

The Underlying Stylistic Problems Encountered in the Translation of the Quranic Patience (Al-saber) Words into English with Particular Reference to Surratt Āl-'Imrān

Ali Albashir Mohammed Alhaj¹ & Mesfer Ahmed Mesfer Alwadai²

¹ College of Science and Arts (Dhahran Aljanoub), King Khalid University, Kingdom of Saudi Arabia

² College of Education, King Khalid University, Kingdom of Saudi Arabia

Correspondence: Ali Albashir Mohammed Alhaj, College of Science and Arts (Dhahran Aljanoub), King Khalid University, Kingdom of Saudi Arabia.

Received: March 30, 2022

Accepted: May 15, 2022

Online Published: May 24, 2022

doi:10.5539/ells.v12n2p79

URL: <https://doi.org/10.5539/ells.v12n2p79>

Abstract

The present research paper aims at investigating the underlying stylistic problems in the translation of the Quranic patience (Al-saber) words into English with particular reference to Surratt Āl-'Imrān, that is in English translations of Abdel-Haleem, Khan, and Mohammed Taj Al-Din Al-Hilai and Pickthall. Also, the study aims at examining how the three translators cope with these underlying stylistic problems in their translations. The three English translations of the Quranic patience (Al-saber) words from Surratt Āl-'Imrān were intentionally chosen and examined by the researcher. Varied underlying stylistic problems in the three translations were investigated as well. The study reveals that there are some underlying stylistic problems in the translation of the meaning of the Quranic patience (Al-saber) words into English in Surratt Āl-'Imrān. In addition, some types of the underlying stylistic problems and semantic losses in the translation of the Quranic patience (Al-saber) words within Surratt Āl-'Imrān whilst translating some lexemes into English, are attributed to the inadequate background of the contextual and stylistic, and cultural causes. The understanding of the original meaning of the Quranic patience (Al-saber) words will certainly help the translator to identify reasonable relevant equivalents, which is in line with the spirit of the original work and the limitations of the target language receptor.

Keywords: stylistic problems, Surratt Āl-'Imrān, patience, words, the Holy Quran

1. Introduction

1.1 Background to the Study

The Quranic texts are distinguished by rhetorical and aesthetic value. Once these unique characteristics are comprehended by the translators of the Holy Quran, they prove helpful and meet the demand of the receptor of the Quranic Message. Moreover, the translators' renderings may succeed to gain acceptability and adequacy of the Quranic meanings of patience (Al-saber) into English, for example, this is a challenging task and to this impact, there is no certain correct rendition yet there is a suitable or an adequate translation according to definite standards or from an assured standpoint. The intricacy of the Quranic Arabic language and canniness of impact augments a serious challenge for the Holy Quran translators – especially for the Quranic meanings of patience (Al-saber) translators to identify or be familiar with them in the source Quranic texts. Many translation scholars have highlighted the significance of an “exhaustive” understanding of the Quranic source text in general and the Quranic patience words (*Al-saber*) in particular. In this context, Steiner (1975, 2013) points out that “translation has an exegetic nature and shows the importance of understanding the source text in rendering and the main role for the translator as a “complete reader” is to “establish the full intentional quality” of the source text. Basnett, (2013) underscored the importance of giving priority to the rhetorical and aesthetic function of the source text. Here identifying the function of the source text demands the translators' knowledge of the style, which leads the translators to consider how individual sentences form part of the total structure (Basnett, 2013).

Boase-Beier (2004) notes that the style of the source language text affects both the source language reader and the translator, accordingly and at the same time the style of the target language text—which reflects the alternatives of the translator—influences the target language reader. Here the translator is both the reader of the source language style and the re-producer of the target language style, and the target language reader responds to

the target language style. Furthermore, she claims that the idea of the style used by the translator impacts the translation criticism. Whatsoever, the translation style is, it is reckons impacted by the source text (ST). The most prevalent criticism of translation is that it does not seem inherent in the target language (Khan, 2008; Huang, 2011). Hence, the translator's idea and the option of lexemes are wrought by the original text. For instance, the literal rendition of the meaning of the Holy Quran in English, where English idiomatic expression is not sustained, is the result of the source text (Arabic) impact. The target language reader who is unfamiliar with the style of the Holy Quran does not recognize this mode. A balanced concept is required to keep steadfast to the source text and understand communicating the target language reader's problems and challenges. For example, the underlying stylistic problems encountered in translating the Quranic meanings of patience into English.

