TRANSLATION TECHNIQUES OF ARABIC TO ENGLISH SHORT STORY "THE PROPHET MUHAMMAD AND THE ANGEL GABRIEL"

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Abstract: This article aims to analyze the translation techniques applied in the English translation of an Arabic short story entitled "The Prophet Muhammad and the Angel Gabriel", as well as to imply the translation ideology in the target language text. The audience of Islamic short story has expanded alongside the growth of the religion's communities in the world, which is why studying translation techniques in translating Arabic texts into English – the most well-known lingua franca – is substantial. The researcher used Molina and Albir's translation technique classification. The article reveals that from the 60 techniques found in the target text, the techniques that focus on structure adjustment such as transposition and linguistic compression are the most frequently used, while the techniques that focus on lexical meaning adjustment are significantly fewer. This is also due to the source text that do not contain notably complicated sentences or implicit messages. The structure adjustment techniques make the target text sound more natural and readable implying that the ideology of the translation process is domestication.

Keywords: translation technique, translation ideology, Arabic to English, equivalency

INTRODUCTION

Arabic stories often deliver valuable life lessons while portraying Arabic socio-cultural and religious aspects. Arabic literature works frequently correlate with Islam, a religion originated in Saudi Arabia 14 centuries ago. The followers of Islam, called Muslims, follow the teachings of Muhammad as the final prophet who spread the religion and received the revelation from God. Various stories about Muhammad and his journey of spreading the words of God have been told both orally and writing, containing the intention of introducing the Islamic history and teachings to people around the world. As Islam continues to expand and becomes a religion with second largest followers in the world, Arabic stories also reach wider audience.

The globalized world we currently live in makes it easy for us to understand and know every line of life of other people both domestically and abroad. Not only about other cultures, but also about lives and religions that we previously did not know at all. Not only can this be achieved through social media, which is growing quite rapidly, but it can also be done through the translation of books or stories. Therefore, in this case the

role of translation is important to facilitate non-Arabic speakers in learning Arabic through short stories.

Translation is not only related to the equivalence of words from the source language (SL) to the target language (TL), but furthermore is how the transfer of messages, ideas or ideas from the source text (ST) to the target text (TT) is conveyed properly in spoken and written language. In this case, translation serves as a means of enjoying the work.[1]

Nowadays, we find a lot of books, novels or stories translated from the source language to the target language, but children's stories are still not widely found compared to novels or reference books. One of the children's storybooks translated from Arabic to English as an international language is a storybook entitled *Hikayatun Taqlidiyah bi al-Lughah Arabiyah wa Injiliziyah*. This book contains several short stories that are easily understood by children. In addition, the language used is quite simple children's language, making it suitable for parents to use for storytelling every night. The book contains historical stories of the *khulafaur Rashidin*, the caliphs, the prophet Muhammad and other exemplary stories. Interestingly, religious stories that are often boring for children are presented with simple stories that are easy to understand, therefore this is important for observers of children's story literacy in addition to other benefits for children's development, it is also important to revive the literacy of children's books.

One of the stories in the *Hikayatun Taqlidiyah bi al-Lughah Arabiyah wa Injiliziyah* book that is quite interesting is the story entitled *An Nabi Muhammad wa al Malaku Jibril*. This short story tells the history of prophethood, namely the history of the prophet Muhammad when he met the Gabriel. So far, there have been many studies on translation from Arabic to English, such as Purwanto on the translation of Arabic terms to English,[2] Yunus on Arabic, English and Indonesian translation techniques,[3] Alindah on the translation of letters from Arabic to English[4], and others. However, there are not many studies on the translation of children's stories from Arabic to English. Therefore, this study will discuss the "Translation Techniques Of Arabic To English Short Story "The Prophet Muhammad And The Angel Gabriel".

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[1] David Crystal, *The Cambridge Encyclopedia of Language*, (Combridge, Combridge University Press, 1987), 344

[2] Andri Purwanto, Analisis Penerjemahan istilah Istilah Agama islam dari Bahasa Arab ke Bahasa Inggris dalam Jurnal DEIKSIS, Vol. 05, Bo. 2, 2013, 106 – 118.

[3] Muhammad Yunus Anis dkk, Teknik Penerjemahan Tema Tekstual dalam Aforisme al Hikam Versi Tiga Bahasa (Arab-Inggris-Indonesia) dalam Prosiding Kongres Internasional Masyarakat Linguistik Indonesia, 2021. P. 221 - 226

[4] Lutfiyah Alindah&Moh. Rokib, variation of the Breadth Interpersonal Meaning in Rasail as Safar dalam Proceedings of the International Joint Conference on Arts and Humanities 2022 (IJCAH), 2022. P. 2132-2136

METHOD

This study used descriptive qualitative method in order to analyze and describe the translation techniques and the implication of the ideology in the Arabic to English short story entitled "The Prophet Muhammad and the Angel Gabriel" (النبي محمد والملاك جبريل). The advantage of qualitative methods is providing an in-depth understanding of a phenomenon or problem, and can explore human views, attitudes, and experiences holistically. This research is product-oriented because it focuses on translation as a product, not the entire process itself.

