

Translation of tautological expressions in the Qur'an

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ABSTRACT

This study investigates the translation of tautological expressions in the Holy Qur'an. It focuses specifically on Surat Al-Isrā and Surat Al-Furqā. The study utilizes a limited sample size, selecting five verses from each Surat to analyze the translation of tautologies into English. The translations involved in the study are of Sahih International and Hilali and Khan. They are used to examine their approaches in translating tautological expressions. Surat Al-Isrā and Surat Al-Furqā were chosen due to their content richness and frequency of tautological occurrences. The selected verses cover a range of tautological expressions to enable a comprehensive analysis. The research analyzes the original Arabic tautological expressions in the selected verses and compares them to the translations provided by Sahih International and Hilali and Khan. It specifically concentrates on the functional and sematic aspects of the translations as well as the linguistic and cultural elements. The findings of the study reveal the effectiveness of conveying the tautological meaning in English while maintaining linguistic accuracy and coherence. It is important to note that the selected sample and translators are not representative of all translations, but rather serve as illustrative examples.

المخلص

تبحث هذه الدراسة ترجمة التعبيرات التوكيدية في القرآن الكريم، وتتركز بشكل خاص على سورتين الإسراء والفرقان. وتم استخدام عينة محدود تمثلت في خمس آيات من كل سورة لتحليل ترجمة التعبيرات التوكيدية إلى اللغة الإنجليزية. استندت الدراسة على ترجمة مؤسسة "صحيح إنترناشيونال" وترجمة "هلاي وخان". واستخدمت هذه العينة لتحليل ترجمة التعبيرات التوكيدية في النصوص القرآنية، تم اختيار سورة الإسراء وسورة الفرقان بشكل خاص بسبب غنى محتواهما وتكرار التوكيدات فيهما، حيث قدمت عينة الدراسة مجموعة من التعبيرات التوكيدية تضمنت المحتوى البحثي عن طريق مقارنة الترجمات بين "صحيح إنترناشيونال" و"هلاي وخان". يركز التحليل بشكل واضح ومحدد على الجوانب الوظيفية والدلالية للترجمات وكذلك العناصر اللغوية والثقافية. تكشف نتائج الدراسة عن فعالية نقل المعنى التوكيدي إلى اللغة الإنجليزية مع الحفاظ على الدقة اللغوية والاتساق. ولا تمثل هذه العينة بشكل عام جميع الترجمات، بل كانت مجرد أمثلة توضيحية لغرض الوصول لأهداف الدراسة.

KEYWORDS: Tautology, tautological expressions, Arabic-English translation, Qur'an.

Introduction

The translation of religious texts presents a unique set of challenges for translators due to the intricate interplay between language, culture, and religious concepts (Maitieg et al., 2023). The Holy Qur'an, as a sacred scripture of Islam, holds profound significance for over a billion Muslims worldwide. Its translation into different languages is undertaken with the intention of making its teachings accessible to diverse linguistic and cultural communities (ibid). However, within the Qur'an, one encounters a variety of tautological expressions that their rendition could be of a significant challenge due to the linguistic differences between languages in stressing ideas. The study of tautological expressions within the Qur'an's translation is of paramount importance as it offers valuable insights into the dynamic relationship between language, culture, and religious concepts. Exploring how translators handle these tautologies and aiming to assess the accuracy of their renderings can show the impact of cultural and linguistic differences on the translation process.

Tautology, as a linguistic phenomenon, extends beyond its etymological origins and encompasses various manifestations and implications within language (Swannell, 1992). It is characterized by the repetition of words or phrases that convey redundant meanings or emphasize the same idea using different yet semantically related terms (Leech, 1974; Shehab, 2004). This redundancy can occur at both grammatical and conceptual levels. However, within the context of the Qur'an, its utilization exhibits functional and semantic distinctions, which precludes the characterization of tautological expressions as redundant or repetitive. For example, the tautological expression in the Qur'an: "Allah is the All-Knowing, the All-Wise" showcases functional and semantic distinctions. In this expression, the repetition of attributes such as "All-Knowing" and "All-Wise" might be considered tautological from a purely linguistic perspective. However, within the Qur'anic context, this repetition serves a

distinct purpose. It emphasizes and reinforces the comprehensive and inclusive nature of Allah's knowledge and wisdom. It highlights the divine attributes as absolute and omniscient. The functional and semantic distinctions in this tautological expression lie in its rhetorical effect of magnifying and emphasizing the divine qualities, rather than conveying redundant information.

