The Translation of Al-Ihtibak (Reciprocal ellipsis) in the Glorious Quran into English

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Introduction:

The Glorious Quran undoubtedly represent the whole range of Arabic rhetoric. This is empirically true since almost all possible rhetorical devices are traceable in this divine book. These rhetorical devices and techniques have played an important role in making the Quran completely unique in style, pure in origin and unexcelled in beauty; it is the highest linguistic achievement of Arabic.

"Alihtibak" (الاحتباك) (AH) is one of the rhetorical devices commonly used in the Glorious Quran. It is derived from the Arabic verb (حبك) which means to tighten and improve the dress to make it perfect, (Al-Fairoozabaadi, 1983: vol.3, p.297). It is a kind of ellipsis used by Arab linguists and rhetoricians to stir up the reader's attention, strengthen the literariness and aesthetic value of their works, achieve brevity and create emotive effect, (Al-Biqaa'ii, 1969: vol.2, p.30).

The Glorious Quran uses this stylistic technique in ayas containing two parts, in each there is an opposition, analogy, similarity or negation vs. affirmation. From each of these parts a word, phrase or a clause is ellipted since it is stated explicitly in the other part. The remainder of each part refers to the ellipted extracts and completes the meaning of the other part.

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This is done mainly to achieve brevity without violation of the whole meaning of the aya, (Al-Zamakhshari, 1947: 726).

Consider the following ayas:

(1) چا ب ب ب ب ب پ پ پ پ پ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ چ الأعـراف:
۸٥.

From the first part of this aya, (وافياً طيباً حسناً) is ellipted but understood as an opposition to (نكداً), stated in the seconde part, whereas (نباته) is also ellipted, yet recovered from a similar conception stated in the first part, (Al-Aaloosi, 1270A.H.: vol.8, p.147). Thus, the deep semantic structure of this aya could be:

(والبلد الطيب يخرج نباته <u>وافياً حسناً طيباً</u> بإذن ربه والذي خبث لا يخرج نبات<u>ه</u> إلا نكداً...).

(2) چک گ گ گ ڳ ڳ چمحمد: ۲٤

In this aya (التدبر) is stated to negate the second part, while in the second part (الأقفال) is used to refer to its ellipted opposition from the first part, (Al-Zamakhshari, 1947: 1021). One might deduce the deep semantic structure of this aya as:

(أفلا يتدبرون القرآن فتنشرح قلوبهم أم على قلوب أقفالها فلا يتدبرونه) Al-Ansaari (1985: vol.1, p.786) sets the following restrictions on using (AH):

- 1. There should be a rhetorical motive behind the ellipsis of the words and phrases.
- 2. The text should be of two equal parts containing opposition, analogy, similarity or negation vs. affirmation.
- 3. Ellipting from each part of the text what is stated in the other one.

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4. The ellipted words, phrases or clauses should be readily recovered and understood from the text depending on the concepts of opposition, analogy, similarity or negation vs. affirmation.

2. Types of Quranic Intiback (QAH):

Building on the definition and conditions of (QAH), Arab scholars divide it into the following types:

(احتباك ضدي) 2.1. Oppositional Ihtibak (

This type is based on the concept of oppositeness of meaning where antonyms, as a set of sense relations, are recognized in the analysis of the meaning of ayas. It occurs in ayas containing two parts with two antonyms. In the surface structure of each part appears a word or a phrase whose antonym is ellipted from the second part yet, understood from the concept of oppositeness and the context of the aya (Al-Biqaa'ii, 1979: vol.16, p.169; Al-Qaraan, 1996: 18).

