Rendering the Stylistic Features of Enallage from Arabic into English
The Case Study "The Holy Quran"

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And say: 'Work [righteousness]: Soon will Allah observe your work, and His Messenger, and the Believers'
I dedicate this humble work to our dear parents, to all those who gave us a hand to complete this dissertation.

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In the name of Allah, Most Gracious, Most Merciful.
1. Praise be to Allah, the Cherisher and Sustainer of the worlds.
2. (The Quran: Fatiha 1-2)

And remember! your Lord caused to be declared [publicly]: 'If ye are grateful, I will add more [favours] unto you; But if ye show ingratitude, truly My punishment is terrible indeed. (The Quran: Ibrahim 07).

(English Translation of the Meanings by Abdullah Yusuf Ali)

We deeply address a great thank to Allah Who guided us and gave us the strength to finish this work.

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الملخص
الملخص بالعربية أ
اللفظ في سورة الفاتحة ب
General Introduction
Introduction

1. Statement of the problem

Enallage is a linguistic phenomenon used for some eloquence purposes under different forms and uses in both languages Arabic and English. This figurative image enjoys many different types that differ from one language into another. The negative transfer, therefore, may lead to a clumsy translation that we should avoid. In this concern, the Enallage tackled here deals with one of the obstacles that face translators of sacred texts as the Holy Quran. Within this respect, we raise our research statement: Rendering the Stylistic Features of Enallage from Arabic into English.

2. Rationale

The reasons behind investigating this topic is to shed light on this unfamiliar rhetoric figure “ENALLAGE”, as well as to show its role in the esthetic literary context and to make it available for the students both of literature and translation. Indeed, we try to make it clear in the distinction of the enallage in all its forms in both languages.

We have chosen this topic for the simple reason, to make students of translation aware of the differences between the two languages and the stylistic features in this concern.
3. Research Questions and sub-questions

The present study aims at answering the following main question: Does enallage have the same types use functions and stylistic features when translated from Arabic into English?

In this study, the following sub-questions are raised:

- Does enallage have the same types in Arabic and English?
- Does enallage have the same use and functions in both languages?
- Does enallage have the same stylistic features in both languages under the term of translation?

4. Research Hypothesis

In order to answer these questions, we formulated the following hypothesis:

We hypothesize that Arabic and English do not share the same use and functions since enallage does reflect different figurative linguistic perspectives.

We hypothesize that translators keep the enallage only formally when they adopt literal translation since its very purpose can not be reflected.

We hypothesize that Enallage is to lose its aesthetic rhetoric when translated and thus they (translators) are supposed to lose this rhetoric figure in order to keep the meaning.
5. Methodology

In order to achieve the aims we set at the very beginning, we have used reliable methodology that is analytical comparative methodology. In this matter, we describe the enallage separately in both Arabic and English languages and then try to identify all the stylistic features in the enallage in the two languages and checking how does the translator keep this feature or ignore it in some verses from Holy Quran.

6. Structure of the study

In order to answer the above-mentioned research questions, we set an outline that we think can tackle this topic from all its sides. We divide the dissertation into two parts a theoretical and practical one ; the theoretical parts is divided into two subparts or chapters. The first one discusses enallage in Arabic, its conception, forms and types giving illustrations and examples from the Holy Quran in particular since it is the most esthetic source of figurative speech. The second chapter tackles the English enallage in contrast to the Arabic one; and enallage in glossary of grammatical and rhetoric terms; we discuss also its types, forms and use in tenses and numbers in the book of Mormon as well as in the Bible.

The second parts is devoted to the contrastive and comparative analysis of all the verses of enallage in the Holy Quran and check how does the translator render its stylistic effects.
Part one

Theoretical part
Chapter I

Enallage in Arabic language
1. Introduction

In Arabic rhetorical heritage, it may be find many terms used along with Enallage to express a shift in the style which we are to explain in order to shed light on its uses, its various forms and its role in discovering the powerful rhetoric image in the Holy Quran. In Arabic language, the term ENALLAGE has a lot of equivalences not just a one to one correspondence; we say: "الصرف" والعدل "و "الانصاراف" و "الثون" we also can add: مخالفاة مقتضي الظاهر و شجاعة العربية and so on. Moreover, perhaps that Amsaai (الأسمعي) was the first who named this figure using the term “Iltifat”; did not associate it to a précised definition. (As cited in Tabel’s book. 1998).

The lexical roots of the word all spinning around, in general, on the shift from the ordinary, a reason why it is sometimes called after any stylistic or linguistic unpredictable deviance of the ordinary known structures. In his book Rhetoric(Ibn el Mouatez says that the Enallage is shifting made by the speaker in a given part of speech, it is also substituting from meaning to another: we find such type in the Holy Quran.

2. Functions of Enallage

Enallage as any other figurative linguistic features plays many roles in putting its own beautiful touch on the style and structure of the expressions. That is why it is used to denote these many functions mentioned below:

Function 1: The aesthetic diversity in the expression, aiming at attracting the receiver attention and activating all his senses to think about what is addressing to.

Function 2: Economy in expression.

Function 3: Ignoring the spoken to for their careless
Function 4: Highlighting an implicit meaning which cannot be understood in its ordinary structure.

Function 5: The Core use of Enallage can only be achieved implicitly; the direct expressions are not always that influent.

Function 6: Making all the spoken to and about feel they are the focused on in the discourse, this appears mainly in religious text addressed to all mankind and in kings "and presidents "speeches addressed to their people.(Our translation from http://maamri-ilm2010.yoo7.com/t2738-topic )

3. Enallage stylistically

Different views have been discussing the rhetoricians’ opinions on Enallage; they did all agree on the fact that this linguistic phenomena is a shift from the ordinary known expressions. Both rhetoricians and stylists focused in their analysis on three criteria: choice, deviation, and context.

3.1. The choice (الاختيار)

In the communicative trinity (sender- message –receiver) , the stylists have shed light on one element, which is the sender (speaker), according to them style is the speaker’s choice to what may have an impact on the expression neutrality and gets it from the zero degree to a distinguished discourse.

3.2. Deviation(الانحراف)

The message is centered and so its style, from this angle, is the linguistic structure and hence it is a deviation from a given role or it is also a justified violation.
3.3. Context

A- Its main basics is the receiver’s role in identifying the style “highlighting some of the speech chain elements to attracting the reader’s attention in a way that if ignored the text is lost. In this regard we may categorize it into:

B- Linguistic context and style.

C- Context diversity according to the stylistic phenomenon sequence.

(as cited in Tabel.H 1998)

4. Enallage in Rhetorics

4.1. Types of Enallage in Holy Quran

Enallage is a rhetorical phenomena widely used in the Holy Quran; it’s not meant just in pronouns but in all sorts of the surface structure. The main Enallage categories in the Quran are: roots, numbers, pronouns, particles, syntactic structure, lexical structure.

4.1.1. Root

When two roots of the same verb differ, we call it enallageeg: varying between the different roots of verbs and nouns. This type is used in many occasions in many verses inorder to highlight some rhetorical purposes.

4.1.1.2 Between the verbs roots

We can see this in the following ayah

eg1:

في قوله تعالى "نزل عليك الكتاب بالحق مصدقا لما بين يديه ونزل التورات والإنجيل" آية(3) آل عمران “3. It is He Who sent down to thee [step by step], in truth, the Book, confirming what went before it; and He sent down the Law [of Moses] and the Gospel [of Jesus] before this, as a guide to mankind, and He sent down the criterion [of judgment between right and wrong]". Aya (03) surat Al-i-Imran
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Eg 2:

وفي قوله تعالى: "وقرأنا قراءة على الناس على مكت ونزلت علينا آية" (106) سورة الإسراء

"[It is] a Qur'an which we have divided [into parts from time to time], in order that thou
mightest recite it to men at intervals: We have revealed it by stages.” Aya (106) Surat al
isra

The pattern in this ayah started with the root faala (فعل) and shifted to afaala
(الفعل) between the root faala (فعل) in nabaa(نبا) and afaala(النبا) in anbaa (أبنا)
The difference between the two roots is that faala means exaggeration and affirmation :
the second means the simple revelation without affirmation .In the above ayah we have
two sorts of enallage between nabaa and anbaa the second anbaa and nabaa, this form
does two functions: the to whom the enallage is put to and from whom the enallage is
deviated.

