

Linguistic Factors Influencing the Translation of the Meaning of Surat An-Nās into English

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(Received 19/03/1428H.; accepted for publication 01/03/1429H.)

Keywords: Linguistics, Translation, Surat An-Nās, the Glorious Qur`an.

Abstract. The study aims at discussing how linguistic factors influence translating the meaning of Surat An-Nās into English. Four different translations are taken as a sample for the study. The paper seeks to show how these factors constitute the main source of translation difficulties between Arabic and English. Of the many difficulties which may lead to the misinterpretation of the receptor text (RT), lexical, syntactic and phonological factors form special cases of translational misreadings and obstacles. The translation of certain suras (chapters) or ayas (verses) in the Noble Qur`an is to be taken as a yardstick for measuring good or bad translation. The paper also holds that textual comparison between the source text (ST) and the RT is of vital importance because it identifies the textual properties that are comparable. This investigation may lead to a perception of textual meaning on the part of the RT readers/hearers. The author suggests that a systematic analysis and thorough knowledge of Quranic meanings are required on the part of the translator to avoid pitfalls in translating such a text.

Arabic Letters	Transliteration		Arabic Letters	Transliteration		Case Markers
	(Normal)	(Names)		(Normal)	(Normal)	
(Hamza) ء	ʾ		ض	ḏ	dh	fathā = a
ب	b		ط	ṭ		ḏamma = u
ت	t		ظ	ẓ		kasra = i
ث	ṭ	th	ع	ʿ		
ج	j		غ	ġ	gh	Vowels
ح	ḥ		ف	f		ā = ā
خ	x	kh	ق	q		ū = ū
د	d		ك	k		ī = ī
ذ	ḏ		ل	l		
ر	r		م	m		
ز	z		ن	n		
س	s		هـ	h		
ش	š	sh	و	w		
ص	ṣ		ي	y		

1. Introduction

Translation between English and Arabic is not an easy task since the two languages are of different linguistic families and involve wide differences of cultural and stylistic norms. However, linguistic factors suggest that translation is likely to prove unique as variety of linguistic and cultural behavior and ought, therefore, to exhibit its own distinctive patterning level.

Lexical differences between Arabic and English impose difficulties on the target language (TL) context. However, an accurate lexical rendering depends on the context in which lexical items exist. Strictly speaking, semantic equivalence between Arabic and English is not a matter of synonyms, but it is an interlingual equivalence between certain lexical items in certain contexts. Wen-Li (2001: p. 158) thinks that "The usual meaning (or literal meaning) of a word or a sentence is different from the meaning it has in certain specific circumstances".

Meaning is only one part of linguistic analysis. Syntactic and phonological factors present significant problems in translation from Arabic into English and vice versa. In this sense, translation between two different languages, such as English and Arabic, takes care of the transference of the concepts of meaning rather than syntactic structures rendering. "The translator deals with the lexico-grammatical system of both the source and the target languages, each of them organizes its perception of the world in its own way" (Zhu, 1996: p. 352). At the phonological level, there is no exact equivalence between Arabic and English in terms of rhyme, prosodic features, stress, intonation and alliteration. However, translators try to create specific features of equivalence in poetic and rhetorical devices between the two languages. "Phonemic similarity is sensed as semantic relationship. The pun, or to use a more erudite, and perhaps more precise term—paronomasia, reigns over poetic art, and whether its rule is absolute or limited, poetry by definition is untranslatable" (Jakobson, 2002: p. 118).

Broadly speaking, a source language (SL) text is made up of individual sentences that automatically form translation problems in a specific text. Thus, similar translation difficulties at the syntactic level are encountered on the text level. Toury (2002: p. 203) believes that "Textual linguistic norms govern the selection of material to formulate the target text in, or replace the original textual and linguistic material with".

To assess the Quranic translation is not an easy task. (For details on the parameters of translated text

assessment, see As-Safi, 1992). The untranslatability of the Glorious Qur'an is due to technical problems of its highly poetical, rhetorical, musical, unraveling, splendidly decorated, sublime and inimitable model. As a result, it is a miracle to be taken as a yardstick to assess the excellent style this or that writer has. The question here is: How far the following four translations of Surat An-Nās are applicable in terms of creatively recording the transferred verses of the Glorious Qur'an into the TL while complying with its linguistic as well as literary conventions so as to be as semantically accurate and aesthetically effective as the original? The objective assessment is related to how accurately the original meaning of the words of this sura has been transferred into English. Newmark (1988: p. 173) explains that "some kind of accuracy must be the only criterion of a good translation—what kind of accuracy depending first on the type and then the particular text that has been translated". Below are the four translations of Sura No. 114 "An-Nās" of the Glorious Qur'an by Arberry (1955), Bell (1957), Rodwell (1973), and Ali (1989):

Surat An-Nās: Bism-l-lāh Ar-Rahmān Ar-Rahīm
 Qul `a`ūdū bi rabb-in-nāsi (1) malik-in-nāsi (2) ilāh-in-nāsi (3) min šarr-il-waswās-il-xannāsi (4) `allađi yuwaswisu fī `sudur-in-nāsi (5) min `al-jinnati wa-n-nāsi (6).

1. Arberry's translation (1955):

Men

In the Name of God, the Merciful, the Compassionate

Say: "I take refuge with the Lord of men,
 the King of men,
 the God of men,
 form the evil of the slinking whisperer
 who whispers in the breasts of men,
 of jinn and men."

2. Bell's translation (1957):

Surat an-Nas- Chapter of the People

In the Name of Allah, the Merciful, the Compassionate.

- 1) Say: "I take refuge with the Lord of the people,
- 2) The King of the people,
- 3) The God of the people,
- 4) From the evil of the whispering, the lurking,
- 5) Which whispers in the breasts of the people,
- 6) Of jinn and men."

3. Rodwell's translation (1973): (Men)

In the Name of God, the Compassionate, the Merciful

Say: I betake me for refuge in the Lord of men,

The King of men,
The God of men.
Against the mischief of the stealthily
withdrawing whisperer,
Who whispereth in man's breast,
Against djinn and men.

4. Ali's translation (1989) Sura 114. Nās or Mankind
In the name of God, Most Gracious, Most Merciful.
- 1) Say: I seek refuge With the Lord And Cherisher of Mankind.
 - 2) The King (or Ruler) of Mankind,
 - 3) The God (or Judge) of Mankind,
 - 4) From the mischief of the Whisperer (of Evil), who withdraws (After his whisper),
 - 5) (The same) who whispers into the hearts of Mankind,
 - 6) Among Jinns And among Men.

Sura No. 114 "An-Nās" of the Glorious Qur'an takes its name from the word in the first verse repeated five times marking the end of five verses out of six. The sura displays, among other things, meticulous schemes of balance and semantic/structural parallelism particularly in the five verses. Obviously, its euphony and musicality are reproduced with varying degrees of approximation. It was revealed at Mecca in which God addressed Prophet Mohammed (may blessings and peace of God be upon him) to take refuge with Him from the evil of "jinn" and "people". Thus, it is an order to Muslims through the Prophet to purify their spirits from mischief and adhere to their God who protects them from any danger. It is believed that once upon a time, Gabriel came to the Prophet who was complaining. He asked the Prophet to take this sura by saying, "In the Name of God, I elevate you and God will recover you from any disease which hurts you. Take this, it will protect you", and he recited Surat An-Nās (At-Tabatabai, 1996: p. 320).

2. Linguistic Factors

There are some universal features among all languages, such as negation, agentivity, conjoining and embedding though these characteristics are "the least frequently found but perhaps the most important since necessary universals delimit the class of possible languages to those that are human" (Frawley, 2002: p. 255). However, these features are too general to be taken for the analysis of translation units. Bassnet (1993: pp. 76-77) believes that "The translator should not work with general precepts when determining what to preserve or parallel from

the SL text, but should work with an eye on each individual structure, whether it be prose or verse, since each structure will lay stress on certain linguistic features or levels and not on others".

Translation of poetry or prose is problematic from the linguistic point of view because each layer of structure carries a set of linguistic and culture-specific features which present translation difficulties. Jakobson (2002: p. 116) believes that "Languages differ essentially in what they must convey and not in what they may convey". This puts a lot of stress and burden on translators to determine the meaning of the SL text when rendered into the TL text. Therefore, they should be very careful about the selection of lexical items to be used in the target language beginning with word, sentence and ending with text. Though interlingual differences exist between English and Arabic, the structures of SL and TL have something in common, i.e. empirical meaning. This meaning is an instrument used in one way or another to evaluate a translation. Thus, it can safely be assumed that complete equivalence does not clearly exist between the SL text (Surat-An-Nās) and the TL text (the four translations of this sura).

2.1. Lexical factors

Jakobson (2002: p. 114) thinks that "on the level of interlingual translation, there is ordinarily no full equivalence between code-units, while messages may serve as adequate interpretations of alien code-units or messages". Lexical equivalence used by the four translators are investigated in this section to see whether or not the selection of the TL lexical units are operative throughout the process of translating this sura.

Arberry (1955) and Rodwell (1973) use "men" for the verse title to be equivalent to the Arabic counterpart "An-Nās". Bell (1957) and Ali (1989) use "An-Nās" and "Nās" respectively though the former uses "Chapter of the People", while the latter uses an option "Mankind" as well. In fact, if we follow the guidelines given in Beekman and Callow (1974: pp. 191-211), we will find three main options for lexical equivalence across languages: "equivalence by modifying a generic word, equivalence by using a loan word, and equivalence by cultural substitution". The Arabic word "an-nās" has quite significant shades of meaning including (1) the generic meaning "all the people: believers and unbelievers"; the best honored creatures, (2) the specific meaning "Moslems"; "believers". At-Tabari (1988: p. 354) states that "Nas" means "all the creatures, humankind and jinns" (see also Al-Mawardi, n.d.: p. 378; Ash-

Shawkāni, n.d.: p. 522; Al-Qurtubi, 1949: p. 260; Hāwi, 1989: p. 6767).

