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Clearly, this study is highlighting the style of repetition in the Holy Qur'an which is not redundant, but has a rhetorical purpose, such as emphasis, giving new information, threat, warning, among other purposes.

### **Recommendations**

The following recommendations can be proposed:

1. According to the translation of the Holy Qur'an, translators have to understand fully the original Arabic verses through referring to the most authoritative interpretation sources, to bear in mind a very important point that translation is for interpretation of the Holy Qur'an not for the Holy Qur'an itself.
2. The inimitable style of the Holy Qur'an, which is represented in the replicated verses, must be taken into account in order to be paid special attention while translating. In other words, repetition in the Holy Qur'an reflects variation of meanings and these meanings have to be rendered into the target language to keep the same rhetorical style.
3. Verses of the Holy Qur'an must be contextualized, i.e., they must be translated within the whole Surah. Moreover, the intertextuality principle of translation must be considered in that themes of other Surahs have to be related to the meaning of the Surah which is being translated.
4. Based on Qaraeen's (2001) recommendation, the researcher thinks that Arab translators must cooperate with the Holy Qur'an interpreters in order to yield an authoritative translated version of the Holy Qur'an, which pays special attention to the translation rules in general and the translation rules of the Qur'anic texts in particular.

-the other verse denotes that the second ease which Allah promises is in the afterworld. Hence this difference must be reflected in the translation.

Secondly, this study leads the reader to infer that any linguistic item cannot be understood in isolation or out of context, then it will be mistranslated. So, to translate any text, whether it is a Qur'anic or non-Qur'anic one, the whole text must be taken into consideration. A text is a group of interrelated ideas that are realized in sentences, so any item of the source text cannot be understood or translated into the target language individually. Accordingly, the translation of **فبأي آلاء ربكما تكذبان**

A. T.: Then which of the Favours of Your Lord will you twain deny? By Ali (1980), Al-Hayek (1996) or Irving (1992) was in isolation, they consider this verse out of context, ignoring the verses between which it is mentioned, hence, they misunderstand and mistranslate it repeating the translation 31 times. This study focuses on studying interpretation of the Holy Qur'an and understanding meaning of the whole Surah, then realizing the meanings of the replicated verses and trying to translate them.

Thirdly, the Holy Qur'an has a special nature which is reflected by its inimitable style (repetition is a kind of rhetorical inimitability). This characteristic must be reflected as much as possible in the translation . every Letter, Word, Phrase, Sentence, Verse and Surah is revealed using a unique technique which can never be imitated, neither in the ordinary Arabic texts, nor in the translated texts. But the translator must exert an effort to convey the implicit meaning of such inimitable techniques, and he/she can do so by referring to the most authoritative interpretation sources.

"لأن العسر لما أعيد لفظه معرّفاً كالأول لم يكن إلا إياه، و يسر لما أعيد لفظه نكرة كان غير الأول، و إذا لم يكن ذلك لم يكن تكراراً."

And considers ease indefiniteness and hardship definiteness is a proof that this verse does not include replication, because ease in verse 5 is different from the one in verse 6 (the paraphrase is mine). Accordingly, the translation can be: 'Indeed, every hardship will bring the afterworld's ease.'

## Conclusions and Recommendations

### Conclusions

The present study has tackled some problems of translating replicated verses in the Holy Qur'an. It steers to three major conclusions which can be summarized below.

Firstly, the core idea which this study aims to highlight is that the translation process cannot succeed unless the translator takes into account the seven standards of textuality. In other words, paying special attention must not be only to the surface structure of the lexical items, but also to the underlying structure, which is in most cases more important than the surface structure because it carries the implicit meaning that is hidden beyond the explicit one. For example, the repetition of *فإن مع العسر يسراً (ه)*. The researcher's translation: Indeed, every hardship will bring the afterworld's ease.

Twice in Al-Shareh Surah has two different meanings shown by ease indefiniteness (*تتكير اليسر*), although they are two identical linguistic items: -one verse means stating the hardships which Prophet Mohammad was exposed to, then describing the first ease in the world.

comes after the other or one necessitates the other. This proves that translation of 'مع' as 'with' is inappropriate (the paraphrase is mine).

