

Exploring Some Pragmatic and Stylistic Aspects in Three English Translations of *Sūrah Al Hujurat*: An Analytical Linguistic Study

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Doi: 10.23918/ijsses.v7i3p38

Abstract: The study intends to examine prudently some pragmatic and stylistic aspects in three English renditions of the meaning of *Sūrah Al Hujurat*, which is in the renditions of Abdel- Hakeem, Pickthall, and Khan and Al-Hilai. Also, the study aims at looking into a pragmatic and stylistic approach as a basic conceptional structure against which the three translations of the meaning of *Surah Al Hujurat* have been analyzed and assessed by the two researchers. Additionally, the paper aims at probing translation methods adopted by the three translators in rendering *Sūrah Al Hujurat* into English. The study reveals that the translation methods used by the three translators such as literal translation and transliteration have not been acknowledged and recognized as they do not convey some accurate meanings of the original text. The archaic lexemes used by Pickthall cause underlying linguistic problems for TL receptor. Contemporary usage results in pragmatic and stylistic aspects of simplicity. The modern usage has preferably been used by the three translators, especially for some young receptors of the Holy Quran. Also, the paper findings show that loss in the pragmatic and stylistic aspects of *Surah Al Hujurat* into English took place because of couplet translation, transliterations, literal translation methods adopted by the aforementioned three translators. The study suggests that the loss of sense in the renditions of the Holy Quran in general and *Surah Al Hujurat*, in particular, can be recompensed by exegeses, as well as some translation strategies such as translation in brackets or footnotes. Finally, the study recommends the translators of the Holy Quran should avoid employing transliteration and literal translation strategies in rendering the Holy Quran into English.

Keywords: The Holy Qur'an, Pragmatics, Stylistics, *Sūrah Al Hujurat*, Aspect, Translation Strategies

1. Introduction

The meanings of the Holy Quran require to be interpreted and rendered into the most important and influential languages of the globe in general, as well as the English language in particular. The latter is a leading lingua franca and may give a wide dimension as contrast to other different world languages. It is noted that the various translations of the senses of the Holy Quran produce dissimilar effect on the receptor of language with differing degrees of apprehension and understanding of the Holy Quran. Therefore, translating the meanings of the message of the Holy Quran into other languages such as English is needed task, but it is also a very arduous work one because of the distinctive non-linguistic, (cultural) and linguistic contexts of sacred texts and the Qur'anic message as well.

There are some Muslim translators of the Holy Quran who have exerted great efforts and extended notable and praiseworthy services to the English translation of the meanings of the Holy Quran as well as French, and Persian translations but this task is unsatisfactory because of some underlying pragma-stylistic linguistic errors took place in these English translations such as lack of equivalence and the translation methods used by some translators of the Holy Quran (Alhaj et al., 2019).

2. Research Objectives

The research aims at:

1. Examining some pragmatic and stylistic aspects in English translation of Sūrah Al Hujurat.
2. Exploring different effects of different styles of the English translations of Sūrah Al Hujurat on some receptors of the Quranic Message with ranging levels of comprehension.
3. Assessing the criteria and strategies used by the three translators in rendering Sūrah Al Hujurat into English language.

3. Questions of the Study

Based on the aforementioned objectives, the study aims to answer the following questions:

1. What are some pragmatic and stylistic aspects in English translation of Sūrah Al Hujurat?
2. Do different styles of English translations of Sūrah Al Hujurat affect readers as well as the receptor of the Quranic Message?
3. What are the translation techniques employed by the three translators in rendering Sūrah Al Hujurat into English?

4. Literature Review

4.1 The Holy Quran

The Holy Qur'an in its entirety comprises the words of Allah (Glorified and Exalted is He) which was revealed to His Messenger (P.B.U.H. This Holy Book was not sent to him in one sitting; Allah revealed it gradually over approximately twenty-three years. the Messenger (P.B.U.H. was forty years old when the revelation began, and it ended when he was 63 old. (Al-Gazzi, 2014; Alhaj, 2020). Moreover, The Noble Quran and Sunnah are the two sources which form the basis of Islam. The difference between the Noble Qur'an and the Sunnah is that the Holy Qur'an in its entirety comprises the word of Allah (SW), a letter for letter. The Sunnah, on the other hand, was inspired by Allah (SW); however, the actions and statements are from the Prophet Mohammed (P.B.U.H) (Al-Gazzi, 2014; Alhaj, 2020).