1.2 Statement of the Problem

One of the underlying stylistic problems met by the translators in translating the meaning of the Holy Quran into English is that equivalences of Qur'anic Arabic lexis in English are awkward and clumsy. For example, the Qur'anic expression ka'annahum [khushubum musannadah] (Al-Munaafiqoon:4) [كَانَهُمْ خُشْبٌ مُسَنَّدٌ] lack equivalence in the target text (English language). Therefore, whilst an endeavor is made to render this Qur'anic expression into English, its original meaning could be lost (Abdul-Raof, 2004; Khalaf & Yusuf, 2012; Abdelaal, 2019). Another concern is that there are some discrepancies, divergences, and translationese as a consequence of not considering the exegesis interpretations of the Holy Qur'an, lack of comprehension of Arabic language's rhetoric which may cause rhetorical loss and incapability to interpret and transfer the shades of Qur'anic Arabic lexis into target text (English) in general and the Quranic meanings of patience (Al-saber) in particular.

This research paper seeks to scrutinize the underlying stylistic problems met by the translators of the Holy Quran in the English translation of Surah Āl-'Imrān by Abdel-Haleem, Pickthall, Khan, and Hilali, whilst rendering the Quranic meaning of patience (Al-saber) into English.

1.3 Objectives of the Study

The present research paper aims at:

- a. Examining the underlying stylistic problems met by translators of the Holy Quran, namely: Abdel-Haleem, Pickthall, Khan, and Hilali, whilst rendering the Qur'anic meanings of patience in Surrat Āl-'Imrān into English.
- b. Identifying the causes of these detected underlying stylistic problems.
- c. Scrutinizing how these problems can be tackled from a different theoretical standpoint and the stylistic approach.
- a. Verifying the appropriate translation strategies used by the three translators in rendering the Qur'anic meanings of patience words in Surrat Āl-'Imrān into English.

1.4 Questions of the Study

To achieve the objectives outlined in the study, the following study questions were posed:

- 1) What are the underlying stylistic problems met by translators of the Holy Quran namely, Abdel Haleem, Khan, Hilali, and Pickthall whilst rendering the Qur'anic meanings of patience words into English?
- 2) What are the causes of these identified underlying stylistic problems?
- 3) How can these problems be tackled from a different theoretical and a stylistic approach?
- 4) What are the applicable translation strategies used by the three translators in translating the Qur'anic meanings of patience words in Surrat Āl-'Imrān into English?

2. Review of Literature

2.1 The Concept of the Quranic Patience

Patience is one of the most significant traits for every Muslim to improve, and it is one of the biggest lessons about life. Patience is mentioned more than ninety times in the Holy Quran. For example,

(*وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ*) (سورة النمل: 127)

Wasbir wa maa sabruka illaa billaah; wa laa tahzan 'alahim wa laa taku fee daiqim mimmaa yamkuroon. "And endure you patiently (O Muhammad PBUH), your patience is not but from Allāh. And grieve not over them, and be not distressed because of what they plot".

This statement of Allah: "And endure you patiently (O Muhammad (PBUH), your patience is not but from

Allah”, underscores the command to be patient and it tells that patience cannot be achieved except by the Will, Judgment, and Power of Allah (Utz, 2011).

Patience means to control oneself from what is pernicious and to tolerate what one hates with a sense of acceptance and submission (Al-Jaza'iry, 1976, 2001; Utz, 2011). To prevent oneself from that which is wicked means to obviate drawing nearer any acts of disobedience to Allah. If Muslims encounter grief and hardship, they bear them serenely and respond to evil with only that which is virtuous. They forgive and pardon those who harm them, considering these the rewards that Allah has pledged without account limit.

2.2 *The Concept of Stylistics*

The linguistic term “stylistics” emerged in literature for the very first time in the middle of the 19th century. In 1872, the French linguist, namely, Littré, used the term ‘stylistique’ in his French dictionary (Alhaj, 2021; Khan, 2008). In the current era, stylistics is in the broad sense of the term an effective vehicle of communication that stimulates the receptor in SL or TL. Stylistics is identified by Lyons (1981) as the study of the stylistic variation in languages and of how this is utilized by their users. Widdowson (1992) states that stylistics is a field of mediation between two subjects. Stylistics can also give a method of mediation between two disciplines. Therefore, Widdowson (1992) is very holistic in his view regarding stylistics. He indicates that stylistics requires both literary criticism and linguistics. Spitzer the father of the New Stylistics (as quoted in Lodge, 2001), tackled this problem by indicating that stylistics might minimize and close the gap between linguistics and literary history. In recent times, stylistics is also made clear by Finch (2000) as the discipline of linguistics that employs the methodology of linguistics to assay the conception of style in language. Generally speaking, stylistics was mainly entailed in assessing the modes of textual content. In this respect, stylistics intends to interpret textual content, rather than merely characterizing the text’s formal qualities (Aslam, 2014).

