

Apostrophe Translation in the Holy Quran
Abdelhamid Zahid, Adil Lachgar & Lalla Mariem Belghita
The Knowledge Integration and Translation Research
Laboratory
Faculty of Arts and Humanities
Cadi Ayyad University - Marrakech - Morocco

Abstract

The holy Quran is an inimitable book with its language, eloquence and poeticity. Interpreting and understanding its verses is the most demanding task for both Muslim and non-Muslim interpreters. In the holy Quran, there are countless rhetorical devices that are used to show the richness and the strength of Arabic language and to influence its readers. Therefore, throughout translation, these rhetorical issues should be studied thoroughly in order to reach, at least, the approximate meaning. One of the most widespread linguistic and rhetorical phenomena in the holy Quran is the apostrophe. It is a digression from a discourse, especially an address to an imaginary or absent person or a personified object. Apostrophe is not only used for eloquence and embellishment purposes but it also transmits some rhetorical miraculous meanings in the Holy Quran. According to Zahid (2012), the miraculousness rhetoric plays the role of ‘the miracle’ used by Prophet Mohamed PBUH to prove – in the period of revelation- that the holy Quran is Allah’s words. The goal of this study is to investigate how to preserve both the apostrophe style and its rhetorical function in the target language and determine the appropriate techniques that can help the translator to achieve his goal.

Keywords: apostrophe, style, rhetorical device, rhetorical miraculousness, the holy Quran

ملخص

إن القرآن الكريم كتاب سماوي معجز ببلاغته وفصاحته. إن أصعب التحديات التي تواجه مترجم القرآن الكريم سواء كان مسلماً أو غير مسلم هي تفسير وفهم آياته. وللتأثير في القارئ، يستخدم القرآن الكريم مختلف الأدوات اللغوية والبلاغية والسمات المميزة للغة العربية لإظهار ثراء وقوة هذه اللغة. ومن ثمة، خلال عملية الترجمة، يجب دراسة هذه المسائل البلاغية بدقة من أجل الوصول، على الأقل، إلى المعنى التقريبي. ولعل إحدى أكثر الظواهر اللغوية والبلاغية المتداولة في القرآن الكريم هي أسلوب الالتفات؛ وهو أسلوب بلاغي ومجازي ينصرف فيه المتحدث أو الكاتب عن المخاطب الحقيقي ليوجه حديثه إلى شخص يتوهمه أو شيء لا وجود له. لا يتم استخدام أسلوب الالتفات لأغراض بلاغية وبديعية فحسب، بل ينقل أيضاً بعض المعاني البلاغية المعجزة في القرآن الكريم. وفقاً لعبد الحميد زاهيد (2012)، فإن الإعجاز البلاغي يؤدي دور المعجزة التي استخدمها النبي محمد صلى الله عليه وسلم خلال فترة الوحي لإثبات أن القرآن الكريم هو كلمات الله. والهدف من هذه الدراسة هو بحث كيفية الحفاظ على أسلوب الالتفات ووظيفته البلاغية معاً في اللغة الهدف وتحديد التقنيات المناسبة التي يمكن أن تساعد المترجم على تحقيق ذلك.

الكلمات المفاتيح: أسلوب الالتفات، الأسلوب، الأدوات البلاغية، الإعجاز البلاغي،

القرآن الكريم.

Introduction

Apostrophe is considered by rhetoricians and linguists as an important device of rhetoric as it enchants the reader and makes him appreciate the speech. The apostrophe is an art of speech that can be depicted as a moving film camera from one scene to another from different angles and with different images and shots. The apostrophe is considered by Arab rhetoricians as an important feature of Qur'anic style. Rhetoricians have expressed a strong interest in studying this device. The apostrophe is also an evidence of high level of eloquence of the Arabic language; it helps poets and writers to express their feelings and thoughts from one context to another in different ways. This device has been called by Arab rhetoricians: "the daring of the Arabic language" (شجاعة اللغة العربية).

1- Literature Review

1-1: Apostrophe in Arabic Rhetoric

In *Lisan Al Arab*, Ibn Munthoor (1999, 12, p.301) states that apostrophe "al iltifat" is derived from the root «lafata» which means turning away and bending. He adds that apostrophe is turning one's face to or diverts from somebody/ something and looks back. The root "lafata" «turn away and bend» has been mentioned in different verses of the holy Quran such as in:

﴿قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾ سورة يونس الآية: 78

Qālū 'Aji'tanā Litalfitanā `Ammā Wajadnā `Alayhi'Ābā'anā

«They said: 'Hast thou come to us to turn us away from the ways we found our fathers following. (Ali, 2001, p.500).

