The Translation of Some Rhetorical Devices in Al-Fātiha Sūra into English

May M. Abdul Aziz[*]

Abstract

This paper is an attempt to shed light on some of the rhetorical devices and styles used in al-Fātiha: the opening sūra of the Glorious Qurān with a discussion of the problems involved in their translating from Arabic into English.

The study aims at investigating the use of these devices and showing whether the translators were able to render them appropriately into English.

In order to achieve the above aims, the study hypothesizes that: the effective style of rhetoric which is restricted to a number of stylistic devices such as metaphor, foregrounding and deferment and disjoining, etc. used in al-Fātiha, poses serious problems for translators who seek to translate them accurately, also there is no one-to-one correspondence between these devices in Arabic and English.

(*) Dept. of Translation- College of Arts / University of Mosul .

The hypotheses will be tested through different renditions of seven translators.

The study concludes that there is no one-to-one correspondence between al-Fātiha and its English versions as well as the multiplicity of meanings of the verses. The suitable rendering can be given by conveying the meaning rather than finding the equivalence.

Introduction

Rhetoric is such a complex topic that it merits serious consideration. It is a problematic one for translators due to its complicated rules and multiplicity of meanings that go beyond its basic meaning.

Since this study deals with some rhetorical devices in al-Fatiha and their translation from Arabic into English, our focus will be on Arabic rhetoric. Through this work, we will try to present a brief review on its historical background.

Generally, rhetoric means the harmonizing speech as well eloquence of its pronunciation and structure according to the present context (Al-Hāshimi, 1960: 32). Although rhetoric was known by Arabs even before Islam mainly through its use in poetry, its rules and techniques were not completed and did not come to light till the

advent of Islam and the revelation of the Glorious Qurān with its different sciences which have enriched Arabic rhetoric.

Many Arab scholars and critics conducted many different studies and researches about Arabic rhetoric. Those scholars are related to different schools and trends. 'Abbās (1989: 72-77) refers to two directions in this respect; the first one is concerned with i'jāz of the Qurān and those who adopted this view are Al-Jahiz (n.d.), Al-Rummani (n.d., cited in Khalaf Allah and Salām, 1955) and others, while the second trend was concerned with rhetoric in general as well as i'jāz of the Qurān. Those who advocated this view are Al-Jurjāni (n.d.), Al-Sakkākī (n.d.), Al-Qazwini (n.d.) among others. Although their studies are varied, yet they all worked within the same framework of rhetoric.

As for rhetorical i'jāz in the Qurān, Al-BuTi (2003: 139-144) points out that it appears in two aspects as the following:

1. The Qurānic word, which deals with explicit and implicit meaning of the word as well as its features and compatibility with the sense.

2. The Qurānic sentence, which deals with coordination between pronunciation and the inner harmony by means of short pithy sentences as well as the presenting of the abstract sense through the concrete one.

Classification of Arabic Rhetoric

Al-Rummani (n.d., cited in Khalaf Allah and Salām, 1955: 104) states that first and high degree of rhetoric is mo'jāz which is the Qurānic rhetoric. He specifies ten types of rhetoric: metaphor, simile, implicature, brachylogy. exaggeration, rhyming, appropriateness, inflection, alliteration and tropes.

Al-Nowayri (n.d.: 8) recognizes three concepts of rhetoric listed as follows:

1. The sameness which is the resemblance between pronunciation and sense.

2. The signal which means that the pronunciation should conform to the indicated language.

3. The evidence which is the ascribing of synonyms to one sense.

Most of the tendencies in studying rhetoric are moving round three sciences of rhetoric which are: Invention, Tropes and Schemes. Al-Sakkākī (n.d.: 77), 'Abbās (1989: 88) and Al-Hāshimī (1960: 46) state that the science of Invention deals with the structure of speech according to the meaning we are talking about and the present context. Al-Qazwīnī (n.d.: 326) and Tabāna (1977: 111) define the science of Tropes as the clarity of meaning by using different ways. The last science of rhetoric: the science of Schemes

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is defined as a science which deals with a variety of rhetorical devices to improve and add splendour to speech according to the context (Al-Umarī, 1985: 49 and Al-Hāshimī, 1960: 360).