In terms of grammatical tautology, it involves the unnecessary repetition of a word or concept within a sentence. This may create an illusion of providing additional information or emphasis where none is actually offered. This type of tautology can lead to verbosity and stylistic inefficiency in communication. An illustrative example can be seen in the Arabic phrase "منظر جميل جداً" (a very beautiful view), where the inclusion of "جميل جداً" (very beautiful) is redundant since the term "جميل" (beautiful) already conveys the notion of aesthetic appeal (Balhouq & Ethelb, 2023). Furthermore, conceptual tautology entails the conveyance of redundant meanings using semantically similar terms or expressions. It involves the repetition of a single idea or concept through different linguistic representations. Within Arabic discourse, tautological expressions are prevalent, such as the use of the term "جارٍ" (flowing) in the phrase "نهر جارٍ" (Flowing river), which redundantly emphasizes the characteristic of rivers to flow (*ibid*).

This research endeavors to investigate and analyze the translation of tautological expressions within the Qur'an by focusing on both functional and semantic forms of tautology. The study sheds light on the challenges of dealing with tautologies in the Qur'an by employing a multidisciplinary approach that integrates linguistics, translation studies, and religious discourse analysis. It also seeks to explore the potential implications of these translations on the comprehension and interpretation of the Qur'anic message across different linguistic and cultural contexts. This research aims to contribute to the field of translation studies, linguistic analysis, and religious discourse by undertaking a comprehensive analysis

of the translation of tautological expressions in the Qur'an. The findings of this study can inform translators, scholars, and individuals interested in Qur'anic studies about the complexities involved in translating sacred texts, particularly when dealing with tautological expressions. Thus, this research offers a deeper understanding and appreciation of the linguistic and cultural dimensions implied in the translation of the Holy Qur'an.

Purpose of the Study

Translating religious words and expressions poses significant challenges for translators, who often employ diverse strategies to address such complexities. This study endeavors to examine the translation approaches utilized by Sahih International and Hilali and Khan in dealing with tautological expressions within the Qur'an. The primary objective is to assess the extent to which their renditions effectively convey the intended meaning. Further, the research explores the rhetorical and stylistic elements present in the Qur'an and investigates the degree to which these aspects are faithfully reflected in English translations. By investigating these dimensions, this study aims to shed light on the intricate process of translating tautological expressions in religious texts and the implications for preserving the intended meaning. Thus, the study attempts to answer the following research questions:

- How do tautological expressions manifest in the Qur'an, and what are their functional and semantic characteristics?
- What are the challenges encountered in translating tautological expressions from Arabic to English in the Qur'an?
- To what extent do English translations capture the essence and intended meaning of tautological expressions in the Qur'an?
- How do cultural and linguistic differences affect the translation of tautological expressions in the Qur'an?

Significance of this Study

The demonstration of the treatment of tautological expressions within the translation of the Holy Quran holds crucial significance. The study explores the degree of precision achieved in these translations. Such an investigation inevitably exposes the impact of cultural and linguistic disparities on the translation of tautological expressions. The failure to adequately render these terms, which encapsulate linguistic nuances and possess religious connotations, represents an additional obstacle to sustaining mutual comprehension among individuals from diverse cultures.

Quranic translation

The translation of the Qur'an has been a topic of extensive discussion among Islamic scholars, Translation Studies scholars, and translators. The challenge arises from the highly sensitive nature of the Qur'an's language, as any alteration in word order can lead to a semantic change and potentially distort the intended meaning (Khalaf & Yusoff, 2012). Consequently, two main perspectives have emerged regarding the translatability of the Qur'an. Abdul-Raof (2017) argues that the meaning of the Qur'an can be conveyed through translation, but it should be seen as an interpretation rather than a direct replacement of the original Arabic text. This perspective aligns with the historical practices of early Muslim scholars who translated the Qur'an during the time of Prophet Muhammad. Abdul-Raof (2017) also acknowledges that the unique nature and linguistic complexities of the Qur'an make it impossible to achieve a truly equivalent translation in any other language. On the other hand, Hassan (2020) asserts that the Arabic version of the Qur'an remains the authoritative text, and any translation inevitably involves interpretation due to the unique characteristics of its words.