In Addition to that, rhetoricians suggest a number of definitions of the term 'apostrophe':

In his book '*kitab al badii*' «كتاب البديع», Ibn Al Muataz (2012, p.73) states that apostrophe occurs when the speaker switches from speaking to addressing and from addressing to speaking. He adds that "apostrophe is switching from one meaning to another".

In the sixth century *hijri* Al-Zamakhshari and many Arab rhetoricians have become more interested in studying stylistic devices especially 'al iltifat'. Al-Zamakhshari (1999, 1, p.23) in explaining the first *surat* of the holy Quran:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ سورة الفاتحة الآية: 5
'Īyāka Na`budu Wa 'Īyāka Nasta`īnu

Thee (alone) we worship; Thee (alone) we ask for help(5) (Ali 1987, p.1)

states that 'apostrophe' is considered as part of 'ilm al-byan' (factual and figurative expression) and the basis of 'ilm al-balagha' (rhetoric)'. The apostrophe could be a switch from absence to addressing and from addressing to absence and from absence to speaking as in these *ayaats*:

﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ﴾ سورة يونس الآية: 22

Hattá'Idhā Kuntum Fī Al-Fulki Wa Jarayna Bihim Birīhin

“So that ye even board ships; - they sail with them” (Ali 1987, p.95)

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتَثِيرُ سَحَابًا فُسْفِنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

كَذَلِكَ التُّشُورُ﴾

سورة فاطر الآية: 9

Wa Allāhu Al-Ladhī 'Arsala Ar-Riyāha Fatuthīru SahābāanFasuqnāhu 'Ilā BaladinMayyitin Fa'ahyaynā Bihi Al-'Arḍa Ba`da Mawtihā KadhālikaAn-Nushūru

It is God Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection! (Ali, 1987, p.215)

In his book “*almathal a-ssayir*”, Ibn Al-Althir (1960, 2, pp.170-1) explains that « the meaning (of turning) is taken from the turning of a person from his right to left; following the literal meaning, apostrophe is switching the speech from one form to another as in switching the speech from the present to the absent or the absent to the present or from the past to the future or from the future to the past and so forth.

Al-Zarkashi (1980, 3, p.314) defines apostrophe as the changing of speech from one mode to another in order to stir and alert the hearer and makes him active and helps him to get away from boredom and frustration. He claims that “if speech is switched from one style to another one, it could awaken the listener and prevent him from getting bored’.

In his book (*Understanding the Qur’an: Themes and Style*), Abdlehaleem (1999, p.185) states that apostrophe “has been called by rhetoricians ‘*shajaat al-arabiyya*’ as it shows, in their opinion, the daring nature of the Arabic language. If any ‘daring’ is to be attached to it; it should above all be the daring and dynamic quality of the language of the Quran since, for reasons ... it employed this feature far more extensively and in more variations than did Arabic poetry.”

1-2: postrophe in Western Rhetoric

The Oxford Illustrated Dictionary (1975, p.33) defines apostrophe as ‘an exclamatory address, especially to absent or to inanimate object’.

Cuddon (2013, p.49) points out that ‘apostrophe (Gk ‘turning away’) A figure of speech in which a thing, a place, an abstract quality, an idea, a dead or absent person, is addressed as if present and capable of understanding.’

Sayakhan (2016, p.1) states that “Apostrophe (Greek apostrophe), “turning away” is an exclamatory figure of speech. It occurs when a speaker breaks off from addressing the reader or the audience (e. g. in a play) and directs his/her speech to a third party such as an opposing party or some other individual, sometimes absent from the scene.”

Apostrophe is thus “both direct and indirect: based etymologically on the notion of turning aside, of digressing from straight speech, it manipulates the I/Thou structure of direct address in an indirect, fictionalized way. The absent, dead, or inanimate entity addressed is thereby made present, animate, and anthropo morphic. Apostrophe is a form of ventriloquism through which the speaker throws voice, life, and human form into the addressee, turning its silence into mute responsiveness.” (Johnson 1986, p.30).

While Harris (2007, p.45) points out that “apostrophe interrupts the discussion or discourse and addresses directly a person or personified

thing, either present or absent. Its most common purpose in prose is to give vent to or display intense emotion, which can no longer be held back.” He adds that “apostrophe does not appear very often in argumentative writing because formal argument is by its nature fairly restrained and intellectual rather than emotional; but under the right circumstances an apostrophe could be useful.”