Strictly speaking, Allah addresses the unbelievers to believe in Him as believers do. Thus, the word "nās" shows the definite semantic range of meaning between "Moslems" (those who believe that there is no god except Allah and Prophet Mohammad is His Messenger) and believers (those have great faith in Allah). Moreover, the particular meaning can extend to include "Yemenis". This can be understood as such depending on the interpretation of the two ayas (verses) from Sura "An-Nasr" of the Glorious Qur'an: *ʾidā jāʾa naṣru-l-lāhi wa-l-faṭḥu. (1) wa-r aʾyṭa-n-nāsa yadḫulūna fī dīn-ʾilāhi ʾafwājā. (2)*

(1. When there comes the Help of Allah (to you, O Mohammad against your enemies) and the conquest (of Makkah). 2. And you see that the people enter Allah's religion (Islam) in crowds (the Noble Qur'an, 1997: The Help, Ayas No. 1 & 2).

Prophet Mohammad (may blessings and peace of God be upon him) explained this sura:

Allāhu ʾakbar, jāʾa naṣru-l-lāhi wa-l-faṭḥu, wa jā ʾa ʾahlu-l-Yamāni, qawmun raḥīmatun qulūbihim, ʾal-ʾimānu Yamāni wa-l-fiqḥu Yamāni wa-l-hikmatu Yamāniyya. (Allah is the greatest. There comes the Help of Allah and the conquest (of Mecca), and Yemenis who are kind-hearted came with great faith and wisdom)⁽¹⁾.

From what has just been explained, it seems that the best equivalent for the opening formula is "people", whereas "Mankind" and "Men" do not reflect the definite meaning of the SL word "An-Nās". In fact, Ali (1989) fails to convey the equivalent meaning of the intended word. Moreover, Bell (1957) and Ali (1989) have no justification to use the transliterated form "Nās" since there is an equivalent concept in the TL.

Seen in this light, it is not surprising that a particular context imposes a particular meaning of an Arabic familiar word. Moreover, finding an equivalent to the Arabic lexeme "an-nās" by using a loan-word "Nās" is due to the differences in lexical context-dependence between English and Arabic. It is a fact, then, that in any translation between two different languages, the translator uses a loan-word as a final solution to the problem of non-equivalent lexical item in the TL. This means that whenever a translator faces difficulty to give a similar concept in the TL, he tries to transliterate the SL lexical item, as it happens with the Arabic word (ʾan-nās). But it can be illustrated here that such a word has some lexical equivalents, and some of these TL concepts might be accurate equivalents to the SL word "an-nās" such as "people" and "men".

Strictly speaking, the SL lexical item "an-nās" is intralingually polysemous. This indicates that the translator might be bewildered by the great number of the meanings such a word has. Therefore, one can say that if the meaning of this word is fuzzy in the SL, it will definitely carry this fuzziness to the TL in translation. Our explanation justifies why Ali (1989), for instance, uses "mankind" as an equivalent for "an-nās" in the first five lines of the verse, whereas he uses "men" for the same word. One can conclude that the more polysemous a word is, the more ambiguous, indeterminate and hence context-dependant its meaning is. Therefore, to translate such a word, the translator should take care of the context in which the word occurs. Any interpretation of the SL word "an-nās" out of context will definitely result in mistranslation or ineffable cognitive datum.

Concerning the opening verse (ʾal-Basmalah) (In the Name of God, the Merciful, the Compassionate), all the translators use the equivalent word "God" for "Allah" except Bell (1957) who uses "Allah". To give an adequate account of this example, we need to look at it from two perspectives: the translator's perspective and our perspective. The choice of one lexical equivalent rather than the other refers back to the translator's knowledge and beliefs. The notion of interlingual interpretive use of the SL word to "Allah" explains the reason behind such renderings. Bell (1957), for example, as the only translator who excludes the word "God" from his TL text, thinks that the concept of the word "Allah" is different from that of "God". Such translators are of "Orthodox" orientation who believes that there is no equivalent word to "Allah". Other translators believe that the word "God" is the best TL equivalent. Such a word is faithful enough to the original lexical item "Allah", building their assumption on the interpretation that this would adequately be relevant and highly recoverable to the TL receptors without unnecessary processing effort. Gutt (2002: p. 386) explains: "whatever decision the translator reaches is based on his intuitions or beliefs about what is relevant to his audience. The translator does not have direct access to the cognitive environment of his audience. All he can have is some assumptions or beliefs about it. And, of course, these assumptions may be wrong".

From our perspective, it seems that the translators are not consistent in their translation of the words "Allah" and "God". There is no clear-cut line between the two translations. However, one can add that being fidel to the original is a prerequisite to the understanding of the SL concept. As Nida (1964: p. 40) puts it, "The tendency to think of the meaning of a word... as part of an actual communication event is

fundamentally a mistake for once we have isolated the word from its living context, we no longer possess the insight necessary to appreciate fully its real function". On the other hand, being faithful to the TL is the end product of the translation process though different linguistic and non-linguistic elements exist in the SL and TL—as Wen-Li (2001: p. 162) states, "in translating from one language into another, different expressions with the same reference in the source language do not always find their equivalents in the target language".

The words standing for (ʿar-Rahmān-r-Rahīm) are Gracious, Compassionate and Merciful, though Arberry (1955) and Bell (1957) agree on the word "Merciful" to be equivalent for "ʿar-Rahmān", whereas the same word is used for "ʿar-Rahīm" in Rodwell's translation (1973). Such uses manifest the problem that different images for the concept "ʿar-Rahmān" are reflected in the translators' mind. It might be correct to say that such interpretations would run into many problems that might yield a significant number of contextual implications. This imposes two things on the TL receptors: first, they may think that there is something wrong with the translation if they do not understand the TL equivalent, and second they may find the translation as consistent with the TL criteria depending on their knowledge, intellectual abilities and experience. However, words like "Gracious" [stands for more than one SL lexical items: "laṭīf" (nice), "muḥaddab" (gentle), "labīq" (tactful), "fāṭīn" (gorgeous), "ḥanūn" (kind), and "rahīm" (merciful)] can hardly express an exact SL equivalent concept since each item represents more than dual meanings. Naturally, the equivalence of lexical units depends heavily on the identity of situational contexts between the SL and the TL, and it is this that allows us to say that the SL may retain certain features of reality that are unknown to the TL receptors. It seems that the use of one lexical equivalent rather than the other is a matter of personal judgment and taste. Therefore, it is a very acute problem because these equivalents might have other connotations beside the intended meaning, i.e. rahīm "merciful".

From the semantic point of view, transferring such concepts in the receptor language seems to be inaccurate and can hardly convey the semantic equivalents of these words unless they are given in specific contexts and are liable to linguistic and non-linguistic interchange. Therefore, the best way to achieve the exact interpretation of these concepts is to account for all these equivalents.

The first verse is somehow translated similarly though specific words such as "men" and "people"

exchange places due to the different interpretation the translators have. In the same verse, Ali (1989) uses the verb "seek" for the SL "ʿaʿūdū" as opposed to the three other translators who use "take". Though this variation is a matter of collocation, such use distorts the meaning of the Arabic verb "ʿaʿūdū" since "seek" has other connotations like (look for), (aim), and (intend). Al-Qāsīmī (1978: p. 207) states that "ʿaʿūdū" means "alḥa" (shelter with) and "astaʿīn" (ask for help), and both meanings are related to each other though they are legitimate only when required from "rabb-in-nās" (the Lord of people) who brings them up under his superiority, willingness and planning (see also At-Tabari, 1988: p. 345; Hāwī, 1989: p. 67). While As-Sābūnī (n.d.: p. 625) explains that "ʿaʿūdū" means "aṭaʿimū" (hold fast) and "astajīru" (seek protection), "rabb-in-nās" is the Creator of people and "muddabir" (the One who disposes) their social affairs: the One who makes their living and existence from nothing. On the other hand, the two lexical items "rabb-in-nās" are interpreted differently by Abi As-Suʿūd (n.d.: p. 595) as "the owner of their affairs; the one who brings them up in a better life and prosperity. Allah protects them against evil doings on condition that people themselves have spiritual faith in Him" (see also Al-Qurtubī, 1949: p. 260; Ash-Shawkānī, n.d.: p. 522). However, it seems to us that the Arabic authors are all influenced by the two dichotomies "al-xayr wa aš-šar" (good and evil) and people always have to ask God for protection against the devil's traps setting for them. The authors think that people should not be evildoers (taking the side of the devil), and once they feel that they are being trapped by the devil, they should go back to their God (asking for help) who could definitely save them by urging them to seek refuge with Him. One can say, then, that it is an obligatory order which is beyond discussion, while Ali's translation (1989) proves the opposite, since the verb "seek" might be interpreted by the TL readers/hearers as one or more the above mentioned meanings, i.e. "look for", "aim" and "intend".

Moreover, Al-Qāsīmī (1978: p. 307) says "malik-in-nās" is the One who executes His rules and judgment due to His own way for the people's sake and prosperity; and "ilāh-in-nās" is their justifiable "maʿbūd" (worshipped), and when they take final refuge with whom they feel comfortable and safe, when they are put in a difficult situation". Meanwhile, As-Sābūnī (n.d.: p. 626) gives the following explanation: "malik-in-nās" means the owner of all creatures, i.e. a comprehensive ownership imposed on all creatures, judging them, organizing and performing their works. Therefore, one can note that a sense of

reality can be formal in some translations such as Ali's (1989) since you can find words like ruler and judge. Thus, using such alternatives by Ali is deeply rooted. In fact, the deepest to the kernel level the translation goes, the most alike, or even identical, the structures and the lexical items appear to be as Nida stated (1969: p. 483).