Stylistically speaking, the linguistic term ‘stylistics’ has recently obtained its suitable meaning: the linguistic study of literary text and a ‘scientific study of style’ of way and shape or style and purport. Typically, style is especially for creativity, but this creativity should not be exactly for novelty, alternatively it must target conveying the meaning of the Message in English efficaciously and impressively. For example, every new style of rendering the Quranic meaning of patience (Al-saber) into English must tinge the Message with the idiosyncratic color and touch of a translator’s thumbprint as compared with the preceding renditions for making an undeniable impact on its receptor.

2.3 *Arabic Quranic Style and Translation*

Knowledge of the Arabic Quranic style is helpful during the work of rendering and then grasping the Quranic renderings by the reader of the target language (English). On the other hand, the reader of the target language (English) may flunk to catch a genuine Message if he is a knowledgeable person in the Arabic language. Unquestionably, the style of the Holy Quran is beyond comparison and inimitable, and the translators of the Holy Quran cannot asseverate it even though his maximum efforts and allegiance to the source text (Arabic Quranic text), but profound knowledge and deep understanding of the Quranic style is supportive and valuable for the translators of the Holy Quran in maintaining the meaning of The Message. Hence, a fathoming certain trait of the Arabic Quranic style is crucial for proper understanding (Haleem, 2010; Khan, 2008; Alhaj, 2020). This indicates that the reader of the target language (English) must be very knowledgeable about the usual stylistic features of the Holy Quran.

To conclude, to avoid any confusion, and tackle any underlying stylistic problems in rendering the meaning of the Holy Quran in general and the Quranic meaning of patience words (Al-saber) into English in particular, the Quranic meaning of patience (Al-saber) into English, the reader, and translators of the Quranic rendition must be knowledgeable with vigorous stylistic of the Holy Quran such as digression, the unique style of Takraar, “repetition”, rhythm and cadence, narratives, Ijaz, swearing, etc. Through these idiosyncratic and characteristic styles, the Holy Quran is communicated in a better way, it makes the TL reader (English) and translators grasp the meanings he may become embroiled in understanding difficulty.

2.4 *Previous Studies*

There have been comparatively few studies exploring patience in the Holy Quran but there is not a single study that examines the underlying stylistic problems in the translation of the Quranic patience. Hence, there are limits to their studies as these researchers have focused on the various meanings of Quranic patience and have not discussed the translation problems. For example, Jasim (2016) conducted a study entitled “The Patience in Holy Quran: Semantic study”. The study shows that this research paper on the Quranic patience word is one of the important studies which connotes good morals. The study reveals that the patience word in the Holy Quran has a

multiplicity of senses and contexts and the study is devoted to sixteen uses .

Rusdi (2016) conducted a study entitled “Patience in Islamic Psychology and its Measurements”. The study shows that there are various aspects of patience in Islamic psychology: perseverance, suppressing anger, courage, anger management, complainants left, and an open-minded attitude.

Abd (2021) conducted a study entitled “Philosophy of Patience between Religion and Literature; Selected Models”. The study revealed that one of the most important characteristics of perfectionism referred to by the prophet Mohammed (PBUH) and honored by Allah and His angels are the attribute of patience. Patience is one of the honorable ethics of the Prophet (in reality all Prophets) and His offspring (peace be upon them all).

Alqurayshi (2014) conducted a study entitled the philosophy of patience in the Holy Quran and Contemporary Sauna. The study indicates patience is one of the most important traits for Muslims to develop, and it is one of the greatest life lessons. The study also indicates that patience is mentioned more than ninety times in the Holy Quran.

Haftador (2019) conducted a study entitled “Ways to adopt patience from the point of view of the Noble Qur’an and psychology”. The study shows that (patience) is one of the innate characteristics of faith in every Muslim, so the Muslim must seek ways to obtain patience and endurance through these ways the believer attains his to Allah and fulfills perfection in his personality of the faith, so the believer must search for ways to acquire patience and endurance, and through these methods, the believer achieves his servitude to God and attains perfection in his personality.

Al-Helou (2021) conducted a study entitled “Patience and its Reward in the light of the Quranic context”. Patience and its reward in the light of the Quranic context. The study reveals the common use of the word “patience” displayed in the Holy Qur’an. Real and nominal forms came from them, and their connotations varied. This is according to what the context implied meanings.

All of the aforementioned studies played a valuable role in contributing to filling a substantial gap by presenting some exegetical tasks that could help translators of the Holy Quran identify the ambiguous and lexical meanings embedded in the religious text, particularly those expressed in its Quranic patience words.

3. Methodology

This section of the present study plans at delineating the method of research that is employed by the researcher in collecting data regarding the paper.