Al-Sakkākī (n.d.: 77) divides rhetoric into Inversion and Tropes. Al-Qazwīnī (n.d.: 477) emphasizes the same division made by Al-Sakkākī adding the science of schemes.

Rhetorical Devices

There are various devices of rhetoric that have been proposed by scholars of Arabic such as Al-Sakkākī (n.d.: 119-207) who divides those which are closely related to his classification of rhetorical sciences. He refers to the devices of Invention such as periphrasis, brachylogy, conjunction, restriction, asyndeton, anastrophe, ...etc. whereas he divides the devices of Tropes into simile, metaphor and metonymy.

Al-Qazwīnī (n.d., see section 3: 477-555) points out some of these related to the Schemes such as mushakala, pun, exaggeration, antithesis, inversion, pairing, pluralization, comparison, balance, ...etc.

A rapid review of some of the devices used in al-Fātiha is given below:

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1. Metaphor

Al-Sakkākī (n.d.: 144-182) states that metaphor is a device used to show the.similarity between the original meaning and the meaning which is employed to refer to, including some hints related to the original one.

Ameen (1994: 202) refers to metaphor as a sort of imagination in the Qurān employed to express the mental state, psychological condition and concrete sense. This sort embodies the selecting of coordinated pronunciation between each other.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْراً   (لأعراف: من الآية126)

Our Lord! pour out on us patience, and cause us to die as Muslims. (Al-Hilali and Khan, M. M., 1996:312).

2. Metonymy

It is used to avoid the explication *by* using an attribute of an object associated with it to describe that object (Ameen, 1994: 207 and Tabana, 1977: 777).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلانِ

الطَّعَامَ) (المائدة: من الآية75)

The Messiah [Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger, many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allah and his books]. They both used to eat (as any other human being, while Allah does not eat). (Al-Hilali and Khan, M. M., 1996: 232-233).

3. Foregrounding and Deferment

Al-Sammarr'ai (1981: 48) and Al-Hāshimī (1960: 138) state that the reason behind using this device is for the sake of meaning, context and specification.

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عَلَى اللَّهِ تَوَكَّلْنَا (لأعراف: من الآية89)

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In Allah (Alone) we put our trust. (Al-Hilali and Khan, M. M., 1996: 305).

4. Disjoining

This device means the avoidance of conjunction between the attributes in the. same verse or between two or more verses (Al-Sakkākī, n.d.: 119-138).

<div dir="rtl">

كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْراً (لقمان: من الآية7)

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As if he heared them not, as if there were deafness in his ear. (Al-Hilali and Khan, M. M., 1996: 752).

5. Iltifat

It is a shift including pronouns, number and tense which turn from and that which turned to in a given context (Abdul MuTalib, 1987: 392). Scholars such as Al-Umarī (1985: 50) and Abdul Haleem (2005: 188) add that this shift is specific for the sake of rhetorical purposes.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الفاتحة:5)

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Al-Hilali and Khan, M. M., 1996: 18).

6. Conjoining

This device is the opposite of disjoining, since it is the connection between two attributes and among verses (Al-Sakkākī, n.d.: 1 19-138).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ (الفاتحة:7)

Way of those on whom You have best owed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). (Al-Hilali and Khan, M. M., 1996: 18).

Rhetoric of Al-Fātiha

Since this paper investigates rhetorical styles used in al-Fātiha sūra, we find it necessary to present a brief display of this sūra which has attracted the attention of many scholars, because of its obligatory and daily use in each rak?a in Muslims' prayer and its social role in their life.

Al-QurTubī (1967: 111); Al-TaTwani (1990: 214) and Al-Modarris (1990: 67) say that al-Fatiha is variously named due to its virtues, summary of the whole Qurānic essence including praising, worshipping, and emphasizing the.oneness of Allah as well as the whole social order of life of Muslims, these names are: Opening sūra, Ummul-Qurān, Ummul-Kitāb, Al-Sab'al-Mathāni. These names are regarded as the essential names as well as others like Al-Salât, Al-Wâfia, Al-Roqia, al-Kāfia, ...etc.

