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The Role of Stylistic devices in the Formation of Equivalent Meaning in the Inter-lingual Transfer from Arabic to English

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Abstract

Equivalence between ST and TT is one of the controversial subjects in the translation field. While some scholars argue that translating from one language to another with complete equivalence is unachievable, or an illusion (Snell-Hornby, 1995), others, such as Panou (2013) see it as a kind of sameness between ST and TT. Nida sees equivalence as the relation that holds between ST and TT that can help in conveying the intended meaning from one language to another (See Nida, 1982, Shuttleworth and Cowie, 1997). Interlingual transfer of meaning forms a problematic issue facing translators specifically in case of Arabic and English, as they belong to different families. In the process of translating from Arabic to English, the differences between these two languages make the mission of searching for complete equivalences unachievable. Instead, translators resort to the closest natural equivalent choice (Nida 1969) to achieve sameness between SL and TL. This article focuses on translation equivalence and the role stylistic devices might play in equivalence achievement in related religious texts translation. The aim of this study is to investigate the ideal ways of using translation strategies that may lead to reduce the degree of inequivalence between ST and TT for matching the most accurate translation. This article also will shed light on Nida's (1982) two types of equivalence: formal and dynamic in investigating the level of equivalence in the selected verses. The data is based on selected verses from Surat Maryam (chapter of Mary) in the Holy Quran and the translation of Muhammad Asad for these verses. The study's findings establish that in religious related texts translation, translators are influenced by their approaches and the type of equivalence that they look forward and, which in turn, affect on the quality and accuracy of their works. Moreover, this article shows some ways of dealing with the translation techniques that lead to the most acceptable translation for religious texts.

Keywords:

(Equivalence, Accuracy, Direct translation, Oblique translation).

I. Introduction

Interlingual transfer of meaning forms a problematic issue facing translators specifically in case of Arabic and English. Arabic is a Semitic language while English is an Indo-European one. Each of them has its unique orthographic formation, grammatical structure and affiliate to different ecology. Each one subsequently has its own cultural colour. Learning a foreign language might require two years or more, while learning its culture may elapses lifetime. Interlingual transfer of meaning summons, among other things, taking in consideration the two languages semantico-linguistic varieties where semantic meaning is highly influenced by the cultural, linguistic, and ecological differences between not only the two languages, but even between two translators of the same language.

This article focuses on means by which translators can achieve the highest degree of translation equivalence, by addressing the issue of inequivalences occurring in the translation of religious texts. The aim of this paper is to investigate the translation strategies that led to equivalent meaning. This article also will shed light on Nida's (1982) two types of equivalence; formal and dynamic in investigating the level of equivalence in the selected verses. The data is based on selected verses from Surat Maryam in the Holy Quran.

In order to achieve this mission, this article, after introducing a theoretical framework about the main topic, will investigate the seven stylistic devices proposed by Jean-Paul Vinay and Jean Darbelnet (1958). In religious related texts, utilizing the stylistic devices can help translators overcome meaning transference difficulties at lexico-structural, grammatical and cultural levels. These devices will be examined here to provide remedy for sound communication. These TPs are herein supposed to overcome resulted problems that might face the Holy Quran translation into English. After examining these devices, this article will shed the light on the cases that led to equivalence in the translation of religious texts. The examples, which will be looked through, are taken from the translations of Muhammad Asad (The Message of The Quran, 1980). It is worth mentioning that the researcher does not evaluate the translators; rather, it uses the translation for explaining the topic of this article.

II. Equivalence in Translation

Equivalence is one of the controversial subjects in the translation field. While some scholars see equivalence between ST and TT as a kind of sameness, others, such as Bassnett (1991:28), see it as a dialectic between signs and structures within and surrounding SL and the TL text. Pym (2010) deems that both translation and equivalence work to define each other for the inextricable connection between the two terms. For the necessity of equivalence in translation, Catford (1965), defined translation as the process that requires equivalence between source language SL and target language TL. In contrast to the above opinion, Snell-Hornby (1988 p.22) believes that “equivalence is unsuitable as a basic concept in translation theory”, on the grounds that it is imprecise and ill-defined” (ibid: 22).