3.1 Research Design

In the present study, the researcher makes use of the analytical descriptive qualitative method, which intends to examine the underlying stylistic problems in the translation of the Quranic patience words (Al-saber) into English with particular reference to Surratt Āl-‘Imrān, that is in the translation of Mohammed, A. S. Abdel Hakeem, Mohammed M. Khan and Mohamed Taj Al-Din Al-Hilali and Pickthall. In addition, the researcher will analyze Quranic patience (Al-saber) words in Surratt Āl-‘Imrān comprising the underlying stylistic problems based on stylistic approaches.

3.2 Data Analysis

The data of the present study are composed of Quranic ayahs including the underlying stylistic problems in Surratt Āl-‘Imrān.

3.2.1 Procedure

The main and important research instrument is studying, examining, and comparing the translated text of chosen Qur’ānic verses which were rendered by the three translators, namely: Mohammed, A. S. Abdel Hakeem, Mohammed M. Khan and Mohammed Taj Al-Din Al-Hilali, and Pickthall. This study is eclectic. These three English translations of the Holy Quran have been chosen by the researcher to shape compilation for the comparative analysis of the translation of a choice of Quranic patience (Al-saber) words. The data has been extracted from Surratt Āl-‘Imrān. Three English translations of the meaning of the selected Qur’ānic verses from Surratt Āl-‘Imrān have been analyzed to investigate the underlying stylistic problems met by the three translators whilst analyzing, pinpointing, and probing the underlying stylistic problems in the three translations, the researcher tracked the following procedures:

- a. The researcher obtained the three English translations of the meaning of The Holy Quran of Mohammed, A.S. Abdel Hakeem, Mohammed M. Khan, and Mohammed Taj Al-Din Al-Hilali, and Pickthall to Surrat Al-Masad (Alahj, 2020).

- b. The researcher has consulted three classical exegetical works by Ibn Kathir (2007), AlSuyūṭī (1986), and Al-Tabari (1997), to mention a few.
- c. Investigating each Qur’ānic verse containing the underlying stylistic problems faced by the three translators in rendering Quranic patience (Al-saber) words into English in Surratt Āl-‘Imrān.
- d. Examining the English translation of Mohammed, A.S. Abdel Hakeem, Mohammed M. Khan and Mohammed Taj Al-Din Al-Hilali and Pickthall to identify their adequateness and appropriateness in translating Quranic patience (Al-saber) words into English and then making remarks and revisions on their three renderings in Surratt Āl-‘Imrān.

3.2.2 The Instrument of the Study

An instrument of the research is very powerful in compiling the data of the current research paper, the researcher is the major instrument of this study. As Cresswell (2007) opines that qualitative research study is the main tool for data gathering and analyzing data. Moreover, the researcher devoted a great deal of time studying and probing the underlying stylistic problems encountered by the three translators in rendering Quranic patience (Al-saber) words in Surratt Āl-‘Imrān into English. Then the data were analyzed by the researcher pursuing the aims and the questions of the study.

4. Findings

Examples of underlying stylistic problems in some ayahs of Surratt Āl-‘Imrān encountered by the three translators in rendering Quranic patience (Al-saber) words into English.

4.1 Example 1

Source Surrah: آل عمران Aal-i-Imraan, verse, 17

ST: (17: الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (ل عمران: 17))

Transliteration: Assaabireena wassat diqeena walqaaniteena walmunfiqeena walrus taghfireena bil as-har

Target Text:

- (1) Abdelhaleem: those who are steadfast, truthful, truly devout, who give [in God’s cause] and pray before dawn for forgiveness.’
- (2) Khan and Al-Hilali: The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.
- (3) Pickthall: The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

4.1.1 The Meaning of the Ayah

The meaning of this ayah is, that they are as patient as to perfectly perform, their acts of obedience to Allah and abandon what is forbidden. They obediently fulfill the hard-to perform deeds the moment they started their belief. Devotion means obedience and submission to Allah. And who spend from their wealth in all means of obedience, maintaining one’s kins and kith, in that which may make the one closer to Allah, reconciling disputes, and supporting the needy (Ibn Kathir, 2007, vol. 1, p. 198).

4.1.2 The Underlying Stylistic Problems of the Translation

In the syntactic and semantic contexts, the noun phrase “the steadfast” in Pickthall’s rendering, “The steadfast, and the truthful, and the obedient, those who spend, etc.”, and as an adjective in Abdel Haleem’s rendering “those who are steadfast, truthful, truly devout, etc.” receptively are misinterpreted by an average receptor because of grammatical and semantic ambiguity, according to World book dictionary, the word steadfast means “firm in belief, determination, or adherence”, and does not denote “patient”. Hence, Pickthall’s and Abdelhaleem’s renderings of the Quranic patience word “الصَّابِرِينَ” al-ṣābirīna, “are inappropriate renderings in the linguistic context, because do not keep cohesion and coherence and paratactic in their structures”. Abdelhaleem put the pronouns’ those, ‘who’ at the beginning of the affirmative sentence stylistically, such rendering denotes that Abdelhaleem helps the expectations of the target language receptors in respect of cohesion and coherence of the Quran texts. Moreover, this style is appreciable and idiosyncratic compared to other renderings of Pickthall and Khan, and Al-Hilali.