Al-Qasimi (1994: 345) also focuses on that by saying,

"وفي كلمة (مع) إشعار سرعة مجيء اليسر كأنه مقارن للعسر. فهو استعارة، شبه التقارب بالتقارب فاستعير لفظ (مع) لمعنى (بعد)"

That the meaning of 'مع' is after, he considers it as metaphor to express semi similarity by comparison (the paraphrase is mine).

So, 'مع' is used to show after بعد . hence the translation of this verse can be:

'So, every hardship will bring this world's ease.'

Verse (6)

Ibn Kathir (1990: 558) says,

"إن العسر معروف في الحاليين فهو مفرد و اليسر منكر... فالعسر الأول عين الثاني واليسر تعدد."

And agrees with Al-Razi (1983) that easiness is indefinite while hardship in verse 5 is the same as in verse 6 and easiness is multiple. It is an interpretation for Prophet Muhammad saying "لن يغلب عسر يسرين" (one hardship will not overpower two eases). This saying is beneficial in translation as an intertextual standard (the paraphrase is mine).

Also, Al-Qasimi (1994: 345) says,

"تكرير للتأكيد، فإن المعروف إذا أعيد يكون الثاني عين الأول. و أما المنكر فيحتمل أن يراد بالثاني فرد مغاير لما أريد بالأول"

That 'عسر' (hardship) is definite, and when the definite is repeated, it refers to the same entity. While يسر (ease) is indefinite and where indefinite is repeated, they refer to different entities (the paraphrase is mine).

Al-Eskafi (1979: 533) says,

Indeed, both Ali and Al-Hayek have succeeded in rendering the Arabic causal 'ف', which indicates causality rather than sequence, to be 'So' in translation (El-Shiekh 1989: 84). In other words, they maintain cohesiveness of the text, but the researcher does not agree with the translation of the conjunction 'مع' which means here 'after' not 'with' to show that ease comes after difficulty or difficulty brings ease.

Concerning this, Irving (1992: 596) has succeeded in giving this sense when he translates verse 5 and 6 as:

5-"Yet hardship will bring ease"

6-"Indeed, hardship must bring ease"

Below the researcher tries her best to reach a translation that joins the three translations above in order to have an optimal one based on interpretation.

#### Interpretation & Proposed Translation

##### Verse (5)

Al-Qasimi (1994: 345) agrees with El-Shiekh (1989) by saying, "و لهذا السبب وصل العبارة بالفاء التي هي لبيات السبب rather than sequence.

Al-Razi (1983: 6) asks two questions, he says,

و ههنا سؤالان: (الأول) ما معنى التتكير في اليسر؟ التفخيم. (السؤال الثاني) اليسر لا يكون مع العسر، لأنهما ضدان فلا يجتمعان (الجواب) لما كان اليسر بعد العسر بزمان قليل، كان مقطوعا به فجعل كالمقارن له.

(1) what does indefiniteness of easiness means? It means glorification for easiness because it involves this world's and afterworld's ease.

(2) does easiness come with difficulty? Easiness does not come with difficulty, because they are opposites. So, there is a time between them, one



## Verse (5)

Al-Razi (1983: 105) says,

"أن الأول في السماء و هذا في الأرض، و إذا اختلف وجه الكلام لم يكن تكرارا"

And indicates that verses 2 and 5 do not represent repetition style, the simple proof of that is the two agents are totally different (the paraphrase is mine).

Al-Eskafi (1979: 528) agrees with Al-Razi about whether there is repetition in this Surah or not by saying,

"للسائل أن يسأل عن تكرير قوله (و أذنت لربها و حققت) و الجواب أن يقال أن الأول للسماء، و الثاني للأرض... فالأول ما له الثاني، فلا يكون تكرارا."

He indicates that verse 2 means that sky is ordered to split which is different from verse 5 which means that earth is ordered to stretch out (the paraphrase is mine).

To clarify that, the same translation of verse 2 is appropriate here with the focus on showing the agent of this verse. Hence the translation can be:

'And Earth listens to its Lord and obeys, then confesses that it is a must to do so.'

### Al-Shareh Surah

This Surah includes repetition of *إن مع العسر يسرا* twice in verses 5 and 6.

#### Translation Critique

Ali (1980: 1755) translates verse 5 as: "So, verily, with every difficulty, there is relief", then he gives the same translation above for verse 6 deleting the conjunction 'So'.