The data of this research are words, sentences, paragraphs from short story entitled النبي محمد والملاك جبريل (The Prophet Muhammad and the Angel Gabriel). The story was taken from the book "Arabic Stories for Language Learners" published by Tuttle publishing, Singapore on page 84-86.

The data collection was performed by: 1) Downloading the e-book containing 70 Arabic short stories and their English translation, 2) Reading the stories and choosing one of them. The analysis of this research is carried out by: 1) Identifying the translated words, sentences, and paragraphs in ST, 2) Identifying the translation techniques according to Molina and Albir's (2002) theory, and 3) Determining ideology from the findings of the techniques that have been analyzed[5].

RESULT AND DISCUSSION

There were 56 translation techniques found in the TT which were categorized into 9 types according Molina and Albir's translation technique classification. The techniques are borrowing (Bor), amplification (Amp), particularization (Part), generalization (Gen), linguistic amplification (LA), compensation (Comp), linguistic compression (LC), established equivalent (EE), and transposition (Trans). The diagram below displays the frequency of each translation technique.

Translation Technique	Frequency
Amplification	1
Particularization	2
Generalization	2
Compensation	4
Borrowing	5
Linguistic amplification	4

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[5] Molina, Lucía, and Amparo Hurtado Albir. 2002. "Translation Techniques Revisited: A Dynamic and Functionalist Approach." *498 Meta, XLVII* 4.

Linguistic compression	9
Established equivalent	12
Transposition	22
Total	61

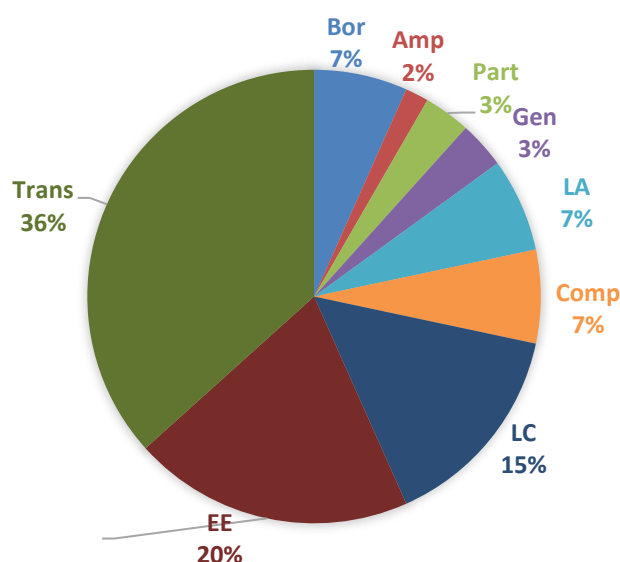Table 1: Frequency of Translation Techniques Found in TT

Figure 1: Percentage of Translation Techniques Found in TT

Amplification

Amplification or "addition" is a technique of adding details that do not exist in the ST (). This technique was found only once in the TT.

(1) ST   :   "واشتغل بالتجارة <u>فربح كثيرا</u>"

TT   :   "He conducted business and *earned a lot of money*"

If the phrase "فربح كثيرا " was translated literally, it will become *winning/gaining a lot*. In the English translation, the translator gave an additional detail that what was gained a lot in the story was money.

Particularization and Generalization

Particularization is changing an expression in ST into a more precise term in TT. This technique is the opposite of generalization. The excerpt is as follows.

(2) ST   :   "عمل <u>في رعي الغنم</u>"

TT   :   "he worked *herding sheep* …"

If the phrase في رعي الغنم is translated literally, it would become the adverb *in a sheep grazing*, without mentioning what exactly Muhammad's occupation is, thus the translator used a more precise translation by changing it into the noun phrase *herding sheep*. In opposite to that, take a look at the example of generalization below.

(3)   ST : "أحب محمد جبلا <u>بجوار</u> بيته يدعي حراء"

         TT : "Muhammad loved a mountain called Hira that was *near* his house"

The word بجوار means *next to*, meanwhile the translator used the term *near* that does not specifically indicate that the mountain was located exactly beside Prophet Muhammad's house.

Compensation

This strategy is done by conveying the meaning of the information in ST by introducing other information or stylistic effect in TT (). The data example is as follows:

(6)   ST : "<u>غير</u> أن محمدا لم يكن يعرف القراءة والكتابة"

         TT : "*Now*, Muhammad didn't know how to read and write"

The word غير has several equivalences in English, but in this context it is equivalent to the subordinative conjunction *however*. The translator used the word *now* that can also function as a conjunction in this context.

