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Option:Translation

Challenges of Translating Qur'an's Rhetorical Features: A Comparative Study of Four Translations

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A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment of the Requirements of Master's Degree in Language and Culture

BOARD OF EXAMINERS

Chairwoman: Mrs. Nadjima CHORFI　　　　**University of 8 Mai 1945-Guelma**

Supervisor: Mrs. Nardjesse CHAHAT　　　　**University of 8 Mai 1945-Guelma**

Examiner: Mrs. Lamia CHERIBI　　　　**University of 8 Mai 1945-Guelma**

Candidates

Ghazi Dalila

FrihiNedjla

June 2023

Dedication

All Praise and Glory be to Allah, lord of the universe, and peace and blessings be upon his prophet Muhammed (pbuh), his family and his righteous companions.

I dedicate this humble work to:

The tireless seekers of knowledge and the unwavering dream-chasers.

The souls of my parents, the everlasting source of love and affection.

All my teachers to whom I owe respect and gratitude especially my kind supervisor Mrs. Chahat.

My beloved family, the foundation on which I stand: my soulmate Abdallah and my precious children the source of my joy and the reason for my devotion: Raid, Insaf, Yahia and Siwar, and even those whom I have lost Affaf and AbdArrahman.

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Dr Lynda and Hadjer two sisters, I had the honor of meeting on my hard path to knowledge.

My companion in my way to fulfil my dream Nadjla

All my cherished friends and colleagues.

All those who provided any help in the achievement of this work.

Dalila Ghazi

Dedication

In the name of Allah, the Most Gracious, the Most Merciful,

With Allah's blessings and guidance, I dedicate this master dissertation to my beloved parents. Your unwavering love, encouragement, and sacrifice have been the foundation of my success.

I am forever grateful for your belief in me.

To my loving husband, thank you for your endless belief in my dreams and constant encouragement.

To my dear brothers and sisters, your unwavering faith and words of encouragement inspire me.

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Abstract

Due to the specific nature and sophisticated style of the holy Qur'an, its translation to other languages constitutes a tremendous task. This study attempts to examine the challenges faced by translators in accurately conveying the meanings of the holy Qur'an into English, with a specific focus on the translation of its rhetorical features. The works included in this research are: Abdullah Yusef Ali: *The Holy Qur'an* (1989), Al-Hilali Muhammad Taquiudin and Muhammad Muhsin Khan: *Interpretation of the Meanings of the Noble Qur'an* (1992), and Abdel Haleem M.A.S: *The Qur'an, A New Translation* (2004), and PickthallMarmaduke: *The Meaning of the holly Qur'an* (2010). Through a comparative, descriptive, and analytical methodology, the study explores the strategies and approaches utilized by these translators to deal with the stylistic aspects, and rhetorical devices of the holy Qur'an. The findings reveal that despite their efforts to capture the rhetorical richness of the Qur'anic Arabic text, and even with the different strategies they used, there exists a notable loss in accurately translating the true meaning of the holy Qur'an. The study confirms that the inherent complexities and the intricacies of the Qur'anic rhetoric pose significant challenges for translation. This research sheds light on some of these challenges, analyzes, compares, and evaluates the procedures undertaken and contributes to this sacred field by providing modest suggestions that can help improving the quality of translating the meanings of the holy Qur'an, as well as enhancing the accuracy of transmitting its divine message.

Key words: translation of the holy Qur'an, rhetorical features, translation challenges.

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Introduction

The holy Qur'an holds a position of paramount importance for Muslims all over the world. Considered as the sacred word of God, bestowed upon Prophet Mohammad (peace be upon him) by the Angel Gabriel (pbuh), the Qur'an serves as a guiding source for wisdom and spiritual enlightenment for Muslims. Qur'an's timeless consistency and enduring relevance over more than fourteen centuries have established it as a bedrock for Islamic ideology and practice. Nevertheless, the vast majority of Muslims are not native speakers of Arabic. This linguistic barrier limits the direct access to Qur'an' teachings for the vast majority of believers who need them to perform the prescribed acts of worship. This necessity has caused the crucial requirement for the translation of the meanings of the holy Qur'an into almost all languages, particularly in English, the dominant lingua franca in today's globalized world.

While the interest in translating the meanings of the holy Qur'an dates back to the time of the prophet (pbuh), the real need for such translations has become evident with the expansion of Islam beyond the borders of Arabic-speaking countries. Another reason for the exigency of translation is the growing interest in the Qur'an's message among the non-Muslim communities due to its universal values and moral principles. Moreover, intercultural communication has aroused the curiosity of individuals from various linguistic backgrounds to explore new cultures and scout different ideologies.