As for al-Fātiha's superiority and its names, many exegetists reported the Narration of Abu Huraira: I heard Allah's Prophet (PBUH) say that Allah said: "I have divided the prayer into two halves between Me and My slave, My slave will have what he asks for" (Hadith Muslim).

The language of al-Fātiha is considered a transcendent one which no one can perform, although it is written in a simple and lucid style with avoidance of the difficult and irregular structure. As

a matter of fact its language comes in a rhetorical style that answers its significant role for the whole Qurānic essence and Muslims' life.

'Abbās (1989: 156) states that the style of the verses within the Qurān represents a high degree of rhetoric. Al-Sammarr'ai (1981: 101-102) mentions that al-Fātiha verses are in rhyming prose which is one of the rhetorical styles to preserve the beauty of structure and to give a satisfying effect while considering context. Ameen (1994: 209) says that Qurānic rhyming carries two charges at the same time which are musical harmony and the complete meaning of the verse. Al-Fātiha style is also characterized by being abundant with affirmation and Tropes (Ibn 'Aashuur, n.d.: 152-176). Al-Umarī (1985: 49) and Abdul Haleem (2005: 23) point out another rhetorical style used in the sūras of the Qurān known as iltifāt where in this type there is a shift from one mode of language to another one for special rhetorical purposes.

Furthermore, the intensive use of Allah's attributes in this sūra as well as the images and intending technical expression in each utterance together with all other features make al-Fātiha a miracle text in every sense of the word.

The Translation of Rhetoric in Al-Fātiha

Al-Fātiha's splendid language as other sūras of the Qurān makes it so powerful and difficult to translate through any of the

various types of translation. Al-Bindāq (1980: 61) asserts that the translation of al-Fātiha could not carry the real intended meaning of the sūra since the Qurān as a whole is an inspiration; the speech of Allah for worship. However, many translators tried to do so by transferring the meaning of the Qurān. Bassnett-McCuire (1980: 2) points out that translation is the transferring of a source language into a target language in a way that keeps the surface meaning of both languages as approximately similar as possible, with preservation of the structure of the source language without destruction of the target language structure.

Ahmed (2002: 73) mentions two methods in translation which are literal and paraphrasing translation. He adds, that it is impossible to translate the Qurān by the former type which is concerned with the structure and arrangement of the original one, while it is possible with the latter one which focuses on explaining the meaning of the original text in another one without keeping the restrictions of the original language structure and arrangement.

Ameen (1994: 136-137) states that the Qurān follows a unique scheme in expressing the sense by embodying the meaning to the reader's imagination and such a scheme is impossible to be rendered and if so, it will be a disfiguring of the Qurān's sense. Then he adds that it is possible only by paraphrasing in conditions not regarded as the Qurān and should not be recited in Muslims' prayer. Al-Jayali

(1933, cited in Al-Bindāq, 1980: 55) believes that it is impossible to translate the Qurān, because in rendering the Arabic rhetorical properties within the Qurān, the translator tries to choose a suitable rhetorical one belonging to the target language which may create rhetoric but not i'jaz as in the case of the Glorious Qurān.

Hatim and Mason (1997: 111), Bell (1991: 207) and Ahmed (2002: 75) state that the translator of the Qurān should have a comprehensive knowledge of all linguistic aspects in both source and target languages in order to convey the meaning and the force of the message. He must have keen observation, deep understanding of the verses within the Qurān and have Islamic historical, cultural background as well as abundant knowledge of exegeses.

Data analysis and Discussion

The data include the verses of al-Fātiha with their interpretation and discussion of their translating made by scholars and translators of the sūra into English: Sale (1877), Pickthall (1982), Dawood (1974), Arberry (1980), Rodwell (1978), AH, A. Y. (1993) and Abdul Haleem (2005).

SLT:

1.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Interpretation

Bismillah is a Qurānic utterance which includes (bismillâhir-Rahmânir-Raheem); it is dedicated and addressed to Allah. (Bism) is the utterance of Almighty referring to the essence of Allah. (Allah) is the first name of God (Ibn Aashuur, n.d.: 138). (Al-Rahmân Al-Raheem) are the first attributes of Allah derived from the word (rhm) which means mercy. (Al-Rahmâni) precedes (Al-Raheem) because it is a self-description used exclusively for Him (ibid.: 172).