Consider the following example:

This aya addresses the Jews and hypocrites in Madina (you) after the battle of Badr when Muslims scored a brilliant victory over the pagans of Mecca and many of the enemy leaders were killed. This battle with its outcome is a sign for the Jews and hypocrites (Al-Baidhawi, 1999: vol.1, p.150). The deep semantic structure of that aya is:

The oppositional AH appears twice. First when the word (مؤمنة) is ellipted from the first part of the aya, yet understood

as an antonym of the word (كافرة) stated in the second part of the aya to describe the pagans of Mecca who disobeyed Allah. From the second part, the prepositional phrase (في سبيل الطاغوت) is ellipted but maintained from the semantic relation of oppositeness derived from the phrase (في سبيل الله) given in the first part of the aya to describe Muslims (believers) who fought in the way of Allah, (Al-Andalusi, 2001: vol.2, p.411).

(حتباك متشابه) 2.2. Similar Ahtibak

The second type of QAH depends on the concept of sameness of meaning where analogy as a sense of linguistic relation is recognized in the analyses of the meaning of the ayas. It is found in ayas of two parts; in the surface structure of each part, appears a word or a phrase which is supposed to appear also in the second part, but it is ellipted to achieve brevity and force the reader to interact with the text to deduce the ellipted meaning and consequently avoid forgetting the religious message of the aya. The ellipted words and phrases are maintained from the concept of sameness of meaning, analogy and the context of the aya (Ibn Manzoor, 1994: vol.11, p.610; Al-Biqaa'ii, 1969: vol.8, p.322).

Consider the following aya:

(4) چچ چ چ د د د د د د د د ژ ژ ژ ژ ک ک ک ک گ گ گ کې گې گې گ چ الانفال: ٥٥

In this aya, the Almighty Allah urges the believers to fight the unbelievers. He affirms that twenty patient Muslims will vanquish two hundreds, and a hundred patient Muslims vanquish a thousand of the unbelievers because they are people without understanding (Al-Zamakhshari, 1947: 62).

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From the first part of this aya the phrase (من الذين كفروا) is ellipted yet understood from the same phrase used in the second part. The adjective (صابرة) is also ellipted from the second part of the aya but recovered from the root of the word (صابرون) stated in the first part of the aya. The deep semantic structure of this aya might be:

(إن يكن منكم عشرون صابرون يغلبوا مائتين <u>من الذين كفروا</u> وإن يكن منكم مائة صابرة يغلبوا ألفاً من الذين كفروا).

Another example is:

(5) چچ چ چ يو ڌ ڌ ڌ چالنصر: ٣.

This aya could be compared to:

(6) چى ى يا 🗆 چنوح: ١٠.

or to what one might say (وتب إليه إنه كان تواباً). The rhetorical deivce of QAH used in these examples shows the aesthetic and rhetorical values of the Quranic style where only one of the two similar words is stated in each part of the aya. From the first part of the aya, the cognate object (غفاراً) derived from the verb (غفاراً) is ellipted yet recognized from the parallel cognate object (تواباً) of the second part of the aya, whereas the verb (وتب إليه) is ellipted from the second part but recovered from its parallel verb (استغفره) stated in the first part. Thus, the semantic deep structure of this aya might be:

(فسبح بحمد ربك واستغفره إنه كان غفاراً وتب إليه إنه كان تواباً).

2.3. Negative vs. Affirmative Ihtibak (حتباك منفي × مثبت)

The third (QAH) is based on the concept of negative vs. affirmative where the semantic analyses express contradiction in the two parts of the aya. It occurs in ayas containing two

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parts; each part includes a word or phrase and the relation between these two words or phrases is a contradiction by one of the particles of negation such as (\forall) and (\sqcup) . The ellipsis happens to one of them yet it is understood from the concept of negation vs. affirmation and the context of the aya, (Al-Biqaa'ii, 1969: vol.7, p.283; Al-Abyari, 1979: vol.12, p.291).

Consider the following aya:

(7) چڏ ج چ ج ج چ چ چ چ چ چ چ چ چ چ چ د د ژ ژ ڈچ الشوری: ۱۸

The aya presents the two contrary attitudes of the believers and unbelievers toward the day of Judgment. The unbelievers wish to hasten it because they do not believe in, whereas believers are fearful of it, and know that it is the very truth, (Al-Zamakhshari, 1947: 240).