4.1.1.2. Enallage between the two lexical word formation(بين صيغتي الاسم)

Eg: Dhala - Dhalala (ضلال ضلالهة)

قوله تعالى ” قال اللا من قومه إن لنراك في ضلال مبين، قال يا قومي ليس بي ضلالهة ولكني رسول من ربي
العالمين. " سورة الأعراف 60/61

"The leaders of his people said: "Ah! We see thee evidently wandering [in Mind]."61.
He said: "O my people! No wandering is there in my [mind]: on the contrary I am a
messenger from the Lord and Cherisher of the worlds!” Aya (60-61) Surat Araf

In the above verse there is a shift from the word "Dhalal" to "Dhalala» the first
word is uttered by the people who stood against the prophet, however, the second word
"Dhalal" is uttered by the prophet, though it is verily the people's word.
4.1.1.4. Between the verb tenses and aspects (بين صيغتي الأفعال)

a. Past - Present ( الماضي - المضارع)

Eg: The speaker shift from the past to the present as in (following) this aya

مثلاً قوله تعالى: "أَلَمْ تَرَ أَنَّ اللَّهَ سَخَرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفَلْقَ تَجْرِي فِي الْبَحْرِ بَأَمَرِهِ وَيُسَكِّنَ السَّمَاءَ أَنْ تَقْعُ عَلَى الأَرْضِ إِلاَّ بِذِي الْقَرْحِ اللَّهُ رَحِيمٌ" (الحج 65)

65. "Seest thou not that Allah has made subject to you [men] all that is on the earth, and the ships that sail through the sea by His Command? He with holds the sky [rain] from failing on the earth except by His leave: for Allah is Most Kind and Most Merciful to man." Aya 65 surat Hajj

b. Present to Past ( الماضي - المضارع)

مثل قوله "إِن يُتْفَقُوْمُ كُوْنُوا لَكُمْ أُمَّةٌ مَّأْمُوِسَةٌ وَيَبِسُطُوا لَيْكُمْ أَيْدِيَهُمْ وَأَسْتَهْمُوا بِالْبِشْرَى وَوَدُوا لَوْ تَفْتَرُونَ " الممنمة(2)

“If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth”. Aya 02 surat Mumtahana

In English Language, when we express conditionals we can never use present with the past, however, in Arabic it is possible to have this shift in order to affirm the past background that influence the present context.

c. Present with imperative (Future in English) ( المضارع - الأمر)

d. قوله تعالى: "قَالَ إِنَّيْ أَشْهَدُ اللَّهَ وَأَشْهَدُ أَنِّي بِرِيَانِي مَمْشَكَ وَأَشْهَدُ أَنْ أُبَيْنِي هَدِيَانِي" (54) surat Hud

"We say nothing but that [perhaps] some of our gods may have seized thee with imbecility.” He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him", aya (54) surat Hud

The above aya does convey an enallage shown in the shift from the imperative to the present to prove the big gap between the two form(s) of witness and to say that the second witnessing is a false one.
4.1.1.4. Shift from noun to verb (بين صيغتي الاسم و الفعل)

The scholars (made distinction) between nouns and verbs, they (believe) that nouns may express something without action, and hence, nouns express static entities that do not change. However, verbs involve actions within and hence express a change.

مثلاً: " الذين ينفقون في السراء و الضراء و الكاظمين الغفظ و العافين عن الناس و الله يحب المحسنين "

"Those who spend [freely], whether in prosperity, or in adversity; who restrain anger, and pardon [all] men :- for Allah loves those who do good "Aya 134 Surat Al-i-Immran

In the above ayah there is a shift from the present younfikoun (نففون) aspect to the nomination shown in the subject form al kadhimina and al aafina (الكاظمين-العافين). Allah starts the ayah with actions to say that these deeds may change through time; they increase or decrease. However, containing one's anger is a very good attribute that should not change and should rather be kept.

4.1.2. Number (العدد)

In the Holy Quran, we find enallage in numbers in a lot of various ayas (Singularity – duality and plurality)

4.1.2.1. Shift from singularity to duality (plural) (بين الأفراد و الجمع)

مثل قوله تعالى " ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشامة ولهم عذاب عظيم " سورة البقرة (7)

7. “Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur]”. Ayah (07) Surat Baqara

The word "their ear"(their hearing) in Arabic is singular used between two plural nouns "hearts" and " sight-S" that may also be used in plural in Arabic. Here, we have shifted from plural to singular and shifted from singular to plural.

4.1.2.2. Singular to dual (بين الأفراد و التثنية)
Chapter I

Enallage in Arabic language

― "To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers." Aya (62) Surat Tauba

In the abovementioned aya, there is a shift from dual to singular. The object in the ayah is dual. While the pronoun that refers-to does not agree with it in number and used here as singular for the satisfaction of Allah is the same His prophet's.

4.1.2.3. From duality to plurality (بين التثنية و الجمع)

This shift can be seen in many Quranic aya (verses)

― "These two antagonists dispute with each other about their Lord: But those who deny [their Lord], - for them will be cut out a garment of Fire: over their heads will be poured out boiling water." Aya 19 Surat Hajj

No grammatical agreement between the dual subject and the verb goes with it.

4.1.3. Pronouns (ضامرون)

Enallage does not only involve shift in pronouns but also the shift from the implicit to the explicit pronoun and the shift in gender.

4.1.3.1. Shift from the spoken about to the spoken to (بين الغيبة و المخاطب)

― "Why did not the believers -men and women - when ye heard of the affair, - put the best construction on it in their own minds and say, This [charge] is an Obvious lie" Aya 12 Surat Nur

Action is referred to by the explicit noun from the spoken to, to the spoken about 'the believers'

4.1.3.2. Shift from the spoken about to the spoken (بين الغيبة و المتكلم)
Chapter I

Enallage in Arabic language

قال تعالى "قل يا أيها الناس إنى رسول الله إليكم جميعا الذي له ملك السماوات والأرض لا إله إلا هو يحيى ويميت فأنبنا بالله ورسوله النبي الأمى.." الأعراف 158.

"Say: "O men! I am sent unto you, all, as the Messenger of Allah, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He Thatgiveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that [so] ye may be guided. Aya 158 Surat Araf

Here we see a shift from the spoken about "people" to the spoken to implied in the imperative verb ' believe'.

4.1.3.3. Shift from the spoken to and the situational spoken about (بين المتكلم و المنطاب)

In the Quran, we find just one ayah that expresses this shift in expressing two different discourses

قوله تعالى " اتبعوا من لا يسألكم أجرا وهم مهتدون . ومالي لا أعبد الذي فطرني وإليه ترجعون " (سورة يس 21 - 22)

"Obey those who ask no reward of you [for themselves], and who have themselves received Guidance. 22. "It would not be reasonable in me if I did not serve Him Who created me, and to whom ye shall [all] be brought back". Aya (21-22) Surat Ya-Sin

There is no anaphora that refers to the noun before; these pronouns are completely used differently.

4.1.3.4. Between implicitly and explicitly (بين الإضمارة و الإظهار)

It is divided into three figures as the following:

- a. Showing the already shown (إظهار ما سابق إظهاره)

 مثل: "فبدل الذين ظلما قولا غير الذي قبل لهم فأنزلنا على الذين ظلما رجزا من السماء بما كانوا يفسون " البقرة 59.

8
b. “But the transgressors changed the word from that which had been given them; so we sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly” Aya 59 Surat Baqara

c. **Expliciting the implicit** (إظهار مضمر)

"So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!" Aya (04) Surat Sad

In the aya the pronoun that was implicitly use isolated shown in the word "kaferoon" (disbelievers)

### 4.1.3.5. Gender in pronouns (بين تذكير الضمير وتأتيته)

When we shift from the masculine pronoun to the feminine or vice versa.

"Who will inherit Paradise: they will dwell therein [for ever]" Aya (11) Surat Muminun

### 4.1.4. Particles (الادوات)

Enallage here is realized by one of the following figures:

#### 4.1.4.1. Varying and differentiate the similar particles (المخالفات بين الأدوات المتماثلة)

"60. Alms are for the poor and the needy, and those employed to administer the [funds]; for those whose hearts have been [recently] reconciled [to Truth]; for those in bondage and in debt; in the cause of Allah; and for the wayfarer: [thus is it] ordained by Allah, and Allah is full of knowledge and wisdom." Aya (60) Tauba

In the above aya, the first particle just comments on the meaning of ownership; the second expresses adverbials.
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4.1.4.2. Omission and mention of particle (الآداب و ذكرها)

قوله تعالى "ثم إنكم بعد ذلك لم تؤمنوا، ثم إنكم يوم القيامة تبغون "المؤمنون" (16:15)

"15. After that, at length ye will die. 16. Again, on the Day of Judgment, will ye be raised up. "Ayah ‘(15-16) SuratMuminun

In this ayah, the "LAM" is omitted from the second verse since it is already mentioned in the first part and, hence, there was no need to re-mention it.