TLT:

1. In The Name of The Most Merciful God.

(Sale, 1877: 1)

2. In the name of Allah the Beneficent, the Merciful.

(Pickthall, 1982: 5)

3. In The Name of Allah The Compassionate, The Merciful.

(Dawood, 1974: 15)

4. In the Name of God, the Merciful, the Compassionate.

(Arberry, 1980: 29)

5. In the Name of God, the Compassionate, The Merciful.

(Rod well, 1978: 28)

6. In the name of Allah, Most Gracious, Most Merciful.

(Ali A. Y., 1993:14)

7. In the name of God, the Most Beneficent, the Most Merciful.

(Abdul Haleem, 2005: 15)

Discussion

The verse starts with a general to specific style which is one of the Arabic rhetorical devices, since Al-Rahmân precedes Al-Raheem. This is called foregrounding and deferment for the sake of rhyming system of the verse and to affect listeners. Another rhetorical device is disjoining, i.e. omitting conjunction between Al-Rahmân and Al-Raheem.

All of the translators have supplied an appropriate word for (بِ:bi) as (in), although (in) does not have the same range of sense as (بِ), since this Arabic preposition has multiple meanings such as dedication, accompaniment, ...etc. Pickthall, Dawood and Ali have given an equivalent rendering of Allah, since this word does not have an equivalent in English. All of the translators have provided a literary conveying of (Al-Rahmân Al-Raheem) in somehow seems appropriate, although these two divine adjectives include all senses of mercy which are difficult to catch in the English language.

Sale's rendering seems weak, limited one and could not reach the multiplicity of meanings of these two remarkable words.

SLT:

2.

"الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ"

Interpretation

(Al-Hamdu Li-llâhi): (Al) is used in the generic sense, and (al-Hamdu) means praise which is an inclusive word encompassing all praise in prosperity and adversity. (Li) is used as dedication to Allah. (Allah) is the first name of God assigned just for Him (Aashuur, n.d.: 154). (Rabb) is an adjective used to refer to Allah as the source of Cherishing. (il-'Alameen) is the plural of (ālam) used also as dedication and means that Allah is the Lord of abstract and concrete things as well as all creatures in this world and others (ibid.: 166-168).

TLT:

1. Praise be to God, the Lord of all creatures.   *(Sale, 1877: 1)*

2. Praise be to Allah, Lord of the worlds.   *(Pickthall, 1982: 5)*

3. Praise be to Allah, Lord of the creation.   *(Dawood, 1974: 15)*

4. Praise belong to God, the Lord of all Being. *(Arberry, 1980:29)*

5. Praise be to God, Lord of the world.   *(Rodwell, 1978: 28)*

6. Praise be to Allah. The Cherisher and Sustainer of the worlds.

(Ali A. Y., 1993: 14)

7. Praise belong to God, the Sustaining Lord of all the worlds.

(Abdul Haleem, 2005: 15)

Discussion

All of the translators have provided a suitable rendering of the word (Al-Hamdu) as (praise). (لِ :Li) translated by most of the translators as (be to) which is tentative; Arberry and Abdul Haleem gave an equivalent rendering of (لِ) as (belong to). Pickthall, Dawood and All rendered (Allah) as an equivalent word in English. (Rabbil-'Âlameen) is conveyed literally by all the translators. Ali and Abdul Haleem's renderings seem more inclusive and equivalent ones for the word (Rabb) as (Cherisher) and (Sustainer Lord). (il-'Âlameen) is rendered correctly as (the worlds and all the worlds) by Pickthall, Rodwell, Ali and Abdul Haleem.

SLT:

3.

<div dir="rtl">الرَّحْمَنِ الرَّحِيمِ</div>

Interpretation

(Ar-Rahmânir-Raheem) is replaced here again to express and emphasize the mercy of Allah (Ibn Aashuur, n.d.: 141).