The Holy Qur'an consists of one hundred and fourteen suwar (plural of Sūrah or chapter) beginning with Sūrah Al-Fatihah and ending with Sūrah An-Nas. There are thirty juz in the Holy Quran and *sixty* ahzab in the entire Qur'an. There are over six thousand verses(ayah) (plural of ayah or verse) in the Holy Qur'an and over seventy-seven words, which in total comprise over three hundred and twenty-three thousand letters. Surah Al- Baqarah is the longest surah in the Holy Quran, which contains two hundred and eighty-six ayahs, and the shortest surah is Surah Al-kawthar, which is the 108th surah of the Holy Quran and contains only three ayahs.

Over the twenty-three-year period, the Angel Jibreel (P.P.U.H) continued to visit the Messenger (P.B.U.H), bringing him verse (ayah) after verse of the Noble Qur'an. The first verses of the Noble Qur'an to be revealed were the first of Sūrah Al-'Alaq, which contains nineteen ayahs, in which Allah (Glorified and Exalted is He) shows the significance, advantage and merits of both learning and teaching. "Proclaim! (or read) in the name of thy Lord and Cherisher, " (Quran 96, 1-5).

4.1.1 Surah Al-Hujurat: At a Glance

The plural word Hujurat is from the singular word, "Hujrah" which denotes "room". The only place in the Holy Qur'an in which the word "Hujurat" is mentioned in verse (ayah) number four of this Surah and it is used here to refer to the one-room houses of the Messenger 's spouses (P.P.U.H)), because the uniqueness of the word, it was chosen as the title for the Surah.

Surah Al- Hujurat was divulged in Al Madinah in the 9th year after the Hijrah according to reports collected by Ibn Mardawayh and Al-Bayhaqi from the Sahabah (Companions of the Prophet), Ibn 'Abas and Ibn As-Zubayr. As such, it focuses on societal laws, although it was revealed after Surah Al-Mujadalah, the Messenger (P.P.U.H) ordered that it be placed after Surah Al-Fath. The Prophet (P.P.U.H) recorded the Noble Qur'an under the guidance of the Jibreel (Peace be upon him) so that it would match the order of the original Qur'an which is in the Heavens. This also is the order most suitable for reading and memorization. Hence, some Makkan verses can now be found in Madeenah surahs and vice versa. (Az-Zarkashi, 1972/1999). Verses were generally revealed to suit particular situations relating to the life of the Messenger (P.P.U.H) and his followers; hence, the ayahs of each period resemble each other due to the similarity of circumstances. Keeping the Noble Qur'an in the order of its divulcation would tend to make it monotonous reading, hence, the mixture of verses from the various stages maintains a comprehensive picture of the Holy Quran's message. (Al-Sharāwi, 1989; Philips, 2006; Alhaj et al., 2019).

5. Approaches of the Study

5.1 The Pragmatic Approach

Pragmatics aims at studying the problems and principles of the use of language in social interaction. The three scholars whose ideas provided the theoretical basis for pragmatics are Austin, Searle, and Grice. (Thakur, 1999; Alhaj, 2020). Grice also gave a series of William James lectures at Harvard University in 1967. The ideas presented by Grice in these lectures were known as the Theory of Conventional Implicatures (CI). This theory became the starting point for a discussion of the norms, expectations, and maxims that people have at the back of their minds during a conversation (Thakur, 1999). One of the main principles discussed in pragmatics is the co-operative principle which specifies that if a conversation is to proceed rationally it must consist of utterances that are connected (Thakur, 1999, p.5).