In literature, especially in lyrics, Nordquist (2003) states that “*apostrophe* is a figure of speech in which some absent or nonexistent person or thing is addressed as if present and capable of understanding. Also known as a *turned tale*, *aversio*, and *aversion*, apostrophes are more often found in poetry than in prose.” He adds that “apostrophe is a form of personification that essayist Brendan McGuigan describes in "Rhetorical Devices" as a "forceful, emotional device" most ideally used in "creative writing and persuasive essays that lean heavily on emotional strength". (retrieved from <https://www.thoughtco.com/apostrophe-figure-of-speech-1689118>).

Nordquist (2003) gave example from Shakespeare's "Sonnet 18" as the narrator starts out speaking to an absent "thee": "Shall I compare thee to a summer's day?" It also appears in the play "Hamlet" when the title character is in a rage about his mother marrying Claudius. Hamlet calls out to the abstraction "frailty" in Act 1: "Frailty, thy name is woman!"

In both Arabic and Western Rhetoric, apostrophe is considered as a shift from one structure to another and from one mode to another.

1-3: Functions of Apostrophe in Arabic

A-Zarkashi (1980, p.326) claims that there are six functions of apostrophe:

A. Glorifying

Apostrophe is used to give the meaning of glorifying. The addresser may want to glorify Allah by addressing Him in prayer. The function of glorifying is deeply expressed in this verse:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَا لِكَ يَوْمَ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)﴾
 الفاتحة

Al-Ĥamdu Lillāhi Rabbi Al-`Ālamīna Ar-Rahmāni Ar-Rahīmi Māliki Yawmi Ad-Dīni 'Īyāka Na`budu Wa 'Īyāka Nasta`īnu

2. Praise be to Allah, the Cherisher and Sustainer of the worlds
3. Most Gracious, Most Merciful; 4. Master of the Day of Judgment.
5. Thee do we worship, (Ali, 1987, p.1)

A-Zarkashi(1980,3, p.326) states that if a Muslim begins with ‘الحمد لله’ ‘Praise be to Allah’, he is in full submission to Allah and if he continues saying ‘رب العالمين’ ‘the Cherisher and Sustainer of the Worlds’ which means that Allah is eternal, ‘الرحمن الرحيم’ ‘Most Gracious, Most merciful’ which means that the human being is blessed by all the grace. ‘مالك يوم الدين اياك نعبد و اياك نستعين’ ‘Master of the day of Judgment. Thee we do we worship’ is the final of attributes of that Allah is the owner of everything.

In the exegesis of this verse, Al Zamkhashari (2009, 1, p.28) claims that all those labels given to Allah are a strong evidence that Allah is the Only owner of the day of judgment and humans are blessed by His grace. ‘Allah Almighty’s being the One and only Deity’.

B. Rebuke

Apostrophe can be used as a way of rebuking as in the following verse:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾ (88) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (89) ﴿سورة مريم 88-89﴾

Wa Qālū Attakhadha Ar-Rahmānu Waladāan

And they say: The Beneficent hath taken unto Himself a son.

Assuredly ye utter a disastrous thing

(Ali 1987, p.148)

Apostrophe is from ﴿وقالوا اتخذ الله ولدا﴾ ‘And they say: The Beneficent hath taken unto Himself a son’ to ﴿لقد جئتم شيئا ادا﴾ ‘Assuredly ye utter a disastrous thing’ to address the liars that Allah will punish them in the fire and this is a kind of rebuke to them which is stronger than insulting (*Al-Zarkashi*1980, 3, p.330).

In his explanation to ‘ادا’ ‘disastrous thing,’ A-Zamakhshari (2009,1, p.648) claims that ‘ادا’ increases the rhetorical function of rebuke as a punishment for their lies.

C.Raising Interest

Raising interest is another function of apostrophe, as in:

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا فَأَلْتَا أُتَيْنَا طَائِعِينَ
(11) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحَفِظْنَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (12)﴾ سورة فصلت 11-12

*TThumma Astawá 'Ilá As-Samā'i Wa Hiya DukhānunFaqāla Lahā Wa
Lil'arđi Ai'tiyā Ṭaw`āan 'Aw Karhāan Qālatā'Ataynā Ṭā'i`īna
FFaqadāhunna Sab`aSamāwātin Fī Yawmayni Wa
'Awhá Fī Kulli Samā'in 'AmrahāWa Zayyannā As-Samā'a Ad-
Dunyā Bimaṣābīhā Wa ḤifzāanDhālika Taqdīru Al-`Azīzi Al-`Alīmi
[41:11]*

Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

[41:12]

Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower. Ali (1987, pp.240-41)

postrophe is used here to denote that Allah pushes humans to be interested and invites them to think about His greatness. In these words, Allah has described the nature of His method of creation in a manner as to differentiate between divine creation and human workmanship. This is an evidence of the holiness and the greatness of Allah.