TLT:

1. the most merciful.   *(Sale, 1877:1)*

2. The Beneficent, The Merciful.   *(Pickthall, 1982: 5)*

3. The Compassionate, the Merciful.   *(Dawood, 1974:15)*

4. The All-merciful, the all-compassionate. *(Arberry, 1980: 29)*

5. The compassionate, the merciful.   *(Rodwell, 1978:28)*

6. Most Gracious, Most Merciful.   *(Ali A. Y., 1993: 14)*

7. The Most Beneficent, the Most Merciful.

(Abdul Haleem, 2005: 15)

Discussion

Disjoining is used here between this verse and the former one. Again, most of the translators have provided accepted literary renderings. As for Sale, he gathered them in a phrase which does not correspond with the real and the implicit extended meaning of these two adjectival attributes.

SLT:

4.

مَالِكِ يَوْمِ الدِّينِ

Interpretation

(Mâliki) is also an attribute of Allah which refers to His oneness and His ownership of every thing. It also refers to the dignity and greatness of Almighty (Ibn Aashuur, n.d.: 176-177).

TLT:

1. the King of the day of judgment.   *(Sale, 1877: 1)*

2. Owner of the Day of Judgment.   *(Pickthall, 1982: 5)*

3. King of Judgment-day.   *(Dawood, 1974: 15)*

4. The Master of the Day of Doom.   *(Arberry, 1980: 29)*

5. King of the day of reckoning.   *(Rodwell, 1978: 28)*

6. Master of day of judgment.   *(Ali A. Y., 1993:14)*

7. The Master of the Day of Judgment.

(Abdul Haleem, 2005: 15)

Discussion

Again, disjoining is used between this verse and the former one. (Mâliki) is conveyed differently as (King, Owner and Master). The appropriate renderings of this word are those by Pickthall, Arberry, Ali and Abdul Haleem, because this word means the ownership of everything, while rendering it as (King) seems inaccurate because it does not mean actual ownership of things. (Yaum al-Deen) is rendered differently and in an appropriate way by all of the translators as (day of judgment, judgment day, day of Doom and day of reckoning).

SLT:

5.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Interpretation

This verse is used to affirm dedication to Allah's worship as the only one to be worshipped and then the only source of help (Ibn Aashuur, n.d.: 177).

TLT:

1. Thee do worship, and of thee do we beg assistance.

(Sale, 1877: 1)

2. Thee alone we worship; Thee (alone) we ask for help.

(Pickthall, 1982: 5)

3. You alone we worship; and to You alone we pray for help.

(Dawood, 1974:15)

4. Thee only we serve; to the alone we pray for succour.

(Arberry, 1980: 29)

5. Thee only do we worship, and to thee do we cry for help.

(Rodwell, 1978:28)

6. Thee do we worship. And thine aid we seek.

(Ali A. Y., 1993:14)

7. It is You we worship, it is You we ask for help.

(Abdul Haleem, 2005: 15)

Discussion

Foregrounding and deferment are used here, since the object (iyâka) precedes the verbs (na-'budu) and (nasta'een). Also, it is used for the sake of rhyming. Another rhetorical style employed here is iltiiãt and it is used here as a shift from the 3rd person as it appears in the beginning of this sura to the 2nd person as in this verse. Here, iltifãt is employed for the purpose of showing honouring of the addressee.

All of the translators have provided a suitable rendering except Arberry, who rendered the word (na'budu) as (we serve) which is not accurate since worship is inclusive and it includes service for and faith in Allah.

SLT:

6.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Interpretation

(Ihdina) is a verb in the imperative mood: a subject and an object. It is a request of worshipers to Allah to guide them on that way which is called (Sirât al-mustaqeem) the ^wpath which everyone

should follow on every occasion to reach Islam and to be pleased Allah's rewards' (Ibn Aashuur, n.d.: 187).

TLT:

1. Direct us in the right way.   *(Sale, 1877: I)*

2. Show us the straight path.   *(Pickthall, 1982: 5)*

3. Guide us to the straight path.   *(Dawood, 1974:15)*

4. Guide us in the straight path.   *(Arberry, 1980: 29)*

5. Guide Thou is on the straight path.   *(Rodwell, 1978: 28)*

6. Show us the straight way.   *(Ali A. Y.,1993: 15)*

7. Show us the right way.   *(Abdul Haleem, 2005: 15)*

Discussion

Disjoining can be realized between this verse and the former one. Also, we have a metaphor in the verse, because in the Arabic language the word (Sirât) is the name of the path, here, referring to Islam. Another rhetorical device used here is iltifãt as a shift from the predicative (lyyaka na-budu wa lyyaka nasta'een) to the imperative (Ihdina al Sirât al mustaqeem).