Grice suggests that the co-operative principle (CP) and its maxims of conversation work, based on the assumption that talk is seen as "purposive, indeed rational behavior" (Grice, 1975/1990, p.47). The maxim of manner, for example, requires participation in a conversation to be brief and orderly and avoid obscurity and ambiguity. So, just as there are phonological, morphosyntactic, and semotactic errors, there are errors relatable to pragmatics. If one tells jokes during a funeral, for example, or if he makes a sex-related joke in the presence of a senior person or the presence of a person of the opposite sex, it will be considered a pragmatic error (Thakur, 1999, p.6).

5.2 Grice's Mechanism of Implicatures

Grice's mechanisms of implicatures work in two distinct ways. First, speakers follow or observe the maxims in a direct way which brings about straightforward inferences: while uttering a sentence, the

speaker is being as relevant, truthful, clear, and informative as the speaker considers appropriate in the course of a conversation. (Levinson, 1983; Brown, 2006; Searle,1976).

The second type of conversational implicatures is generated by flouting or exploiting one of the maxims for specific communicative purposes: the speaker deliberately and overtly breaches one or more maxims for a hidden conversational motive to be communicated by an utterance. However, for the inferencing process to work, the speaker is assumed to be cooperative at some deeper level by following at least the co-operative (Yule,1996; Verschueren,1999). This type of conversational implicature, which accounts for most of the figures of speech, explicitly shows how conversationalists achieve their interactional goals. Grice's (1983, p.53) hypothetical example, which illustrates irony by flouting the first maxim of quality, is a good one. 'X' who is a good friend of 'A' divulges A's secret to a business rival. 'A' and the audience knows this.

Grice (1983) proposes that for the hearer to work out the conversational implicature, they must rely on "the conventional meaning of the words used, together with the identity of any references that may be involved, the context, the cooperative principle (CP) and other items of background knowledge" (Grice,1983; Levinson,1983).

Two important points must be mentioned here. First, inferencing conversational implicature depends on the conventional meaning, the Cooperative Principle (CP) and its maxims, and context as well as other background knowledge. Second, the availability of the above-mentioned information to the participants is relevant to the notion of speaker meaning. Although Grice tackles speaker meaning and conversational implicature as an independent notion, the connection between the two concepts become clear when he stipulates the condition of conversational implicature. (Grice, 1983; Levinson, 1983; Tateyama, 2001). Moreover, the other principle is the politeness principle, which not only emphasizes the value of politeness in social interaction but also highlights the fact that what is considered very polite in one society may less polite or utterly impolite in another society.

5.3 The Stylistic Approach

The word 'stylistic' emerged in literature for the first time during the 19th century. Littré, in 1872, used the word 'stylistic' in his French dictionary. The term *Stilistik* appeared in the German language in the nineteenth century; the first example recorded by Grimm's dictionary is from Novalis (Ullmann,1957/1990). Stylistics can be fundamentally defined as a language-based approach to the study of literary texts in particular and other kinds of text in general.

Prof. Hill (1959/1990) has defined stylistics as concerning "all those relations among linguistic entities which are stateable or may be stateable. In terms of wider spans than those which fall within the limits of the sentence" (Hill,1959/1990). This definition is inadequate because it neither conflicts with the view of style as a choice or as a tabulation of alternatives, nor rules out the study of frequencies and probabilities in determining style. Every single sentence possesses style and one cannot write a single sentence that has no style. The concept of spans is not so much stylistic as grammatical. To see how the above-mentioned definition of stylistics works out in practice, let us look at how different new styles of translations of the Holy Quran affect readers and receptors in various ways in general and of Surah Al Hujurat in particular (Khan, 2008; Alhaj et al., 2019).

6. The Methodology of the Study

This section describes the methodology that is used by the researcher in collecting data for the current study.