The second and third verses are interpreted similarly with one exception of the target word "'an-nās" (the people). But, it seems that their translations are justifiable since "King" and "God" to some extent reflect similar but not identical meaning of the Arabic words "malik" and "ilāh". At-Tabari (1988: p. 354) explains the meanings of these two lexical items: "He is the King of those who glorify Him, and this is done under His authority in His Kingdom. He is the One and the first to receive glory from all His creatures". "ilāh-in-nās" means the only One who is worshipped by all people: no One has the right to be worshipped but Allah alone.

The fourth verse receives different interpretations and has witnessed different replacements of words. But the question which is always put forward is how accurately the original meaning has been transferred into English? However, the word (al-waswās) is translated by Arberry (1955), Rodwell (1973) and Ali (1989) as "whisperer", whereas Bell (1957) translates it as "whispering". On the other hand, (al-xannās) is said to mean: "slinking", "the lurking", "stealthily withdrawing", and "who withdraws" by Arberry (1955), Bell (1957), Rodwell (1973) and Ali (1989) respectively. Apart from these translations, as I am a Moslem, neither of them sounds reasonable to me because it does not reflect the same concept of the Arabic counterpart though "slinking" and "withdrawing" may be similar to it. Zilahy (1963: p. 285) asserts that "translation is considered good when it arouses in us the same effect as did the original". However, such equivalents may give similar meanings to instruct or inspire to some extent the receptor reader. Following is the Arabic interpretation in At-Tabatabai (1996: p. 320): "'al-xannās" is a case of hyperbole used to mean withdrawal after appearance. Satan is named so because he whispers to a man, but whenever the man mentions Allah, Satan withdraws and delays. Then if a man forgets for a while, Satan goes back to his whispering.

Moreover, the use of the lexical items (after his whisper) by Ali (1989) is by no means a complete failure of necessity since the whispering process is implicitly achieved when Ali says: from the mischief of the whisperer. Al-Māwardi (n.d.: pp. 378-379) explains that (al-waswās) is the devil who whispers to a man since he is sitting in his heart: whenever he

forgets for a while, the devil whispers to him to commit bad things, but if he mentions Allah, the devil withdraws in a sense of delay (see also Ash-Shawkāni, n.d.: pp. 522-523; Al-Qāsimi, 1978: pp. 407-8; At-Tabari, 1988: p. 355; Hāwi, 1989: pp. 6768-69). Al-Māwardi (n.d.: pp. 378-379) also thinks that there are two interpretations for this lexical item. First, "'al-xannās" is called so because he disappears much similar to the vanishing stars when the dawn brightens as mentioned in the Noble Qur'an (1997): falā 'uqsimu bi-l-xunnāsī (Surat At-Takwīr (Wound Round and Lost its Light): Aya 15). (So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night)).

Second, because he lurks or goes back on mentioning Allah as it is said by the poet Al'alā Al-Hadrami praising the Messenger of God (may blessings and peace of God be upon him):

fa`in dahāsū bi-š-šari fa`fu takarruman, wa`in xanasu`inda `al-hādīthi falā tasal.

(If they spoil everything by evil doings, forgive them generously, and if they withdraw or keep quiet while talking, don't ask them).

Moreover, Ar-Rāzī (n.d.: p. 181) considers (al-waswās) as the devil whose job is to whisper to human beings leading them to evil doings as being stated in Surat Al-A`rāf (The Heights) (Aya 20) of the Noble Qur'an (1997):

fawaswasa lahumā `aš-šayṭān

(Then Shaitan (Satan) whispered suggestions to them both).

On the same line, As-Sābuni (n.d.: p. 626) adds that the devil (al-waswās) throws a bad speech to the soul and thus whispers to people to tempt them to stand against Allah, while "'al-xannās" is the devil who delays and disappears once a person mentions his God, but if that person forgets for a while, the devil comes back to his original work, i.e. temptation of human beings.

To sum up, it is obvious from religious as well as semantic point of view that "'al waswās, `al-xannās" (the whisperer, the lurking) are two faces of the same coin. Both work against God's will by motivating people to commit sins and evil doings. Fortunately, sometimes they fail to achieve their purposes if people confidently seek refuge with Allah from the mischiefs of the devil, and truly confess with their hearts that Allah Alone is the Sustainer, and the Giver of security, which is a sign of dismissing the whisperer.

What makes the fifth verse translatable is the identification of word meaning. There is obviously a declining influence of the semantic structure on the choice of the lexical equivalents. The only translator who uses "hearts" as equivalent for "ʿaṣ-ṣudūr" is Ali (1989), while others translate it as "breasts", which (i.e. hearts), technically speaking, seems to be the best equivalent for the original lexical item. One can point out here, that Ali (1989) takes into account the Arabic culture which marks "heart" as the center of secrets. On the contrary, the use of "the same" to mean "whisperer" is awkward due to tautology where English is not so rich as Arabic. All the Arabic authors interpret the lexical item "ʿaṣ-ṣudūr" as "the hearts". For instance, Al-Māwardī (n.d.: p. 379) states that the devil's whispering is the hidden calling to the heart to obey him by using decorated speech for tempting human beings (see also Al-Qāsimi, 1978: p. 307; As-Sābuni, n.d.: p. 626). Moreover, Al-Qurtubi (1949: p. 263) adds that the devil urges people to obey him by using uncovered speech targeting the hearts. It is everywhere in the human body. This could be achieved by the Prophet's Hadith: ʿinna ʿaṣ-ṣaytāna yajrī min ʿibn ʿādam majrā ʿad-dam.

(The devil slinks in human body as blood does).

Furthermore, the messenger of Allah said, "The devil puts his snout on the heart of Adam's son, if he mentions Allah, the devil withdraws and slinks, and if he forgets, the devil embraces his heart; that is the slinking whisperer" (Ash-Shawkāni, n.d.: p. 524). Another Hadith is narrated in Ash-Shawkāni (n.d.: p. 524), "No baby is born without a slinking whisperer in his heart, if he mentions Allah, the devil lurks, but if he forgets, the devil whispers to him" (my translation). The above pictures show how the slinking whisperer is harmful to mankind and one should take this for granted since it is mentioned in the Glorious Qurʿan and the Prophet's Hadith.

Finally, where this sura ends in a very beautiful conclusion, i.e. the sixth verse, one can say that all the translators agree about "jinn" as a lexical equivalent for "al-jinnati" which indicates indirectly that this word means in Arabic "spirit or goblin with strange powers". Al-Qurtubi (1949: p. 263) says that: "al-xannās" (the lurking) can be from jinn and people. He adds that both are two devils: the first (of jinn) whispers in the breasts of people, and the second

(of people) comes publicly as an advisor to a person decorating his speech. Both have the same effect on people but in two different ways, i.e. they tempt people to disobey Allah and do sins in their life. It is narrated on behalf of Abi-Thar that the Prophet (may blessings and peace of God be upon him) said to a man: "Did you seek refuge with Allah from devils among people?" The man enquired, "Are there devils among people?" The Prophet replied: "Yes", because Allah says in Surat Al-Anʿām (The Cattle: Aya (Verse No. 112):

wakaḍālika jaʿalnā likulli nabiyyin ʿaduwwan ṣayātīna ʿal-insi wa-l-jinni yūḥi baʿḍuhum ʿilā baʿḍin zuxrufa ʿal-qawli ḡurūrā...

(And so We have appointed for every Prophet enemies—Shayātīn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception) (the Noble Qurʿan, 1997).

On the other hand, Al-Māwardī (n.d.: p. 379) distinguishes two kinds of "al-waswās" (the lurking): one is of "the devils" and the other is of "people". The latter has two interpretations. First, it is the whispering of a man's own self due to the Noble Qurʿan (1997) in Sūrat Qāf (L: Aya (Verse) No. 16): walaqad xalaqnā ʿal-insāna wanaʿlamu mā tuwaswisu bihi nafsuḥu...

(And indeed We have created man, and We know what his ownself whispers to him...).

Second, it is the temptation of other people as has just been mentioned above in Surat Al-Anʿām (The Cattle: Aya (Verse) 112). (See also Ash-Shawkāni (n.d.: p. 523), Abi As-Suʿūd (n.d., p. 596), As-Sābuni (n.d.: p. 626), Ar-Rāzi (n.d.: p. 182), At-Tabari (1988: p. 356), Hāwi (1989: pp. 67-69), and As-Samarqandī (1993: p. 528)).

In fact, the word "jinn" is mentioned by the Noble Qurʿan (1997) in many places as invisible creatures who came to life before Adam (the father of all mankind). Here are some examples from the Noble Qurʿan (1997) though there are many, Allah says:

1) Sūrat Al-Aʿrāf: Aya (Verse) No. 27 [The Heights, or The Wall with Elevations]

yā bani ʿādama lā yaftinannakum ʿaṣaytānu kamā ʿaxraja ʿabawaykum min ʿal-janna yanziʿu ʿanhumā libāsumā liyuryahumā sawʿātihimā ʿinnahu yarākum huwwa wa qabīlahu min ḡayṭi lā tarawnahum ʿinnā jaʿalnā ʿaṣayātīna ʿawliyāʾa lilladīna lā yuʿminūn.

(O children of Adam! Let not shaitān (Satan) deceive you, as he got your parents [Adam and Hawwā` (Eve) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabīluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, we made the Shayātīn (devils) Auliya` (protectors and helpers) for those who believe not).