4.1.4.3. Grammatical structure 'choice of the part of speech' (الإجابة النحوية)

It means shifting from a part of speech to another. It is a kind of intra-lingual transposition

Eg: Shifting from the object to the subject or shifting from nominal phrase to verb phrase

قوله تعالى "و نادى أصحاب الجنة أصحاب النار أن قد وجدنا ما وعدنا رينا حقا فهل وجدتم ما وعد ربك حقا قالوا نعم فأنذن مؤذن بينهم أن لعنة الله على الظالمين "الأعراف" (44)

"The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers" Aya 44 SuratAraf

In the above -mentioned aya there is omission of the object pronoun in "Waadabokom" (وعدكم) however it is used in the first word" waadana" (وعدنا)the pronoun "NA"(نا) in the first waadan (وعدا) clearly shows the object pronoun .

قوله تعالى: ولقد جاءت رسلا إبراهيم بالبشرى قالوا سلاما قال سلام فما لبث أن جاء بعجل حديد ضربه (69)

" There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roastedcalf. "Aya 69 SuratHud.

10
In this aya, there is a shift in using the word SALAM (سلام) in the objective case with TANWEEN (ترقيم) MARFOUA (مرفوع) at the beginning and then shifting it to SOKON (سكون) in the second.

4.1.6. Lexical level (المعجم)

The semantic shadows of the words may interfere and intersect. However, each one has its own private meaning (the main meaning and the secondary one).

مثال* قولنا تعالى "ولقد أرسلنا نوحًا إلى قومه، فتبث فيهم ألف سنة إلا خمسين عامًا فأخذهم الطوفان وهم ظالمون" (العنكبوت 14)

14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they [persisted in] sin."Aya (14) Surat Ankabut

In this aya there is a lexical shift from the word "SANA" ( سنة) which means year to another word "3am" (عام) that denotes the same meaning.


5. Conclusion

In this chapter we have seen the enallage in Arabic language, its various forms and different uses. The enallage in Arabic language is widely used though we do not feel it or mean it. It is used in the Holy Quran to denote some esthetic beauties implicitly or explicitly. In the chapter to come, we will tackle the same figurative tool in English and try to explore its different forms as used in this language in order to get some point in common between Arabic and English, something that may help in bridging the gap that hinders the rendering of this vital figure.
Chapter II
Enallage in English language
2. Introduction

We have faced a serious problem in collecting the references dealing with the enallage in English. That was one of the reasons behind relying upon one reference, which is the book of Mormon.

2.1 Enallage in Glossary of Grammatical and Rhetorical Term

In rhetoric, a figure of syntactic substitution in which one grammatical form (person, case, gender, number, tense) is replaced by another (usually ungrammatical) form. Also known as the figure of exchange. Enallage is related to solecism¹ (a deviation from conventional word order). Enallage, however, is usually regarded as a deliberate stylistic device, whereas a solecism is commonly treated as an error of usage. Nonetheless, Richard Lanham suggests that "the ordinary student will not go far wrong in using Enallage as a general term for the whole broad range of substitutions, intentional or not" (Handbook of Rhetorical Terms, 1991). As some Arabian scholars (Assekaki and others) shared the same opinion in considering Enallage as a deviation from the ordinary use and says it is a slip of the tongue or pen, and hence it is no longer a rhetorical figure.

Generally speaking, the Enallage in English is a rare used rhetoric figure, but widely widespread phenomenon in archaic old narrative texts, in the Bible as well as in book of Mormon. To those who do not know the book of Mormon it may raise to their minds such question: what is book of Mormon?

¹Solecism: In prescriptive grammar, a usage error or any deviation from conventional word order. "In its broader implications," notes Maxwell Nurnberg, "a solecism is a deviation from the norm, something illogical, incongruous, absurd, or even an impropriety, a breach of etiquette" (I Always Look Up the Word Egregious, 1998). The term solecism is derived from Soli, the name of an ancient Athenian colony where a dialect regarded as substandard was spoken.
2.2. Book of Mormon

The Book of Mormon is a sacred text of the Latter Day Saint movement, which adherents believe contains writings of ancient prophets who lived on the American continent from approximately 2200 BC to AD 421. It was first published in March 1830 by Joseph Smith as *The Book of Mormon: An Account Written by the Hand of Mormon upon Plates Taken from the Plates of Nephi*.

According to Smith's account and the book's narrative, the Book of Mormon was originally written in otherwise unknown characters referred to as "reformed Egyptian" engraved on golden plates. Smith said that the last prophet to contribute to the book, a man named Moroni, buried it in a hill in present-day New York, then returned to earth in 1827 as an angel, revealing the location of the book to Smith, and instructing him to translate it into English for use in the restoration of Christ's true church in the latter days. Critics claim that it was fabricated by Smith, drawing on material and ideas from contemporary 19th-century works rather than translating an ancient record.


2.3 Enallage in Book of Mormon

As we have mentioned above, Enallage may commonly found in scared books such as the Bible and book of Mormon. Thomas Walter Brookbank considered the Enallage as a substitution of the singular for the plural or vice versa for rhetorical effect, is present in the Book of Mormon.

"Enallage appears to exist as a prominent meaningful rhetorical figure in the Bible, but its presence in the Book of Mormon is more difficult to demonstrate given the pronominal variation found in the Book of Mormon, a factor that Brookbank did not account for in his study. Nevertheless, a careful reading of contextual and verbal clues
Chapter II

Enallage in English language

reveals that Enallage does indeed seem to exist in some passages in the Book of Mormon. An awareness of this usage is important for a full understanding of such passage” (Kevin L. Barney. Enallage in the Book of Mormon P: 113)

Thomas Walter Brookbank well-defined the Greek word “ανταλλαγή” Enallage(i.e. interchange) as "a convenient term to express the substitution of one gender, person, number, case, mode, tense, etc., of the same word for another”. Brookbank in his explanation proves that plural forms would be used by the Jews in order to imply as well as to show that there are more than one person or thing held in view. “Though it may be to only one that the direct address or reference is made” (p: 116)

“As an illustration of this type of Enallage in the Bible, Brookbank then points to the substitution of the singular for the plural found in the Ten Commandments given to the Israelites in Exodus 2:20. Although the Lord used the singular in addressing Moses, in Exodus 19 he naturally uses the plural to refer to the children of Israel. ("Kevin L. Barney. Title: Enallage in the Book of Mormon p: 117)

2.4. Enallage in the Bible

Kevin L. Barney argued that enallage is about number switching thus he suggested five explanations of enallage: grammatical error, person switching, enallage, Unintentional Redactional/Scribal Influence, and Intentional Redactional/Scribal Influence. He considered enallage as unintentional error in grammatical error and Unintentional Redactional/Scribal Influence and as intentional error in person switching, enallage, Intentional Redactional/Scribal Influence

2Exodus: Noun the second book of the Bible, which recounts the departure of the Israelites from slavery in Egypt, their journey across the Red Sea and through the wilderness led by Moses, and the giving of the Ten Commandments. The events have been variously dated by scholars between about 1580 and 1200
3. Enallage as a Rhetorical Figure

"In narrative texts, a substitution of the past tense by the present tense praeenshistoricum takes place, when the intended effect is a vivid representation (enargeia). Not merely a solecism or a grammatical mistake, Enallage is employed with a functional intentionality, which gives it the status of a rhetorical figure." (Plett. 2002)

4. Conclusion

We can say that the book of Mormon contains a lot of form of enallage since it tries to follow the formal English styles in archaic and hence the enallage is a reflected image of the old scriptures style. The book of Mormon is that book we can rely upon to extract some of the English enallage structures in Middle English.