Khan and Al-Hilali rendered the Quranic patience word “الصَّابِرِينَ” al-ṣābirīna into “the patients”, stylistically, seems more adequate than Pickthall’s and Abdelhaleem’s renderings for the same lexeme. Khan and Al-Hilali’s renderings give the better possible meaning of the intended sense of the Quranic patience word “الصَّابِرِينَ”

al-ṣābirīna, hence their renderings rank at the top because they certainly, convey a better meaning of the Quranic Message which increases the comprehension of average receptors.

4.2 Example 2

Source Surrah: آل عمران Aal-i-Imraan, verse,120

ST: (120: عمران) ” وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ“

Transliteration: wa in tasbiroo wa tattaqoo laa yad urrukum kaiduhum shai'aa; innal laaha bimaa ya'maloona muheet

Target Text:

- (1) Abdelhaleem: But if you are steadfast and conscious of God, their scheming will not harm you in the least: God encircles everything they do.
- (2) Khan and Al-Hilali: but if you remain patient and become Al-Muttaqun (the pious), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do
- (3) Pickthall: But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

4.2.1 The Meaning of the Ayah

The meaning of this ayah is, Allah, the Exalted instructs the faithful believers that their safety from the evil of those of evil and the plotting of the unchaste is attained by observing patience, devotion, and taking refuge with Allah, Who is the All-Knowing of their enemies; for, verily, there is no might but with Allah, and that nothing takes place but that which He wills, and He wills not will not come onto being, and that nothing takes place in the existence, but only with His knowledge and will, and that He suffices he who in Him put his trust.

4.2.2 The Underlying Stylistic Problems of the Translation

Pickthall used archaic lexis and obsolete words in rendering the Quranic patience word تَصْبِرُوا *taṣbirū*: “But if ye persevere”, whereas Abdelhaleem and Khan and Al-Hilali used modern standard English ‘you’ “But if you are” and “but if you” respectively hence they are successful in conveying the intended meaning of the pronoun ‘you’ and its function and the meaning of the Quranic patience word تَصْبِرُوا *taṣbirū*. Abdelhaleem rendered the Quranic patience word تَصْبِرُوا *taṣbirū* into steadfast which is not so obvious as is wanted by the target text receptor. This is because of respect for the traditional equivalence or formal equivalence. An important issue to mention is that “content” is more significant than form. If the translator of the Holy Quran keeps the content of the Holy Book through dynamic equivalence, there was no problem with it. For example, Khan and Al-Hilali’s rendering of the same lexemes is as near as possible to the dynamic equivalence, or dynamic balance, that is, “but if you remain patient and become Al-Muttaqun”.

Stylistically, it seems that Khan and Al-Hilali’s rendering of the Quranic patience word تَصْبِرُوا *taṣbirū* is more accurate than Pickthall’s rendering who used the lexeme ‘persevere’. The use verb ‘persevere’ by Pickthall puzzles the receptor of the Holy Quran in the target language, basically because of his literal rendition where the receptor is frustrated and disappointed as a result of abnormal (TL) syntactic construction and lexical ambiguities. Abdelhaleem’s rendering of the Quranic patience word تَصْبِرُوا *taṣbirū* is not an efficient communication. The lexeme (steadfast) is inappropriate in the context.

To conclude, stylistic differences between Arabic and English languages seem to give rise to mistranslations as far as the Holy Quran in general and the Quranic patient words in particular.

4.3 Example 3

Source Surrah: آل عمران Aal-i-Imraan, verse,146

ST:(146: عمران) ” وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ“

Transliteration: wa maa da’ufoo wa mas takaanoo; wallaahu yuhibbus saabireen

Target Text:

- (1) Abdelhaleem: or weaken or surrender: God loves those who are steadfast
- (2) Khan and Al-Hilali: nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.).
- (3) Pickthall: nor did they weaken, nor were they brought low. Allah loveth the steadfast.

4.3.1 The Meaning of the Ayah

The meaning of this ayah is, that those hosts or large bands of religious learned men, or patient religious scholars who are pious and strictly obedient to Allah have neither ceased their support to their Prophet, nor have they apostate, but it was that they kept fighting for what their Prophet had fought until they have joined him.