2) Sūrāt An-Naml (The Ants)

A. wa-hušira lisulaymāna junūduhu min `al-jinni wa-l-insi wa-t-ṭayri fahum yuza`ūn.

(And there were gathered before Sulaimān (Solomon)

Opposite to the above opinion, some Arabic authors such as Az-Zamkhshāri (n.d.: p. 302) and Ash-Shawkāni (n.d.: p. 522) believe that the underlying structure of his hosts of jinn and men, and birds, and they all were set in battle order (marching forward) (Aya (Verse) No. 17).

B. qāla `ifrītun min `al-jinni `anā `ātīka bihi qabla `an taqūma min maqāmika wa `inni `alayhi laqawwun `amīn.

(A `Ifrit (strong one) from jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work") (Aya (Verse) No. 39).

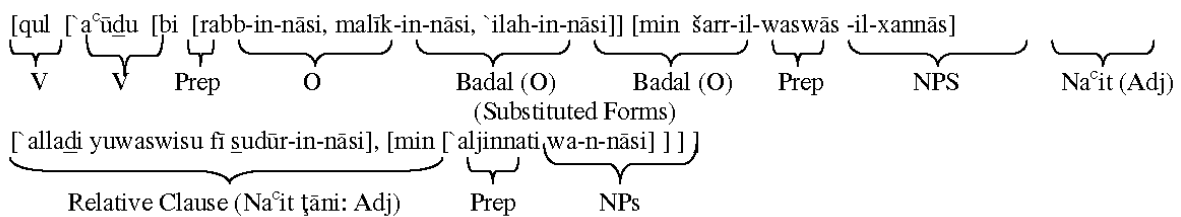
3) Sūrāt Al-Jinn (Aya (Verse) No. 1):

qul `ūhiya `ilayya `annahu `istama`a nafarun min `al-jinni faqālū `innā sami`nā qur`ānan `ajabā.

(Say [O Mohammad (may blessings and peace of God be upon him)]: "It has been revealed to me that a group (from 3 to 10 in number) of jinn listened (to this Qur`ān). They said: Verily, we have heard a wonderful Recitation (this Qur`ān)!").

2.2. Syntactic aspects

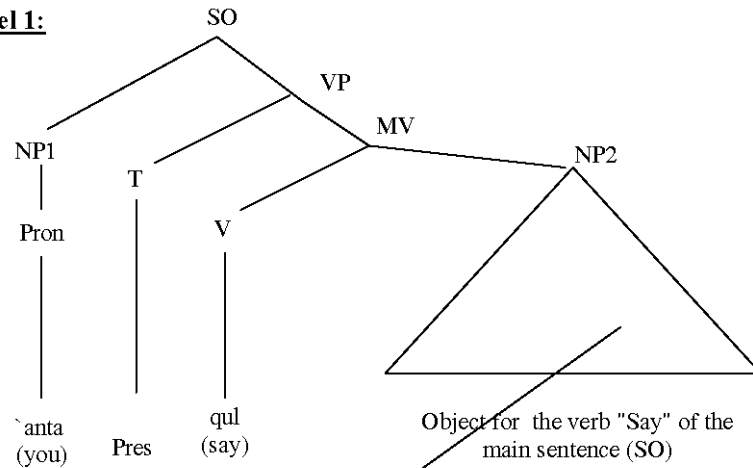
Since English and Arabic belong to two different language families and systems, the organization of their syntactic structures would definitely be different. However, the translators tried to recodify the grammatical units of the SL into the TL. This would not work without difficulty. Therefore, there would be some readjustment and shifting in the forms of the source sentences when they are reproduced as new translated structures. Frawley (2002: p. 252) sees it in the following way: "There is a perpetual shuffling back and forth between matrix and target in the act of translation. That is, the matrix code provides the essential information to be recodified, and the target code provides the parameters for the re-rendering of that information". Nevertheless, if we believe that there are no syntactic transformations in the sura, this means that its underlying structure is the same as its surface structure which looks like the following:



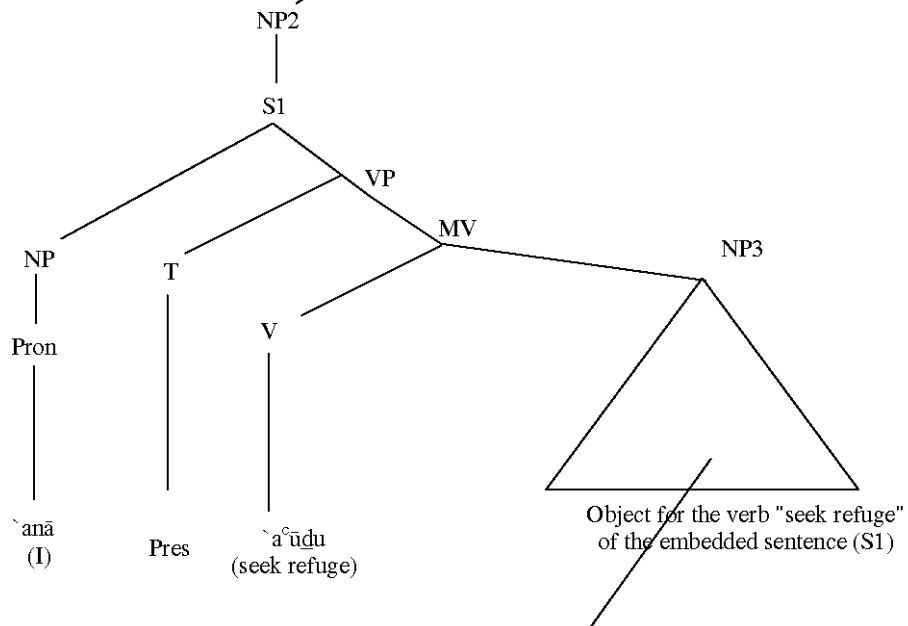
Opposite to the above opinion, some Arabic authors, such as Az-Zamkhshāri (n.d.: p. 302) and Ash-Shawkāni (n.d.: p. 522), believe that the

underlying structure of Sūrat An-Nās has undergone many syntactic transformations until it appears in its current surface structure:

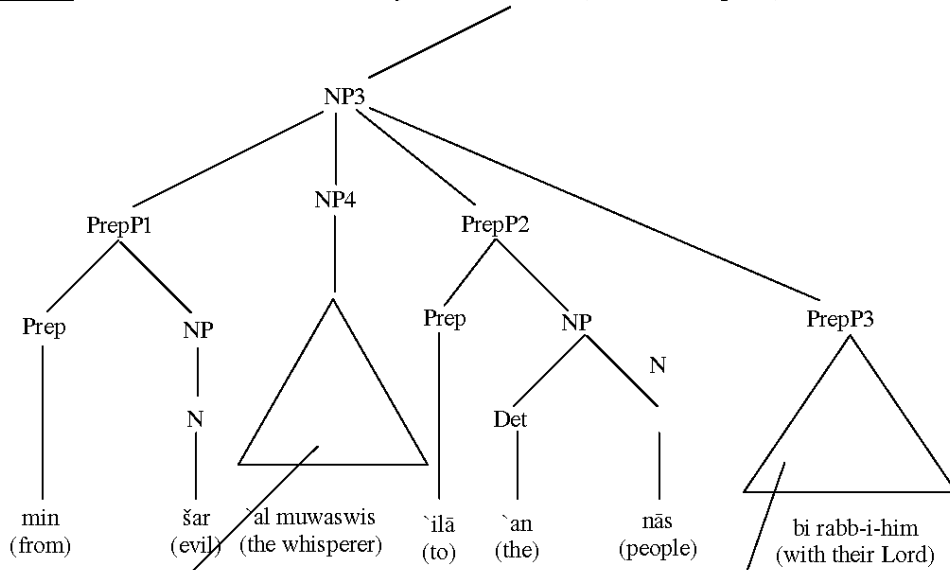
Syntactic Level 1:



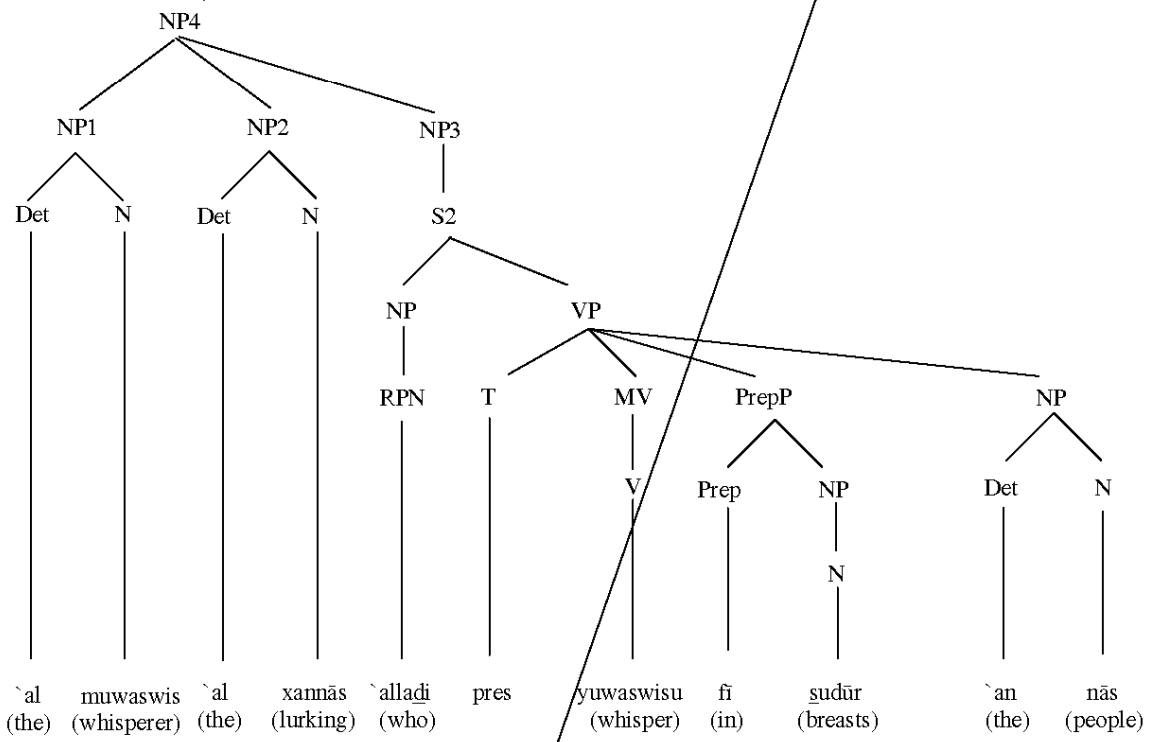
Syntactic Level 2: An NP can be rewritten as any number of sentences (Liles, 1971: p. 75):