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3 *Praesenshistoricum*: The use of a verb phrase in the present tense to refer to an event that took place in the past. In *narratives*, the historical present may be used to create an effect of immediacy. In *rhetoric*, the use of the present tense to report on events from the past is called *translatiotentorum* ("transfer of times"). "The term *translatio* is particularly interesting," notes Heinrich Plett, "because it is also the Latin word for metaphor. It clearly shows that the historical present only exists as an intended tropical deviation of the past tense" (*Rhetoric and Renaissance Culture*, 2004).
Part two

Practical part
I. Introduction

Since translation is not set of nomenclature, as grammatical structure and styles differ from Arabic into English; we notice that translation differ from type to type and from aya to aya. In this practical part the dissertation is to compare the enallage in the aya with its counterpart enallage in English to check whether Youcef Ali succeeded in making very close the two figurative styles in both languages or not. After the comparison of the two structures we opt to contrast the enallage and see to what extent the translator reflects all the esthetic beauties of this figure from Arabic into English.

Abdullah Youcef Ali

Sir Abdullah Yusuf Ali, CBE, FRSL (14 April 1872 – 10 December 1953) was a British-Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely known and used in the English-speaking world. He was also one of the trustees of the East London Mosque.

Ali was born in Bombay, British India to a wealthy merchant family with a Dawoodi Bohra (sub-sect of Shia Islam) father. As a child, Ali received a religious education and, eventually, could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali’s best-known work is his book The Holy Qur'an: Text, Translation and Commentary, begun in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers in Lahore, British India (that became Pakistan in 1947). While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the third mosque in North America, in Edmonton, Alberta, Canada, in December 1938. He was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad
Iqbal recruited him to be the principal of Islamia College in Lahore, British India. Later in life, he again went to England where he died in London. He is buried in England at the Muslim cemetery at Brookwood, Surrey, near Woking, not far from the burial place of Marmaduke Pickthall. (Retrieved from: www.http:wikipedia.org)

1. Enallage in roots

<table>
<thead>
<tr>
<th>Observation</th>
<th>Type of enallage</th>
<th>Translation</th>
<th>Aya</th>
</tr>
</thead>
<tbody>
<tr>
<td>The translator here kept the enallage form as it is, he didn’t change the ayah form structure: najaynakomandAnjaynakom.</td>
<td>Between the verbroots</td>
<td>49. And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; there in was a tremendous trial from your Lord. 50. And remember We divided the sea for you and saved.</td>
<td>إذا نجيناكم من آل فرعون فأنجيناككم......</td>
</tr>
<tr>
<td>Arabic Text</td>
<td>English Translation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ففش٠مب وزثزُ ٚفش٠مب</td>
<td>We gave Moses the Book and followed him up with a succession of messengers;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رمزٍْٛ اٌجمشح 87</td>
<td>We gave Jesus the son of Mary Clear Signs and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?—Some ye called impostors, and others ye slay!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The translator here kept the enallage form as it is. He did not change the Ayah tense. Kadabtom that is in the past is rendered with the past verb “called imposters” and the other tenes ‘taktoloon” is also kept as it is in the English version :”ye slay” The function here is also shown as it is.
It is not righteousness that ye turn your faces Towards east or West; but it is righteousness—
*to believe* in Allah and the Last Day, and the Angels, and the Book, and the Messengers; *to spend* of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; *to be steadfast* in prayer, and practice regular charity; *to fulfil* the contracts which ye

The translator didn’t keep the enallage in the ayah, he kept the verb amana as it is and he changed the noun mofouna by a an infinitive verb which is "to spend"

In the English version the Arabic enallage : verb+ Noun is rendered into as infinitive + infinitive
have made; and to be firm and patient, in pain [or suffering] and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

They ask thee what they should spend [In charity]. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and forwayfarers. And whatever ye do that is good, -Allah knoweth it well.
<table>
<thead>
<tr>
<th>The translator here didn’t keep the enallage; he changed the noun falik by a verb cleaveth.</th>
<th>96. He it is that cleaveth the day-break [from the dark]: <strong>He makes</strong> the night for rest and tranquillity, and the sun and moon for the reckoning [of time]: Such is the judgment and ordering of [Him], the Exalted in Power, the Omniscient.</th>
</tr>
</thead>
<tbody>
<tr>
<td>So the Arabic enallage in noun + verb is rendered to as : verb+verb</td>
<td><strong>الليل سكتا</strong> الأعام 96 Cleave</td>
</tr>
<tr>
<td>The translator didn’t keep the enallage; he replaced ghayramoutachabih by different. He used instead of the same root of the very word in Arabic &quot;mochtahib&quot; and &quot;motashabih&quot; their equivalent meaning in English : similar and different and hence the enallage in this form is omitted.</td>
<td>.99It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green [crops], out of which We produce grain ,heaped up [at harvest]; out of the</td>
</tr>
<tr>
<td><strong>Noun-verb</strong></td>
<td><strong>و الزيتون و الرمان مشتیها و غير متشابه</strong> الأعام 99</td>
</tr>
<tr>
<td>date-palm and its sheaths [or spathes] [come [clusters of dates hanging low and near: and [then there are] gardens of grapes, and olives, and pomegranates, <strong>each similar</strong> [in kind] <strong>yet different</strong> [in variety: [when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.</td>
<td></td>
</tr>
</tbody>
</table>

| In this Aya, there is what's called "Idgham" in the first word (Yatataharo) and no idgham in the same root word that is |

| 108. Never stand thou forth therein. There is a mosque whose foundation |
was laid from the first day on piety; it is more worthy of the standing forth [for Prayer] therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

54. "We say nothing but that [perhaps] some of our gods may have seized thee With imbecility." He said: "I call Allahto witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,
<table>
<thead>
<tr>
<th>31. For them will be Gardens of Eternity; beneath them rivers will flow; <strong>they will be adorned</strong> therein with bracelets of gold, and <strong>they will wear</strong> green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!</th>
</tr>
</thead>
<tbody>
<tr>
<td>42. If <strong>they treat thy [mission] as false</strong>, so did the peoples before them [with their prophets].- the People of Noah, and ‘Ad and Thamud;</td>
</tr>
<tr>
<td>The translator kept the enallage form of passive and active voice, and he replaced not the implicit by the explicit.</td>
</tr>
<tr>
<td>The translator here kept the enallage form as it is, he didn’t change the ayah voice: kadabto and kodiba</td>
</tr>
<tr>
<td>Passive voice–active voice</td>
</tr>
<tr>
<td>Active voice–passive voice</td>
</tr>
<tr>
<td>31. فلآ أصبُس فَضِدَتْ ِٓ أصَمُسَ فَضِدَتْ ِٓ أصَمُسَ ِٓ رِمَتَ ٚ٠ٍجضْٛ اٌىٙف 31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!</td>
</tr>
<tr>
<td>42. فمذ وزثذ لجٍُٙ لَٛ ٔٛػ....ِٛصٝاٌؾظ 42. If they treat thy [mission] as false, so did the peoples before them [with their prophets].- the People of Noah, and ‘Ad and Thamud;</td>
</tr>
<tr>
<td>31. يحلون فيها من أساور من ذهب ويلبسون الكيف</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>43. Those of Abraham and Lut; 44. And the Companions of the Madyan People; and Moses was rejected [in the same way]. But I granted respite to the Unbelievers, and [only] after that did I punish them: but how [terrible] was my rejection [of them]!</td>
</tr>
</tbody>
</table>

The translator didn’t keep the same tense of enallage, he changed the past to present, because English insists on the sequence of tenses and parallelism.
Table 1: Enallage at roots level.

<table>
<thead>
<tr>
<th>The translator kept the same tenses of the enallage, he put the same verbs in the same tenses</th>
<th>he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination [of all] is to Allah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Nor will ye worship that which I worship.</td>
<td>4. And I will not worship that which ye have been wont to worship, 5. Nor will ye worship that which I worship.</td>
</tr>
<tr>
<td>Present-past-present</td>
<td>3-5 و لا أنتم عابدون ما أ عبد و لا أنا عابد ما عبدت و لا أنتم عابدون ما أ عبد الكافرون</td>
</tr>
</tbody>
</table>
The Analysis

Enallage at this level can be rendered in all features, but as seen above the translator did not follow the same pattern, he sometimes reflected it in a form of enallage and in other he preferred to render the meaning of the aya than keeping the rhetorical image carried by the enallage. In this aya "فائق الإصباح وجعل الليل سكتا" the enallage shifts from the noun to the verb. In Arabic the الفعل and اسم الفاعل do not have the same expression of meaning; if I say for instance: أٔب وبرت ٘ذٖ اٌشصبٌخ and وٕجذ اٌشصبٌخ the first says that the action will happen in the future whereas in verbs either in present or past the action is either happening now or it occurred in a given moment. This shift if translated can never reflect the same meaning as understood in Arabic.