Al-Zamakhshari (2009, 3, p.965) states that the meaning of ordering the heaven and the earth to come is that both of them abided by Allah's will and Allah wanted them to be created and they did not object.

D. Completion of the Intended Meaning

Another function of apostrophe is to add the intended meaning, as in:

﴿أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ﴾ 5 (رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ) سورة الدخان 4-6

*'Amrāan Min `Indinā 'InnāKunnā Mursilīna
Rahmatan Min Rabbika'Innahu Huwa As-Samī`u Al-`Alīmu*

[44:4]

Whereon every wise command is made clear

[44:5]

As a command from Our presence - Lo! We are ever sending –

[44:6]

A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,
(Ali 1987, p.251).

Al Zamkhashari (2009,1, p.999) points out that Allah sent the Quran for people to tell them what is good for them and what is harmful, and that everything that happens is by His command, by His leave and by His knowledge. He adds that the original style structure should be ‘انا كنا ‘
'مرسلين رحمة منا' 'We are ever sending. A mercy from us'. Here apostrophe is being switched from the addressee to the third person.

E. Drawing Attention

The function of ‘drawing attention’ is expressed in the following verse:

﴿وَمَا لِيَ لَأَ عِبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾ (22) سورة يس الآية: 22

Wa Mā Liya Lā 'A`budu Al-Ladhī Faṭaranī Wa 'Ilayhi Turja`ūna

For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

(Ali 1987:218)

A-Zarkashi (1980,3, p.328) states that the original speech is ‘ومالكم ولاتعبدون الذي فطركم’ (For what cause should YOU not serve Him Who hath created me) and not ‘For what cause should I not serve Him Who hath created me’. Allah has kept the speech as it is in order to draw attention and to advise people. Apostrophe is being expressed by switching from third person to addressee.

F. Exaggeration

Exaggeration is another function of apostrophe. It is fully expressed in this verse:

﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَينَ بِهِمْ﴾ سورة يونس الآية: 22

Hattá'Idhā Kuntum Fī Al-Fulki Wa Jarayna Bihim Birīhin

22.when ye are in the ships and they sail with them

(Ali 1987, p.95)

Al Zamkhashari (2009, 3, p.892) states that the purpose of transferring from addressing the attendants to some absent people is to exaggerate. As if Allah reminds others of his mercy and refute man's attitude which indicates a mockery and belying of His blessings.

2- Methodology

2-1: Research Questions

The use of apostrophe as a stylistic device in the holy Quran is not only for embellishment reasons and eloquence purposes. It conveys also some rhetorical meanings in the holy Quran. For this reason, the translator has to grasp the apostrophe meaning in order to keep it in the target text. Apostrophe, in the holy Quran, is not used only for its denotative meaning. The translator has to come back to the Qur'anic exegesis to grasp the apostrophe miraculousness aspect of the apostrophe meaning to make it explicit in the target text. The main research question of this article is how to preserve both the apostrophe style and its rhetorical function in the target language and determine the appropriate techniques that can help the translator to achieve his goal.

2-2: Research Data

To answer the research questions, a data is used from the following resources:

- 1- Ali, A. (1987). *The Meaning of The Holy Qur'an*. New York.
- 2- Al-Hilali, M. T. and M. M. Khan (1983). *Translation of the Meanings of the Noble Qur'an in the English Language*. Madina: King Fahd Complex for the Printing of the Holy Qur'an.

- 3- Al-Zamakhshari, Mahmud b. ‘Umar, *al-Kashshaf*, ed. ‘Abd al-Razzaq al-Mahdi, (Beirut: Dar ‘Ihya’ al-Turath al-‘Arabi, n.d.).
- 4- Al-Zarkashi, I. (1980). *Al-Ijāba li Irāda mā Istadrakathu A‘isha ‘alā al-Ṣahāba* (Aisha’s corrections of the statements of the companions). Beirut: al-Maktab al-Islami.