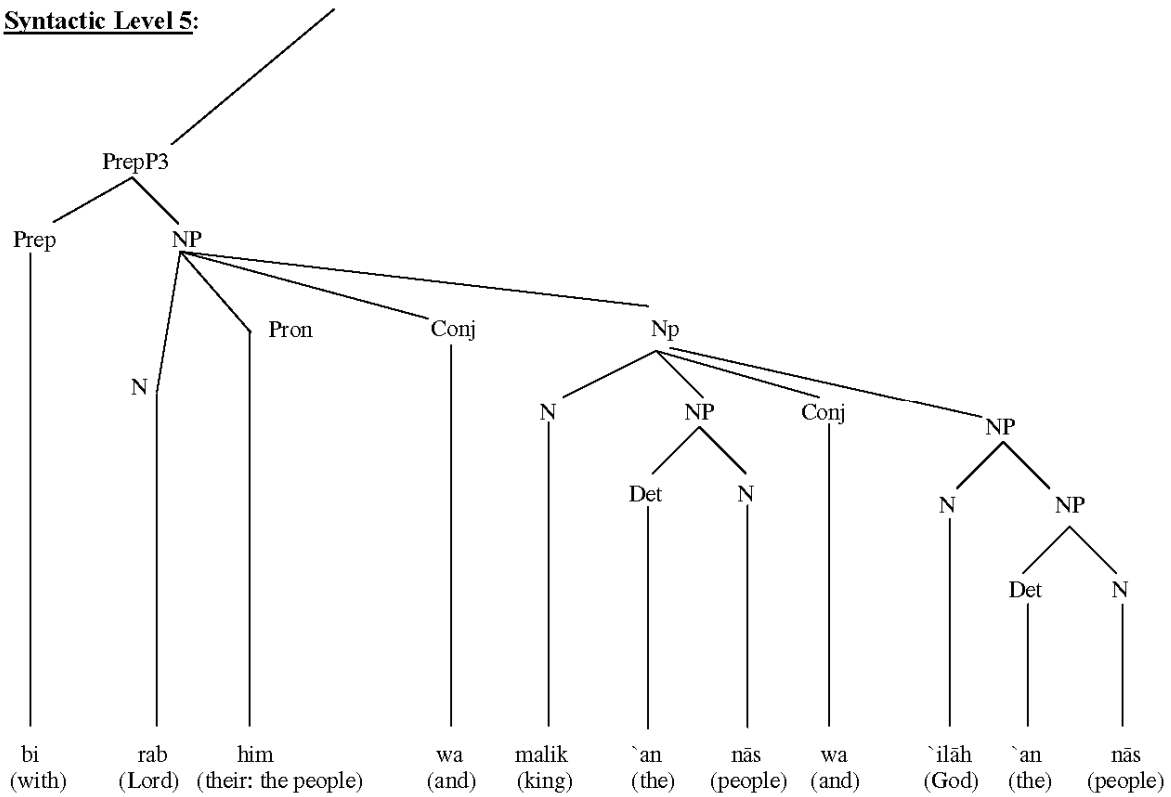
Syntactic Level 3: An NP can be rewritten as any number of NPs (Liles, 1971: p. 76)



Syntactic Level 4:



Syntactic Level 5:



1. Gerund Transformation Rule: change gerund into NP:

al muwaswis ilā → al waswās
 the whisperer to → the whisperer

In English, the gerund and the NP have the same function (the one who whispers), but in Arabic they are two different parts of speech. Thus, for semantic as well as syntactic criteria the change takes place.

2. Genitive Transformation Rule: the addition of the preposition "of" to:

- A. bi rab an-nās → annexed term (rab) + annexing term (an-nās)
 (Lord the people) (Lord of the people)
- B. malik an-nās → annexed term (malik) + annexing term (an-nās)
 (King the people) (King of the people)
- C. ilāh an-nās → annexed term (ilāh) + annexing term (an-nās)
 (God the people) (God of the people)

3. Phonological Rules: (for parsing reasons: addition of certain diacritics)

There are some pronouncing phonological rules added to the end of every syntactic unit for parsing reasons as follows:

qul a'ūdu bi rab an-nās → qul a'ūdu bi rabb -in- nās-i
 (Say: I-seek refuge with Lord the people) (Say: I-seek refuge with Lord of the people)

The consonant sounds [-b] and [-r] in "rab" and "šar" (following item) are doubled as a result of gemination. The vowel sound [-i] "kasra" replaces the vowel sound [a-] "fatha" in "an-nās" "in-nās" under the influence of the preposition "bi" (with) (ism majrūr). This is also applicable to: "min šarr-I" (preposition "min" (from) + ism majrūr), "fi sudūr-I" (preposition "fi" (in) + ism majrūr), and "min al jinnat-I" (preposition "min" (from) + ism majrūr). Final "kasra" appears in "malik-I" (king) and "ilāh-I" (God) because each noun is an annexed term (ism muḍāf majrūr).

Moreover, final "kasra" in "nās-I" (people), "waswās-I" (whisperer), and "xannās-I" (lurking) is due to "iḍāfa". All these nouns are annexing terms (muḍāf ilayhi majrūr):

malik `an-nās	→	malik - in- nās-i
(King the people)		(King of the people)
`ilāh `an-nās	→	`ilāh- in-nāsi
(God the people)		(God of the people)
min šar `al waswās `al xannās	→	min šarr-il-
waswās-il- xannāsi		
(from evil the whisperer the lurking)		
(from evil of the whisperer, the lurking)		
`allāḍi yuwaswis fī ṣudūr `an-nās	→	`allāḍi
yuwaswisu fī ṣudūri -in-nāsi		
(who whispers in breasts the people)		
(who whispers in breasts of the people)		
min `al jinnat wa `an-nās	→	min `al
jinnat-i wa-n-nāsi		
(from the jinns and the people)		(from the
jinns and the people)		jinns and the people)

When translating the Arabic syntactic units into English, the underlying structure influences the pronouncing level of the TT. On the contrary, the translators did not make use of such processes. If we take any of the previous four translations, we find that the underlying structure of the TT does not show the specific features of the ST underlying structure. Instead, the TT represents the surface structure that may not simplify any understanding of these texts on the part of their readers.

The most striking grammatical difference between the two sets of data (ST and TT underlying structure) lies in the use of the prepositional phrases (henceforth PrepPs): "min šar `al muwaswis `il ā `an-nās" (from the evil of the whisperer to the people) which is definitely topicalized to the head noun rab (Lord). Catford (2002: p. 143) believes that "In grammar, structure shifts can occur at all ranks". However, in English, we cannot move the object NP: (from the evil of the whisperer) to the front of the NP (Lord): * I seek refuge from the evil of the whisperer to the people with the Lord. This is so because English has a fixed word order and usually the meaning of a sentence depends heavily on the order in which elements are put. Moreover, the syntactic structure of English compared to Arabic imposes restrictions on the way its sentences are organized.

Difference in word order between Arabic and English forms difficulty in the process of interlingual transference. It is not surprising, then, that the translators adapted short and long syntactic units with overt or covert relations. Jakobson (2002: p. 113) writes: "It is more difficult to remain faithful to the original when we translate into a language provided with a certain grammatical category from a language devoid of such a category". One can even add that the translators are obliged to avoid such adjustments as

shifting word order, using clauses in place of nouns (who withdraws after his whisper: Ali's translation (1989)), and substituting adjectives and/or adverbs for nouns (the slinking whisperer, the stealthily withdrawing whisperer: Rodwell's translation (1973)).

One can conclude that the TT only binds the syntactic information received from the ST in a way it gives the constraints for well-formed structures within that text. This may not, in one way or another, give the exact correlated units for the translation.

2.3. Phonological Aspects

At the phonological level, there is no exact correspondence between English and Arabic. However, literary translators sometimes try to create a certain kind of equivalence when they encounter poetic or rhetorical phonological features. On the other hand, the ST (the Glorious Quran) depends heavily on oral recitation. In addition to this, "there are still seven legitimate readings (*aḥruf*) in circulation, which differ mainly in the manner in which the verses are recited orally and the interplay between the recited and written form". (Mustapha, 2001: 200).