To conclude, different theorists as opposing dichotomies approach equivalence as a process of translation. According to Nida, it is Formal vs. Dynamic, according to House, it is Overt vs. Covert. According to Newmark, it is Semantic vs. Communicative, and, according to Pym, it is Natural vs. Directional.

III. Translatability of Holy texts

Translating of the holy text requires looking through not only the words in a sentence but also to the context, culture, content and linguistic differences between the two languages. Restoring the context is one of the most essential things for a translator to do because without relating a sentence to its context, there will be a multiplicity of possible interpretation.

Thus, in the translation of the Holy Scriptures, there is an opinion that original texts in their mother tongues should be adopted due to their perfect style, indigenous cultural content and the original connotations that serve accurate translation. However, it is impossible to reproduce the Holy Texts from their mother language to other languages with total holiness. Instead, scholars adopt accuracy, naturalness, and faithfulness in addressing the issue of translatability of the Holy Texts as required features in the process of introducing good translations. Regarding accuracy, what makes a translation inaccurate is the unnecessary additional information that are

not contained or implied in the original text, or the omitting of the information contained or implied in the original text.

IV. Religious translation between the form and the content

There is a necessity of religious translation as the world becomes a global village and cultures interact frequently. This need to translate religious texts stems from the fact that they are references and guides to many peoples in various cultural settings. Religious texts are essentially divine texts with the miraculous composition that cannot be imitated or reproduced by other languages, as in the case of the Holy Quran.

As a result, there are two opposite opinions regarding the focus on the form and the content. For Nida, a translator needs to convey the message rather than form or style, where focus on style may sacrifice the content. This equivalent should cover the intelligibility of the message in addition to the total impact on the receivers, or have the same dynamic effect as the original (Nida, 1969).

On the other hand, Stewart (2000) highlighted the importance of the aesthetic form of translation as a parallel factor to message contents of ST. He argues that the translated text is governed by the fascinating nature of its style, and thus, human artifacts enhance the TT vitality that ST has. He concludes that focusing on the content at the expense of form or style may give a cut-off image and cannot achieve the same effect that ST has.

According to Stewart, rhyme and rhythm are certainly the most outstanding elements lost in translations although these devices are important to clothe TT with more effectiveness and fascination and deliver the complete message with both of its form and contents.

V. The Holy Quran and Context

Context, as Crystal (2003:103) sees, is a general term used in linguistics and phonetics to refer to specific parts of an utterance (or text) near or adjacent to a unit which is the focus of attention. In the field of translation, Vinay and Darbelnet (1958) give the context an essential role in achieving an accurate translation. They attached the intended meaning of a text with its pragmatic meaning that is closely attached with the situation of the utterances in the holy text. Moreover, they argue that “the context does not acquire its full meaning until we reconstruct in our minds the situation

it describes". Words meaning is highly affected by the context where they occur. In translation, the translators' interest oriented for the contextual meaning as the latter can be sought as the relation between language and the situation.

For the importance of taking in consideration the situation that an utterance refers to, El-Awa (2006) called for substituting 'coherence', with the 'theory of relevance' to be the main relation holding the concepts of the Quranic text because relevance relation is essential in understanding the situational meaning which has to achieve a contextual effect. This argument is supported by the idea that the revelation of the Holy Quran was occasional and every text has a type of relevance to an extra-linguistic concrete one in real life.

VI. Techniques of Translation

Vinay and Darbelnet (1958) suggest seven translation techniques that are useful as starting point for a translator. These techniques will be the means by which one can investigate the differences that occur among translators within the translation process.

These techniques divided into two main categories. The first category, which is direct Translation, includes three techniques: borrowing, calque, and literal translation. The second category, which is oblique translations, includes four techniques: transposition, modulation, adaptation, and equivalence.

1. Borrowing

Borrowing, for Vinay and Darbelnet, is a common phenomenon used by translators to overcome lacuna where the impression in TL should resemble that of SL. It means to transfer or move an SL term into TL without translating it. Borrowing can be a good means for translators for two purposes; first to avoid the cultural gaps and second; to create a specific effect on TR. An example of that is the pronunciation of the same borrowed names of the prophets in Arabic and English, for instance:

(يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا)

[Thereupon the angels called out unto him:] "O Zachariah! We bring thee the glad tiding of [the birth of] a son whose name shall be John.

