

A Stylistic Study of Aspectual Verbs in Double Negation in Translation of Glorious Qur'an

¹Shatha Haleem Alwhan and Ibtisam Abdulkhaliq Majeed

Abstract---There is a stylistic problem that cannot be ignored when translating Glorious Qur'an in general, and when translating the negation included in the Glorious Qur'an in particular, as the difference in relation to the stylistic expression of the Glorious Qur'an in general relates to the vast possibilities of the Arabic language. As for the stylistic of double negation in the Arabic language is problematic The Arabic language is shared with the rest of the languages on this point, but in Arabic, this language has a stylistic characteristic, which is the use of double negation to prove meaning or meaning. Is a characteristic of the Glorious Qur'an interpreters cannot understand or deal with it in neutral or even in a language of sound scientific honesty in the transfer of meanings that appear in the context of double negation?

Keywords: A Stylistic Study, Aspectual Verbs, Double Negation in Translation

توجد إشكالية أسلوبية لا يمكن تجاهلها عند ترجمة القرآن الكريم بصفة عامة، وعند ترجمة النفي المزدوج في القرآن الكريم بصفة خاصة، ذلك أن الفرق فيما يتعلق بأسلوبية التعبير القرآني بصفة عامة يتصل بتلك الإمكانيات الشاسعة للغة العربية، أما بالنسبة لأسلوبية النفي المزدوج في اللغة العربية فهي إشكالية قائمة بذاتها، وبصفة عامة فإن النفي في اللغة العربية يستخدم لإنكار عمل أو قول أو نقض حجة، وبذلك فاللغة العربية تشترك مع باقي اللغات في هذه النقطة، ولكن في اللغة العربية فإن هذه اللغة تتمتع بخاصية أسلوبية وهي استخدام النفي المزدوج لإثبات معنى من المعاني أو صفة من الصفات وهو ما لم يستطيع مترجمو القرآن الكريم فهمه أو التعامل معه بشكل محايد أو حتى بأسلوب لغوي سليم يتسم بالأمانة العلمية في نقل المعاني التي ترد في سياق النفي المزدوج

I. Introduction

The translation of the Glorious Qur'an into other languages is a very important topic. It is related to the Book of Allah and its revelers. The Glorious Qur'an is not like a book of words, meaning and composition. The meaning cannot be considered a Glorious Qur'an, but it is a clear Arabic Qur'an. What is translated is the gloss of any translation interpretation of the Glorious Qur'an, because the Glorious Qur'an and revelation from God does not translate in human terms and this fact must be mentioned.

The main objective that motivated the translation of the Glorious Qur'an into English during the twentieth century was scientific research in addition to the goal of increasing knowledge and general culture, as well as to distort the image of the

¹Middle Technical University/ Technical Institute of Baquba / Department of Electrical
sh.alwan@yahoo.com iibtisam7@gmail.com

Islamic religion by distorting the translation of the meanings of the Glorious Qur'an. The goal was not a religious goal.(Mehanna, 1978).

These translations came from partial translations of some of his verses or chapters. Anyone who came close to translating the meaning of the Glorious Qur'an was acting in translation according to his own vision and knowledge in Arabic, so they differed in the level of accuracy in understanding meanings in the Qur'an text. And in the treatment of the Glorious Qur'an as a text that is no different from the rest of human literary work.

II. The Importance of A Consistency of Translation with Qur'an Meanings

The subject of the translation of the Glorious Qur'an is very important. It is related to the Book of God. The Glorious Qur'an is not like a book of meaning and meaning. The meaning cannot be considered a Qur'an, but it is a clear Arabic Qur'an. What is translated is the gloss of any interpretation of the Qur'an, because the Qur'an and revelation from God does not translate in human terms and this fact.

This is a problematic issue, which is the problem of translating the double negation into translating the meanings of the Glorious Qur'an into English, which requires the analysis of the use of denial tools and corresponding in English whether the tool denies the case or deny the past or deny the future and the functions of the tools of grammatical and semantic, and addressed the double negation in English.

In Arabic, the negation method is used to deny a work or to say something or to refute a particular argument, idea, or theme. It is intended to deny something whether it is a sentence or a proof, and the opposite of proof. The negation in the Arabic language is two types: : Is denied without the use of a denial tool. The implicit denial is briefly used as a question.(Amin, 2017)

III. Double Negation in English

Here is a stylistic problem when using double negation in

English. In contrast to other languages, including Arabic and the language of the Glorious Quraan, double negation in the English language does not always mean proving the sentence, but the context of the double negation in English may remain in denial rather than proof In addition, the use of double negation in English confuses the stylistic context of the sentence, in contrast to the context of the double negation.

in Arabic, which tends to emphasize more clearly. The phantasmagoria in Arabic is considered as stylistic in the language of the Glorious Qur'an, It is grown double in exile English form of non-standard English language spoken and written, but they are more widespread in the informal use.