To convey the intricacies of Qur'anic meanings and the unique functional and semantic features of the Qur'an in different languages and cultures, translation scholars propose the concept

of Functional Translation. It was initially introduced by Katharina Reiss in 1970s. Functional translation is an approach to translation that emphasizes the communicative function and purpose of the target text within its specific cultural and linguistic context. It focuses on producing a translation that effectively fulfills the intended communicative goals of the source text in the target language. The concept of functional translation was posited by German translation scholar Katharina Reiss (Statham, 2003). Reiss introduced the idea of "text-type-oriented translation" in the 1970s, which later evolved into the functionalist approach. Reiss emphasized the importance of considering the function, text type, and target audience of a translation in order to achieve successful communication. Her work laid the foundation for the functionalist school of thought in translation studies, which views translation as a communicative act and prioritizes the functional aspects of the target text (Wang, 2018).

Furthermore, translation scholars propose the concept of Pragmatic Equivalence to convey the nuances of Qur'anic meanings and the unique linguistic and semantic features into different languages and cultures. Pragmatic Equivalence, first suggested by Koller (1979) as cited in Panou (2013), refers to a level of translation that achieves the same impact on the target audience as the original text has on its audience. It goes beyond literal word-for-word rendering and aims to capture the essence, impact, and cultural backdrop of the intended message. However, linguistic and cultural gaps between languages pose challenges to achieving such translation equivalence. Abdul-Raof (2001) argues that differences in syntax, semantics, and pragmatics among languages result in instances of lack of equivalence and untranslatability. Hassan (2020) conducted a study examining the accuracy and fluency of selected English translations of the Qur'an, focusing on the pragmatic features that impart a unique impact on the Qur'anic text. The study found that some translators prioritize literal word-for-word translations in order to preserve

the integrity of the original text. However, this approach has led to inconsistencies in translating Qur'anic literary devices, partly due to limited access to authoritative Qur'anic interpretations (Maitieg et al., 2023).

Albarakati (2019) investigates the translation strategies employed in translating euphemisms, a form of pragmatic language use, in the Qur'an into English. The findings reveal that the four translations utilize a combination of both foreignization and domestication techniques. Some translations prioritize foreignization, preserving the literal meaning of the Arabic euphemisms, while others lean towards domestication, using more familiar English euphemisms. Further, Al-Azab and al-Misned (2012) conduct a study exploring the pragmatic losses in Qur'an translations. The study reveals that these pragmatic losses can diminish the enjoyment of the sacred text. The present study employs a systematic approach to classify the pragmatic detriments in the English rendition of the Holy Qur'an by attempting to utilize a comprehensive analysis of its morphosyntactic framework (Maitieg et al., 2023).

Translation of tautologies

Tautology refers to the redundant repetition of words, statements, or ideas that have similar meanings. This repetition is unnecessary but can serve to provide more affirmation or assertiveness in certain contexts. Tautological expressions are similar to pleonasm figures, where word repetition is not necessary as the implicit meaning is already conveyed (Muzakki & Marzuqi, 2021). In Arabic grammar, the tautological language style, known as *taukid* (affirmation), can be expressed through repetition of meaning. It functions to strengthen information for the listener or eliminate doubts. The Quran contains numerous examples of tautological expressions. It employs variations of *taukid* to affirm messages, commands, and information. Each word in Arabic has distinct characteristics and meanings, even if they are synonyms. The

language style of *taukid*, both in wording and meaning, is used to convey affirmation based on the situational and contextual factors of the conversation (*ibid*).

Tautological expressions serve a multitude of functions. For example, they can function as the facilitation of profound contemplation and the extraction of implicit meaning in communicative interactions (Ateeg & Al-Tamimi, 2014). Both Arabic and English linguistic communities commonly utilize tautological constructions, under the sway of cultural determinants that instigate an ardent pursuit of implicit significance. Thus, the translation of tautology can pose considerable challenges due to the culturally laden nature of certain words as a result of the imperative nature of cultural awareness in the realm of translation. Tautological expressions fulfill an emotive function, and evoke specific feelings and attitudes within language recipients (Okamoto, 1993). The translation of tautological expressions demands a comprehensive understanding of the intended meanings of the authors. Tautological expressions transgress convey supplementary information and implied significations. Within the realm of translating tautological expressions, the radical-pragmatic approach emerges as a prevailing preference, primarily owing to the contextual dependence of such expressions and their exclusive derivation of meaning within the boundaries of their specific contextual confines. (Sakai, 2012). Balhouq & Ethelb (2023) argues that the translation of tautological expressions presents unique challenges due to their redundant nature. Although it is important to maintain the repetition of words in the target language, a strict adherence to exact repetition may lead to unnatural phrasing in the target language (Balhouq & Ethelb, 2013).