[And God says,] 'Never have We given this name to anyone before him.' (19:07).

In the above verse, the translator uses the equivalent name **John** as equivalent name for the proper noun **Yahya**. For English texts readers, this translation looks equivalent, while using the other case may face difficulty in inferring that Yahya (PBUH) is John the Baptist.

2. Calque

According to Vinay and Darbelnet (1995:32) Calque literally is either in an interlinear transfer or literally but with syntactic transposition. Interlinear transfer is in term that TL keeps SL syntactic structure, for example, the Islamic concept of 'There is no God except Allah'. Each 'calqued expression' resembles an independent translation unit. Calque as a translation unit implicitly means the shift from partial to whole meaning of an expression since it is borrowed to invest its connotation. Calque can be at different levels, such: structural, stylistic, and semantic.

Structural Calque means keeping the same stylistic features of SL in the TL. This type usually assembles the features of structural calque by following the same word order, for example:

(بسم الله الرحمن الرحيم)

"In The Name of God, The Most Gracious, The Dispenser of Grace"
(19:01).

Prep. into prep.	Noun Into NP.	Noun into Noun	Article into article	Adj. name into adj. name	Modifier	adjective phrase
Bi	Isim	Allah	Al	Rahman	Al	Rahi:m
In	The name of	God	The most	Gracious	The	Dispenser of Grace

The analysis of the verse above shows how the structural and stylistic calque takes place and how the translator SL background helps in forming the style of any accurate transfer of meaning.

Stylistic calque, on the other hand, means to keep the same stylistic features of SL in the TL. In this case, the translator adopts the style of the original and adds it as a new style for the target language.

The third type is semantic calque that means imposing the semantic contents of SL lexeme on TL. This technique is very important to maintain religious message contents because the Holy Texts actually is a message from God to human beings and misunderstanding the message will abolish the aim behind the process of translation.

An instance of that is the use of the word 'Allah' instead of using the word 'God' because using the former has more religious impact. Thus, a lot of other translations use the word Allah to express the Arabic word الله. For the translation of the word الرحمن 'Al-Rahman', Asad uses 'the most gracious' and for the word الرحيم he uses '**the dispenser of grace**'. Both of these concepts could achieve the semantic calque and were suitable in this situation according to the translators' knowledge and beliefs.

3. Literal Translation

Literal translation, sometimes called as direct or word-for-word translation, is a type of as an interlinear translation. Vinay and Darbelnet (1995) see it as a unique procedure in the case SL and TL belong to the same family of languages and share the same culture. Scholars such as Catford (1965), see it in a wider perspective where translators can replace ST structure by TL structure and can insert additional words to overcome orthographic varieties or assist comprehension (See Baker: 1992).

In the case of Arabic and English, using literal translation as a word-for-word replacement may not achieve the aim of translation because the latter is an interpretational process. For example, English has a verbal form of sentences, whereas Arabic, in addition to that verbal form, has what is called the nominal sentence. Nominal sentences are composed of a modifier and modified without a verb, for instance in verse :
اني عبد الله
19:20

[But] he said: "Behold, I am a servant of God.

In interlinear translation, it is translated with a 'be' auxiliary verb as: "I **am** a servant of God" to fit TL norms. In this example, literal translation is fit with the style of the two languages, but in other cases may not. Herein we

conclude that LT in this study is understood as the process of preserving SL semantic contents and TL naturalization.

Sometimes the three techniques of the direct translation cannot fill the gaps between SL and TL. Vinay and Darbelnet suggest other procedures that allow translators to adopt and find more solutions. This type is called oblique translation that try to bring the ST to the TT by means of the target language. Oblique translation is composed of four TPs: Transposition, modulation, adaptation and equivalence. They are as follows:

4. Transposition

Transposition is the first technique in oblique translation. It works at the grammatical level by replacing a word class by another word class without changing the meaning. According to Vinay and Darbelnet (1995: 36) transposition or the 'shift of word class' means replacement of one SL lexeme class by another one of TL up to the requirements of TL context without making any change in the meaning of the message. It is worth to mention here that the transposed expression, although could have the same meaning, but they may not have the same value because, among other choices of words, the translator should choose the best fitting form for the context. Transposition have subcategories, which are proposed by Vinay and Darbelnet (1958, 1995), and can help translators to transfer the accurate contextual effect of SL meaning into TL by utilizing the TL grammatical norms. These subcategories will be explained as follows:

4.1. Internal or Rank Shift

Arabic and English have different linguistic systems. For example, what is masculine in Arabic could be feminine in English and what is singular could be plural, and vice versa. The tenses and type of sentences in the two language are partially different as, for example, English has continuous tens, but does not have nominal sentence while Arabic has nominal sentence but does not have continuous tense, etc. In the process of translation, translator tend to use this technique to shift definite nouns to indefinite, change the tense of the sentence, or use singular nouns instead of to plural one, as the following example will show:

A. Tense Shift

Number of studies had revealed that tense shift can be either from past to present, present to future, past to future, or present to past tense. In all these cases, translators use tense shift to preserve the current nature of the information that the ST established in the proposition of the verses. In the verse below, the translation show a tense shift from past tense **خُفْتُ** 'khiftu' into "I am afraid" which is a simple present:

(وَإِنِّي خُفْتُ الْمَوَالِيَّ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا)

"Now, behold, I am afraid of [what] my kinsfolk [will do] after I am gone,⁵ for my wife has always been barren. Bestow, then, upon me, out of Thy grace, the gift of a successor." (19:05).

B. Shift Singular to Plural Form

(فَخَلَفَ مِنْ بَعْدِهِمْ خُلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا)

"Yet they were succeeded by **generations** [of people] who lost all [thought of] prayer and followed [but] their own lusts; and these will, in time, meet with utter disillusion." (19:59).

In the ST, '**Khalf**' connotes a singular definite noun '**a generation**' with a componential semantic meaning, and Asad shifts the singular form of '**Khalf**' to plural indefinite as '**generations**'. Usually, translators use the plural class to compensate the grammatical feature of definiteness nature of the word.

4.2. Unit Shift Analysis

Unit shift may include various shifts, such as; the expansion of lexeme, the shift of the verb into VP, or the contraction of lexeme, as the following examples will explain:

A. Expansion of Lexeme:

Translators utilize this stylistic device by using more than one signifier in TL for one signified SL lexeme to amplify or fill lexical or grammatical gap. The lack of lexemes in the TL, or the difference in the writing system between Arabic and English forces the translator to expand SL lexemes. For instance, The Arabic word الرحيم which means 'the merciful' is translated into '**the dispenser of grace**'. This one lexeme is

translated into two independent morphemes in the TL. Moreover, the translation of the Arabic words "زكيا" in the following verse:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

"[The angel] answered: 'I am but a messenger of thy Sustainer, [who says,] 'I shall bestow upon thee the gift of a son **endowed with purity**.'" (19:19).

The Arabic word "زكيا" is translated into "endowed with purity" as an example for the expansion of lexeme to achieve equivalent meaning in TL.

B. Simple Past into VP

وَإِنَّمَا يَسَّرْنَا بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا

"and only to this end have **We made this [divine writ] easy to understand**, in thine own tongue, [O Prophet,] so that thou might convey thereby a glad tiding to the Godconscious, and warn thereby those who are given to [futile] contention." (19:97).

The Arabic simple past verb "يسرناه" 'Yassarnah' is shifted into verb phrase " **We made this [divine writ] easy to understand**". This shift comes as there is no equivalent verb in English for the Arabic verb 'Yassar', thus, the translator use this shift to achieve the most accurate translation.

4.3. Class Shift

Class shift means the replacement of the class of the SL item by another one and this occurs especially when the translation equivalent of a SL item is a member of a different class from the original item. Class shift, for Catford (1965:76), takes place when SL unit lies under different grammatical class in TL unit. This technique may include various shifts such as: noun and adverb into adjectives, adverb to verbal phrase or an idiom, adverb of manner into adjective, adverb of manner into an adjectival phrase, adjective to adjectival phrase, verb to noun, or NP to VP, ... etc. Some examples will explain some of these shifts as below:

A. Noun and Adverb into Adjectives:

"THESE WERE some of the prophets upon whom God bestowed His blessings - [prophets] of the seed of Adam and of those whom We caused to be borne [in the ark] with Noah, and of the seed of

Abraham and Israel and [all of them were] among those whom We had guided and elected; [and] whenever the messages of the Most Gracious were conveyed unto them, they would fall down [before Him], **prostrating** themselves and **weeping**." (19:58).