6.1 The Study Design

In the current study, the researcher adopted a descriptive qualitative content analysis to explore some pragmatic and stylistic aspects in three English translations of Sūrah Al Hujurat because of problematic nature of the explored text (i.e. The Noble Quran). As suggested by Creswell (2007), qualitative research is carried out when the researcher investigates recognizing and appending of a problematic issue, and when quantitative paradigm and analyses do not seem accurate for the research problem under investigation. Furthermore, the qualitative paradigm is more applicable than the quantitative paradigm, the former assists the researcher to explicate to what extent the rendered Surah is adequate in particular contexts either non-linguistic (cultural) or linguistic contexts. the qualitative paradigm also permits the researcher to be involved in the research activity and regards him/her to be " the main measurement device "(Miles & Huberman ,1994)

6.2 Sampling

The current research aims at exploring pragmatic and stylistic aspects in the English translation of Sūrah Al Hujurat as well as assessing the criteria and strategies used by Abdel-Haleem, Mohammed M.Pickhall and Muhammed M.Khan and Mohammed Hilali in translating Sūrah Al Hujurat into English

Purposive sampling was employed by the researcher for this study, as it is deemed appropriate for the analytical descriptive qualitative method, such as this study. (8 examples were purposefully extracted from Sūrah Al Hujurat). In that regard, the researcher carefully selected the samples that show pragmatic and stylistic aspects in the English translation of Sūrah Al Hujurat. The translations selected are Abdel-Haleem's, Mohammed M.Pickhall's, and Muhammed M.Khan and Mohammed Hilali's translation of the meaning of the Holy Quarn (Alhaj,2020).

6.3 Data Collection

To achieve the objectives of the study a qualitative research method is employed by the researcher. Moreover. this method is congruent with the current study because the translation of the Holy Quran is heterogeneous and challenging and cannot be tremendously and thoroughly probed using any other probable approaches (Creswell, 2007; Ali, 2020). In practice, eight ayahs (verses) have been selected from Sūrah Al Hujurat and its three translations of Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali and Mohammed M. Pickhall to study phenomena, namely, pragmatic and stylistic aspects in the English translation of the Surah. Fittingly, three famous exegeses of the Holy Quran were selected. Moreover, the adequacy and appropriateness of English translations in the analysis process are depended on the three following exegeses of the Holy Quran:

1. Tafiser Ibn Kathir by Ibn Kathir volume 8 (2015)
2. Tafiser Al-Jalalayan by Al-Imam Jalal -ud-Din Al-Mahaly. Volume 2(2010)
3. Safwat Al-Tafasir, tafsir lil Quran AlKari: m.,by Al-Suyouti (2000)

7. Results and Discussions

In this part of the study, eight examples of Quranic Ayahs from Surah Al-Hujurat are selected and analyzed by the researcher to identify pragmatic and stylistic aspects in its English translation and thusly the non-success to attain faithful equivalence in their renditions into the English language. Also, this section of the study aims to identify the strategies adopted by the three translators to ensure interaction between the translated texts and the Arabic non- linguistic (cultural) and linguistic contexts and compensate for the loss.

7.1.1 Example 1

Source text: Surah Al-Hujurat (The Chambers) – Ayah-verse (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ: (الحجرات:1)

Transliteration: Ya ayyuha allatheena amanoola tuqaddimoo bayna yadayi Allahi warasoolihi wattaqooAllaha inna Allaha sameeAAun AAaleem

7.1.2 Target Text:

Abdel Haleem: 'Believers, don't push yourself forward in the presence of God His and Messenger- be mindful of God: He hears and knows all'-(The Chambers:1)
<https://quran.com/49/2?translations=17,18,19,20,21,84,8>

Khan and Al-Hilali:'O you who believe! Make not (a position) in advance before Allah and His Messenger (B.P.U.H), and fear Allah, Verily, Allah is All -Hearing, all knowing.' -(The Chambers:1)
<http://www.2pm.co/demo/2500/49/2/>

Pickhall:'O ye who believe! Be not forward in the presence of God and His Messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower. -(The Chambers:1)
<https://quran.com/49/2?translations=17,18,19,20,21,84,8>