3- Presentation and Discussion of Results

In this discussion, apostrophe, from a translational point of view, is relevant to distinguish between two levels. The first level is the rhetorical function of apostrophe in the holy Quran as it is extracted by scholars of the exegesis and the second one is apostrophe as a stylistic feature of the language of the holy Quran. It seems to us that translating apostrophe as a stylistic feature without putting emphasis on its rhetorical function will spoil the meaning of the source text and create a huge loss in the translated text. Our discussion will start from this distinction between these two levels since the translator of the holy Quran has to put emphasis on the meaning rather than on the style itself.

Sample 1:

﴿وَمَا لِيَ لَأَ أَعْبُدَ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾ (22) يس 22	
<i>Wa Mā Liya Lā 'A`budu Al-Ladhī Faṭaranī Wa 'Ilayhi Turja`ūna</i>	
Ali Yusuf	Al-Hilali & Khan
22. For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back ? (Ali, 1987, p.218)	22. "And why should I not worship Him (God Alone) Who has created me and to Whom you shall be returned. (Al-Hilali & Khan, 1983, p.590)

Al Zamkhashari (2009, 3, p.892) claims in his exegesis of the holy Quran that this verse has been sent to *Habib bani Israel*, the carpenter who has been sculpting fetishes. Therefore, this verse was used by the carpenter to advise himself, but in fact the advice is for his people to worship the Almighty instead of fetishes. The verse ‘For what cause should I not serve Him Who hath created me’ has been switched intentionally instead of ‘وما لكم لاتعبدون الذي فطركم’ ‘for what cause should You not serve Him who created You’.

A-Zarkashi (1980, 3, p.315) states in his exegesis of the holy Quran that the deep structure of the verse is 'وإليه أرجع' (and to Whom I shall return) and he turned away from speaking to addressing. The apostrophe meaning of this shift is instead of advising himself (the Carpenter) 'أرجع', he advises his people 'ترجعون'. The aim of this shift is also to warn his people to go back and to repent to Allah.

In this verse, apostrophe from speaking to addressing is clearly observed. By analogy it would be 'وإليه أرجع' and unto Whom I will be back'. Apostrophe has been switched from addressing to speaking.

Apostrophe in the above verse has been achieved through the stylistic feature. However, the rhetorical function, as expressed by the exegetic, has been ignored. The translator has only translated the surface meaning but the deep one is out of reach.

We noticed that in the target text, the meaning of apostrophe has been totally ignored and missed by the translators; both of them have maintained the meaning of apostrophe as a stylistic feature not as a rhetorical function.

To overcome this challenge, some modifications in the target text are necessary to make the rhetorical meaning more explicit. Since there is no difference between singular and plural in English, We should add the word 'my people' in 'Whom (my people) will be brought back)' to keep the plural notion in the target text as the opposite of the singular form 'لا أعبد'.

A footnote, as a technique, is of a great importance to make explicit the rhetorical function of apostrophe to indicate the reason behind shifting from the first singular to the second plural.

What is more, we should stick to the footnote in which this rhetorical function must be explicit saying that the shift from 'I' to 'you' (my people) is to warn his people and to advise them that no one except Him deserves to be adored. Using these two techniques, the translator can preserve the meaning of the rhetorical function in the holy Quran.

Then we suggest the following of the Qur'anic verse:

*For what cause should I not serve Him Who hath created me, and unto **Whom my people** will be brought back?*

To illustrate the shift from third person to speaking, let's consider the following verse:

Sample 2:

<p>﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُسْقِنَهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ التُّشُورُ (9) فَاطِرُ 9</p> <p><i>Wa Allāhu Al-Ladhī 'Arsala Ar-Riyāha Fatuthīru SahābāanFasuqnāhu 'Ilā BaladinMayyitin Fa'ahyaynā Bih i Al-'Arḍa Ba`da Mawtihā KadhālikaAn-Nushūru</i></p>	
<p>Ali Yusuf</p>	<p>Al-Hilali & Khan</p>
<p>9. It is God Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!(Ali, 1987, p.215)</p>	<p>9. And it is God Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection! (Al-Hilali & Khan, 1983, p.582)</p>

In his exegesis, *A-Zarkashi* (1980, 3, p.329) points out that the act of sending winds to the dead earth and reviving it after death by rain is a total proof of Allah's ability that no one can revive except Him. He shifted from third person 'أرسل' to first person 'سقناه أحيناه' to denote that only Allah can do it.