Shifting from a form to another may formally render the stylistic effects, but can never express the same semantic effects as exactly as in the original Aya. However, when the enllage shifts between voices, the effects may be the same in both languages and hence can be translated literally: In the following aya "يحلون فيها من أساور من ذهب ويلبسون " the shift from the passive voice to the active one may easily rendered to an enallage in English as in this translation: they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk.
## 2. Enallage in numbers

<table>
<thead>
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</thead>
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<td>The translator here kept the same form of enallage, and he replaced the plural by the plural and the singular by the singular. In the word &quot;hearing&quot; no plural can be since it is uncountable noun.</td>
<td>Plural-singular-plural</td>
<td>7. Allah hath set a seal on their <strong>hearts</strong> and on their <strong>hearing</strong>, and on their <strong>eyes</strong> is a veil; great is the penalty they [incur].</td>
<td></td>
</tr>
<tr>
<td>The translator didn’t keep the same form of enallage, whereas he replaced the plural in dolomat by singular darkness for a</td>
<td>Plural-singular</td>
<td>1. Praise be Allah, Who created the heavens and the earth, and made the <strong>darkness</strong> and the <strong>light</strong>. Yet those who reject Faith hold [others] as equal, with their Guardian-Lord.</td>
<td></td>
</tr>
<tr>
<td>simple reason: these two words are uncountable and have no plural forms.</td>
<td>The translator kept the same enallage form, he replaced yadaho with both his hands while in English we don’t have duality. The translator succeeded in keeping the enallage by using the addition technique in the English version through the adjective &quot;both&quot; that means &quot;two&quot; and by consequence the enallage is kept.</td>
<td>67. The Jews say: &quot;Allah's handis tied up.&quot; Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.</td>
<td>The translator kept the same form of the enallage. The translator here</td>
</tr>
</tbody>
</table>
used the indefinite object pronoun 'it' to refer to both Gold and Silver. This shift in a sort of enallage from dual to singular.

| The enallage is not kept as it is, he started by using the dual then he kept this dual in the rest of the Aya since he mentioned at the beginning that he was talking about two people : Moses and Haroon | dual_plural-singular | 87. We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"

The translator here does not make any sort of enallage since he kept the dual in the along the Aya.

| the translator kept the plural as it is and | plural-dual | 19. These twoantagonistsdisputewitheach other about their Lord: But those who deny [their Lord].- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

| 33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the | plural-dual | "يا معشر الجن والإنس إن استطعتم فبأي آلاء ربكما تكنبان"

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| 33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the | plural-dual | "يا معشر الجن والإنس إن استطعتم فبأي آلاء ربكما تكنبان"
<table>
<thead>
<tr>
<th>Replaced the duality by the plural</th>
<th>heavens and the earth, pass ye! not without authority shall ye be able to pass! 34. Then which of the favours of your Lord will ye deny?</th>
<th>الرحمن 33-34</th>
</tr>
</thead>
</table>
| In this aya, the translator did not keep the form of enallage as it is for the duality does not exist in English as in Arabic. | 9. If **two parties** among the **Believers** fall into a quarrel, **make ye peace between them**: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just]. | 86، 9، 9، 9،...

9. If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just]. |

9. Then **did they taste** the evil result of their conduct, and the End of their conduct was Perdition.

10. Allah has prepared for them مَرْحَمٌ...
<table>
<thead>
<tr>
<th>its form. The translator decided to transform the singularity into plurality.</th>
<th>a severe Punishment [in the Hereafter]. Therefore fear Allah, O ye men of understanding - who have believed! - for Allah hath indeed sent down to you a Message, -</th>
</tr>
</thead>
<tbody>
<tr>
<td>The enallage in English can not be used in the same form as in Arabic for the plural morpheme in English and Arabic do differ and thus, the form changes.</td>
<td>12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into [her body] of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout [servants].</td>
</tr>
<tr>
<td>Singular feminine – plural masculine</td>
<td>&quot;و كانت من الفائنين ... التحريم 12</td>
</tr>
<tr>
<td>The translator here kept the same form of enallage, and he replaced the plural by the plural and the singular by the singular. In the word &quot;hearing&quot; no plural can be since it is uncountable noun</td>
<td>7. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].</td>
</tr>
<tr>
<td>Plural-singular-plural</td>
<td>&quot;ختم الله على قلوبهم و على أبصرهم غشاوة.....&quot; البقرة 07</td>
</tr>
<tr>
<td>The translator didn’t keep the same form of enallage, whereas he replaced the plural in dolomat by singular darkness for a simple reason: these two words are uncountable and have no plural forms.</td>
<td>Plural-singular</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>1. Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold [others] as equal, with their Guardian-Lord.</td>
<td>Singular-dual</td>
</tr>
<tr>
<td>The translator kept the enallage form, he replaced yadaho with both his hands while in English we don’t have duality. The translator succeeded in keeping the enallage by using the addition technique in the English version through the adjective &quot;both&quot; that means</td>
<td>Singular-dual</td>
</tr>
<tr>
<td>67. The Jews say: &quot;Allah's handis tied up.&quot; Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.</td>
<td>Singular-dual</td>
</tr>
</tbody>
</table>
"two" and by consequence the enallage is kept.

<table>
<thead>
<tr>
<th>Practical part</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>34. O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder [them] from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-</strong></td>
</tr>
</tbody>
</table>

The translator kept the same form of the enallage. The translator here used the indefinite object pronoun 'it' to refer to both Gold and Silver. This shift in a sort of enallage from dual to singular.

<table>
<thead>
<tr>
<th>Dual-singular</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The enallage is not kept as it is, he started by using the dual then he kept this dual in the rest of the Aya since he mentioned at the beginning that he was talking about two people: Moses and Haroon</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual-plural-singular</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>87. We inspired Moses and his brother with this Message: &quot;Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!&quot;</strong></td>
</tr>
</tbody>
</table>

و الذين يكذبون الذهب و الفضة ولا يتقونها... "إن تبوءا و اجعلوا بيوتكم...... و بشر المؤمنين يوئس 87
The translator here does not make any sort of enallage since he kept the dual in the along the Aya. Dual-plural

19. These two antagonists dispute with each other about their Lord: But those who deny [their Lord], - for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

the translator kept the plural as it is and replaced the duality by the plural plural-dual

33. O ye assembly of Jinn and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

34. Then which of the favours of your Lord will ye deny?

In this aya, the translator did not keep the form of enallage as it is for the duality does not exist in English as in Arabic. dual-plural-dual

9. If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just].

The translator didn’t keep the form of enallage, he replaced the singular-plural-singular

39. On that Day no question will be asked of man or Jinn as to his sin.
<table>
<thead>
<tr>
<th>word “inson” (انس) by man while he can say men</th>
<th>The use of the metaphor in the Aya is reflected really not in all its form. The translator decided to transform the singularity into plurality.</th>
<th>9. Then <em>did they taste</em> the evil result of their conduct, and the End of <em>their conduct</em> was Perdition. 10. Allah has prepared for <em>them</em> a severe Punishment [in the Hereafter]. Therefore fear Allah, O ye men of understanding - who have believed! - for Allah hath indeed sent down to you a Message. -</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 2: Enallage at numbers level</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into [her body] of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout [servants].
The Analysis

At this level, the enallage may be kept and some of its stylistic features may be rendered since the two languages do use common ideas to express the different grammatical cases in numbers especially when the aya expresses duality a notion that does not exist as a pronoun in English. The translator here may substitute two expressions that say number two in other words as: both, the two or in mentioning the names of the people the aya is talking about to confirm that they are two as in "We inspired Moses and his brother". the aya here is clear that it talks about two men no more no less.
### 3. Enallage in pronouns