Borrowing

There are two types of borrowing, which are *pure borrowing* and *naturalized borrowing*. Pure borrowing is the translation process of purely taking the form and structure of the expression in ST into TT without any change, while naturalized borrowing is done by changing the spelling of the expression to fit the TL rules. Both types of borrowing were found in the ST, as it is explained below.

(4)   ST : "إحدى نساء <u>قريش</u> الغنيات الجميلات"

         TT : "… one of the most beautiful and wealthiest *Quraishi* women"

Quraishi is purely borrowed from Arabic, identified by the use of suffix *-i* as an adjective derivation. Pure borrowing is what Newmark (1988) called as *loan translation*. On the other hand, naturalized borrowing would change the expression to fit English spelling rules, for example:

(5)   ST : "النبي محمد والملاك <u>جبريل</u>"

         TT : "The Prophet Muhammad and the Angel *Gabriel*"

Borrowing with naturalization happened more often than the pure borrowing in TT. Other examples that went through naturalization in TT were "Mecca" (*Makkah*), "Bedouin" (*Badawiyah*), and Khadija (*Khadijah*).

Established Equivalent

If a term in SL has its recognized equivalent in TL, then the translator can use EE technique. This is the second most frequently used translation technique in the text, because the expressions that were translated using this technique actually have their recognized equivalent in English. This technique is different than literal or word-for-word, because by applying EE, a translator can still use other terms that are not formally equivalent with ST. Here are several findings that contain EE.

(7) ST : "اسم الأم آمنة واسم الأب عبد الله"

    TT : "The name of the mother was Amina, and the name of the father was Abdullah"

(8) ST : "وفكر أنه قد <u>أصبح مجنونا</u>"

    TT : "He thought <u>he had gone crazy</u>"

Linguistic Amplification and Linguistic Compression

Both of these techniques are related to paraphrasing an expression in ST by adding (LA) or removing (LC) several linguistic elements in the TT. Therefore, one of the goals of using these techniques is to adjust the grammatical aspect of ST to increase the naturalness and readability of TT. Down below is the excerpt of LA.

(9) ST : "... <u>أحبته خديجة حبا شديدا وأحبها هو</u>"

    TT : "… Khadija grew to love him deeply <u>and his love for Khadija was deep as well</u>"

The clause وأحبها هو means *and he loved her*, but the translator modified it by adding an adjective and idiomatic phrase in order to deliver a sense of reciprocity in TT. Furthermore, the following data is an example of LC.

(10) ST : "وفي ليلة من الليالي"

    TT : "One night, …"

In this case, the translator reduced the linguistic elements from ST. The phrase وفي ليلة من الليالي literally means *in one night of several nights*. This phrase is possibly considered as redundancy and sounds foreign in English, thus the translator used a more familiar term in TT.

Linguistic compression is included to the top three of the most frequently used translation technique in the text. Majority of them is used because the expression that sounds natural in Arabic would sound unnatural and foreign in English. Here is another example:

(11) ST : "<u>يا محمد</u>، أنت رسول الله"

    TT : "<u>Muhammad</u>, you are the messenger of God"

The word يا is often used to directly address a subject in Arabic. Occasionally, it would be translated into English as *O* or *hey* depending on the context, but it much less common to call a person with those addressing terms in English.

Transposition

This technique is done by changing or rearranging the grammatical category in TT, therefore transposition is also called *shift*. Machali in Hartono (2017) categorized the shifts based on the goal, which are accommodating the different grammatical rules between SL and TL, which are to increasing the naturalness in TL's culture or substituting the foreign expressions into familiar ones in TL. The most frequent transposition

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technique in the short story is due to the different sentence structure between Arabic and English. The standard Arabic sentence structure is VSO, while English' is SVO.

(12) ST : "فقد   الطفل   محمد   والديه   في   طفولته   المبكرة"

early childhood in parents Muhammad child lost

TT : "The child Muhammad lost his parents in his early childhood."

Arabic is read from right to left, thus the sentence structure of the ST above is VSO. When it is translated to English, the grammatical structure must be adjusted to SVO. Meanwhile, the noun phrase in standard Arabic is N+ADJ as it is written in the phrase في طفولته المبكرة , which was rearranged to ADJ+N in TT to follow English rules.

Other than VSO, there are more sentence structure orders in Arabic that exist in the ST. Standard Arabic clause or sentence structure is asymmetry in nature since it has six other structures orders: VSO, VOS, SVO, SOV, OSV, and OVS (Shormani 2015). The data below showed a VOS clause that is adjusted to be SVO in the TT.