The ST is influenced by the following features of language and prosody:

1. The number of rhymes is greater than in the TT. The first line of verse rhymes together with other five lines of the text by the same rhyming units: `an-nās (the people) and `al-xannās (the lurking). Whether rhyming units in the TT are "mankind, people or men", they are not as equal in number of syllables as those of the ST. Obviously, the translators did their best to convey the ST rhyming effect by giving words semantically and phonologically equivalent to the SL ones. But these do not always succeed, i.e. they couldn't find an equivalent rhyming unit for `al-xannās (the lurking) as it exists in the ST. However, the translators might succeed in conveying certain phonologic effect, but this is done at the expense of the TT coherence. One can say that this phonological characteristic is an indispensable factor in the poetical language of the ST for which a translated equivalent is difficult to find because each rhyming unit has two functions: poetic and semantic. This explains the reason behind certain dispositions of semantic and phonological values by Bell (1957), Rodwell (1973) and Ali (1989): `al-xannās (who withdraws) and `an-nās (Men) in Ali's translation do not rhyme together with other units as in Bell's translation (the lurking and men). Rodwell's translation includes such words with

different translated equivalents as (the stealthily withdrawing whisperer and men) in addition to a new equivalent for *ḡudūr -in-nās* (men's breasts). It seems from the above example that it is too difficult for translators to find identical ST and TT equivalents expressing similar semantic content and having the same phonological and aesthetic values. However, one can say that the phonological structure and the semantic content of a lexical item are arbitrary. To explain, the phonological structure and the semantic meaning cannot be transferred together to any TL. If the translator focuses on the phonological structure, this will be done at the expense of the semantic content of a lexical item.

2. In most ST words, there is no stress compared to English, and if it exists it will be a primary one. This justifies that whatever the length of the word, it has only one stress opposite to English which has a primary and a secondary stress. To explain, *`an-nāsi* (the people) has the stress on the second syllable, while words such as *`al- xannāsi* (the lurking) and *`al-jinnati* (Jinns) have the stress on the third syllable. On the other hand, words like *bi-rabbi* (with the Lord) and *šarri* (evil) have the stress on the last syllable whereas the word *`alladi* (who) has the stress on the first syllable. This type of stress indicates two things: first, it results in gemination (a process in which the beginning consonant is doubled in a stressed syllable), second, there is no definite rule for marking stress in Arabic as it is in English. In the TT, the same translated concepts have systematic timed rhythm stress: Mankind, people, mischief and lurking have both primary and secondary stress on the first and second syllable respectively. Being organized in this way, the ST reads rhythmically with a unique musical flavor because of the flexibility of stress. This phonological feature cannot be transferred into the TT since English poetry is characterized by stress-timed rhythms represented by a patterned combinations of stressed and unstressed syllables. Nida (2002: 127) believes that: "Only rarely can one reproduce content and form in translation, and hence in general the form is usually sacrificed for the sake of the content...Though it may reproduce the conceptual content, it falls far short of reproducing the emotional intensity and flavor".
3. In the TT, all syllables of words are fully pronounced, i.e. there are no elision cases as there are in the ST. For example, the sound [l] in *`al-nāsi* *`an-nāsi* is elided whenever it is followed by one of "sun letters" (*`al-hurūf `aš-šamsiyya*)⁽²⁾. This letter is doubled

as a kind of compensation for the elided sound and it results in gemination.

4. Polysyllabic words are considerably more frequent in the ST than in the TT. Most ST words have three and four syllables compared to TT where only certain words have three syllables: *cherisher* [tʃəriʃə], *whisperer* [wɪspərə], *whispering* [wɪspəriŋ], *stealthily* [stɪləɪli], and *withdrawing* [wɪdrouɪŋ].

2.4. Textual aspects

"Most frequently, translation from one language into another substitutes a message in one language not for separate code-units but for entire messages in some other language" (Jakobson, 2002: p. 114). Such a translation is a reported speech; the translator records and transmits a message received from another source. Thus, translation involves two equivalent messages in two different codes. Following Jakobson, we believe that any language is measured by its system as a whole. This system includes the lexical items, grammatical structures, and phonological features. These aspects have meaning as part of a language system. This meaning is accurately seen in a text. Brown and Yule (1983: p. 6) defined a text as "the verbal record of a communicative event". This manifests the idea of language in use as represented by a text. Therefore, any translation should look for that meaning, which by no means exists on the text level. To achieve this, "the translator will need to adjust certain features of source-text organization in line with preferred ways of organizing discourse in the target language" (Baker, 1992: p. 112).

2.4.1. Thematic organization

To use theme-rheme (th-rh) dichotomy in translated texts is the first step to achieve coherence for such texts⁽³⁾. Moreover, a single sentence introduced in a particular theme-rheme situation has a unique communicative value for the overall ST and TT. Brown and Yule (1983: p. 143) believe that thematic organization works to provide the texts with a structural framework which relates back to the writer's main intention and provides perspective on what follows. The difference in word order between English and Arabic affects the theme-rheme arrangement. It also influences the number of sentences existing in a text. The ST consists of six *ayas* (verses), including four verbal and nominal sentences. This means that the translation of this text should be subjected to these criteria. This is so because each sentence in a text has its own theme-

rheme relation as presented in the following quotation from Halliday (1985: p. 39): "The theme is one element in a particular structural organization, which taken as a whole, organizes the clause as a message; this is the configuration Theme+Rheme. A message consists of a Theme combined with a Rheme".

According to the function of theme-rheme concept, the Arabic text can be analyzed hierarchically as follows. A number of points rises from the above theme-rheme analysis:

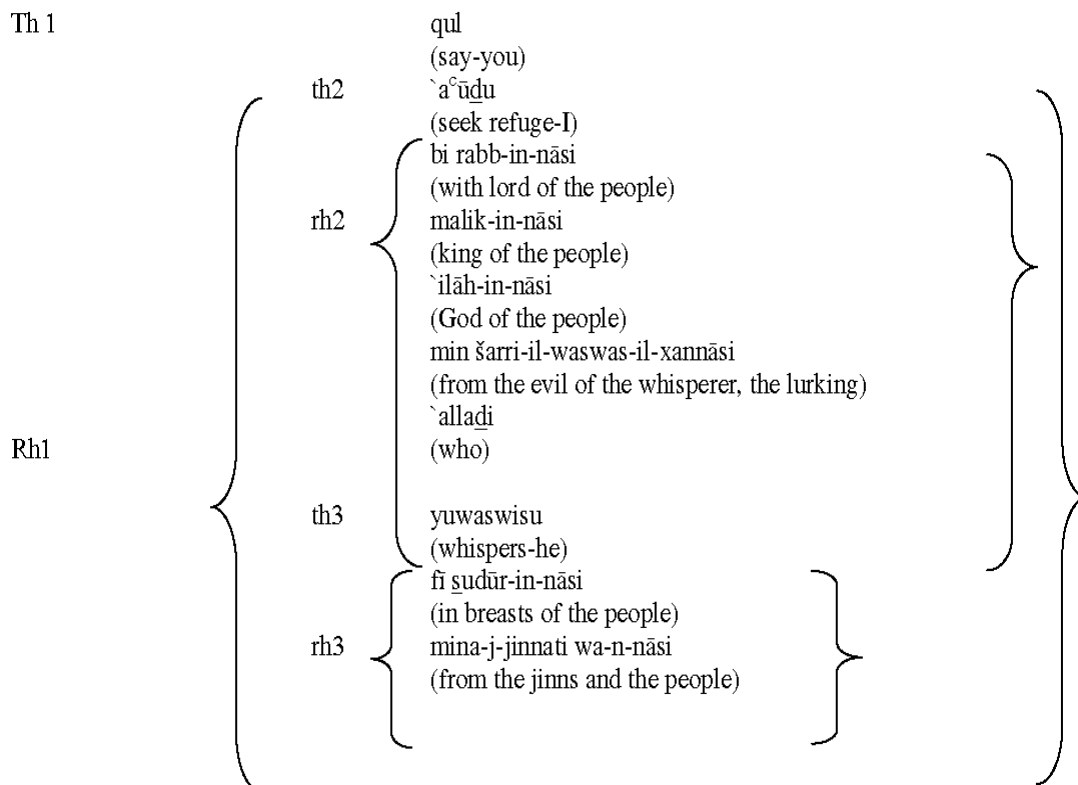
First, since the Arabic text begins with an imperative sentence in which the subject pronoun (you) is obligatorily hidden (damīr mustatir wujūban), the thematic structure includes the verb "qul" (say) with the subject pronoun "anta" (you) following Baker (1992: p. 127): "Arabic rarely uses independent pronouns because Arabic verbs are inflected for person, number, and gender. This means that any combination of pronoun plus verb... is rendered by an inflected verb as theme in Arabic". Conversely, Arab rhetoricians, being influenced by formal analysis, believe that the verb is the main element of predication, and that the subject whether overt or covert is the theme of the sentence (see Al-Qāsīmi, 1978; Al-Jurjāni, 1987; Abbās, 1989).

Second, we notice several layers of thematic structure in the ST. This refers to the many clauses the text has. Thus, the basic theme-rheme (Th1-Rh1) embraces the subsidiary theme-rheme structures (th2-rh2, th3-rh3) because each clause has its own theme-rheme arrangement.

Third, the Arabic text represents one imperative sentence in which the verb "qul" (say-you) is supposed to have an object NP: qul šay`immā (say-you something). This "šay`immā" (something) is what the message of God is about: getting the addressee (Prophet Mohammad and/or a Moslem) to do something. Therefore, this "šay`immā" (something) represents the large rheme (Rh1) of the text:

[`a`uḍu... min`al-jinnati wa-n-nāsi]
(seek refuge-I... from the jinns and the people)

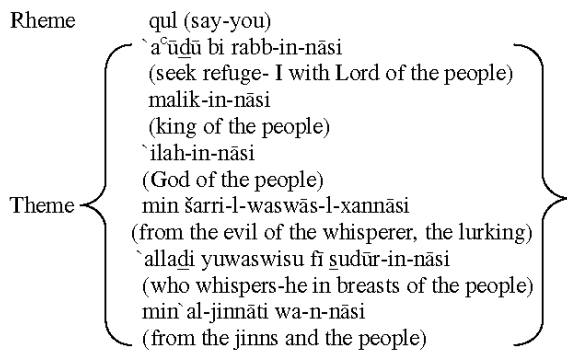
Fourth, the Arabic verb "qul" (say-you) occupies the first slot as the usual word order of the Arabic sentence VSO; hence it is more meaningful than other elements of the structure according to its markedness. To explain the point, Baker (1992: pp. 129-130) thinks that "Meaning is closely associated with choice, so that the more obligatory an element is, the less marked it will be and the weaker will be its meaning".