<table>
<thead>
<tr>
<th>Observation</th>
<th>Type of enallage</th>
<th>Translation</th>
<th>Aya</th>
</tr>
</thead>
<tbody>
<tr>
<td>The translator kept the same form of enallage</td>
<td>Spoken about-spoken to</td>
<td>4. Master of the Day of Judgment. 5. Thee do worship, and Thine aid we seek.</td>
<td>مالك يوم الدين... إياك نعبد... الفاتحة 4-5</td>
</tr>
<tr>
<td>The translator kept the same form of enallage</td>
<td>Spoken to-spoken about</td>
<td>9. &quot;Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise.&quot;</td>
<td>ربنا إلك جامع الناس ... إن الله لا يخلف الميعاد آل عمران 9</td>
</tr>
<tr>
<td>The translator kept the same form of enallage</td>
<td>Implicit- explicit</td>
<td>5. It is He Who made the sun to be a shining glory and the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of years and the count [of time]. Nowise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand.</td>
<td>هو الذي جعل الشمس ضبائنا ما خلق الله ذلك إلا بالحق يوحن 5</td>
</tr>
<tr>
<td>The translator kept the same form of enallage</td>
<td>Explicit-implicit</td>
<td>1. Say: He is Allah, the One and Only;</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td>------------------</td>
<td>---------------------------------------</td>
<td></td>
</tr>
<tr>
<td>The form of enallage in this ayacan not be reflected and rendered the same rhetoric features since the pronouns here are not used in this respect as their Arabic counterpart.</td>
<td>spoken about-spoken-spoken about</td>
<td>58. Those were some of the prophets on whom Allah did bestow His Grace, of the posterity of Adam, and of those who We carried [in the Ark] with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of [Allah] Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.</td>
<td></td>
</tr>
<tr>
<td>The enallage is literally translated into English, a shift from the spoken to the spoken about and then to the spoken about again.</td>
<td>spoken to-spoken about-spoken to</td>
<td>20. Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;</td>
<td></td>
</tr>
</tbody>
</table>

"قل هو الله احد..." سورة الاخلاص 1

"أولئك الذين أنعم الله عليهم و ممن حملنا ... إذا تلى عليهم آيات الرحمن مريم 58

"و كف أيدي الناس عنكم و لتكون أية للمؤمنين و يهدكم" الفتح 20
<table>
<thead>
<tr>
<th>The translator kept the same form of enallage as in the previous aya since the three elements are present.</th>
<th>40. Now <strong>I do call to witness</strong> the Lord of all points in the East and the West that <strong>We can certainly</strong>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoken-spoken about-spoken</td>
<td>فلا أقسم برب المشارق و المغارب.... أنا لقادرون</td>
</tr>
<tr>
<td>Enallage here can not be rendered since the pronoun gender does not exist in English.</td>
<td>49. Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, &quot;This has been given to me because of a certain knowledge [I have]!&quot; Nay, but this is but a trial, but most of them understand not!</td>
</tr>
<tr>
<td>Gender in pronouns Masculine-Feminine</td>
<td>ثم إذا خولناه نعمة منا قال &quot;إنما أوثبه على علم بل هي فتنة... &quot; الزمر 49</td>
</tr>
<tr>
<td>Enallage here can not be rendered since the pronoun gender does not exist in English.</td>
<td>2. What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.</td>
</tr>
<tr>
<td>Gender in pronouns Feminine-Masculine</td>
<td>ما يفتح الله للناس من رحمة فلا مسك لها فلا مرسل له &quot; فاطر 2</td>
</tr>
<tr>
<td>Enallage here can not be rendered since the pronoun gender does not exist in English.</td>
<td>53. Then which of the favours of your Lord will ye deny? 54. They will recline on Carpets, whose inner linings will be of rich brocade:</td>
</tr>
<tr>
<td>Gender in pronouns Feminine-Masculine</td>
<td>فما مالون منها البطون...&quot; فشاريون عليه من الحموم &quot; الواقعة 53-54</td>
</tr>
</tbody>
</table>
The Analysis

The shift from one pronoun into another may also be rendered easily and here express the same meaning as in the original Aya, however the dual pronoun may not be rendered exactly since it does not have a one to one correspondence in English. 

enallage occurred here at the formal level and touched the pronouns. there was a shift from the spoken to pronoun that is 'YOU' to the spoken about that is 'HE'. The translator in this case could also have the same form in English: "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."

Pronouns that denote the gender can not be rendered since English does not distinguish between male and female at pronoun level. The only pronouns that refer to gender are "he" and "she" but when we refer to plural that is 'they' the shift between gender in English does not occur. The same thing happens with the "it" that denotes a non human entity. the pronoun "هـ" refers to both male and female and when rendered into English we use as an equivalent the pronoun 'it'. However, this 'it' does not distinguish between gender as it does in Arabic.

the word نعمة in Arabic is feminine and hence should be referred to using the pronoun in the same gender to keep the agreement.
### Practical Part

#### 4. Enallage in Particles

<table>
<thead>
<tr>
<th>Observation</th>
<th>Type of enallage</th>
<th>Translation</th>
<th>Aya</th>
</tr>
</thead>
<tbody>
<tr>
<td>The translator kept the same form of enallage for he added the affirmative adverb “indeed” to render the meaning of “lam attawkid” the particle of affirmation in Arabic.</td>
<td>Addition of particle</td>
<td>165. It is He Who hath made you [His] agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is <strong>indeed</strong> Oft-forgiving, Most Merciful.</td>
<td>إن ربك سريع العقاب... &quot;و إنه لغفور رحيم&quot; الأفعال 165</td>
</tr>
<tr>
<td>The translator used only one preposition which is for instead of two in the Arabic version.</td>
<td>Varying and differentiate the particle</td>
<td>60. Alms are <strong>for</strong> the poor and the needy, and those employed to administer the [funds]; for those whose hearts have been [recently] reconciled [to Truth]; for those in bondage and in debt; in the cause of Allah; and for the wayfarer: [thus;is it] ordained by Allah, and Allah is full of knowledge and wisdom.</td>
<td>إنما الصدقات للفقراء..... و في الرقاب &quot;..... النوبة 60</td>
</tr>
<tr>
<td>The translator here used towards, so he didn’t keep the same form of enallage he</td>
<td>Varying and differentiate the particle</td>
<td>35. Say: &quot;Of your 'partners' is there any that can give any guidance <strong>towards</strong> truth?&quot; Say: &quot;It is Allah Who gives</td>
<td>قل هل من شركائكم من يهدي إلى الحق قال الله يهدي للحق... 35 يونس</td>
</tr>
<tr>
<td>Practical part</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>replaced ila and li by towards</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance [himself] unless he is guided? what then is the matter with you? How judge ye?&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator kept the same form of enallage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Definite-Indefinite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. These are verses of the Qur'an, a book that makes [things] clear;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator kept the same form of enallage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indefinite-Definite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>69. &quot;Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, [no matter] where he goes.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>So the magicians were thrown down to prostration: they said, &quot;We believe in the Lord of Aaron and Moses&quot;.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The enallage cannot be kept as it is since the omission of the particle does express nothing new in the English version.

Omission of the particle

65. Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment.66. [Saying], "We are indeed left with debts [for nothing]."67. "Indeed are we shut out [of the fruits of our labour]."
68. See ye the water which ye drink?69. Do ye bring it down [in rain] from the cloud or do We?70. Were it Our Will, We could make it salt [and unpalatable]: then why do ye not give thanks?

The Analysis

As we can see here, the enallage at the particle level can not be kept as it is, for the particle in both languages do not express the same facts neither are the same in form and use. As well as in addition and omission of the very particle in question as in this aya: "لَوّ نشاء جعلناه..." لو نشاء جعلناه... we can clearly see that the particle "لـ" is omitted for a rhetorical reason. However this omission can not appear in the English version: Were it Our Will, We could crumble it and the second that is omitted is translated as: Were it Our Will, We could make it salt. Here, the particle itself is neither translated nor substituted. At this level, enallage cannot be reflected for a simple reason that we above mentioned: particles in English and Arabic do not belong to the same space of expression and thus we can not find a one to one particle equivalent.
5. **Enallage in the grammatical structure 'choice of the part of speech'*

<table>
<thead>
<tr>
<th>Observation</th>
<th>Type of enallage</th>
<th>Translation</th>
<th>Aya</th>
</tr>
</thead>
<tbody>
<tr>
<td>The translator did not keep the same form of enallage, since the sentence structures in Arabic and English are not set the same.</td>
<td>From the verbal to the nominal phrase</td>
<td>7. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they suffer.</td>
<td>&quot;کِتَنِمَ اللَّهُ ْۣٚٗ لٍٛيثُٙ ٚ ذِٛٓثُٙ &quot;صّهُٙٓٝ أثظبسُ٘ غشبٚح...&quot;</td>
</tr>
<tr>
<td>The translator did not keep the same form of enallage since the English version has two objects both direct and the Arabic one has direct and indirect object.</td>
<td>Transitive – intransitive</td>
<td>6. &quot;[One that] will [truly] <strong>represent me</strong>, and <strong>represent the posterity of Jacob</strong>; and make him, O my Lord! On with whom Thou art well-pleased!&quot;</td>
<td>&quot;یِرَثَنی و یَرِثَ مِن آل &quot;یعِقُوب...&quot; مريم 6</td>
</tr>
</tbody>
</table>
The Analysis

At this level, it is not always possible to keep the same form of enallage or at least to render it as enallage. The translator deals with this according to the meaning being conveyed and the context in which the enallage is expressed. In the above Aya we read: "ختم الله علی قلوبهم وعلى سمعهم وعلى أصاباهم غشاوة" the shift from the verb to the noun in the Ayacan not be rendered as to "verb" to "noun" since there is sentence without a verb in English; if we consider the translation: Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they" We have two structures in Arabic: verbal and nominal whereas in English, it is only one form "verbal structure".