Literature review

Gibbs (1994) posits tautology as a rhetorical device characterized by the redundant amplification of information previously

communicated within the same clause. Leech (1969) argues that tautologies lack novelty in terms their capacity to provide novel insights into the language. Within the realm of Arabic discourse, tautological expressions assume a significant role owing to their rhetorical essence (Balhouq & Ethelb, 2013). The proposition that the efficacy of tautological language style pertains predominantly to the analysis of non-Arabic languages. In the Arabic linguistic framework, lexical items, despite their synonymous nature, evince disparate characteristics and semantic denotations. (Muzakki & Marzuqi, 2021). Within the broader context, such rhetorical devices ingrained in Arabic literary tradition and grammar serve to fortify messages by attentively considering situational and contextual factors in discourse (ibid). Tautology manifests a mere duplication of words and diverges from replication conveying akin meanings (Waldoff, 2001).

Further, it assumes an intricate intertwinement with the operative mechanisms of meaning in language. Within the Arabic milieu, diverse lexical units convey identical meanings, it signifies that the signified implications within those verses transcend the expressive potential of individual words to the multifaceted semantic functions characterizing the Arabic language (Ethelb, 2019; Keach, 2004). The perception of tautology should transcend its superficial interpretation as a mere replication of words. This is because it assumes the role of a poignant expressive tool that encapsulates the profound depths of human emotions (Ethelb, 2019). Furthermore, tautological constructions possess the capacity to convey acceptance or resignation towards specific circumstances, a function that finds its manifestation across all forms of tautology within the English language (Al-Marsumi, 2017). According to Cherry (1978), this particular type of tautology stems from the limitations of language itself, as it requires the expansion of phrases and sentences to ensure the effective transmission of intended meanings. Similarly, Jespersen (1917) argues that the

deliberate inclusion of unnecessary double negation serves the purpose of safeguarding against overlooked elements.

Research method

This research aims to explore the translation of tautological expressions in the Holy Qur'an, specifically focusing on Surat Al-Isrā and Surat Al-Furqā. The study employs a limited sample size. It utilizes only five verses from each Surat, in order to examine and discuss the translation of tautologies into English. The research selects two well-known translators, Sahih International and Hilali and Khan, as examples to assess their approaches in dealing with tautological expressions. Surat Al-Isrā and Surat Al-Furqā were chosen as the primary Surat for analysis due to their rich content and presence of tautological expressions. These Surat were selected based on their significance and frequency of tautological occurrences, as they provide ample material for examination. In fact, a limited sample size of five verses from each Surat was chosen to maintain focus and feasibility within the scope of this study. The selected verses were carefully identified to include a range of tautological expressions to ensure a comprehensive analysis.

The study uses two prominent translators, Sahih International and Hilali and Khan. These translators were chosen based on their widespread usage and recognition among English-speaking audiences. The focus is not to compare or evaluate the translators, but rather to analyze their respective approaches to translating tautological expressions. The tautological expressions present in the selected verses were identified and examined in their original Arabic form. The corresponding translations provided by Sahih International and Hilali and Khan were analyzed for their handling of the tautologies. The analysis focused on the effectiveness of conveying the tautological meaning in English while maintaining linguistic accuracy and coherence. The study emphasizes that the selected sample and translators are not

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representative of all translations but serve as illustrative examples. Thus, the limitations of the study include the restricted sample size and the exclusion of other translators. This methodology allows for a focused exploration of the translation of tautological expressions in the Holy Qur'an. It aims to shed light on the challenges associated with effectively translating tautologies and their implications for conveying the intended meaning in English translations of the Qur'an. Tables 1 and 2 below show use of tautologies in Surat Al-Isrā and Surat Al-Furqān with their translations by both Sahih International and Hilali and Khan.

Table 1 shows the use of tautologies in Surat Al-Isrā and their translations by both Sahih International and Hilali and Khan.

No.	Translators	Quranic verses and their translations
1		وليتبروا ما علوا تتبيرا: سورة الإسراء 7
	Sahih International	and to destroy what they had taken over with [total] destruction.
	Hilali and Khan	and to destroy with utter destruction all that fell in their hands.
2		وكل شيء فصلناه تفصيلا: سورة الإسراء 12
	Sahih International	And everything We have set out in detail.
	Hilali and Khan	And We have explained everything (in detail) with full explanation.
3		فدمرناها تدميرا: سورة الإسراء 16
	Sahih International	and We destroy it with [complete] destruction.
	Hilali and Khan	Then We destroy it with complete destruction.
4		ولا تبذر تبذيرا: سورة الإسراء 26
	Sahih International	and do not spend wastefully.
	Hilali and Khan	But spend not wastefully (your wealth) in the manner of a spendthrift.