Al-Hayek (1996: 596) translates verse 5 as: "So, with every hardship there is ease", then verse 6 as: "And with every hardship there is ease"

### Translation Critique

Ali (1980: 1709) translates this verse repeating the same translation for both verses as: "And hearkens to (The Command of) its Lord, and it must needs (sic) (Do so)." The word (needs) is ungrammatical and should be (need). The expression 'need' is used to render *و حَقَّتْ* which shows that hearkening is by choice while it is by Allah's force.

Irving (1992: 589) renders this verse as: "and listen to its Lord as it ought to" . then verse 5 adding the conjunction 'also' after 'and' which shows that the two verses have the same agent while the meaning of these two verses is not so.

Al-Hayek (1996: 596) translates the two verses as: "And listens to its Lord and obeys, and it must do so."

### Interpretation & Proposed Translation

#### Verse (2)

Ibn Kathir (1990: 516) says,

"أي: استمعت لربها و أطاعت أمره فيما أمرها به من الانشقاق و ذلك يوم القيامة و حقت أي و حق لها أن تطيع أمرة لأنه العظيم الذي لا يمانع و لا يغالب بل قد قهر كل شيء و نزل له كل شيء"

That sky in the doomsday obeys Allah's order which is a must not a choice. This proves Allah's greatness in making everything obey His commandments (the paraphrase is mine).

Accordingly, Al-Hayek's translation suits here, because he uses the cohesive devices 'And' and 'then' which relates this verse to the previous one to be cohesive and coherent. But with the addition of sky to recognize the agent of verse 2 from the agent of verse 5:

'And Sky listens to its Lord, then confesses that it is a must to do so.'

unaware of the pray benefits. ويل يومئذ للمكذبين is related to the meaning of the next one (فبأي حديث بعده يؤمنون (٥٠) (Then what will they believe in?), that if un believers deny that the Holy Qur'an which calls for the necessity of praying, is from Allah and despite of pieces of evidences mentioned in it, then will they allow themselves to listen or believe in anything related to faith? (the paraphrase is mine).

Accordingly, the translation of this verse is better to be through contextualizing the verse taking the meaning of verses (48) and (50) into account to be coherent, besides using an adverb, as a cohesive device, to pertain the flow of information:

'Regrettably, disbelievers, nothing will change your fate.'

### **Al-Inshiqaq Surah**

Qutb (1992: 3865) says,

"إنها سورة هادئة الإيقاع، جليلة الإيحاء، يغلب عليها هذا الطابع حتى في مشاهد الانقلاب الكونية التي عرضتها سورة التكوير في جو عاصف، سورة فيها لهجة التبصير المشفق الرحيم، خطوة خطوة. في راحة و يسر، و في إيحاء هادئ عميق و الخطاب فيها (يا أيها الإنسان) فيه تذكير و استجاشة الضمير."

Al-Inshiqaq Surah focuses on describing the cosmos scene in Doomsday. This Surah is characterized by simple rhyme and rhythm, the clear denotations and the gradual addressing to remind human beings and motivate their internal force. The most distinctive feature of this Surah is that it gives all these ideas and clarifications using a simple style in only (25) verses. This is the Holy Qur'an 'the incredible inimitability' (the paraphrase is mine).

This Surah includes repetition of *أذنت لربها و حقت* twice in verses 2 and 5.

And denotes the three types of browbeating related to this verse: the first one is mentioned in verse (١٣) اليوم الفصل -H. T.: (they are postponed) Till the day of Judgment! (894), the second in verse (١٤) وما أدراك ما يوم الفصل -H. T.: And who will tell you what is the Day of Judgment? (894) and the third which is a threat for those who disbelieve in oneness, messengers and doomsday in verse (١٥) ويل يومئذ للمكذبين (the paraphrase is mine).

So the translation of this verse can be based on linking it to the previous verses:

"Woe, in Doomsday, will be on unbelievers."

Verse (49)

Qutb (1992: 3795) says,

"مع أنهم يبصرون هذا التبصير، و يندرون هذا التنذير."