أُولَئِكَ الَّذِينَ أَعْتَمَّ اللَّهُ عَلَيْهِمُ الْمَنَاصِبَ مِنْ ذُرِّيَةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعُونًا وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَافِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا)

Examining the version above shows that Asad translated the Arabic adverbs سُجَّدًا وَبُكِيًّا 'sujjadan', 'buqi:ya' to 'prostrating' and 'weeping' (adjectives). What signifies the Surah style is that almost all its verses are composed of short sentences, the verses end with a rhymed one-word form stative adverb as 'Ma'ti:yaa, kasi:ya, makdhi:ya. Such adverbs have no single equivalent corresponding linguistic unit in English, therefore, the translator stylistically resort to dissolution.

B. Adverb to adjective:

(قَالَ إِنِّي أَعوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا)

"She exclaimed: "Verily, 'I seek refuge from thee with the Most Gracious! [Approach me not] if thou art **conscious** of Him!" (19:18)

Asad rendered the Arabic adverb of manner /taqqi:ya/ into adjective 'conscious'.

C. Verb to Noun:

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا)

"this is the paradise which We **grant as a heritage** unto such of Our servants as are conscious of Us." (19:63)

The Arabic verb نورث /nurithu/ is turned into "**heritage**" which is a noun in English.

D. Noun Phrase to Verb Phrase:

(قَالَ كُنْ أَفْأَنْتَ الَّذِي خَلَقْتَهُمْ قُلْ إِنَّمَا أَعِظُكُمْ عَلَىٰ آلِهَتِكُمْ فَخُشِعَ آلِهَةً يَلدَّوْنَ أُولَئِكَ كَاسٍ لَّخَمٍ)

"Answered [the angel]: "Thus. it is; [but] thy Sustainer says, '**This is easy for Me** - even as I have created thee aforetime out of nothing.' (19:09)

Examining the above sentence shows that the Arabic sentence is nominal, while Asad converts it into verbal sentence by adding the auxiliary verb 'is' up to TL norms. This is a stylistic technique of reinforcement.

To conclude, the translation of the above verses shows that the technique of transposition can be 'obligatory' or 'optional'. It is obligatory when the syntactic features of TL restrict the translator, but it is optional when the translator has more than one choice and herein comes one's choice, which is the choice of the style.

5. Modulation

Modulation is the technique that helps the translator in making the required change by shaping or regulating the words of the message, but without changing its meaning and without generating an unnatural feeling in the reader of the target text. This procedure may take place at word, phrasal or sentential level. Vinay and Darbelnet (1995: 246) see it as the technique of the good, saying that one idea may be expressed in SL and TL differently, and that is the way translation is. They argue (ibid: 246) that "bilingual people do not need modulation in discourse because they share the same culture". This technique is not a syntactical process in terms that it does not concern itself with the grammatical structures of the target language, but it can be used for expressing cultural images and icons of the target language. Thus, this procedure is widely used in translating cultural terms as; institutional terms, proverbs and figures of speech.

It is worth noting here that translators cannot adopt modulation especially in translating the Holy texts because, as Khan: 2008: 51 argues, in the Holy Quran "any modulation in terms of semantic or cultural components means deviation from the norm of the genre of the ST because it leads to unjustified behaviour of subjectivity on behalf of literalism".

6. Adaptation

It is known that language is a part of culture and it reflects the culture. Arabic and English cultures are widely different. In cultural translation, when the situation of ST has no direct corresponding situation or social occasion in TL, the translator replace it by a similar one found in TL culture. Translators usually use this technique to assist comprehension because translation and adaptation are actually two ways of communicating

the message of the ST. In the translation of the Holy Quran adaptation should not be acceptable because the replacement of the cultural symbol can distort message contents. For instance; in translating the verse:

(وَهَرِّي لِيكَ الْجِدْعَ النَّخْلَةَ تَسْقُطُ عَلَيْكَ رُطَبًا جَنِيًّا)

"and shake the trunk of the palmtree towards thee: it will drop fresh, ripe dates upon thee"(19:25)

The replacement of the '**palm tree**' by another one such as 'pine' to assist the comprehension of a reader living in a Europe, for example, is denied, because, we ignore the implicit meaning regarding Christ's birth, where dates are ripe in summer.