The same thing can be said about the verbs in both languages. Verbs can be classified as 'transitive' and 'non transitive'. In this case not all the transitive verbs are converted as transitive in English and vice versa. "بَرَنتُي وَبَرَنتُمُ مِنْ آلِ يعَقُوبَ" the verb here is mentioned twice in two different forms with two different meanings. However, its English counterpart does exist only in one form and hence any form of enallage here can not be rendered.
6. Enallage at lexical level

<table>
<thead>
<tr>
<th>Observation</th>
<th>Type of enallage</th>
<th>Translation</th>
<th>Aya</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is a literal translation and hence the enallage is kept as it is.</td>
<td>الناس - العالمين</td>
<td>96. The first House [of worship] appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:</td>
<td>إن أول بيت وضع للناس للذى ببكة و مباركا و هدى للعالمين</td>
</tr>
<tr>
<td>The translator also tries an enallage in its own since there is a shift from a verb to another verb.</td>
<td>أكمل – أتم</td>
<td>This day have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by</td>
<td>اليوم أكملت لكم دينكم و أتممت عليكم نعمني...</td>
</tr>
</tbody>
</table>

ال عمران 96
<table>
<thead>
<tr>
<th>Practical part</th>
<th>hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.</th>
</tr>
</thead>
<tbody>
<tr>
<td>41. Mocked were [many] messenger before thee; But their scoffers were hemmed in by the thing that they mocked</td>
<td></td>
</tr>
<tr>
<td>It is a literal translation and hence the enallage is kept as it is.</td>
<td></td>
</tr>
<tr>
<td>40. Mocked were many messenger before thee; But their scoffers were hemmed in by the thing that they mocked</td>
<td></td>
</tr>
<tr>
<td>The translator preferred here to deal with the enallage in the Arabic aya through using a noun “deed” and a verb”do” so it is an enallage in Arabic and even though it is different but it represents another enallage in the other version.</td>
<td></td>
</tr>
<tr>
<td>70. And to every soul will be paid in full [the fruit] of its Deeds; and [Allah]knoweth best all that they do.</td>
<td></td>
</tr>
<tr>
<td>It is a literal translation and hence the enallage is kept as it is.</td>
<td></td>
</tr>
<tr>
<td>49. Those in the Fire will say to the Keepers of Hell: &quot;Pray to your Lord to lighten us the Penalty for a day [at least]!&quot;</td>
<td></td>
</tr>
<tr>
<td>The translator here fused the two terms in the Arabic version in one “ years”</td>
<td></td>
</tr>
<tr>
<td>14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the</td>
<td></td>
</tr>
<tr>
<td>The translator here fused the two terms in the Arabic version in one “ years”</td>
<td></td>
</tr>
<tr>
<td>14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the</td>
<td></td>
</tr>
</tbody>
</table>
Table 6: Enallage at lexical level

<table>
<thead>
<tr>
<th>Practical part</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deluge overwhelmed them while they [persisted in] sin.</td>
</tr>
</tbody>
</table>

The Analysis

Enallage as translated loses its rhetorical role in the source language especially at the lexical level since we deal in this case with a shift from a word choice to another. We know synonyms do not have the same identical meaning intralingually in the same language. Allah shifted from the word "SANA" to "AAM" for rhetorical purpose, for the word سنा in Arabic denotes a negative meaning and hence Allah mentioned it here to say that Noe the prophet did suffer in preaching Allah’s message to his tribe. He stayed nearly one thousand years in vain, that is why Allah used the word سنات in describing this useless long period of time. However, Allah shifts from سنات to سن عام when He mentioned the period in which Noe was not addressing to his tribe.

Translators try always to imitate the Quranic style concerning this shift at this level, but their efforts are useless since these words being enallaged can never reflect the real meaning as it is expressed in Arabic. If we look at how this aya was rendered we understand
that any try to render the enallage faithfully is impossible: the word أوًّ does not have the same meaning as أَرُّ in Arabic and a shift is necessary to put each contained in its appropriate container. The translator tried here to render the enallage by choosing the word "perfected" to أوًّ and "complete" to أَرُّ. However, this choice though considered to be enallage can not render the same meaning meant in Arabic.

II. Conclusion

In some cases Youcef Ali uses literal translation when the context is more appropriate; in other cases he tends to render the meaning and here he uses the explanatory one in which he explains the Quranic verses. He succeeded in keeping the same type and functions of enallage in some verses and he totally failed in others so he opted for the meaning and failed in reflecting the stylistic features of enallage. After having analysed and discussed the above ideas, we conclude that “iltifat” does not exist in English but there is a phenomenon approximately near to “iltifat” called enallage.
General Conclusion
General conclusion

As this dissertation discussed rendering the aesthetic features of enallage from Arabic into English in the Holly Quran; it did also try to answer whether the enallage has the same types, use, functions and stylistic features in English?

After the analysis and discussion we can sum up the following:

- The term “enallage” in English and Arabic are not interchangeable, they cannot substitute each other, for each one has its own use and forms.
- Whatever does a translator to render the stylistic features of the enallage into English, he can never succeed since we are dealing with two different notions of figurative styles.
- Translators try sometimes to literally translate what can be rendered word for word regardless the very big gap between the two figurative images and hence a clumsy translation in rendering the sacred scripture.
- Enallage as translated loses its rhetorical role in the source language especially at the lexical level since we deal in this case with a shift from a word choice to another. We know synonyms do not have the same identical meaning intralingually in the same language.
- At number level, the enallage may be kept and some of its stylistic features may be rendered since the two languages do use common ideas to express the different grammatical cases in numbers especially when the aya expresses duality a notion that does not exist as a pronoun in English.
- At the particle level, it is not always possible to keep the same form of enallage or at least to render it as enallage. The translator deals with this according to the meaning being conveyed and the context in which the enallage is expressed.
• The shift from one pronoun into another may also be rendered easily and can express the same meaning as in the original Aya, however the dual pronoun may not be rendered exactly since it does not have a one to one correspondence in English.

• Enallage at the root level can be rendered in all features, but as seen above the translator did not follow the same pattern, he sometimes reflected it in a form of enallage and in other he preferred to render the meaning of the aya than keeping the rhetorical image carried by the enallage.

• Shifting from a form to another may formally render the stylistic effects, but can never express the same semantic effects as exactly as in the original Aya. However, when the enllage shifts between voices, the effects may be the same in both languages and hence can be translated literally.
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المصادر
القرآن الكريم. برواية حفص المراجع باللغة العربية
د. طيل ح: أسلوب الالتفات في البلاغة القرآنية، 1989، دار الفكر العربي.
ابن المعتز: البديع، 1935، مكتبة المتنى.
ABSTRACT
The dissertation explores the aesthetic stylistic features of enallage under the umbrella of translation in both languages (Arabic and English). This study translates some types of enallage: roots, pronouns, numbers, particles and lexical level from Arabic into English that mostly seem enallaged in the Holy Quran. Among all its levels, the dissertation attempts to analyze, at the same time to compare, as much as, types of enallage in Arabic language in contrast to English language. This dissertation does not assume that it examined all the aspects of enallage but it argues, in fact, that is the first to have tackled such topic as one of translation views from Arabic into English.