The ellipsis can be noted in the two parts of the aya. (الاستعجال) is found in the first part to refer to its ellipted negation (لا يستعجلونها) which is supposed to appear in the second part. (لا يشفقون منها) is also ellipted from the first part, yet recovered as being the negation of the affirmative word (مشفقون) stated in the second part of the aya. The semantic deep structure of this aya might be:

(يستعجل بها الذين لا يؤمنون بها <u>فلا يشفقون منها</u> والذين آمنوا مشفقون منها <u>ولا</u> <u>يستعجلونها</u> ويعلمون أنها الحق).

3. Ellipsis in English:

Ellipsis is a very common English linguistic phenomenon. It is most commonly an abbreviating device that reduces redundancy. A major use of ellipsis is the avoidance of repetition, (Quirk et al., 1985: 537).

Practically, ellipsis refers to any construction in which, and for reasons of economy, emphasis or style, some material which is required for the semantic interpretation and which could have been overtly present is absent but immediately recoverable from the scrutiny of the context (Trask, 1993: 89; Crystal, 2003: 159).

One can conclude that ellipsis is a linguistic device used both in Arabic and English for relatively the same stylistic reasons. However, and despite the fact that Quirk et al. (1985) devoted a whole chapter to ellipsis, the researcher does not find a kind of English ellipsis similar to QAH since in the language of the Glorious Quran AH happens only where there is a reciprocal ellipsis in the manner and technique explained in the previous section.

4. The Translation of the glorious Quran:

The language of the Quran poses a real challenge to both readers and translators of this divine book for at least two reasons (1) unlike conventional books, the Quran does not contain information, ideas and arguments about specific themes arranged in an academic literary order. That is why stranger to it on his first approach to it, is baffled when s/he does not find the enunciation of its theme or its division into chapter and sections; a matter with which s/he has not been familiar before and does not conform to his conception of a book, (Ali, 1934: 7). (2) The meaning of the Quranic text cannot easily be determined, since the linguistic and textual material of the religious text is marked with many stylistic and extra-linguistic ambiguities and devices, (Ilyas, 1988: 32).

The aim of any English translation of the Quran is to present to English readers (Muslims and non-Muslims) the meaning of the words of this divine book. It is intended to help them understand its meaning, appreciate its beauty and catch something of the grandeur of the original. To present such translation, the translator should give the fullest meaning which s/he can understand from the Quranic text. The intended meaning whether explicit or implicit should be transferred. The translator finds himself obliged to interpret or explain the text, relying on authentic commentaries or exegetical interpretations of the Quran and explanatory footnotes, (Sale, 1694: VI; Ali, 1968: IV).

The researcher believes that exegetic translation is the best suitable technique to translate the Glorious Quran in general and (QAH) in specific. This technique is defined as a style of translation in which the target text expresses additional details that are not explicitly conveyed in the source text, or in other words one in which the target text is, at the same time, an expansion and explanation of the contents of the source text. This means that a careful study of the source text and reference works such as lexicons, grammars, and commentaries is of a central importance in the process of the translation, (Hervey and Higgins, 1992: 250).

Such a process, where explication is found, is brought about by the translator filling out the source text, for example, including additional explanatory phrases, spelling out implicature or adding connectives to help the logical flow of the text and to increase readability. The result is that the translator simply expands the target text, building into it a semantic redundancy absent in the original, (Blum-Kulka, 1986: 21).

Exegetic translation means that the source texts need to be drawn out in the translation process by incorporating a degree of linguistic redundancy and making implicit information more explicit. Failure to all this will lead the receptor not to share the cultural and linguistic background of their source text counterparts and so will not be able to make all the inferences acquired for a proper understanding of the text, (Nida & Taber, 1982: 163).