7.1.3 Evaluation of the Translations

7.1.3.1 The Meaning of the Ayah:

Guiding His believing servants to the good manner which mirror their respect, honor, and esteem when dealing with the Messenger (Peace and Blessings be upon Him), Allah, the Almighty says: "O you who believe! Make not (a position) in advance before Allah and His Messenger (B.P.U.H)" meaning, "don't precede him (B.P.U.H) in making the decision. Rather, let him (B.P.U.H) be your leader in all matters, or do not say anything that may contradict the Holy Quran and the Sunnah, or do not judge anything that does not match what Allah and His Massager (B.P.U.H) commanded, or do not do an action or make any decision in advance before Allah and His Messenger ". "And fear Allah". i.e., in regard to what Allah enjoys upon you." Verily, Allah is All -Hearing " to what you uttered, "All- Knowing " of your intention (Ibn Kathīr, 2015).

7.1.3.2 Pragmatic and Stylistic Analysis of the Verse (Ayah)

In this verse, the vocative particle 'O' formally substituted for 'ya يَا' and is used by Khan and Al-Hilali, and Pickhall. Unlike Pickthall and Al-Hilali and Khan, Abdel Haleem does not use the vocative particle 'O' in his rendition. The vocative 'O' is usually reduced in contemporary English and the same reduction has been made by Abdel Haleem. Moreover, the exclamatory utterance 'O', for example, 'O you (Khan and Al-Hilali, and Pickhall), is appreciated in contemporary English, probably for this very reason, Abdel Haleem rendered simply as "Believers, don't push yourself". Moreover, the rendering 'O you' in this ayah is also a dynamic communicative aspect with connotative appropriateness. (Khan, 2008, Portner, 2004). It is noted that the vocative case is extensively used in Surah Al-Hujurat when Allah, the Almighty entreating and warning people. The vocative is an expression of explicit and clear address. According to Portner (2004) "vocatives, in general, express attitude, politeness, formality, status, intimacy, or a role relationship, and most of them mark the speaker," delineating he or she to the addressee.

The three translators use a negative imperative and jussive mood " doesn't push yourself forward"(Abdel Haleem), " Make not (a position) in advance"(Khan and Al-Hilali)," Be not forward in the presence" (Pickhall) to render Quranic lexemes "لَا تُقَدِّمُوا" la tuqaddimoo" receptively. Abdel Haleem renders the phrase more appropriately by using the verb(do) which indicates negative imperative; therefore, his rendition is appropriate and maintains the intensity of the Message in general and Surah Al-Hujurat in particular. Khan and Al-Hilali's, and Pickhall 's renderings resulted in problematic semotactic structure by dropping the word "do" which indicates negative imperative, the omitting of the verb "do" in their translations may pose a difficulty semotactic appropriateness for the receptor of the Qur'anic Message in the target language (English). Khan and Al-Hilali's, and Pickhall 's renditions " Make not", "Be not forward" receptively for the Qur'anic phrase "لَا تُقَدِّمُوا" la tuqaddimoo" are inappropriate because they fail to convey the real sense of the phrase and does not clarify the idea of Ayah. Also, pragmatically their renderings do not indicate the illocutionary force of the act, this is an act performed in saying something, making a statement or promise, issuing command" (Lyons, 1978; Gaibani et al., 2018).

The three translators use a literal translation to render the Qur'anic phrase "لَا تُقَدِّمُوا" la tuqaddimoo". They have rendered it into " don't push yourself"(Abdel Haleem)," Make not (a position"(Khan and Al-Hilali)," Be not forward in the presence of God "(Pickhall). The three translators do not appear to have been aware of the intended meaning of this lexical item

7.2.1 Example 2

Source text: Surah Al-Hujurat (The Chambers) – Ayah-verse (2)

أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (الحجرات: 2)

Transliteration: Ya ayyuha allatheena amanoola tarfaAAoo aswatakum fawqa sawti annabiyiwwala tajharoo lahu bilqawli kajahri baAAadikumlibaAAadin an tahbata aAAamalukumwaantum la tashAAuroo

7.2.2 Target Text:

Abdel Haleem: believers, do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another, or your [good] deeds may be cancelled out without you knowing.<https://quran.com/49/2?translations=17,18,19,20,21,84,8>