That although unbelievers were taught and warned, they insist on disobedience. So, what will they believe in after that? (the paraphrase is mine)

Ibn Kathir (1990: 487) says,

"أي إذا أمر هؤلاء الجهلة من الكفار أن يكونوا من المصلين مع الجماعة امتنعوا من ذلك واستكبروا عنه."

And denotes that when unbelievers are ordered to pray, they refuse and take on. So, Allah threatens them with woe and asks a rhetorical question فبأي حديثه -H. T.: In what revelation after that will they believe? (896) which means that they will never believe in Truth, therefore they deserve punishment (the paraphrase is mine).

Al-Eskafi (1979: 515) says that the verse وإذا قيل لهم اركعوا لا يركعون -H. T.: When it is said to them: "Bow down!" They do not bow. (896) shows that unbelievers hate kneeling 'symbol of praying' because they are

Al-Hayek (1996: 894) is not far from Ali and Irving. He does not pay special attention to the purpose of repetition in the Holy Qur'an, he translates this verse as: "Woe on that day to the disbelievers!"

#### Interpretation & Proposed Translation

Interpretation of the verse *ويل يومئذ للمكذبين* is presented below focusing on the meaning of the verses with which this verse is mentioned in the ten verses it appears. Accordingly, the researcher suggests an interpretative translation for each verse far from literal translation. The translation focuses on shades of meanings that repetition of these verses evoke. Examples of these verses are presented below.

#### Verse (15)

Ibn Kathir (1990: 486) says,

"أي ويل لهم من عذاب الله غدا."

That this verse is a threat from Allah's punishment in doomsday (the paraphrase is mine).

Al-Qasimi ((1994: 237) says,

"أي بيوم الفصل و التكذيب به، إنكار البعث له و الحشر إليه."

And indicates that the addressees in this verse are those who disbelieve in Doomsday and deny reviviscence and judgment (the paraphrase is mine).

Al-Razi (1983: 270) says,

"أعلم أن المقصود من هذه الصورة تخويف الكفار و تحذيرهم عن الكفر. فالنوع الأول: أنه أقسم على أن اليوم الذي يوعدون به و هو يوم الفصل واقع. و النوع الثاني و هو أنه أهلك الكفرة المتقدمين بسبب كفرهم...اعلم أن النوع الثالث من تخويف الكفار ووجه التخويف فيه من وجهين: (الأول) أنه تعالى ذكرهم عظيم إنعامه عليهم... و (الثاني) أنه تعالى ذكرهم كونه قادرا على الابتداء."

## Al-Mursalat Surah

Qutb (1992: 3789) says,

"هذه السورة حادة الملامح، عنيفة المشاهد، شديدة الإيقاع، كأنها سياط لازعة من نار. وهي تقف القلب وقفة المحاكمة الرهيبة، حيث يواجه بسيل من الاستفهامات و الامتكتارات و التهديدات، تنفذ إليه كالسهم المسنونة!"

AL-Mursalt Surah is characterized by a strong description of scenes, rhymes, rhythms and has many inquiries and threats. Which makes the human being asking him/herself what he/she has done and why he/she did so.

He continues saying,

"وهذه اللازمة تذكرنا باللازمة المكررة في سورة (الرحمن) عقب عرض كل نعمة من نعم الله على العباد (فبأي آلاء ربكما تكذبان) كما تذكرنا باللازمة المكررة في سورة (القمر) عقب كل حلقة من حلقات العذاب (فكيف كان عذابي و نذر) و تكرارها على هذا النحو يعطي السورة سمة خاصة، و طعما مميزا و حادا."

That repetition of ويل يومئذ للمكذبين is a reminder of repetition of فبأي آلاء ربكما تكذبان in Al-Rahman Surah and وكيف كان عذابي و نذر in Al-Qamar Surah. This view is a proof of intertextuality standard in translation that all of these verses must be translated within the context reflecting the variation of meaning. This Surah includes repetition of ويل يومئذ للمكذبين ten times in verses: 15, 19, 24, 28, 34, 37, 40, 45,47 and 49.

### Translation Critique

Ali (1980: 1665) translates the verse ويل يومئذ للمكذبين when appears in verse (15) as: "Ah woe, that Day, to the Rejecters of Truth", then he repeats the same translation for the other nine verses.

Irving (1992: 580) also does the same by translating this verse as: "it will be too bad for rejecters on that day!" ten times.