We notice in the translation of the verse that the meaning of the rhetorical function of the apostrophe is partially absent in Ali and Al-Hilali's translations. Both of them have been stuck to the surface structure of the verse. If they had been conscious of the apostrophe meaning, they would have made the divine subject 'الله' 'Allah' explicit in the second verb 'revive'. The deletion of the subject and the pronoun before the verb 'revive' has contributed to the loss of the rhetorical meaning of the apostrophe. Translation by the addition of (we) can convey efficiently the aforementioned meaning in the target language and consequently the rhetorical meaning can be felt clearly by the target reader (We drive, We revive) to show that only the supreme power can drive the clouds and revive the dead earth.

The aforementioned analysis reveals that translation by addition, repetition and footnote can be the appropriate techniques to overcome the challenge of translating apostrophe in the holy Quran. More techniques can be revealed in the data analysis.

Sample 3:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ﴾ الكوثر: 1 Innā 'A`ṭaynāka Al-Kawthar	
Ali Yusuf	Al-Hilali & Khan
1. To thee have We granted the Fount [of Abundance]. 2. Therefore to thy Lord turn in Prayer and Sacrifice. (Ali 1987, p.324).	1. Verily, We have granted you (O Muhammad) <i>Al-Kawthar</i> (a river in Paradise); 2. Therefore return in prayer to your Lord and sacrifice (to Him only). (Al-Hilali & Khan, 1983, p.460).

The apostrophe is the shift from speaking *إِنَّا أَعْطَيْنَاكَ* to absence *فصل لربك*. Grammatically speaking, the second verse should be *فصل لنا* which correlates perfectly with *وأعطيناك* but the Qur'anic style has shifted from the ordinary grammatical structure to the apostrophe style.

According to *Ibn Ashur* (1984, 9, p.141), 'the deviation from the pronoun to the noun in *فصل لربك* instead of *فصل لنا* it is because No one except Allah deserves to be adored and worshiped for his blessings.'

A close examination of the aforementioned translations of both Ali and Hilali reveals that both of them have followed the translations of the surface structure of the two verses. To preserve the apostrophe meaning, a transformation must be adopted in which we have to start translating from the kernel of the meaning of the deep structure.

The apostrophe in these verses is from speaking in which 'the Almighty' addresses the speech to his prophet granting Him 'الكوثر' 'a river in paradise'; the Almighty ordered his prophet that No one except Him must be adored. To preserve this meaning of the deep structure, in the first verse, the pronoun 'إِنَّا أَعْطَيْنَاكَ' in 'نا' must be translated by the noun to make Allah more explicit as a speaker. In the second verse, however,

‘the Almighty’ must be replaced by ‘Him’ to make the notion of ‘absence’ more visible.

The outcome of our suggestion is:

1. It is **Allah** who granted you O Muhammed ‘*Al-Kauthar* (a river in Paradise);
2. Therefore turn in prayer to **Him** and sacrifice.

The result of our suggestion reflects not only the apostrophe as a structure but also the rhetorical function is ‘worshipping’ which is bounded to Allah.

Conclusion

This paper aimed to shed light on apostrophe as a stylistic device in the holy Quran. It is not only frequent in poetry but in the holy Quran, too. It is worth mentioning that different kinds of apostrophe have been used to convey different rhetorical functions which play a vital role in the determination of the meaning of the verses. Hence, the translator of the holy Quran should be very careful in translating apostrophe not only as a stylistic feature but also as a rhetorical function. The exegesis of the holy Quran plays an indispensable role in providing the translator with the explanatory material of the source text. Any approach neglecting what has been said before leads to a total fiasco.

The analysis reveals that apostrophe as a stylistic rhetorical device is one of the aspects of the miraculosity of the holy Quran.

- It is meaningless to preserve apostrophe as a stylistic feature in the target text without conveying its meaning to the target reader.
- Exegetical material is crucial to understand the deep structure and the intended meaning. Without *tafsir*, there would be no right understanding of various passages of the Qur'an.
- The use of footnotes can provide the target reader with a more accurate historical and exegetical perspective.
- Translation by addition can add something missing in the source text to the target text and therefore clarify the exact meaning. Addition or even expanding the TL may produce as closely as possible the original effect produced in the SL.

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- KU Leuven. Sint-Andriesstraat 2, B-2000 Antwerp, Belgium

E-mail:

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جامعة لوفان
فرع أنفرس - بلجيكا
University of Leuven, Campus
Sint-Andries in Antwerp-Belgium



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