Nevertheless, translating the meanings of the holy Qur'an from its original language (Arabic) to any target language (English in this case) presents an exceedingly difficult task. The mere interpretation of this religious book raises significant challenges, because of its unique style, its profound meanings, the subtle nuances of its language, and most of all its divine nature which does not allow misunderstandings. Translators face the daunting challenge to transmit its

eloquent rhetoric, understand its profound metaphors, and preserve the essence of its intended message. Additionally, the holy Qur'an contains historical, legal, and cultural references that require contextual understanding in order to properly convey its meanings. The complete harmony between the form and the content, the distinct style provided by the rhetorical richness of Arabic, as well as its rhythm and rhymes stand as obstacles in front of the task of capturing its nuances accurately in a different language.

Therefore, this research endeavors to investigate the challenges faced by translators in their efforts to render the meanings of the holy Qur'an into English. The research is conducted through four English translations: Abdullah Yusef Ali: *The Holy Qur'an* (1989), Al-Hilali Muhammad Taquiudin and Muhammad Muhsin Khan: *Interpretation of the Meanings of the Noble Qur'an* (1992), and Abdel Haleem M.A.S: *The Qur'an, A New Translation* (2004), and Pickthall Marmaduke: *The Meaning of the holly Qur'an* (2010). The primary objective of this study centers around the examination of the Qur'anic rhetoric, whereby carefully selected samples from the holy Qur'an, incorporating diverse rhetorical devices are analyzed in reference to the interpretations provided by prominent exegetes. This research focuses mainly on four rhetorical elements: metaphor, euphemism, personification and rhetorical questions because the loss of their figurative meanings is remarkable when translating them. The aim is to assess the extent to which these interpretations have effectively captured or deviated from the intended meanings conveyed in the source language. The ultimate goal of this study is to illustrate the challenges caused by the rhetorical features of the Qur'anic style and to raise awareness about the need for further research to enhance their accurate transmission. The study attempts to provide some suggestions that may help to provide alternative translations which can provide a modest contribution to this field.

Significance of the Study

The significance of the current research lies in its contribution to the field of Qur'anic translation; it attempts to critically examine and analyze some challenges encountered by translators in rendering the rhetorical aspects of the holy Qur'an into English. This study sheds light on the difficulties of conveying the nuances of the Qur'an's figurative language, and the intricacies faced in rendering the original meaning implied in its metaphors. The study provides insights into the various strategies employed by translators in capturing the richness of Qur'anic rhetoric; it critically analyzes and assesses the approaches used and highlights areas of improvement. Therefore, this study will add to the English knowledge about the holy Qur'an, search for some techniques to ensure accuracy in translation, and above all it may serve as a reference for further researches.

Statement of the Problem

The translation of the meanings of the holy Qur'an plays a crucial role in facilitating the understanding for non-Arab Muslims, and promoting harmony and mutual respect among diverse cultures and religions; howbeit, it remains a challenging endeavor. In addition to the cultural issues, translators face significant challenges in rendering the implied meanings of Qur'an's rhetorical language. The subtle nuances, the sublime style, and the literary devices employed in the Qur'anic text stand as obstacles to faithfully conveying the essence of its original message.

Therefore, this research will investigate the problems aroused by rhetorical expressions, compares between the strategies used by translators to overcome them, and attempts to suggest some alternative ways based on the authors modest understanding which may help in further research.

Research Questions

The current study aims at investigating:

1. What problems may arise when translating rhetorical features of the holy Qur'an?

2. What procedures have been followed by translators to solve them?

3. To what extent have they succeeded?

4. Which techniques are most suitable to face the challenges of Qur'an's translation?

Research Hypothesis

The translations of the meanings of the holy Qur'an into English encounter challenges in accurately capturing the rhetorical elements present in the original text. It is hypothesized that the interpretations provided by the selected translators may exhibit varying degrees in conveying the intended meanings of the Qur'anic rhetoric.

Research Methodology

This study is carried out in a descriptive analytical comparative approach. It explores the linguistic problems of translating the rhetorical features encountered by four translators of the holy Qur'an. This dissertation will discuss and compare the procedures and strategies adapted by these translators when facing the rhetorical features of the holy Qur'an. It will analyze the selected verses from the translated Qur'an in reference to the exegetes in attempt to figure out to what extent the holy Qur'an is so rhetorically challenging.

Structure of the Research

The dissertation will be divided into an introduction, three chapters and a conclusion. The initial and subsequent sections of this research are dedicated to theoretical exploration. The first chapter, presents a comprehensive examination of the contentious concept of rhetoric. It delves

into its historical background, elucidates its major elements, and specifically focuses on aspects that provoke debate and present challenges to translators. Additionally, after highlighting the disparities between Arabic and English (the source and target languages of this study), the chapter explores the main rhetorical features that contribute to the untranslatability of the holy Qur'an.

The primary focus of the second chapter centers around the field of translation. It aims to provide a comprehensive overview of translation and its associated theories. It begins by offering a general understanding of translation, exploring its fundamental concepts and principles. Subsequently, it delves into an examination of the diverse procedures and strategies employed in the process of translation. By analyzing various approaches, methods, and techniques, this chapter seeks to shed light on the complexities involved in rendering a religious text from one language to another.

