

Regarding stylistic issues in translation, the crucial question tackles the uncertainty if it is feasible to reflect the style of the source text or if it is even possible to mirror. The translators' understanding of the source text might affect the process of translation, resulting in a misleading translation. Therefore, rendering the style can be a thorny issue for translators; this, in turn, triggers the complexity of literal vs. free translation. The style of the text includes things such as the use of foregrounding and backgrounding, repetition, translation resistance, metaphor, antithesis and so on. All these constituents express the meaning of a text.

#### Fore grounding and back grounding

Syntactically, *aya* six should be fore grounded and placed after the first *aya* in order to achieve the meaning of the Arabic conditional structure; when the sky cracks or splits, humans labor in toilsome towards Allah. This cannot be expressed while translating the *sūrah*, but it might be explained in a footnote or by a reference to *tafsīr*. Another foregrounding can be found in the last *aya*; the Comment "الخبير" *al-khabar* is fronted, whereas the Topic "المبتدأ" *al-mubtada'* is postponed. This change in word order is achieved in both translations. However, the meaning of assertion on the believers who will be rewarded made by such a change is not given in both translations. As an example of backgrounding, *aya* nineteen is backgrounded because the reference of the "لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ" *la-tarkabunna* is in *aya* six "يَا أَيُّهَا الْإِنْسَانُ" *yā ayyuha al-'insān*. (Qurtubī 19:278)

#### Translation resistance

Certain words in both translations as well as others are translation resistance, either because they do not have a counterpart or because they are language or culture specific. For example, in *aya* sixteen the word "الشفق" *ash-shafaq* was translated as: afterglow of sunset, the ruddy glow of Sunset, and the twilight; the same structure refers to "الرقعة والضعف" *ar-riqqa wa-dḍa'f* which reflects the human heart condition of tenderness and weakness (Qurtubī 19:274-5, Zamakhsharī 4:235), and it also refers to the whiteness found in the sky at the time. Another example presented is the meaning in *aya* eighteen "اتسقى" which defines the fullness of the moon. What couldn't be expressed in this translation is the gradual process for the completion of the moon fullness.

The use of "فَبَشِّرْهُمْ" and what follows this verb of changing in the color of the skin and facial features in addition to the sarcasm implied to acquaint non-believers of what they are going to receive is a substantial tool in Arabic to

convey good news, an issue which is not tackled in given translations. Moreover, the meaning of the "ف" involves a semantic function: an immediate action with no hesitation which is impossible to render.

The Implicit Oath is also one of the problems that may face the translator due to its structure which cannot be found in English. For instance, in *aya* nineteen "لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ" *la-tarkabunna*, Pickthall and Haleem's translations do not give the meaning of the full structure of the Oath. As for Ali's translation, he inserted the word "surely" to replace "نون التوكيد".

*Aya* twenty-three begins with "واو الحال" which is "و". Although it is rendered as a conjunction including "but or and", these comparable conjunctions do not even give a close meaning because it has no counterpart in English; the meaning of "واو الحال" can only be achieved through appropriate rendering of the whole *aya* to express the meaning fully.

### Metaphor

In both *ayas*: "وَأَذِّنْ لِرَبِّهَا وَحَقَّتْ" *wa-athinat li-rabbihā wa-ḥuqqat*, and "وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ" *wa-alqat mā fihā wa-takhallat*, we have what is called in the Arabic language as "استعارة مكنية" *isti'āra makniyyih*.

"وَأَذِّنْ لِرَبِّهَا وَحَقَّتْ": شَبِهَتْ حَالِ السَّمَاءِ وَالْأَرْضِ فِي انْقِيَادِهَا لِتَأْتِيرِ قُدْرَةِ اللَّهِ تَعَالَى بِانْقِيَادِ الْمُسْتَمِعِ الْمَطَاوِعِ لِلْأَمْرِ.

"وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ": شَبِهَتْ حَالِ الْأَرْضِ بِحَالِ الْمَرْأَةِ الْحَامِلِ، تَلْقِي مَا فِيهَا عِنْدَ الشَّدَةِ وَالْهَوْلِ، ثُمَّ حَذَفَ الْمَشْبَهَ بِهِ، وَرَمَزَ إِلَيْهِ بِشَيْءٍ مِنْ لَوَازِمِهِ وَهُوَ الْإِلْقَاءُ. (الدرة 10: 509)

In "*wa-athinat li-rabbihā wa-ḥuqqat*", the sky and the earth are referred to as humans who are submissive to Allah and, thus, obey His orders, whereas in "*wa-alqat mā fihā wa-takhallat*", the earth is referred to as a pregnant woman who miscarriages for the intensity and the horrors of what she sees. The woman in this metaphor is omitted, but it is inferred by one of its features- the process of casting out what is within (Durra10:509).