(13) ST : "فشجعته   خديجة"

Khadija him encouraged

TT : "Khadija encouraged him"

Every translation technique applied in the short story has its own particular goal and function other than to retell the meaning and message from SL to TL. Some of them are related to lexical meaning adjustment, such as borrowing, compensation, amplification, particularization generalization, and established equivalent. Then the techniques that contribute to grammatical form adjustment are linguistic amplification, linguistic compression, and transposition. Considering the amount of the applied techniques in TT, grammatical adjustment is significantly done more than the lexical adjustment. The possibility is that because most of the expression in the Arabic text has a common equivalent in English. Also, the amount of cultural and idiomatic terms in ST is only a few, as a result the lexical adaptation to fit TL's culture is not much. The cultural terms are dominated by the borrowing technique, which only happened 5 times. Meanwhile, because the basic clause or sentence structure between Standard Arabic and English is different, transposition technique is the most frequently used technique in TT.

The findings reflect that the translation techniques chosen by the translator in TT only create a few meaning shifts from the ST, such as amplification, particularization, borrowing, and compensation techniques. Additionally, the meaning shifts are dynamic yet not significantly drastic, for example the word □□□□ which originally means *beside* is translated using generalization technique to become *near*. In this context, both of the terms indicate a short distance. One more example is the particularization technique for the word في رعي الغنم that means *in a sheep grazing* to be translated as *herding sheep.* As Molina and Albir (2002) argued that translation techniques cannot be evaluated as correct or incorrect, due to the functional and dynamical nature of translation.

On the contrary, structural change is obligatory in the TT due to the different standard form or grammatical rules. Consequently, the techniques such as linguistic amplification, linguistic compression, and transposition have higher frequency in total. Moreover, this translation strategy, especially linguistic compression, also omit the redundancy in English. As an example, the translator chose to use *one night* to translate the phrase وفي ليلة من الليالي that originally means *in one night of several nights*. Other reason to compress the linguistic elements is to fit TL's culture, such as the deletion of the addressing term يا from ST.

Implying the Translation Ideology

A translator has the power and authority to maintain the sense of foreignness (*foreignization*) or to rise the familiarity and naturalness (*domestication*) in the translation product. Foreignization ideology is a strategy to bring the foreignness or "exotic flavor" by preserving SL's linguistic and cultural aspects in TT. In contrast, domestication tends to adapt the text to fit TL's linguistic and cultural aspects[6].

The study discovered that the majority of the applied translation techniques aim to rise the readability and naturalness. Domesticating translation comes from the view of being closely related to the concept of "writing in the target language", which emphasizes the importance of considering the style, structure and nuance of the target language in translation. The aim of domestication is to produce texts that are easy to understand and acceptable to local readers, and to reduce potential misunderstandings and cultural discomfort that may arise due to language and cultural differences.

Meanwhile, established equivalent occupies the second largest position in the translation of this short story. Of course, these two most common translation techniques imply that the translation ideology adopted by the short story is domestication translation. Domestication translation is an approach in translation that emphasizes on adjusting the translated text to fit the recipient's culture or context. In domestication translation, the translator tries to make the translated text more comprehensible to local readers by using language, terms and styles that are more familiar to the recipient's culture and context. This can be seen in the translation technique using established equivalent.

ST : "اسم الأم آمنة واسم الأب عبد الله"

TT : "The name of the mother was Amina, and the name of the father was Abdullah"

There is no difference whatsoever between the source language and the target language. Besides the meaning is done word to word, there is no addition of any word in the target language as well as in the structure. Another example of translation technique using transposition is

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[6] Venuti, and Lawrence. *The Translator's Invisibility*. (New York: Routledge. 2008)

ST: "فقد الطفل محمد والديه في طفولته المبكرة"

early childhood in parents Muhammad child lost

TT: "The child Muhammad lost his parents in his early childhood."

The example above has a different structure between the source language and the target language.

So, from these two examples, it can be said that, in this case, the ideology of domestication translation comes from the view that domestification translation is closely related to the concept of "writing in the target language", which emphasizes the importance of considering the style, structure and nuance of the target language in translation. The aim of domestication translation is to produce texts that are easy to understand and acceptable to local readers, and to reduce potential misunderstandings and cultural discomfort that may arise due to language and cultural differences.

Therefore, domestication translation is not only about transferring meaning from the source language to the target language, but also about considering the social, cultural and political context of the intended recipients. This ideology encourages translators to make translation decisions that not only consider linguistic aspects, but also cultural and contextual aspects.

CONCLUSION

To conclude, there are 9 out of 18 types of Molina & Albir's (Molina and Albir 2002)translation techniques in the TT. By analyzing the techniques used by the translator, we can gain insights into the translation process and the factors that influence the selection of particular techniques. The translator used more techniques that focus on adjusting the form or grammatical structure to fit TL, while the frequency of the techniques that adapt the lexical forms are lower due to the few numbers of cultural and idiomatic expression in the ST.

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