IV. Stylistic Characteristics of Double Negation in Arabic

The method of negation in Arabic is the method of denial or denial of an idea, argument or subject, and is meant to deny a sentence or evidence which is against proof.

There is a clear negation in the Arabic language, and the Arabic language is also known as in double negation, in addition to what is known in the stylistic Arab denial of exile, which is in fact a form of stylistic in the achievement of proof and not the denial of facts, and therefore this difference in the recruitment and use of exile tools In the context of the negation of the pair has found a reflection in the problematic picture of the subsidiary when translating the Qur'an from Arabic to English.

The Arabic language is methodically based on the fact that negation of exile or exclusion from negation is proof, and proof of denial is that "an excluded person takes a different judgment from that which is excluded from it, as in double negation if the exile comes after the exile, the concerned person goes to the proof.

For double negation as meaning, it is different from proof, because it is a moral addition. You say, "I cannot tell you the truth" is different from what you say, "I say the truth," as well as saying, "This is good" is different from what you say, "This is not bad" and "not ugly" does not mean "beautiful".

As an example:

(أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ)

Has not He, (the same), The power to give life To the dead ?

سورة القيامة- آية 40

In the verse: (Has not He, (the same), the power to give life to the dead?). In this case, the negation of "no" and "yes" is also denied. The negation of negation is proof, and the meaning is based on proving the ability of God to revive the dead on the basis of the beginning of creation.

Also, as an example:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

Is not God enough For His servant ? But They try to frighten thee With other (gods) besides Him ! For such as God leaves To stray, there can be No guide.

سورة الزمر- آية 36

Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! For such as Allah leaves to stray, there can be no guide. i.e.: God is sufficient slave.(Al-Rifai, 1995)

Also can refer to the question of the Incarnation as in the verse:

(أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ)

Is not God The wisest of Judges ?

(سورة التين- آية 8)

Is not Allah the wisest of judges? Means ,Allah is the wisest ruler.

That disapproval questions in the context of negation, in the sense that if after the question of the disapproval question, as a double negation comes a sentence of exile,

In the same semantic context of double negation, Verse:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ

Those who reject Faith Will not cease to be In doubt concerning (Revelation) Until the Hour (of Judgment) Comes suddenly upon them, Or there comes to them The Penalty of a Day of Disaster.

(سورة الحج- آية 55)

Means: (Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.), which is useful to continue in the case of denial and suspicion on the part of the unbelievers until the torment comes suddenly.

Also in verse:

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Whoever works righteousness Benefits his own soul ; Whoever works evil, it is Against his own soul : Nor is thy Lord ever Unjust (in the least) To His servants.

فصلت - 46

(Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.).

In this sense, the denial of darkness is a denial for the oppressors as well, and then whoever wants to oppress is to be wronged for his strength. On the assumption that the right is unjust, He is darkness.

What is meant by the verse here is to deny all injustice to Allah, may He be glorified and exalted, and that He does not punish anyone who is not a criminal, because Allaah has not set laws for people, and between good deeds and bad deeds. He promised and threatened. He made this a law. In the laws received from the divine laws.

So the exile here is the injustice of its origin, and denied the formula of exaggeration has shown many separate evidence that the intended denial of injustice of its origin.

Thus, the formula of exaggeration through the use of double negation here is very eloquent has come in this context to deny the injustice of its origin from God Almighty, who denied the injustice on himself and made it taboo among his slaves.

V. Problematic Translation of Double Negation of Glorious Qur'an

There is also the problem with the use of more than one of the tools of the fire when translating from Arabic to English, included double negation, as in the verse:

قَالَتِ الْأَعْرَابُ آمَنَّا فَلَمْ نُوْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The desert Arabs say, “ We believe. ” Say, “ Ye Have no faith ; but ye (Only) say, ‘ We have submitted Our wills to God, ’ For not yet has Faith Entered your hearts. But if ye obey God And His Apostle, He Will not belittle aught Of your deeds : for God is Oft-Forgiving, Most Merciful.”

(الحجرات – 14)

Meaning: "The Bedouins say: 'We believe.'(O Prophet), say to them: 'you do not believe; you should rather say: 'we have submitted'; for belief has not yet entered your hearts. If you obey Allah and His Messenger, He will not diminish anything from the reward of any of your deeds. Surely Allah is Most Forgiving, Most Compassionate.