4.3.2 The Underlying Stylistic Problems of the Translation

Khan and Hilali used the word “the patient” to render, the Quranic patience word الصَّابِرِينَ *l-ṣābirīna* which seems a more faithful and appropriate rendering than Abdel-Haleem and Pickthall’s renderings who used the lexeme “steadfast” which gives no accurate definition, hence, bewildering and complicated message. Abdel-Haleem translated the word (l-lahu الله) to (God) which is not allegorically or implicatively equivalent to (الله Allah) for many justifications. First, (الله l-lahu) is a correct noun concerning the Name of the Lord, and names are not translated into other languages but transliterated. (النقحرة) *alnaqhara*. Second, (God) (with a capital G) indicates (الإله) *al’iilah* in Arabic which is used in other ayahs, therefore (God) should be used as an equivalent to the word (الإله) *al’iilah*. Third, the word (الله l-lahu) is a special Arabic stylistic form, unlike the English lexeme God; hence, God, by no means, echoes the Arabic word Allah (l-lahu الله). (Ibn Kathir, 2007, Alhaj, 2020).

Khan and Hilali used a transliteration strategy to render the Quranic patience word الصَّابِرِينَ *l-ṣābirīna* into “As-Sabirin” to solve the underlying stylistic problems. Moreover, Khan and Hilali used parentheses in their rendering to explain and clarify the meaning of the Quranic patience word الصَّابِرِينَ *l-ṣābirīna*. A transliteration strategy offers target language receptors a wider related understanding, allowing them to comprehend the intended meaning of the Holy Quran in general and the Quranic patient words in particular.

To conclude, the translator of the Holy Quran should employ English linguistic and stylistic structures when rendering freely the Arabic Quranic patience words into English, not use or echo Arabic ones, because he deals with the target language receptor (English) whose language structure varies linguistically, lexically and stylistically from that of the Arabic language.

4.4 Example 4

Source Surrah: آل عمران Aal-i-Imraan, verse, 200

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (آل عمران: 200)

Transliteration: Yaaa aiyuhal lazeena aamanus biroo wa saabiroo wa raabitoo wattaqul laaha la'allakum tuflihoon

Target Text:

- (1) Abdelhaleem: You who believe, be steadfast, more steadfast than others; be ready; be always be mindful of God, so that you may prosper.
- (2) Khan and Al-Hilali: O you who believe! Endure and be more patient (than your enemy), guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.
- (3) Pickthall: O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, so that ye may succeed.

4.4.1 The Meaning of the Ayah

The meaning of this Ayah is, Al-Hassan Al-Bassri said: “They were ordered to observe patiently their religion (Islam) which Allah approved for them, all the while enjoining them not to abandon it until breathing their last while they are Muslims; whether being depressed or pleased; poor, or opulent; and to be beware of the enemies who conceal their religion. As for the permanent guarding; it is to keep to the place of worship and to be permanently steadfast in guarding the territories against the enemies’ attacks. It is narrated in the Hadith that the Prophet (PBUH) said: “Shall I tell you about that with which Allah expiates the sins, and grant higher degrees? It is to observe ablution in times of terribly cold weather, perform prayers in the mosques, and keep in the mosque to perform the prayers in sequence (a prayer after a prayer); for it is certainly the permanent guarding. so that you may be successful i.e., in the life of this world and the hereafter” (Ibn Kathir, 2007).

4.4.2 The Underlying Stylistic Problems of the Translation

The exclamatory expression ‘O’ used by Khan and Al-Hilali and Pickthall “O you who believe”, and “O ye who believe!” respectively, is not welcomed in modern English. Perhaps for this exact reason, Abdelhaleem rendered plainly into “You who believe,”. Pickthall used some Biblical English in his rendering, that is archaic lexis “ye”.

To approach the meaning of the Arabic Quranic patience word is “اصْبِرُوا” *ṣabirū* Abdel Haleem used “be steadfast”,

Khan and Hilali and Pickthall used “endure” based on Ibn Kathir’s exegeses. Abdel Haleem’s rendering of the Arabic Quranic patience word “iṣṣbirū” (اصْبِرُوا) does not express the embedded meaning of the word (iṣṣbirū (اصْبِرُوا), which means (be patient), not (be steadfast) as he conveyed. Khan and Hilali and Pickthall’s renderings seem more accurate, because they denote (human patience), whereas, Abdel Haleem’s rendition of the same lexeme to (iṣṣbirū (اصْبِرُوا)) seems more ambiguous meanings because the word (be “steadfast”) has synonymous meanings such as “firm, solid, sound, stable, steadfast, rooted” <http://www.thefreedictionary.com>. Khan and Hilali and Pickthall’s renderings are better and more appropriate as compared to the lexical choice (be steadfast) by Abdel Haleem. Hence, Khan and Hilali, and Pickthall’s renderings of the Arabic Quranic patience word “iṣṣbirū” (اصْبِرُوا) rank the best.