5		ونزلناه تنزيلا : سورة الإسراء 106
	Sahih International	<i>And We have sent it down progressively.</i>
	Hilali and Khan	<i>And We have revealed it by stages (in 23 years).</i>

Table 2 shows the use of tautologies in Surat Al-Furqān and their translations by both Sahih International and Hilali and Khan.

No.	Translators	Quranic verses and their translations
1		واعتوا عتوا كبيرا : سورة الفرقان 21
	Sahih International	<i>and [become] insolent with great insolence.</i>
	Hilali and Khan	<i>and are scornful with great pride.</i>
2		ويقولون حجرا محجورا : سورة الفرقان 22
	Sahih International	<i>and [the angels] will say, "Prevented and inaccessible."</i>
	Hilali and Khan	<i>And they (angels) will say: "All kinds of glad tidings are forbidden to you,"</i>
3		ورتلناه ترتيلا : سورة الفرقان 32
	Sahih International	<i>And We have spaced it distinctly.</i>
	Hilali and Khan	<i>And We have revealed it to you gradually, in stages.</i>
4		وكلا تبرنا تنبيرا : سورة الفرقان 39
	Sahih International	<i>and each We destroyed with [total] destruction.</i>
	Hilali and Khan	<i>and each (of them) We brought to utter ruin</i>
5		ثم قبضناه إلينا قبضا يسيرا : سورة الفرقان 46
	Sahih International	<i>Then We [retract and] hold it with Us for a brief grasp.</i>
	Hilali and Khan	<i>Then We withdraw it to Us a gradual concealed withdrawal.</i>

Analysis and discussion

This section analyzes the translation of tautological expressions in Surat Al-Isrā and Surat Al-Furqā, focusing on five verses from each Surat. The analysis reflects the functional and semantic aspects of these tautological expressions. The use of these tautologies in Arabic shows the verb-adverb relationship. Translating these tautological expressions presents a difficulty in maintaining their structure while effectively conveying their intended meaning.

1. وليْتَبَرُوا مَا عَلُوا تَتَبِيرًا: سورة الإسراء 7

Sahih International Hilali and Khan	<i>and to destroy what they had taken over with [total] destruction.</i> <i>and to destroy with utter destruction all that fell in their hands.</i>
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The translation of the tautological Qur'anic phrase "وليْتَبَرُوا مَا عَلُوا" by Sahih International and Hilali and Khan offers valuable insights when considering the functional and semantic dimensions, particularly within the notion of tautology present in the source text. Sahih International translates the phrase as "and to destroy what they had taken over with [total] destruction," while Hilali and Khan render it as "and to destroy with utter destruction all that fell in their hands." From a functional perspective, both translations effectively convey the concept of destruction. They emphasize the complete and thorough annihilation of what was previously acquired. The inclusion of phrases such as "total destruction" and "utter destruction" highlights the intensity and comprehensive nature of the act being described. Semantically, the translations capture the essence of the original phrase, which contains a tautological construction. The repetition of the verb "destroy" and the noun "destruction" reinforces the idea of complete annihilation. The tautological nature of the phrase serves to enhance the emphasis on the magnitude and extent of the

destruction being discussed. Both translations strive to maintain the tautological structure of the original Arabic phrase. Sahih International presents the tautology through the repetition of the noun "destruction" within the phrase itself. Hilali and Khan, on the other hand, employ the verb "destroy" along with the noun "destruction" to capture the tautological essence. The emphasis on complete destruction reflects the seriousness with which transgressions or wrongful acquisitions are to be addressed. The tautological construction of the phrase signifies the strong condemnation and decisive action required in rectifying unjust situations. These translations demonstrate an understanding of the cultural and ethical implications embedded within the original tautological phrase.