To verify the validity of the hypotheses of the study the English translations of (6) Quranic texts (embodying QAH) chosen carefully to achieve the aims of this study, have been explained and assessed in terms of the technique of exegetic translation.

the translators are chosen to represent:

- 1. English Christian Translator: Arberry, A. D. (1964). The Koran Interpreted.
- 2. Non-Arab Muslim Translator: Ali, A.Y. (1968). The Holy Quran Text Translation and Commentary.
- Arab Muslim Translator: Al-Hilali, M. T. and Khan, M. M. (1996). Translation of the Meanings of the Noble Quran.

They are given the following short names respectively. Arb., Ali, Hi. and Khan.

The following few words represent a brief introduction for the three translators to shed light on their aims of translation.

In his introduction, Arberry (1964:X) states that he attempts to improve on the performance of his predecessors who appear to him to have almost totally ignored a very characteristic fearture of the Quran thant "inimitable symphony". For this reason he has striven to devise rhythmic pattern and sequence grouping in correspondence with that the Arabic version presents, paragraphing the grouped sequences as they seem to form the original units of revelation.

After justifying the need for a fresh translation of the Quran to enhance understanding its meaning, appreciating its beauty and catching something of the grandeur of the original, Ali (1968: V) affirms that he has departed from literal

translation, giving explication to express the original version better in English.

In their translation, AlHilali and Khan (1996) aim to spread and convey the message of Allah throughout the world to enable English speaking people to understand the meaning of the Quran. They show faithful adherence to the Arabic Islamic idioms and style, therefore, literalization and extensive explanation are used to penetrate to the true meaning of the text.

5. Text Analysis: 5.1. Oppositional QAH Text (1)

چ ڴ ڴ ں ں ٹ ٹ ٹ ڈ ۂ ہ م ہ ہ ہ ہ چيونس: ٦٧

TL Text:

- *Arb*: It is He who made for you the night to repose in, and the day to see. Surely in that are signs for a people who have ears.
- *Ali*: He it is that hath made you the night that ye may rest therin, and the day to make things visible (to you). Verily in this are signs for those who listen.
- *Hi and Khan*: He it is who has appointed for you the night that you may rest therein, and the day to make things visible (to you), verily, in this are Ayat (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

Interpretation:

In this aya two of Allah's bounties with opposite meanings are given. The dark night to rest therein, and the visible day to work therein. Our physical life is sustained by the alternation of rest and activity, and the fit environment for this alternation is the succession of night and day in our physical world, (Al-Zamakhshari, 1947: 160).

From the first part of the aya, the antonym (مظلماً) is ellipted, but maintained from the semantic relation of oppositeness derived from the word (مبصراً). (مبصراً) is also ellipted from the second part of the aya, yet understood from the context and the sense of oppositeness of the clause (لتسكنوا فيه). Thus, the deep semantic structure of the aya might be:

(هو الذي جعل لكم الليل <u>مظلماً</u> لتسكنوا فيه والنهار مبصراً لتنتشروا فيه ولتبتغوا من فضله)

Text (2)

چا ب ب ب ب پ پ پ پ پ چ غافر: ٤١.

TL Text:

- *Arb*: O my people, how is it with me, that I call you to salvation, and you call me to the fire?
- *Ali*: And O my people! How (strange) it is for me to call you to salvation while ye call me to the fire!
- *Hi and Khan*: And O my people! How is it that I call you to salvation while you call me to the Fire!

Interpretation:

This aya talks about two opposite attitudes. The attitude of the believer of the people of Pharaoh who wants to rescue his people and calls them to believe in Allah and consequently avoid The Fire and enter the Paradise. Their opposite attitude was to destroy him; calling to disbelieve in Allah and consequently enter The Fire.