We note in this verse that there are two tools of negation, namely (not) and (why) both have the same function, namely, denial of the occurrence of the act. However, there is a subtle difference between them, the words of the tool of exile (why) is often expected the disappearance of exile and access is fixed.

VI. Conclusion

The translation of the Glorious Qur'an into other languages is a very important topic, as it relates to the Book of God. The Glorious Qur'an is not like the book of a word, meaning and composition, so the meaning cannot be considered a Qur'an alone.

The main objective that motivated the translation of the Qur'an into other languages during the twentieth century.

Is scientific research in addition to the goal of increasing knowledge and public culture, as well as to distort the image of the Islamic religion.

Through distorting the translation of the meanings of the Qur'an. It was not intended as a religious goal. These translations came from the partial translations of some of his verses or verses. Anyone who came close to translating meanings

The translator of Qur'an was acting in translation according to his vision and personal knowledge in Arabic, so they differed in the level of accuracy in understanding meanings in the Qur'an text. And in treating the Qur'an as a text that is no

different from the rest of the work, taking into account the Secretariat, which must be available in all types and methods of translation, and in every science that targets it

Especially with regard to the translation of religious texts and the translation of heavenly books in particular including the translation of the Qur'an.

The Qur'an has been very eloquent in terms of exile and, in some cases, the meaning of the Qur'an has gone from exile to proof, but the translators who tried to translate the negations of exile or double denial did not succeed in choosing and using the proper tools in Arabic. The authors are not qualified to use the appropriate translation tools in the translation of denied exile or forgiveness from the Arabic language, the language of the Glorious Qur'an to the language to be translated, and this may occur often because of the lack of knowledge of the translator sufficient work and the function of some tools in the Arabic language which is used with actual sentences or nominal sentences.

VII. From this we conclude the most important points as follows

- There was a permanent problem related to the translation of the Glorious Qur'an, both for the translation of verses that do not include the denial or the translation of the verses that involve negation, even in the case of the assumption of goodwill and scientific integrity of the translator, this problem is due to differences in the meanings of the linguistic context between Arabic and English.

- For the translation of double negation in the verses of the Glorious Qur'an, the resort of some who tried to translate the Glorious Qur'an for the literal transfer of double negation resulted in a serious imbalance in meaning, and this imbalance is due to stylistic in the Arabic language is considered double negation form of proof, while such a double negation In English causes confusion in the context of English-language phrases.

-The double negation in the Arabic language represents a methodological form of affirmation, while the double negation in English is a form of confusion in the context of oral or written texts. Such ambiguity is reflected in the attempt by some translators to translate the double negation in the verses of the Holy Glorious Qur'an

Bibliography

- [1] Al-Rifai, A. G. (1995). *A Study on the Problems of Translating the Meanings of the Glorious Quraan* . Cairo: Academic Library.
- [2] Amin, A. M. (2017). *the Question of Translation of the Quraan*. Beirut: Scientific Books House.
- [3] Mehanna, A. I. (1978). *A Study on Translation of the Glorious Quraan* . Cairo: Dar Al Shaab.

REFERENCES

- [1] Bakri, Ahmed Maher Mahmoud - Methods of exile in the Koran - Cairo (Egypt) Modern Arab Office for publication and distribution – 1988.
- [2] Nazal, Fwaz Suhail Kamel - Language of Dialogue in the Holy Quran: A Stylistic Functional Study - Cairo (Egypt) Al Jawhara Publishing and Distribution – 2003.
- [3] Gilani, Ibrahim Badawi - The Art of Translation and Arabic Science Cairo (Egypt) Arab Organization for the Book – 1993.
- [4] Al-Rifai, Ahmed Gamal- A Study on the Problems of Translating the Meanings of the Holy Quran - Cairo 1 (Cairo) 1995 - Publisher The author himself.
- [5] Mehanna, Ahmed Ibrahim - A Study on Translation of the Holy Quran - Cairo (Egypt) Dar Al Shaab – 1978.
- [6] Said, Lokam Moustafa - The Semantic Consistency in the Holy Qur'an - Beirut (Lebanon) - Cultural Books House – 2003.
- [7] Amin, Abdulsalam Mohamed, the Question of Turgulation of the Quran - Beirut (Lebanon) Scientific Books House – 2017.

- [8] Arab, Mohmoud-Problems of Translation of the Meanings of the Holy Quran Language and Meaning- Cairo (Egypt) Dar Nahdet Misr for Printing, Publishing and Distribution, 2006-