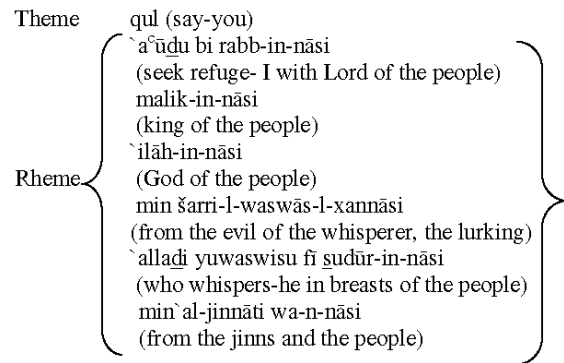
Fifth, the PrepP "bi rabb-in-nāsi" (with Lord of the people) which comes under the small layer (rh2) has a relation with the verb `a`ūdu (seek refuge-I), i.e. the thematic structure (th2), and it is supposed to be in a place of the object NP (maqūl`al-qawl). Moreover, since the phrases: malik-in-nāsi (King of the people) and `ilah-in-nāsi (God of the people) are substituted forms (badal) for the PrepP bi rabb-in-nāsi (with Lord of the people), they come to be under the heading (rh2). In addition to that, the PrepP min šarri-l-waswās-l-xannāsi (from the evil of the whisperer) has a relation with the verb `a`ūdu (seek refuge-I), so it is within the same layer of (rh2). `al-xannās (the lurking) is na`it (an adjective) for `al-waswās (the whisperer), and the relative pronoun `allađi (who) is na`it řāni (second adjective) for `al-waswās (the whisperer). This means that both adjectives must be coated within the rheme structure (rh2) (see Al-Karbāsi, 2001: pp. 722-723).

Unlike the Hallidayan model and other linguists, Aziz (1988: p. 12) believes that in imperative sentences, either the verb or the grammatical object functions as a rheme depending on the primary stress it carries from the speaker. In this case, the ST can be treated in either of two ways:

- (1) The primary stress is on the verb "qul" (say-you)



- (2) The primary stress is on the object NP represented by the second part of sura beginning with "`a`ūdu" and ending with "min`al-jinnāti wa-n-nāsi":



In the typical translated text, the thematic structure represents the embedded subject (you) in the imperative sentence: Say!, which shows the order from God as a form of: "I want you to say". This is similarly taken as Halliday's justification for Theme in imperative clauses: "The basic message of an imperative clause is "I want you to do something"" (1985: p. 49). In this case, the theme "you" is unmarked because "The less expected a choice, the more marked it is and the more meaning it carries; the more expected, the less marked it is and the less significance it will have" (Baker, 1992: p. 130). Moreover, the verb "Say" may constitute the Theme of the sentence "because of the strong association of first position with thematic value in the clause" (Halliday, 1985: p. 49). However, from the structural point of view, this imperative text and the similar ones might be considered as only rhemes since the thematic component of request being left implicit (Halliday, 1985: p. 49).

It follows from the above explanation that whether the theme appears implicitly (the underlying subject "you") or explicitly (the verb "say"), it is unmarked and functions as a point of departure and orientation. Whereas Baker (1992: pp. 130-131) believes that the verb forms the thematic structure in the imperative clauses, Halliday (1985: p. 49) thinks that clauses such as "Sing a song of sixpence" can be analyzed in either of two ways:

(I want you to)	sing a song of sixpence
sing	a song of sixpence
Theme	Rheme

On the other hand, Obiedat (1994: p. 164) gave a synthesis of this particular example believing that these two interpretations might be combined in one imperative sentence like:

I want you to [theme 1] sing [theme 2] a song of sixpence [rheme 1] [rheme 2]

This could have been carried further to be applicable to the translated English text of Surat An-Nās which could be interpreted similarly:

(1) Theme (I want you to)

Rheme	}	say: I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people
-------	---	---

(2) Theme Say:

Rheme	}	I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people
-------	---	---

Structurally, if we consider the TT consisting of more clauses, i.e. layers of thematic and rhematic structure, we can give the following textual analysis.

To sum up, although the English translation has not retained the thematic patterns of the Arabic text, it has achieved its own thematic position. This means

(1)

Th1 (I want you to)

Rh1	}	<table border="0"> <tr> <td style="vertical-align: middle;">rh2</td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td> say: I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people </td> </tr> </table>	rh2	}	say: I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people
rh2	}	say: I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people			

Or
(2)

Th1 Say:

Rh1	}	<table border="0"> <tr> <td style="vertical-align: middle;">rh2</td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td> I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people </td> </tr> </table>	rh2	}	I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people
rh2	}	I seek refuge with the Lord of people The king of people The God of people From the evil of the whisperer, the lurking Who whispers in the breasts of people From jinns and people			

that if we translate from Arabic that has a VSO word order to a language having an SVO word order such as English, the latter will have the structure: subject+predicate. Therefore, the translator should not be overcautious about the original thematic structure since the gist of the translating process is to convey meaning in addition to structural and textual norms. But, it does not mean that the translator distorts the thematic organization of the original text for the sake of his own translating architecture. This will definitely jeopardize the flow of the given-new information of the text being translated. So, randomly shifting the order, especially "the initial position in a sentence, paragraph, or section... with the final position being second in importance" (Nida, 1993: p. 83), may distort thematic prominence or eliminate the original thematic significance. Moreover, thematic deviations on the level of the TT may result in the mistranslation of structural as well as semantic information. Fronting the verb "say" as a thematic structure in an English sentence, for instance, without mentioning an implicit subject as part of that structure may weaken its markedness because "A marked theme is selected specifically to foreground a particular element at the topic of the clause or its point of departure" (Baker, 1992: p. 131).

Conversely, if we consider the verb "say" in the TT as Rheme only (following Halliday, 1985: p. 49), then we are left without a thematic component, and thus the Rheme is liable to be the overall message of the speaker. In other words, fronting the predicator (the verb "say" in English) as Theme or Rheme similar to that in Arabic (consisting "say-you") has lessened its markedness because in Arabic the verb "qul" (say-you) has occupied its usual order, hence it is marked, whereas in English it is unmarked as stated in Baker (1992: p. 130): "In English, it has been shown that an unmarked theme is one that signals the mood of the clause: ... in imperative clauses it is the verb (say something)".

2.4.2. Given/New Information Related to the ST and the TT

Communication between a speaker and a listener is achieved through mutual information between them. The type of exchanging information can be a form of common knowledge for a speaker and listener. This is clear and thus understood from the situation of the message, transmitted and referred to earlier in the conversational text, or presupposed information on the part of the speaker towards the listener. The previous sources of information structure represent the "given" ones being known to both ends of the communication. The "New" information, on the other hand, is known to the speaker but unknown to the listener, representing the other half of the communicative message. Of course, the flow of the "Given/New" information in a translated text may affect the pragmatic orientation and the style of the TT (see Section 2.4.1). In fact, in any particular stretch of analyzed text, "There is a close semantic relationship between information structure and thematic structure... a speaker will choose the Theme from within what is Given and locate the focus, the climax of the New, somewhere within the Rheme" (Halliday, 1985: p. 278). However, according to Halliday and Hasan (1976: p. 325), information structure is a feature of spoken rather than written English: "The information systems are those concerned with the organization of the text into units of information. This is expressed in English by the intonation patterns, and it is therefore a feature only of spoken English".

As a result of this justification, the information structure is related to the tone group as a phonological unit. "The new element on which the tonic accent falls carries the information focus" (Baker, 1992: p. 147). This explains the whole process of information as speaker-selected. It is, therefore, the speaker who decides which structure is

Given and which one is New depending on his shared knowledge and attitude of the hearer in a linguistic and situational context of the conveying text. But, one is to acknowledge that written texts are usually related to syntactic structures and have to be analyzed differently from spoken ones. Brown and Yule (1983: p. 177) state:

"Since written sentences have no intonation, these writers [a number of psycholinguists] assign intonation structure to them. They then rely on the syntactic form of nominal expressions, and on sentence structure, to determine what, in the sentence, has the status 'new' and what has the status 'given'."

Baker (1992: p. 148) also adds: "In written language, as in spoken language, one can refer to the contexts to establish whether a piece of information has or has not been introduced earlier". Therefore, sentences mark whether the information is Given or New through the focal stress on particular lexical items in spoken English and through the normal unmarked order by placing the given element before the new one, by signaling the meaning of certain items, or by the use of subordination as a syntactic device for marking "given" information in written English.

In the application of the "Given/New" distinction to the TT, we have to be aware of the real difference between the thematic structure (Theme/Rheme) and the information structure. In other words, not every theme is characterized as "Given", nor every rheme is "New", because labeling information units is subjected to the speaker's/writer's judgment and taste towards the listener's/reader's state of knowledge. Therefore, to analyze the English version of the Arabic text in terms of Given/New information, we have to look at the syntactic forms which are regularly discussed in association with "Given" information by Brown and Yule (1983: p. 171): "Lexical units which are mentioned for the second time, particularly those in definite expressions, are "Given"."