In the first part of the aya (النجاة) through believing in Allah is stated but its reward (دخول الجنة) is ellipted yet understood as an antonym to the word (النار) given in the second part. From the second part, (الهلاك) due to disbelieving in Allah, as opposite to (النجاة) is also ellipted but recovered concept of oppositeness and the context of the aya, (Al-Biqaa'ii, 1969: vol.17, p.76) Thus, the deep semantic structure of the aya could be:

(ويا قوم ما لي أدعوكم إلى النجاة بالإيمان بالله ودخول الجنة وتدعونني إلى الهلاك بالكفر بالله ودخول النار).

Discussion:

The translators state in their introduction that they are going to provide an explanation of the Glorious Quran, their renderings of these two ayas show clearly that they departed from exegetic translation and stuck to the literal one.

The translators successfully reflected the general meaning of the ayas, but they failed to retrieve the ellipted words and expression hidden by the rhetorical device of AH. From an exegetical perspective, these ellipted words and expressions facilitate the readability of the target texts and improve on their understanding.

Below are suggested exegetical translations for texts 1 and 2 that may recover the hidden details and meaning by AH:

- He it is who has made for you the night <u>dark to rest</u> <u>therein</u>, and the day visible <u>that you may pursue your</u> <u>occupation</u>, verily in this are sings for those who listen to His message.

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- O my people, how is it with me that I call you to salvation; to believe in Allah and enter the Paradise, while you call me to <u>disbelieve in Allah and enter The Fire</u>.

5.2. Similar QAH

Text (3)

چِٹڈ ۂ ۂ ہہ ہہ ہہ تھ ہے ہے ۓ ۓ ڭ ڭ ڭگۇۇۇ ۆ ۆچ الزمر: ٥٣.

TL Text:

- **Arb**: Say: O my people who have been prodigal against yourselves, do not despair of God's mercy. Surely God forgives sines altogether, surely He is the All-Forgiving the All-Compassionate.
- *Ali*: Say: O my servants who have transgressed against their souls despair not of the mercy of God: for God forgives all sins: for He is Oft-Forgiving Most Merciful.
- *Hi and Khan*: Say: O Ibadi (My salves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allah: verily, Allhah forgives all sins. Truly He is oft-forgiving, most merciful.

Interpretation:

This is considered the aya of hope. It addresses all the people (believers and unbelievers) who have committed bad deeds and sins. It promises them of Allah's mercy and forgiveness when they repent (Al-Tabari, 2001: vol.24, p.22).

From the first part of the aya (المغفرة) is ellipted but retrieved from the verb (يغفر) depending on the concept of sameness. The

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verb (يرحم) is also ellipted from the second part yet understood as a verb derived from the noun (الرحمة) stated in the first part of the aya, (Al-Aaloosi, 1270A.H.: vol.3, p.24). If these two words are added to the surface semantic structure of the aya, a parallel structure containing the intended meaning will appear.

(قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله ومغفرته إن الله يرحم العباد ويغفر الذنوب جميعاً إنه هو الغفور الرحيم).

Text (4)

چڻڻ ٿٿۀۀۀ هم ٻٻ هچ يس: ٢٥.

TL Text:

- *Arb*: Today We set a seal on their mouths, and their hands speak to us, and their feet bear witness as to what they have been earning.
- *Ali*: that Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness to all that they did.
- **Hi and Khan**: This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

Interpretation:

This aya describes the Day of Judgment when the ungodly will be dumbfounded. They will be unable to offer any defense for Allah will order all of their body organs to speak out and bear witness to all that they did in their life (Ar-Razi, 1985: vol.26, p.101).

The aya gives only two examples of the organs: hands, as well as legs will speak to Allah, all bearing witness to what they used to earn. The deep semantic structure of the aya is: (اليوم نختم على أفواههم وتكلمنا أيديهم فتشهد وتشهد أرجلهم فتتكلم بما كانوا يكسبون)

From the first part of the aya, the verb (نتشهد) is ellipted, yet obtained from the relation of parallel similarity. The same thing happens with the verb (نتكلم) which is supposed to appear in the first part but ellipted for brevity, (Al-biqaa'ii, 1969: vol.16, p.657).