2.	<i>وكل شيء فصلناه تفصيلا : سورة الإسراء 12</i>
Sahih International Hilali and Khan	<i>And everything We have set out in detail.</i> <i>And We have explained everything (in detail) with full explanation.</i>

Sahih International translates the phrase "وكل شيء فصلناه تفصيلا" as "And everything We have set out in detail," while Hilali and Khan render it as "And We have explained everything (in detail) with full explanation." From a functional standpoint, both translations effectively convey the idea of comprehensive and detailed exposition. They emphasize that every aspect has been thoroughly elucidated and thoroughly explained by the divine source. The inclusion of phrases such as "set out in detail" and "explained everything with full explanation" highlights the thoroughness and completeness of the divine exposition. In semantic terms, the translations capture the essence of the original phrase, which contains a tautological construction. The repetition of the verb "set out" and the noun "detail" in Sahih International's translation, as well as the use of "explained" and "explanation" in Hilali and

Khan's rendition, serve to reinforce the idea of thorough and exhaustive explication. The tautological nature of the phrase accentuates the emphasis on comprehensive and detailed clarification. Sahih International employs repetition of the noun "detail" within the phrase itself, while Hilali and Khan utilize both the verb "explained" and the noun "explanation" to capture the tautological essence. The emphasis on comprehensive and detailed explanation reflects the divine wisdom and guidance provided to humanity. The tautological construction of the phrase signifies the completeness and clarity of the divine message. These translations demonstrate an understanding of the cultural and theological implications embedded within the original tautological phrase.

3. فدمرناها تدميرا : سورة الإسراء 16

Sahih International Hilali and Khan	<i>and We destroy it with [complete] destruction.</i> <i>Then We destroy it with complete destruction.</i>
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Sahih International translates the tautological Qur'anic phrase "فدمرناها تدميرا" as "and We destroy it with [complete] destruction," while Hilali and Khan render it as "Then We destroy it with complete destruction." In fact, both translations effectively convey the concept of complete and thorough destruction. The translation of the tautological structure serves to intensify the emphasis on the magnitude and thoroughness of the destruction. These translations demonstrate an understanding of the cultural and theological implications embedded within the original tautological phrase. The structure of the target language preserves the tautological construction in the original language. The tautology contributes to the stylistic distinctiveness and rhetorical impact within the target language.

4.	Sahih International Hilali and Khan	<p style="text-align: right;">ولا تبذر تبذيرا: سورة الإسراء 26</p> <p><i>and do not spend wastefully.</i></p> <p><i>But spend not wastefully (your wealth) in the manner of a spendthrift.</i></p>
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Sahih International and Hilali and Khan successfully convey the functional and semantic features of the original tautological Qur'anic phrase. They uphold the notion of avoiding wasteful expenditure while considering linguistic and cultural aspects. The tautological construction emphasizes the importance of responsible resource management. The structure of the target language is marked, with Hilali and Khan's translation exhibiting an explication strategy to provide additional context and clarity. Both translations effectively convey the functional aspect of the translation which is avoiding wasteful expenditure. They emphasize the importance of prudence and moderation in financial matters. The inclusion of phrases such as "do not spend wastefully" and "spend not wastefully" highlights the need to refrain from excessive or unnecessary spending. Further, the repetition of the verb "spend" and the noun "wastefully" reinforces the semantic idea of avoiding extravagance and squandering. The tautological nature of the phrase serves to emphasize the importance of responsible and mindful use of resources. Linguistically, both translations approach the tautological structure present in the original Arabic phrase differently. Sahih International maintains a more concise structure, while Hilali and Khan choose to elaborate and clarify the meaning through additional words and phrases. Hilali and Khan's translation includes the explanatory phrase "in the manner of a spendthrift" to provide further context and specificity.

5. ونزلناه تنزيلا : سورة الإسراء

Sahih International Hilali and Khan	<i>And We have sent it down progressively.</i>
	<i>And We have revealed it by stages (in 23 years).</i>

From a functional standpoint, both translations effectively convey the idea of gradual revelation of the Qur'an over time. They emphasize the process of divine transmission and the progressive nature of the Qur'an's descent. The inclusion of phrases such as "sent it down progressively" and "revealed it by stages" highlights the gradual and systematic manner in which the Qur'an was revealed. Semantically, the repetition of the verb "sent down" and the noun "progressively" in Sahih International's translation, as well as the use of "revealed" and "by stages" in Hilali and Khan's rendition serve to emphasize the gradual nature of the revelation. The tautological structure reinforces the notion of a step-by-step and continuous process. Linguistically, both translations maintain the tautological structure present in the original Arabic phrase to a certain degree. Sahih International employs repetition of the verb and the noun within the phrase itself, while Hilali and Khan utilize the verb "revealed" along with the phrase "by stages" to capture the tautological essence. Culturally, both translations align with the broader Islamic understanding of the Qur'an's revelation. The emphasis on gradual revelation reflects the divine wisdom and guidance provided over a period of time. The tautological construction of the phrase signifies the deliberation and purpose behind the gradual disclosure of the Qur'an's message. Sahih International's translation presents a more concise structure, while Hilali and Khan's translation follows an explication strategy by providing the additional information regarding the time span of 23 years. The inclusion of this detail elucidates the specific period

over which the revelation occurred, offering a more comprehensive understanding. This marked structure enhances the clarity and specificity of the message within the target language.