In the TT, the first sentence (I seek refuge with the Lord of men/mankind/people) includes the first person-pronoun as "given" information, and "take refuge" as "New". This is congruent with the assumption set by Baker (1992: p. 149) "pronouns present the most obvious case, with first- and second-person pronouns being the prime example of items whose givenness is determined contextually". The PrepP "with the Lord" is treated as "Given" though it is indefinite in the ST and thus considered as "New": "English definiteness is generally associated with

given information and indefiniteness with new information" (Baker, 1992: p. 148). This is also applicable to *malik* (king), *ilāh* (God), and *ṣudūr* (breasts). All these items are introduced indefinitely in the ST showing their newness. But, all the translators ignored the indefiniteness (with the exception of *ṣudūr* in Rodwell's translation (1973)), and thus become "given" information. Consequently, the lexical item "an-nās" is structurally determined as a definite noun, i.e. "Given". Meanwhile, all the translators except Bell (1957) considered it as an indefinite noun, i.e. "New"⁽⁴⁾. The same is true with the PrepP "min al-jinnati wa-n-nāsi" (of jinn and people) where "jinnati wa-n-nāsi" are present as "given" information in the ST. Moreover, the subordinate clause "allāḍi yuwaswisu" (who whispers) in the ST is "Given" since it is related to a previously NP "āl waswās" (the whisperer) mentioned earlier in aya (verse) No. 4. It is also translated as "Given" in all four translations which achieves a high level of precision in specifying its propositional meaning.

To sum up, information structure is as important as thematic structure in translation. Failure to evaluate the function of ST linguistic and extralinguistic characteristics on the part of the translators in marking "given" and "new" information may result in unnecessary shifts in translation. Turning definiteness into indefiniteness and vice versa spoils the flow of information in the TT. On the other hand, the organization of the information units in the ST is very important for the translator to know how these units are distributed in order to convey them into the TT. When lexical items are in complementary distribution as it is with the NPs: *rab* (Lord), *malik* (king), and *ilāh* (God), this means that each NP should be as appropriate as another in a linguistic situation. Therefore, any change in the ST distribution would result in an inaccurate translation. However, though languages differ in the devices they use to express their information, translators have to establish a common ground between the two texts in question.

2.4.3. Cohesion

A text is interpreted as a cohesive text whenever its sentences are related to each other in semantic context. "Cohesion is a semantic relation between an element in the text and some other element that is crucial to the interpretation of it" (Halliday and Hasan, 1976: p. 8). Moreover, Halliday and Hasan identified five main cohesive ties in English, but for certain purposes related to our study, we need lexical cohesion only because every language has particular

items which have the property of establishing cohesive devices.

In the ST, the lexical item "an-nās" (people) is repeated five times to achieve a direct form of lexical cohesion. But, one enquires about definiteness of this lexical item. We all know that if a lexical item is mentioned for the first time, it is indefinite. This does not fit well in the Arabic text. Therefore, when translating this lexical item into English, it must be rendered as definite which apparently breaks the coverage rule of definiteness in English. However, not all the translators translated "an-nās" similarly: Bell (1957) and Ali (1989) introduced the last lexical item "men" as an equivalent to "an-nās" though the first four lexical items are similar. This breaks the lexical chains through which lexical cohesion is typically achieved. It could be interpreted here that such repetition operates on the level of concept, i.e. in the last verse of the ST "min al-jinnati wa-n-nāsi". It seems that the lexical item "an-nāsi" is a different concept from the four previous items. This is the reason that makes those translators give different equivalents. Nevertheless, such a lexical item can enter into a cohesive relation with another preceding item in a text. It provides the basis for what Halliday and Hasan call "instantial meaning" (1976: p. 289): "the environment determines the text meaning of the item, a meaning which is unique to each specific instance". Whether in the ST or in the TT, the lexical item "an-nās" (people/men) is implicitly anaphoric though it is "marked". This is opposite to the natural sequence of the elements in the text: the one which occurs second is interpreted through the occurrence of the first and it is "unmarked". This leads us to say that since "an-nās" shows its definiteness right from the beginning, it is "marked" and "explicit". Baker (1992: p. 212) thinks that "Explicit markers of cohesion raise the level of redundancy in text; their absence lowers it". But, we think that in the Arabic holy text, this criterion does not work because every time the lexical item "an-nās" is repeated, it adds more cohesiveness to the text. A native speaker of English might not taste this because every language has its own cohesive devices. Arabic, for instance, tends to use more explicit cohesive devices than English without changing the text into a boring one.

The semantic indeterminacy caused by the lexical cohesion in the ST poses difficulty for the translators. That is, the reason which makes some translators use lexical options such as "an-nās" (people/men/mankind); "rab" (Lord/Cherisher); "ilāh" (God/Judge); "šar" (mischief/evil); "ṣudūr" (hearts/breasts); "al-xannās" (who withdraws/the lurking/slinking/stealthily withdrawing).

Conjunctions as cohesive devices are used by Ali (1989) to relate translated sentences or clauses to each other. "Or", "And" and "After" are typical examples of additive and temporal cohesive devices used in his translation compared to the original text.

Finally, as indicated by Baker (1992: p. 211) that cohesion can be achieved by other devices such as punctuation marks. In the TT, we can see colons and parentheses used by Ali (1989); two inverted and single commas are used in Arberry's (1955) and Bell's (1957) translations to show the cohesiveness of the text. Moreover, commas and hyphens are also used in the English versions to separate each line of verse and mark the text as an integrated whole.

3. Conclusion

In the case of translated literary texts that occupy peripheral positions, it is obvious that linguistic factors do play a role in an actual transfer of meaning. Lexical, syntactic, phonological and textual factors, whether collectively or individually, can seriously interfere or spoil the process of translation between the two mentioned Arabic and English texts. It is, therefore, necessary for the translators to understand clearly the existence and operation of these factors in both texts. This may help them grasp, thematically and stylistically, the systematic establishment of the given information in the ST (the Glorious Qur'an), and then overcome the differences between the two linguistic structures. In that case, the translators could say that they achieve the skopos of translating the meaning of Surat An-Nās of the Glorious Qur'an into English.

4. Notes

- (1) All traditions (Hadith) of the Prophet Mohammad (may blessings and peace of God be upon him), statements and quotations from Arabic authors throughout this paper are my translations. Therefore, we'll not indicate to this type of translation from now and then.
- (2) In Arabic, there is correspondence between letters and sounds as opposed to English. Every letter in Arabic represents one and only one sound, so when we say "sun letters" (al-ḥurūf al-šamsiyya) we mean the sounds of this particular language. They are:
ن and ظ، ط، ض، ص، ش، س، ز، ر، ذ، د، ت
- (3) In English, the terms "theme" and "rheme" have different names according to different schools of linguistics. Originally, they were introduced by

Halliday (1978) as non-grammatical notions. Baker (1992: pp. 121-122) explains this point saying: "A clause consists of two segments. The first segment is called the theme. The theme is what the clause is about... The second segment of a clause is called the rheme. The rheme is what the speaker says about the theme". The Prague school position on theme/rheme is quite distinct from Halliday's. Firbas, one of the prominent figures of this school, assigns thematic and rhematic status to the verb depending on the contexts and the semantics of the verb itself. A clause consists of two types of elements: foundation laying / context-dependent elements and core-constituting / context-independent elements. The former has a lower degree of communicative dynamism and is always thematic. The latter may be thematic or rhematic (Firbas, 1987: p. 145).

Alternative terms for theme/rheme are topic/comment which are equivalents to Arabic terms *mubtada`/xabar*. However, in one widely recognized definition, the theme conveys the least information, whereas the rheme conveys the most information.

- (4) Languages differ in showing their reference, for example, the Quranic generic reference in the first aya (verse) of Surat An-Nās cannot be changed to specific reference. This is a stylistic feature of the Glorious Qur'an in which certain orders are meant for the public. But, it does not mean that giving orders by God is only generic. For instance, in Aya (Verse) No. 65, Surat Al-Anfāl, the order is given to the Prophet, and there is a specification of people targeted, i.e. only believers among Moslems: *yā`ayyuhā `annabiyyu ḥarīd-il-mu`minīna `lā `al-qitāl*.
(O Prophet (Mohammad (may blessings and peace of God be upon him))). Urge the believers to fight (the Noble Qur'an, 1997).

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تأثير العناصر اللغوية في ترجمة معاني سورة الناس إلى اللغة الإنجليزية

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ملخص البحث. تهدف الدراسة إلى مناقشة تأثير العناصر اللغوية في ترجمة معاني سورة الناس إلى اللغة الإنجليزية. لقد تم أخذ أربعة ترجمات مختلفة كعينة للدراسة والتحليل. تبحث الدراسة في الكيفية التي تشكل فيها هذه العناصر مصدراً أساسياً في مشاكل الترجمة بين العربية والإنجليزية، ومن بين هذه الصعوبات التي ربما تؤدي إلى عدم فهم النص المتلقي تكمن المشاكل المعجمية والنحوية والصوتية التي تشكل عقبات أمام ترجمة هذا النص، ومن هنا تلعب مقارنة محتويات النص الأصلي والنص المتلقي دوراً أساسياً في معرفة المعنى المنقول. بالإضافة إلى ذلك، فإن البحث ربما يقود قراء ومستمعي النص المتلقي إلى تمييز المعنى الأصلي كما يعتبر الباحث أن التحليل الجيد للنص الأصلي والمعرفة الكافية بالمعاني القرآنية أشياء مطلوبة لدى المترجم كي يتجنب الأخطاء في ترجمة مثل هذا النص.