Khan and Al-Hilali: O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. (The Chambers:2) <http://www.2pm.co/demo/2500/49/2/>

Pickhall: (The Chambers:2) O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not. (The Chamber:2) <https://quran.com/49/2?translations=17,18,19,20,21,84,8>

7.2.3 Evaluation of the Translations

7.2.3.1 The Meaning of the Ayah

(O you who believe! Raise not your voices above the voice of the Prophet (P.B.U.H).) meaning, this indeed is another aspect of instructions with Allah teaches the believers that they should not raise their voices above the voice of the Prophet (P.B.U.H). (lest your deeds may be rendered fruitless while you perceive not) meaning, ' We commanded you to abstain from raising your voices in the presence of the Messenger of Allah (P.B.U.H), lest he should be angry with you; the matter at which Allah will also be angry; hence, the good deeds of the one who caused the Prophet's anger will be rendered in vain even despite his unawareness'. It was authentically stated in the Hadith that the Messenger of Allah (P.B.U.H) said: "Verily, a man might utter a word that pleases Allah, the Almighty, despite not recognizing the significance of his word, and Paradise is ordained for him on its account. Verily, a man might utter a word carelessly that angers Allah, the Almighty, and on its account, he is cast in the Fire (Hell) farther than the distance between the heavens and earth. (Ibn Kathir Volume 4).

7.2.3.2 Pragmatic and Stylistic Analysis of the Verse (Ayah)

In this verse, the vocative particle 'O' formally substituted for 'ya يَا' and is used by Khan and Al-Hilali, and Pickhall. Unlike Pickhall and Al-Hilali and Khan, Abdel Haleem does not use the vocative particle 'O' in his rendition. Hence, Khan and Al-Hilali, and Pickhall's renderings rank the best. The reduction of the vocative particle 'O' by Abdel Haleem confuses the receptor of the Message in target language who is disgruntled and frustrated because of omission and ellipses of the vocative particle 'O'. Indeed, the omission of the vocative particle 'O' affected syntactic context of the Message

Pickhall follows Khan and Hilali, for their style has been recognized fully by the readers, both Muslims and non-Muslim, whereas Abdel Haleem has no remarkable difference in his style.

To maintain contextuality, punctuations such as an exclamation mark (!) have been utilized fully by Khan and Al-Hilali " O you who believe! " and Pickhall " O ye who believe!" to maintain contextual spread throughout their renderings of Surrah Al Hujurat which meet the demand of the receptor of the Quranic

Message, whereas it was dropped and not utilized by Abdel Haleem affected syntactic context of the Message.

Khan and Al-Hilali and Pickthall's renderings ' O you who believe' and') O ye who believe' respectively' is a dynamic communicative dimension with connotative appropriateness.

7.3.1 Example 3

Source text: Surah Al-Hujurat (The Chambers) – Ayah-verse (6)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (الحجرات:6)

Transliteration: Yā ayyuhā allatheena amanoo in jaakum fasiqun binabain fatabayyanoo an tuseebo qawman bijahālatin fatuṣḥiboo AAalā mā faAAaltum ṇadimeena

7.3.2 Target Text:

Abdel Haleem: "Believers, if a troublemaker brings you news, check if first, in case you wrong others unwittingly and later regret what you have done". (The Chambers) – Ayah-verse (6)

<https://quran.com/49/2?translations=17,18,19,20,21,84,8>

Khan and Al-Hilali:"O you who believe! If a Fasiq(liar -evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterward you become regretful for what have done." (The Chambers) – Ayah-verse (6).<http://www.2pm.co/demo/2500/49/2/>

Pickthall: O ye who believe! *if an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did. <https://quran.com/49/2?translations=17,18,19,20,21,84,8>

7.3.3 Evaluation of the Translations

7.3.3.1 The Meaning of the Ayah:

Allah, the Almighty commands that the news delivered by the rebellious evil person must be investigated well to ascertain its authenticity, lest, what he said maybe a matter which is faked up; hence, the judge will have committed such a sin by taking his word for granted without investigation. Allah, the Almighty forbade following the path of those corrupted and sinful ones (Ibn Kathīr, 2015).