To approach the meaning of the Arabic Quranic patience “waṣābirū (وَاصْبِرُوا)”. Khan and Al-Hilali used “be more patient” which seems a more faithful and suitable rendering than Abdel-Haleem and Pickthall’s renderings who used the lexemes “more steadfast” and “outdo all others in endurance” respectively. The lexemes (more steadfast, and in endurance) have a semantic ambiguity, hence, perplexing for a usual reader. Such ambiguities may be explained or eliminated through analysis of the context in the interest of the translator. This is how the utilization of linguistics, for example, stylistic approaches to the most challenging process of translations of the Holy Quran in general and the Arabic Quranic patient words in particular may show beneficial and effective, in this regard, the translators of the Holy Quran must be cognizant and understand the phenomenon of the Arabic Quranic patient words to give a better translation of the intended meanings of the Ayahs for the target readers.

5. Conclusion

The present research paper has been devoted to the underlying stylistic problems in the translation of the Quranic patient words (Al-saber) into English with particular reference to Surratt Āl- ‘Imrān. The paper has examined three English translations by Abdul-Haleem, Mohammed M. Pickthall and Muhammed M. Khan, and Mohammed Hilali. The present study does not request to comprise all dimensions of the three renditions, rather, it has focused on the dimension of investigations of the Quranic patience (Al-saber) words into English with particular reference to Surratt Āl-’Imrān and their embedded meanings in the Quranic contexts and with different shades of meanings in contiguous context as well.

By analyzing the corpus of examples of the Quranic patience (Al-saber) words, the researcher attained some discrepancies, and are the results disparities of inadequate references to the Holy Quran, and lack of Arabic language knowledge. In addition, the researcher noticed that the three translators, under the study, did not on a good understanding of the Quranic patience (Al-saber) words and their meanings in the science of the Holy Quran and various interpretations to comprehend the intended meanings of the Quranic patience (Al-saber) words accurately.

The study reveals a lot of underlying stylistic problems in the translation of the Quranic patience (Al-saber) words within Surratt Āl-’Imrān, whilst translating some lexemes into English, are attributed to the inadequate background of the contextual and stylistic, and cultural causes. The understanding of the original meaning of the Quranic patience (Al-saber) words will certainly help the translator to identify reasonable relevant equivalents, which is in line with the spirit of the original work and the limitations of the target language receptor.

5.1 Suggestions and Recommendations

In the light of the findings of the current study, it is recommended that translators of the Holy Quran must adopt footnotes, transliteration, and other translation strategies to avoid expected semantic loss of the intended meaning of the Holy Quran in general and the Quranic patience (Al-saber) words in particular. The results of the current study call for future research on assessing the translation of the Hadith patience (Al-saber) words into English.

References

- Abd Ali, I. (2021). Philosophy of patience between Religion and Literature; Selected Models. *Philosophical Studies*, 48. Retrieved from <http://www.scholar.google.com>
- Abdelaal, N. M. (2019). Faithfulness in the Translation of the Holy Quran: Revisiting the Skopos Theory. *SAGE Open*, 9(3). <https://doi.org/10.1177/2158244019873013>
- Abdul-Raof, H. (2004). The Qur’an: Limits of translatability. In S. Faiq (Ed.), *Cultural encounters in translation from Arabic* (pp. 91–106). Clevedon, UK: Multilingual Matters. <https://doi.org/10.21832/9781853597459-010>
- Al-Helou, A. R. H. (2021). Patience and its reward in the light of the Quranic context. *Contemporary Islamic*