Discussion:

In the renderings of these two ayas, again none of the translators uses exegetical interpretation to express the additional details which could be very helpful for the readers (especially nonmuslims) in grasping the fullest meaning of the ayas. The translators failed to fill out the ellipted words shown in the interpretation, because they gave literal translation. Their failure can be attributed to the unawareness of the Quranic rhetorical device of AH.

Below are suggested exegetical translations for texts 3 and 4 that may recover the hidden meaning by AH:

- Say O my servants who have transgressed against their souls, despair not of Allah's mercy and <u>forgiveness</u> for Allah surely <u>shows mercy</u> and forgives all sins. Verily He is the Most Merciful and Oft-Forgiving.
- Today We set a seal on their Mouths and order their hands and legs to speak to us and bear witness to all that they used to earn.

5.3. Negative vs. Affirmative QAH:

Text (5)

چے ۓ ۓ ڬؓ ڬؓ ػٞ ػُ وُ وُ وَ وَ چِ ص: ٧٣ – ٧٤.

TL Text:

- *Arb*: Then the angels bowed themselves all together save Iblis, he waxed proud, and was one of the unbelievers.
- *Ali*: So the angels prostrated themselves, all of them together. Not so Iblis: he was haughty, and became one of those who reject faith.
- *Hi and Khan*: so the angels prostrated themselves, all of them: except Iblis (satan): he was proud and was one of the disbelievers.

Interpretation:

This Quranic text talks about the story when Allah ordered the angels to bow down to Adam. All of them were humble and obediently prostrated, except Iblis (satan) who was arrogant and refused to bow down and became one of the unbelievers, (Al-Biqaa'ii, 1969: vol.6, p.421).

The ayas present two contrary attitudes toward the order of Allah. The contradiction is expressed by the particle of exception (إلا) which is also a means of implied negation used commonly in the Glorious Quran as a rhetorical device. (إلا) is equivalent to the particle of negation (كن) because in Arabic exception means that you make something different, in comparison to another thing, different by excepting it from what others possess or by giving it what others lack. The relation between exception and negation is similar to that of a part to the whole, (Al-Anbaari, 1955: vol.1, p.157; Al-Tha'alibi, 1959: 533).

In the aya two cases of ellipsis are found. From the first one the prepositional phrase (من غير استكبار) is ellipted, but recovered from its contrary (إستكبر) stated in the second one. (ولم يسجد) is also ellipted from the second part yet retrieved from the verb (سجد) through the relation of contradiction which implies negation (Al-Zamakhshari, 1947: vol.2, p.70). The deep semantic structure of these ayas could be:

(فسجد الملائكة كلهم أجمعون من غير استكبار إلا إبليس استكبر ولم يسجد).

Text (6)

چ 🗆 🗆 🗋 آ ٻ ٻ ٻ ٻ ٻ پ پ پ پ پ پ پ پ ٺ ٺ ذ ذچ الليل: ١٢ – ١٨.

TL Text:

- Arb: Now I have warned you of a fire that flames wheat none but the most wretched shall be roasted even he who cried lies, and turned away and from which the most god fearing shall be removed even he who gives his wealth to purify himself.
- *Ali*: Therefore do I warn you of a fire blazing fiercely; non shall reach it but those most unfortunate ones who give the lie to truth and turn their backs but those most devoted to God shall be removed far from it. Those who spend their wealth for increase in self-purification.
- *Hi and Khan*: Therefore, I have warned you of a blazing fire (Hell). None shall enter it except the most wretched.

Who denies and turns away. And Al-Mattaqūn (the pious) will be far removed from it (Hell). He who spends his wealth for increase in self-purification.

Interpretation:

This Quranic text describes two types of people: the most wretched (Ashqa) who disbelieves in Allah (denies and turns away). The second type is the Most-God fearing (Atqa) who believes in Allah (spends his wealth for increase in selfpurification).