7.3.3.2 Pragmatic and Stylistic Analysis of the Verse (Ayah)

The vocatives have been used by Khan and Al-Hilali"O you who believe" and Pickthall: "O ye who believe! "and dropped by Abdel Haleem: "Believers" and it affects the intensity of the Message, Hence, Khan and Al-Hilali's and Pickthall's rendering seems better than Abdel Haleem's rendering for the Qurainc Phrase (يَا أَيُّهَا الَّذِينَ آمَنُوا) Yā ayyuhā allatheena amanoo).

The word 'Fasiq' has been rendered by Abdel Haleem as " a trouble maker " which seems improprieate and quite different in semotactical context for the reason that it denotes that someone who intentionally causes problems for other people, especially people who are in a position of power or authority, (Collins Cobuild

Dictionary, 2006) this lexical meaning goes contrary to the meaning of the word itself and the meaning of the ayah as well. Hence, the words "Fasiq, liar -evil person" (Khan and Al-Hilali, including their lexical expansion), and Pickthall "an evil-liver" are semotactically, stylistically, and pragmatically appropriate in the context.

Pickthall used archaic words in rendering throughout the Surah in general and in this verse in particular, i.e. "O ye" whereas Khan and Al-Hilali's choice like "you" are appreciated because it is more common in contemporary usage. In other words, lexical items such as "ye" prove archaic for the younger of the receptor of the Message.

Khan and Al-Hilali adopted transliteration strategy to render the Qur'anic word "فاسق *fāsiqun* as well as using couplet translation strategy and couplet translation strategy (a translation method that combines two procedures to deal with a single problem "literal translation + explanation") (see Newmark, 1993, p.96" Fasiq (liar -evil person).

Abdel-Haleem's rendering for the Qur'anic word (قَوْمًا *qawman*) into 'others' may prove a bit confusing for a young receptor or may be misinterpreted. However, Khan and Al-Hilali's rendering, and Pickthall's rendering make it clear through accurate stylistic and pragmatic aspect rendering, "people" (Khan and Al-Hilali), and "folk" Pickthall.

7.4.1 Example 4

Source text: Surah Al-Hujurat (The Chambers) – Ayah-verse (13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

Transliteration: Ya ayyuha annasuinna khalaqnakum min thakarini waonthawajaAAalnakum shuAAooban waqaba-ila litaAAarafooinna akramakum AAinda Allahi atqakum inna AllahaAAaleemun khabeer.

7.4.2 Target Text:

Abdel Haleem: "People, We created you all from a single man and a single woman and made you into races and tribes so that you should get to know one another. In God's eyes, the most honored of you are ones most mindful of Him: God is all-knowing, all aware." (The Chambers) – Ayah-verse (13).

<https://quran.com/49/2?translations=17,18,19,20,21,84,8>

Khan and Al-Hilali: O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoon. Verily, Allah is All-Knowing, All-Aware. (The Chambers) – Ayah-verse (13). <http://www.2pm.co/demo/2500/49/2/>

Pickthall: O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. (The Chambers) – Ayah-verse(13). <https://quran.com/49/2?translations=17,18,19,20,21,84,8>

7.4.3 Evaluation of the Translations

7.4.3.1 The Meaning of the Ayah

In this verse the address shifts from the believers to all of mankind and the discussion from the brotherhood of the believers to the universal brotherhood of man. However, Allah, the Almighty is still speaking indirectly to the believers, as it is only, they who will be able to benefit from the message of man's fundamental equality and the nobility of the God-conscious among men (Philips, 2006; Ibn Kathir, 2015).