- Studies Magazine*, 28(28). Retrieved from <http://www.scholar.google.com>.
- Al-Jaza'iri, A. B. J. (1976, 2001). Minhaj al-muslim. *Alaf*, 21. Retrieved from <http://www.scholar.google.com>
- Al-Suyūṭī, J.-D. (1986). *Al-Mazhar fī ulūm al-lughah al-'Arabīyah* (M. Mawlā, A. al-Jawi and M. Ibrāhīm, Eds.). Baurit: Al-Maktabah al-'Asriyyah.
- Al-Tabari, A. (1997). *Tafsīr Al-Ṭabarī*. Beirut: Dar Al-Shamiah.
- Alhaj, A. A. M. (2020a). An Investigation of the Underlying Linguistic Problems in the Translation of Surah Quraish into English: A Comparative Syntactic and Semantic Study. *Advances in Language and Literary Studies*, 11(5), 66–71. <https://doi.org/10.7575/aiac.all.v.11n.5p.66>
- Alhaj, A. A. M. (2020b). The Translatability of Some Qur'anic Verbal Irony into English: A Comparative Stylistic and Pragmatic Analytical Study. *International Journal of Applied Linguistics and English Literature*, 9(5), 11–18. <https://doi.org/10.7575/aiac.ijalel.v.9n.5p.11>
- Alhaj, A. A. M. (2021). A Contrastive Linguistic Study of Cultural and Stylistic Problems Encountered in Translating Quranic Culture-Bound Words into English: Polygamy as a Model. *Journal of English Language & Translation Studies*, 9(4), 01–08. Retrieved from <http://www.scholar.google.com>
- Alqurayshi, B. J. (2014). The philosophy of patience in the Holy Quran and Contemporary Sauna. *Lark Journal for Philosophy, Linguistics, and Social Sciences*, 15(6), 171–207.
- Aslam, S., Aslam, B., Mukhtar, P., & Sarfaraz, A. (2014). Stylistics analysis of the poem Bereft by Robert Frost. *European Journal of Research and Reflection in Arts and Humanities*, 2(1), 1–5. <https://doi.org/10.18187/pjsor.v8i2.237>
- Bassnett, S. (2013). *Translation studies*. Routledge. <https://doi.org/10.4324/9780203488232>
- Boase - Beier, J. (2004). Saying what someone else meant: style, relevance and translation. *International Journal of Applied Linguistics*, 14(2), 276. <https://doi.org/10.1111/j.1473-4192.2004.00063.x>
- Cresswell, S. (2007). Content Analysis: Concepts, Methods and Applications. *Nurse Researcher*, 4(3), 5–16. <https://doi.org/10.7748/nr.4.3.5.s2>
- Finch, G. (2000). Linguistics: A brief survey. In *Linguistic Terms and Concepts* (pp. 1–15). Palgrave, London. https://doi.org/10.1007/978-1-349-27748-3_1
- Haftador, H. R. (2019). Ways to adopt patience from the point of view of the Noble Qur'an and psychology. *Misbah Journal*.
- Haleem, M. A., & Haleem, M. A. (2010). *Understanding the Qur'an: Themes and Style*. Bloomsbury Publishing. Retrieved from <http://scholar.google.com>.
- Huang, X. (2011). *Stylistic approaches to literary translation: with particular reference to English-Chinese and Chinese-English translation*. Doctoral dissertation, University of Birmingham. Retrieved from <http://scholar.google.com>.
- Ibn Kathir, I. (2007). *The exegesis of the grand Holy Qur'an*. Riyadh. Saudi Arabia: Dar Taibah for Publishing & Distribution. Retrieved from <http://www.scholar.google.com>
- Jasim, B. A. (2016). The Patience in Holy Quran: Semantic study. *Research and Islamic Studies Journal*, 44. Retrieved from <http://www.scholar.google.com>
- Khalaf, I. N. A. R., & Yusoff, Z. M. (2012). The Qur'an: Limits of translatability. *QURANICA-International Journal of Quranic Research*, 2(1), 73–85.
- Khan, M. E. (2008). *Approximation of the Meaning of the Holy Quran: A linguistic analysis*. Oxford: B. Blackwell.
- Lodge, D. (2001). The Modes of Modern Writing. *Edward Arnold*, 36, 297–318.
- Lyons, J. (1981). *Language and linguistics*. Cambridge university press. <https://doi.org/10.1017/CBO9780511809859>
- Mesfer, A. A. M. A. D., & Alwadai, A. M. (2019). Ideo-Cultural and Lexical Challenges Encountered in Translating Qur'anic Metaphoric Expression into English: With Reference to Three Translations of the Meaning of the Holy Quran. *Journal of Literature, Languages and Linguistics*, 53, 46–59. Retrieved from <http://www.scholar.google.com>
- Pickthal, M. (2011). *The Meaning of the Glorious Qur'an*. US: Library licensing, LLC.

- Rusdi, A., & Indonesia, U. I. (2016). *Patience in Islamic psychology and its measurement*. In Paper Conference for the 3rd Inter-Islamic University Conference on Psychology. Retrieved from <http://www.scholar.google.com>
- Steiner, G. (2013). *After Babel: Aspects of language and translation*. Open Road Media. Retrieved from <http://www.scholar.google.com>
- Utz, A. (2011). *Psychology from the Islamic Perceptive*. Riyadh, Saudi Arabia: International Islamic Publishing House.
- Widdowson, H. G. (1992). *Practical stylistics: An approach to poetry*. Oxford University Press.
- World book dictionary online. (2021). Retrieved from <http://www.thefreedictionary.com>

Copyrights

Copyright for this article is retained by the author, with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).