The contradiction between the two types is shown by the particle of negation (\forall) and the particle of exception (\forall)) (which implies negation). The text means that the Most-God fearing will enter the paradise and be removed far from the fire because he believes in Allah and gives his wealth to purify himself. On the contrary, the most-wretched will enter the blazing fire because he disbelieves in Allah and refuses to spend his wealth for increase in self-purification (Al-Biqaa'ii, 1969: vol22, p.95). Thus, the deep semantic structure of the Quranic text is:

The QAH is realized when the negative clause (ولم يؤت ماله) is ellipted for it is understood from the description of the Most-God fearing (Atqa) who avoids the bad deeds of the most –wretched. The good deeds of Most-God fearing (ولم يتولَ are also ellipted, but retrieved as being the opposite characteristics of the most-wretched who denies and turns away.

Discussion:

Again, in the translation of this Quranic text, the translators break their promise of providing the target readers with an explanation of the Qlorious Quran (as much as AH is concerned). Their literal translations give us the impression that they were not aware of the rhetorical aspects and aims of QAH.

They failed to bring to the surface structure of the target text the ellipted meanings and details that can put the English readers closer to the intended meaning of the Quranic text. An exegetic translation, like the following, expresses more accurately the intended meaning of text (5) and (6) respectively:

- So all the angels prostrated themselves <u>humbly</u>, except Iblis (Satan); he was haughty, <u>refused to bow</u>, and <u>became of the unbelievers</u>.
- Therefore, I have warned you of a blazing fire (<u>Hell</u>). None shall enter it except the most-wretched who denies, turns away and <u>refuses to spend his wealth for increase</u> <u>in self-purification</u>. And the Most-Allah fearing will be far removed form it (<u>Hell</u>) because he believes in Allah, does not deny, and spends his wealth for increase in selfpurification.

- **6.** Conclusion:

The main conclusions arrived at in this study are as follows:

- 1. Text-subject translators failed to understand the message of the ayas involving AH and consequently provided ineffective renderings for them; this is due to their unawareness of the concept and the linguistic aspects of the Quranic rhetorical device of AH.
- 2. The diffculty of translating AH arises from two perspectives: the first is the linguistic and the second is

the religious which suggests more constraints on translation.

- 3. Since the main concern of translating the meanings of the Glorious Quran is to convey the exact message in the form of interpretative meaning, the most effective translation to render ayas containing AH is the exegetic translation.
- 4. Filling out the elliptical expressions and words has been noticed to be more reliable than other techniques such as literal translation.
- 5. The Islamic studies have proved their importance to understand the Quranic texts and then to ensure acceptable rendering for the interpretative meaning of the Quran.

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ترجمة الإحتباك في القرآن الكريم إلى اللغة الإنكليزية أ.م.د.عبد الرحمن احمد عبد الرحمن

المستخلص

إنَّ القرآن الكريم الكتاب المعجز ببلاغته والغني بمعانيه مليء بالأساليب المتنوعة من البلاغة والبيان ومنها الاحتباك، وهو نوع من أنواع الحذف وسر من أسرار جمال اللغة العربية .

إن المشكلة التي يتناولها البحث هي كيفية استخلاص الرسالة والمعنى من آيات الاحتباك، وكيفية نقلها إلى اللغة الإنكليزية، وكيف أن تجاهل هذه المسألة

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، أو عدم التنبه لها يؤدي إلى ترجمة غير وافية؛ لذا تفترض الدراسة أن الحل يكمن في إتباع الترجمة التفسيرية، ولتحقيق أهداف الدراسة وإثبات صحة الفرضيات تمت دارسة الاحتباك وأنواعه في القرآن الكريم، ثم أُختيرت ستة نصوص قرآنية تتضمن أنواع الاحتباك في ثلاث ترجمات إنكليزية منشورة للقرآن الكريم بالاعتماد على أسلوب الترجمة التفسيرية، وقد أثبتت نتائج البحث صحة الفرضيات وحققت الأهداف المرجوة من البحث