The origin of mankind is mentioned to remind us that despite the racial, color, or cultural differences now existing among mankind, their origin, their origin is the same. All mankind are descendants of the same grandparents -Adam and Hawa (Eve) peace be upon both of them, therefore, pride in the lineage is foolish and pointless. Since, all people belong to one family and are relative to each other, no one is any nobler than anyone else (Philips, 2006; Ibn Kathir, 2015). Hence, all people are equally sharing the honor of being the descendant of Adam and Eve, peace be upon both of them; all the while having no difference between one another but in religious matter, which refers to one's obedience to Allah, the Almighty and his following His Messenger(PBUH). Therefore, after forbidding backbiting and belittling others and drawing mankind's attention to their being equal in their humanity, Allah said:" O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. "i.e. so that they will know each other by their nation or tribe. "Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa ". i.e. they are honored with Allah due to the degree of At-Taqwa (faith) they enjoy, not by their family ancestry. " Verily, Allah is All-Aware." Meaning, 'He knows all about you and is All-Aware of all of your affairs that He guides whomsoever He wills and lets whomsoever he wills to be sent astray. He shows mercy to whomsoever He wills and punishes whomsoever He wills and sets higher in rank whomsoever over whomsoever, and that He is All-Wise, the All-Knowing and the All-Aware in all of this ' (Ibn Kathir, 2015).

7.4.3.2 Pragmatic and Stylistic Analysis of the Verse (Ayah)

The three translators used a literal translation to render the Quranic phrase" *مَنْ ذَكَرَ مِنْ ذَكَرٍ وَأُنْثَى*" without showing the connotative meaning of the phrase that male and female refer to Adam and Eve (Gaibani et al., 2018) and may not be understood by the receptor in target language TL, losing the sense of the intended meaning of the Quranic phrase" *مَنْ ذَكَرَ وَأُنْثَى*". Also, their renderings do not guarantee any vivid and efficient communication and comprehension. (Khan, 2008; Alhaj, 2020). Furthermore, the three translators' renderings have a semantic ambiguity, hence confusing for an average receptor or reader.

Unlike Abdel Haleem, Khan and Al-Hilali, and Pickthall used exclamation marks in 'O mankind!' and O mankind! Lo! receptively, which have been utilized to maintain contextual spread throughout the translation of the ayah which meets the demand of the receptor of the Qur'anic Message.

Unlike, Abdel Haleem, Pickthall, who dropped' very" in their renderings Khan and Al-Hilali used double emphasizing adverb " very" in its appropriate context which affects the intensity of the Message. The three translators used an indefinite determiner 'Another' in their renderings" get to know one another"(Abdel-

Haleem), "may know one another", (Khan and Al-Hilali), "ye may know one another" Pickthall" which is a good example of anaphoric reference.

A parenthetic explanation is a style-marker used only by Khan and Al-Hilali, "i.e. who has At-Taqwa (i.e. one of the Muttaqoon" which is ignored by Abdel Haleem, Pickthall, Moreover, the parenthetic explanation is a feature of dynamic communicative aspect with better comprehension. Khan and Al-Hilali used the only transliteration to render (atqakum أَتَّقَاكُمْ) (who has At-Taqwa), whereas Pickthall used some Biblical English in his translation. Moreover, Abdel-Haleem 's rendering for the Quranic lexemes atqakum أَتَّقَاكُمْ) is out of context and meaning. He used literal rendering in translating the intended lexemes "most mindful of Him". Also, "most mindful of him" is a Bible verse". "what is a man that you are mindful of him, "and the son of man that you care for him? (Psalm 8:4) <https://biblehub.com/esv/psalms/8.htm>.

8. Conclusions

Obviously, through the pragmatic and stylistic analysis of the translation of the meaning of Sūrah Al Hujurat into English understudy has proven that rendering the Holy Qur'ān in general and Sūrah Al Hujurat, in particular, is a strenuous and hard task. The study has also proved the necessity of the stylistic and pragmatic approach in the translation process. Also, the study suggests that the loss of meaning in the translation of the Holy Quran in general and Surah Al-Hujurat in particular can be recompensed by exegetical books which are a pivotal tool for interpreting the intended meanings of Quranic Ayahs, as well as employing some translation strategies such as translation in brackets or footnotes. The study shows that all three translators resort to a literal translation,.Finally, the study recommends the translators of the Holy Quran should avoid employing transliteration and literal translation strategies in rendering the Holy Quran into English.

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