Keywords: Enallage, substitution and exchange, tenses, pronouns, number, the Holy Quran, book of Mormon
تبحث الدراسات البلاغية والأسلوبية في القدم والحديث عند العرب والعرب عن التمييز الذي تحتويه الخطابات عامة والسياق في الأدبية خاصة، ويبرز هذا التمييز في أشكال تعبيرية مختلفة، ومن بين هذه الأشكال الأساليب تعبيرية أسلوب يكاد يكون منسوبًا ويصبح واحدًا من الأساليب الأدبية المهمة أي "أسلوب اللون" الذي يتضح في كثير من الأحوال والألفاظ تراكيب اللغة داخل نص الخطاب. وهو شكل من أشكال "العند" وال"العند"، وقد يكون في الصيغة أو في الأسماء أو الأفعال أو الجرعة أو الأدوات. يعبر عن هذا الأسلوب متوفر بأنفاس، وأشكال مختلفة يمكن للناس أن يقف عليها ويعادلها ضمن متطلبات البحث عن الاتجاهات داخل الخطابات النصية والنص المسائي.

ومن هذه الأمثلة والانتشار الواسع للعانات كان اختيارًا له هذا الأسلوب في صفته أداة من أدوات البحث في اللغتين العربية والإنجليزية، وعلى أن تكون مدونة البحث الخطاب القرآني ونصه الفني. ومن ثم كان ليزمن علينا أن نختار عنوانًا خاصًا لهذه العناصر الأربعة أسلوب الاتجاهات اللغة العربية اللغة الإنجليزية والقرآن الكريم. وترتب هذه العناصر استقرار العناوين على النحو الآتي:
ترجمة الجمالية الأسلوبية للعانات من العربية إلى الإنجليزية أي انعدمًا من القرآن الكريم أقوذها.

إن هذا العناوين بعده الصياغة بعمّ إشكالية مقادها: هل يحتفظ أسلوب العانات نفسه ووظائفه ودلالاته التعبيرية بعد ترجمته من اللغة العربية إلى اللغة الإنجليزية؟ من هذه الإشكالية الكبرى قد تتفنن لنا إشكاليات صغرى في مسألة هي هذا المصلوح هو عينيه في اللغتين؟ وعند الأدوات التي تتضمنها هي عينيها في اللغة العربية هي عينيها في اللغة الإنجليزية؟

ولعل من هذه التساؤلات تبرز الأهداف التي تريد هذه الدراسة الوصول إليها، والمتمثلة في مهامها البسيطة في رفع الضبابية المعروفة حول هذا الموضوع الفني في الفكرين التقليديين الإنجليزي والعبري، ذلك من خلال محاولة وقفهم النظري العلمي والتطبيقي على عوامل الالتباس والاختلاف بين طبقة هذين المنظرين حول مصطلح العانات.
الملخص بالعربية

و للمؤسس إلى هذه الأهداف كان الرضا علينا أن نتبع منهجا عاما و منهجا خاصا و لن الذي ينال هذه الدراسة في صميمها

هو المنهج الوصفى البقري، أي وصف الالتفات في المنظر الإنجليزي داخل اطار اللغة الإنجليزية، و وصفه في مفهومه العربي

داخل حيز اللغة العربية وهذا قبل أن نطلق المنهج المقارنة التحليلية لما وصفناه و وقفا على كم من مثال و تمازج في اللغتين ثم بعدها

نقوم بمقارنة ما توصلنا إليه من نتائج تخص كل لغة على حدة. و بالطبع لا يكون هذا إلا بعد أن تقوم بإخضاع و استخراج أمثلة

الالتفات من الخطاب القرآني الذي يعد مدونة نصية هذه المقارنة الفكرية بين المفهومين الإنجليزي و العربي. و وسط مثال عن

الالتفات في سورة الفاتحة

نحن نقرأ أسلوب الالتفات كل يوم في كل صلاة، وذلك في سورة الفاتحة لفوله تعالى: "الحمد لله، رب العالمين" فهنا الضمير يعود

على الغائب. "الرحمن الرحيم ملك يوم الدين" الضمير هنا يعود أيضا على الغائب. "ياك نعبد و بكسل نستعين" الآن هناك

حضور "أنت نعبد نستعين إياك". فلا تنتظر أن هناك الالتفات من الغائب إلى الحضور (المحاطب).

و وما إذا ما طرحنا السؤال: ماذا أفاد الالتفات هن؟

فستطيع القول أن جمال الالتفات عندما يثير أولا القارئ و يثير المتلقي و يثير السامع و كان للسياق في صفيف العادية أن يقال

الحمد لله، رب العالمين، الرحمن الرحيم، ملك يوم الدين، إياه نعبد و إياه نستعين.

الالتفات هو من الغياب لآينا تعبدنا عن الله عز و جل يذكر أسماءه الحسني و صفاته العليا الرحمن الرحيم الملك (هو) و بعد ذلك

يكون اللائم من الله ليحاسبنا مولاه جل و علا. و يقول العلماء و المعاصرون أن الالتفات يفيد هذا القرب من الله تعالى، و كأنه المؤمن

عندما يقرأ باسم الله الرحمن الرحيم. الحمد لله، رب العالمين يستحضر عظمة الله يذكر لحظ الجلالة، والروابي و أسماء الله الحسنى
الملخص باللغة العربية

الرحمن الرحيم الملك فب لجل الله و حمده استحضر مقام الألوهية و مقام العبودية فاقترب من الله و استشعر لذة اللقاء و بذلك أحس لذة الخطب فالفائدة عظيمة في الانتفاثات و ذلك نص تحضر الله سبحانه و تعالى،وكان بالبعد سقت كل الحجب التي بينه و بين ربه بعدما تخلذنا عنه بصمة الغائب فيتحدثنا عنه مختلطة.

وتلقي هذه الأهداف وتحسيب هذه المناهج، تتطلب منا وضع خطة مفصلة لذلك كانت على ثلاثة فصول وحالة بعد المقدمة.تناولنا ظل فصل الأول أساليب الانتفاثات في اللغة العربية وتعم هذه العناوين تناولنا تعريف ووظائفه و كذا الانتفاثات في الأسلوبية و الانتفاثات في البلاغة، و في الفصل الثاني تناولنا الانتفاثات في اللغة الإنجليزية به عرفنا الأسلوب في مفهومه اللغوي ثم أدرجنا مفهوم أساليب الانتفاثات في كتاب مورمن. أما الفصل الثالث والأخير فقد كان موضوعه: ترجمة أنواع الانتفاثات في القرآن الكريم من اللغة العربية إلى اللغة الإنجليزية. وقد تناولت هذه الدراسة مجموعة من الآيات تحتوي على أنواع الانتفاثات وهو: الصيغ و العدد و الضماير وأدوات البناء النحوية وكذا الرسيد المعجمي. وقد استدعي أن مصطلح الانتفاثات في اللغة العربية ليس له و جود له في اللغة الإنجليزية، أما هناك ظاهرة لغوية تؤدي نفس الوظيفة تدعى "Enallage".

وأما في الخاتمة فقد تناولنا خلاصة ما توصلنا إليه من نتائج و ملاحظات أبدناها أثناء البحث والدراسة.

ومما لا شك فيه أن هذه الدراسة لم تكن هيئة وسهيلة بل اعتبرنا صعوبات كثيرة منها صعوبة التوقيف بين مفاهيم مختلفين لمصطلح في الأساس غير موفر صياغة ولا اصطلاحا كما أن فئة الدراسات التي تساعد على تحليل هذه الصعوبات القليلة وخاصة في مفهومها الإنجليزي، كما أن قدمنا في حديثنا هذا الموضوع ضعيفة و أدعوتنا المعرفية ضئيلة إلى حد ما على التحكم بالموضوع.
ولكن بالرغم من هذا فقد استعمل مجموعة من المصادر والمراجع في هذا الموضوع فصد تدليد هذه الصعوبات ومن بين ما استعدا في ذلك كتاب أسلوب اللفتات في البلاغة القرآن الكريم لحسن طبل وكتاب البديع لابن المعز وكتاب أسلوب اللفتات في كتايب من

(Enallage in the Book of Mormon by Kevin L. Barney) لكييف باري
المقدمة

عميد: الآداب واللغات الأجنبية

الترجمة: علم الترجمة

من إعداد: سارة عمري

زهرة محامدية

عنوان

ترجمة الجمالية الأسلوبية للالتفات من العربية إلى الإنجليزية

"القرآن الكريم أنموذجا"