### Antithesis

This *sura* is marked by parallel structures that can hardly be rendered into English. Antithesis with which The Qur'an is highly characterized is language specific.

<i>inshaqqat, huqqat, muddat, takhallat, huqqat</i>	انْشَقَّتْ، حَقَّتْ، مُدَّتْ، تَخَلَّتْ، حُقَّتْ
<i>thubūrā, sa'īrā, masrūrā, yahūra, başurā</i>	ثُبُورًا، سَعِيرًا، مَسْرُورًا، يَحُورًا، بَصِيرًا
<i>ash-shafaq, wasaq, ittasaq, ṭabaq</i>	الشَّفَقِ، وَسَقًا، اتَّسَقَ، طَبَقَ
<i>Fa-'amma man ūtiya kitābahu bi-yameīnihi wa-'amma man ūtiya kitābahu wrā'a thahrihi</i>	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

### Syntactic problems

Dealing with two remote language systems, Arabic and English in this case, can lead to the existence of syntactic problems. Grammatical problems also emerge, such as the difference in word order, the tense and type of verbs, questions and negations, adjectives and adverbs, nominal vs. verbal sentences as well as conjunctions. Since word-to-word equivalence is not usually used as a strategy in translating the Qur'an, these kinds of problems can often be overcome.

#### The Cognate Accusative

In the sixth *Aya* “كَادِحٌ إِلَىٰ رَبِّكَ كَذًّا”، the use of cognate is for assertion. In his book, Dr. Abdullah Shaker suggested the use of the word “certainly” in order to give a more appropriate translation without losing the meaning.

#### Exclusion

Exclusion is the process of excluding a subset from a set, one of the particles, and the use of "illā" إلا is an example of this feature. "Illā allathīna 'āmanū wa-'amilu aṣṣāliḥāt lahum 'ajrun ghayru mamnūn وَعَمَلُوا إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ" In the case above, the particle "illā" does not express exclusion as it is rendered in the translations given. It is rendered as "except, save, and but". This particle here works as *wāw alsti'nāf* "واو الاستئناف", and it is used for resumption of a new idea in a new sentence. This meaning was inferred from another *aya* in "*sūra al-Baqara*, the cow" (Qurtubī 19: 282).

Generally speaking, the syntactic and stylistic norms of the target language fail to match those of the Qur'an discourse. The loss of stylistic effect occurs when the source text style is, in certain positions, wasted and not appropriately compensated for. However, there's a “general agreement” on the capability of acquiring a fairly good degree of resemblance in semantic presentation across languages rather than achieving stylistic properties, as Hussein Abdul-Raof said: “stylistic properties are linguistic features far from universal.” (p32)

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## قراءات في تراجم سورة الانشقاق

ريما العيسى، مركز اللغات، جامعة آل البيت، المفرق، الأردن.

### ملخص

تُجري هذه الورقة دراسة مقارنة حول أربع ترجمات لسورة الانشقاق، وهي ترجمات يوسف علي، ومحمد هلال محسن خان، وبيكثال، ومحمد عبد الحليم. وقد تم تقديم آراء متعددة حول العرض، وذلك لبيان مدى إخفاق المترجمين في ترجمة بعض الآيات في السورة الكريمة. وتم تصنيف مشكلات الترجمات إلى مشكلات معجمية وأخرى أسلوبية وثالثة نحوية، بينما تفرعت هذه الفئات من جانبها فروعاً توضح الفجوات التي يمكن مواجهتها أثناء ترجمة النص القرآني. وقد قوبلت المشكلات من خلال نظريات الترجمة الحرة والمقيدة. ولأن النصوص الدينية، وبخاصة الروحية منها، تستند في ترجمتها إلى السياق، فإنها شكلت حالة خاصة استدعت الحذر الشديد في التعامل معها. ويلاحظ المقال، في المحصلة النهائية، أن القواعد المعجمية والنحوية والأسلوبية للغة المترجم إليها لا تتطابق أحياناً مع قواعد الخطاب القرآني، لأن هذه القواعد محلية وليست عالمية.

الكلمات المفتاحية: ترجمة دينية، تفسير القرآن.

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