7. Equivalence

Equivalent translation is actually the aim of the process of translation in finding not only equivalent meaning, but also equivalent effect between words from different languages. Vinay and Darbelnet (1995: 38) defined it as "a way of resembling a situation of ST by equivalent one using TL tools. Leuven Zwart (1990), who support this opinion, claims that equivalence should take in consideration number of factors such as 'the situation of the utterance,' 'the intention of the speaker' and 'the effect on the hearer.' Nida (1982) suggests two types which are formal and dynamic equivalence. He argues that formal equivalence refers to the semantic rendition and formal features of texts, whereas dynamic equivalence, which he prefers, represents the communicative translation that seeks the achievement of equivalent effect. The following example will explain this technique:

(قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا)

"he prayed: "O my Sustainer! Feeble have become my bones, and my head glistens with grey hair. But never yet, O my Lord, has my prayer unto Thee remained unanswered." (19:04)

In the above verse, Asad dynamically translates the Arabic past verb 'قال' meaning literally 'he said' into the past simple 'he prayed' to reflect the real effect of the verse and to show the same situation of the utterance depending on his knowledge of English and Arabic and to achieve equivalent meaning.

VII. Conclusion

The above-selected verses exhibit some examples about how the translator approaches techniques of translation seeking for equivalences. It also provides us a model of how equivalence in translation between Arabic and English is approached depending on the contextual or situational meaning which is the most needed one to convey the intended meaning of the ST in the process of translation. This article investigated the stylistic devices proposed by Jean-Paul Vinay and Jean Darbelnet (1958) and shed the light on the cases that led to equivalence meaning in the translation of religious texts. Each device is examined carefully and the results of the analysis were as follows:

- In the case of using borrowing as a stylistic device, the analysis of the examples showed that selecting a definite concept, from other choices, comes from the tendency of the translator to transfer the stylistic effect of the SL concept in addition to the required equivalent meaning.
- In using calque as a stylistic device, the analysis of the examples showed that the structural and stylistic calque took place and the translator's SL background helped in forming the style of any accurate transfer of meaning. The analysis of the opening verse showed that there were similarities relate the calque of structure and SL style of composition, but the dissimilarities between them is related to the utilization of the semantic calque.
- In Literal Translation, the analysis of the verse 19:20 /inni abdul-llahi/, which was translated into 'Behold, I am a servant of God" to fit TL norms, showed that LT is understood as the process of preserving SL semantic contents and TL naturalization.
- The analysis of the examples, in transposition translation with its subcategories that are proposed by Vinay and Darbelnet (1958, 1995) as TPs, showed that translators stylistically amplify TL corresponding unit as prescriptive equivalence. It was explained that the transposed expression, although could have the same meaning, but they may not have the same value because, among other choices of words, and the translator who chooses the best fitting form for the context.

- In the case of modulation technique, this article showed how this technique helps the translator in making the required change by shaping or regulating the words of the message, without changing its meaning and without generating an unnatural feeling in the reader of the target text. In the case of translating the Holy texts, translators cannot adopt modulation because, as Khan (2008: 51) argues, in the Holy Quran “any modulation in terms of semantic or cultural components means deviation from the norm of the genre of the ST because it leads to unjustified behavior of subjectivity on behalf of literality. Similarly, in the case of adaptation, the analysis showed that, in the translation of the Holy Quran, adaptation should not be acceptable because the replacement of the cultural symbol can distort message contents.
- Finally, in the case of equivalent translation, the analysis of the translation of the Arabic past verb ‘قال’ , which means literally ‘he said’, into the past simple ‘he prayed’, showed the intention of the translator to reflect the real effect of the verse and to show the same situation of the utterance to achieve equivalent meaning.

To conclude, in religious related texts, utilizing the stylistic devices can help translators overcome meaning transference difficulties at lexico-structural, grammatical and cultural levels.

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