6. *وَعَتُوا عَتُوا كَبِيرًا : سورة الفرقان*
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|-------------------------------------|--|
| Sahih International Hilali and Khan | <i>and [become] insolent with great insolence.</i> |
| | <i>and are scornful with great pride.</i> |

The translation of the tautological Qur'anic phrase "وَعَتُوا عَتُوا كَبِيرًا" by Sahih International and Hilali and Khan offers valuable insights into its functional and semantic aspects of the translation. Sahih International translates the phrase as "and [become] insolent with great insolence," while Hilali and Khan render it as "and are scornful with great pride." Both translations functionally convey the concept of extreme arrogance or haughtiness. They emphasize the expression of insolence, scorn, and excessive pride. The inclusion of phrases such as "insolent with great insolence" and "scornful with great pride" highlights the magnitude and intensity of the attitude being described. In semantic terms, the translations capture the essence of the original phrase of the verb "become" or "are" and the adjectives "insolent" and "scornful" reinforce the idea of an intensified display of arrogance. Linguistically, Sahih International employs repetition of the verb and the noun within the phrase itself, while Hilali and Khan utilize the adjective "scornful" and the noun "pride". The tautological construction reflects the emphasis on the magnitude of the negative attributes. The translations demonstrate an understanding of the cultural and ethical implications embedded within the original tautological phrase. The repetition of the verb and the noun, or the use of an adjective to modify the verb, reflects the tautological structure in the source text. This marked structure emphasizes the intensity and significance of the insolence. This tautology contributes to the

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stylistic distinctiveness and rhetorical impact within the source language.

7. ويقولون حجرا محجورا : سورة الفرقان

Sahih International Hilali and Khan	<i>and [the angels] will say, "Prevented and inaccessible."</i> <i>And they (angels) will say: "All kinds of glad tidings are forbidden to you,"</i>
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The translation of the tautological Qur'anic phrase "ويقولون حجرا محجورا" by Sahih International and Hilali and Khan functionally convey the sense of restriction and denial. They emphasize the notion of being prevented or forbidden from accessing something. Sahih International's translation employs the phrases "prevented and inaccessible," while Hilali and Khan's translation uses "forbidden to you" to convey this meaning. Linguistically, both translations somehow maintain the tautological structure present in the original Arabic phrase. Sahih International repeats the adjective and the noun within the phrase itself, while Hilali and Khan utilize the phrase "all kinds of glad tidings" along with the verb "forbidden" to capture the tautological feature. The semantic repetition of the noun "prevented" or "forbidden" and the adjective "inaccessible" or "to you" reinforces the idea of being restricted or denied access. The tautological structure serves to emphasize the sense of being completely cut off or barred from something. The translation of this tautology contributes to the stylistic distinctiveness and rhetorical impact within the target language.

8. ورتلناه ترتيلا : سورة الفرقان 32

Sahih International Hilali and Khan	<i>And We have spaced it distinctly.</i> <i>And We have revealed it to you gradually, in stages.</i>
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Sahih International translates the phrase "ورتلناه ترتيلا" as "And We have spaced it distinctly," while Hilali and Khan render it as "And We have revealed it to you gradually, in stages." Linguistically, both translations maintain the tautological structure present in the original Arabic phrase. Sahih International repeats the verb and the adverb within the phrase itself, while Hilali and Khan utilize the verb "revealed" along with the phrases "gradually" and "in stages" to capture the tautological expression. The repetition of the verb and the adverb, or the use of phrases to modify the verb, reflects the tautological structure in the source text. This marked structure emphasizes the deliberate and gradual nature of the revelation process. The tautology contributes to the stylistic distinctiveness and rhetorical impact within the target language. It highlights the intentional spacing and gradual unveiling of the Qur'an's message. From a functional perspective, both translations emphasize the concept of spacing or revealing the Qur'an in a distinct and gradual manner. Sahih International's translation employs the phrase "spaced it distinctly," while Hilali and Khan's translation uses the phrase "revealed it to you gradually, in stages" to convey this meaning. The translations demonstrate an understanding of the cultural and theological implications embedded within the original tautological phrase.