Most of the translators as (Dawood, Arberry, Ali and Abdul Haleem) have provided literal and shortest rendering which seem suitable to the source text.

SLT:

7.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ

Interpretation

In this verse, Allah divided the followers of the path into three groups. Ibn Aashuur (n.d.: 194-199) says the first are those who are blessed such as the prophets, good persons, true people and martyrs. The second group are those who incur anger and the third group are those who go astray. He adds that the two latter groups know the right way but do not follow it.

TLT:

1. in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.

(Sale, 1877:1)

2. The path of those whom Thou hast favoured; Not (the path) of those who earn Thine anger not of those who go astray.

(Pickthall, 1982: 5)

3. The path of those whom You have favoured, Not of those who have incurred Your wrath, Nor of those who have gone astray.

(Dawood, 1974: 15)

4. the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray.

(Arberry, 1980: 29)

5. The path of those to whom Thou hast been gracious; with whom thou art not angry, and who go not astray.

(Roflwell, 1978: 28)

6. The way of those on whom Thou hast bestowed thy grace, Those whose (portion) is not wrath, and who go not astray.

(Ali A. K, 1993: 15)

7. The way of those whom You have blessed, who incur no anger and are not astray.

(Abdul Haleem, 2005: 15)

Discussion

Conjoining is employed here as well as the using of the disjoining between this verse and the former one. Again, the metaphor of the word (Sirât) is used. Another rhetorical device used here which is the definition with the relative pronoun (الذي) In

(Gayril-maghdoubi 'alayhim wa lad-dâlleen) there is a metonymy of those who incur anger and those who go astray.

All of the translators have presented various conveying for the verse which seem understandable for Muslims, yet they have not given the implicit and deep meaning of this verse.

Conclusion

On the basis of the preceding discussion we arrive at some conclusions which are: the impossibility of rendering Qurānic verses by using the usual words since it is a divine text revealed by the will of Allah to His Messenger Muhammed (PBUH). So, the only way for translators is transferring the meaning. Another difficulty which faces the translators is the lack of equivalence and formal correspondence between al-Fātiha and its English renderings. Using punctuation to separate verses into clauses does not lead to the same purpose of the deliberating series of the verses. Furthermore, the other unique features of the sura such as polysemy, implicit meanings and the lack of some comments can be put in a footnote to enable the reader to understand some implicit senses about the verses. All these cause some problems in conveying this sūra into English.

Finally, most of the renderings into English do not seem rhetorical, although they carry the general meaning of the sūra.

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ملخص

ترجمة بعض الأدوات البلاغية في سورة الفاتحة

م. د . مي مكرم عبدالعزيز(*)

يسلط البحث الضوء على بعض الأساليب البلاغية المستخدمة في سورة الفاتحة من خلال تقديم عرض له ذه الأساليب وترجمتها إلى الانكليزية. يهدف البحث إلى التقصي عن استخدام ه ذه الأساليب وإمكانية ترجمتها بشكل مناسب إلى الانكليزية.

لغرض تحقيق ه ذا الهدف، يفترض البحث أن الأسلوب المؤثر للبلاغة يؤدي إلى صعوبة ترجمتها بشكل دقيق وك ذلك يفترض عدم وجود تطابق شكلي بين ه ذه الأدوات في العربية والانكليزية، ولاختبار صحة الفرضية تم استخدام سبعة تراجم.

يستنتج البحث عدم وجود مكافئ ترجمي لتراجم سورة الفاتحة إلى اللغة الانكليزية إضافة إلى وجود تعدد المعاني للكلمة الواحدة في الأساليب البلاغية ومعاني الآيات في سورة الفاتحة وأفضل ترجمة تكون عن طريق استخدام نقل المعنى وليس باستخدام المكافئ الترجمي.

(*) قسم الترجمة – كلية الآداب / جامعة الموصل.