9.		وكلا تبرنا تنبيرا : سورة الفرقان 39
	Sahih International	<i>and each We destroyed with [total] destruction.</i>
	Hilali and Khan	<i>and each (of them) We brought to utter ruin</i>

The translations by Sahih International and Hilali and Khan convey the functional and semantic features of the original tautological Qur'anic phrase. They maintain the tautological structure present in the source text while considering linguistic and cultural aspects. The tautology intensifies the emphasis on complete and comprehensive destruction. The structure of the

target language is marked, as it reflects the variation in word choices and the repetition in the tautological construction. The translations emphasize the idea of bringing about total ruin or annihilation. Sahih International's translation employs the phrase "destroyed with [total] destruction," while Hilali and Khan's translation uses "brought to utter ruin" to convey this meaning. Semantically, the translations capture the essence of the original phrase, which contains a tautological construction. The repetition of the verb "destroyed" or "brought" and the nouns "destruction" or "utter ruin" strengthens the idea of a complete and comprehensive act of destruction. The tautology contributes to the stylistic distinctiveness and rhetorical impact within the target language.

10. ثم قبضناه إلبنا قبضا يسيرا : سورة الفرقان 46

Sahih International Hilali and Khan	<i>Then We [retract and] hold it with Us for a brief grasp.</i> <i>Then We withdraw it to Us a gradual concealed withdrawal.</i>
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Sahih International translates the phrase "ثم قبضناه إلبنا قبضا يسيرا" as "Then We [retract and] hold it with Us for a brief grasp," while Hilali and Khan render it as "Then We withdraw it to Us a gradual concealed withdrawal." From a functional viewpoint, both translations communicate the concept of taking back or withdrawing something. They emphasize the idea of a gradual and concealed retrieval. Sahih International's translation employs the phrases "retract and hold" and "brief grasp," while Hilali and Khan's translation uses "withdraw" and "gradual concealed withdrawal" to convey this meaning. Regarding the structure of the target language, both translations exhibit marked structures due to the variation in word choices. The repetition of the verb and the noun, or the use of phrases to convey the tautological meaning, reflects the tautological structure in the source text.

Linguistically, both translations diverge in terms of specific words used. Semantically, the tautological structure serves to emphasize the deliberateness and secrecy of the retrieval process. The tautological construction reflects the notion of Allah's supreme authority and ability to withdraw or take back something. The translations demonstrate an understanding of the cultural and theological implications embedded within the original tautological phrase.

Conclusion

This research on the translation of tautological expressions in the Qur'an, focusing on Surat Al-Isrā and Surat Al-Furqā, has provided valuable insights into the challenges and implications of conveying tautologies in English translations. It employed a limited sample size of five verses from each Surat and analyzed the translations of Sahih International and Hilali and Khan. The study aimed to explore the manifestation of tautological expressions in the Qur'an and examine the approaches taken by these prominent translators. The analysis of the original Arabic tautological expressions and their corresponding translations revealed significant findings. The tautological expressions in the Qur'an showcased distinct linguistic characteristics. They emphasized repetition and reinforcement of meaning. Translating such expressions posed challenges due to the need to capture their essence while maintaining linguistic accuracy and coherence in English. Both Sahih International and Hilali and Khan demonstrated an understanding of the tautological nature of the expressions and made efforts to convey their meaning in English. However, variations were observed in their translation choices as reflected in the complexity of effectively rendering the tautologies. Cultural and linguistic differences played a role in shaping translation approaches, which in turn highlighted the importance of considering the target audience and their familiarity with tautological expressions. It is important to note that the sample

size and translators selected for this research are not representative of all translations available. They serve as illustrative examples to shed light on the challenges and implications of translating tautological expressions in the Qur'an. This research contributes to the field of translation studies and Quranic scholarship by highlighting the complexities involved in translating tautological expressions. The findings emphasize the importance of striking a balance between faithfulness to the original text and readability in the target language. They also stress the need for further research by expanding the sample size and considering additional translators, as well as exploring the reception and understanding of tautological expressions in different English-speaking communities. This research offers a focused exploration of the challenges and implications involved. It contributes to the ongoing efforts of ensuring accurate and meaningful translations of the Qur'an for English-speaking audiences.

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