Moving on to the third chapter, a practical approach is embraced to further explore the subject matter. It commences by discussing the findings obtained through the analysis of selected rhetorical verses from the holy Qur'an, which may lose meaning when translated into English. The analysis is conducted on two levels: the micro level, focusing on individual words, and the macro level, examining sentences as a whole. Ultimately, the research brings together the key findings, addresses the research questions, and puts forth potential solutions in a succinct and comprehensive manner.

Chapter One: An Overview of the Nature and History of Rhetoric

This chapter aims at providing a comprehensive overview of rhetoric. It deals with eight interrelated headings that are necessary to form a clear idea about this controversial topic. The initial step involves presenting the definition of rhetoric, followed by an exploration of its key attributes. Moving forward, the chapter elucidates reasons behind the tremendous interest which has been given to this delicate subject by explaining its importance. To shed more light on the importance of this field, the chapter proceeds by tracing its history, focusing on its main developmental phases. Then, comes the fifth point which discusses the two major subdivisions of western rhetoric: Tropes and Schemes. This research does not claim to cover all the aesthetic techniques that stand for figurative language, because they are very numerous, but it rather tries to focus on the most crucial ones, as well as those which serve its intended purpose. The sixth section of this chapter explores Arabic rhetoric, which bears similarities to the Western one while offering a distinct perspective and incorporating unique nuances. Consequently, the chapter provides a definition of Arabic rhetoric and deals briefly with its history,giving space to the following element (7th) which illustrates the major differences between Arabic and English languages. The eighth point of discussion revolves around "Qur'anic Rhetoric." Despite being the central focus of this study, this particular topic is briefly introduced here, as it will be further explored in subsequent chapters. Ultimately, a brief conclusion draws the final curtain on the chapter.

I.1. Definition of Rhetoric

Throughout the human history, rhetoric has remained a captivating and contentious concept, attracting the attention and interest of esteemed philosophers and profound thinkers. This term encompasses the art and mastery of delivering compelling and eloquent public speeches. Rhetoric gets its origins from the Greek word "*rhêtorîke*" the art or technique of a "*rhêtor"* or public speaker. This word, despite being established earlier, has appeared for the first time in the fourth century B.C., in the famous dialogue of Plato *Gorgias*, to mean *the worker of persuasion*. It also stands for *speech, argument, reason*. (Kennedy, *Classical Rhetoric* 1).

Aristotle defines rhetoric as the faculty to identify the accessible methods of persuasion in any given situation. He also notes that practicing rhetoric results from a natural ability (qtd in.Gaillet and Horner 2). This definition implies that individuals who seek to persuade, evaluate, defend, or criticize should possess adeptness, rationality, and ingenuity based on the given circumstances. In fact, numerous insights can be derived from this definition. It highlights aptitude, exploration, and the skill of presenting arguments.

Plato, on the other side, asserts that rhetoric involves "winning men's minds by words" (qtd. in Freese xx). This indeed, connects rhetoric to psychology, claiming that for the accomplishment of his objectives, a true rhetorician must anticipate the diverse perspectives of his audience, examine all possibilities, and present the most fitting arguments.

A further definition of the term rhetoric is found in *The Oxford Guide to English Language* as the "art of using words impressively, esp. in public speaking" (479). This matches with Blair's identification, when he argues that rhetoricians use the most beautiful, and powerful features of attraction in language to discuss an idea, prove a fact, evoke emotions, or manipulate an audience. He adds that language either spoken or written, is the most beneficial means that

permits mankind to communicate their thoughts, and develop their reason. Consequently, the more a nation is civilized, the higher their art of language, style, and composition is improved in terms of propriety, and eloquence (9-10).

Actually, many scholars agree that rhetoric can be verbal or written built communication which seeks for either the logic, or the emotions of an audience for the purpose of informing, entertaining, motivating, or mainly persuading them. Kennedy, in his famous book *Classical Rhetoric and its Christian and Secular Tradition from Ancient to Modern Times*, declares that:

"Rhetoric in the sense of the techniques of persuasion is a phenomenon of all human cultures, and analogies to it are also found in animal communication. All communication involves rhetoric. A speaker or writer has some kind of purpose, and rhetoric includes the ways of accomplishing, or attempting to accomplish, that purpose within a given culture" (2). By this definition, Kennedy widens the concept of rhetoric to cover all types of communication, and to include every simple sign, tone, or gesture meant to symbolize any kind of persuasion. A more elaborate contribution of Kennedy to clarify the essence of rhetoric lies is his smart distinction between Primary and Secondary rhetorics. According to him, Primary rhetoric is the classical Greek one. It is an art of oral persuasion, used in civic life, and concerned with specific occasions.On the other hand, Secondary rhetoric indicates the techniques which are not oral, and whose purpose is not persuasion. These rhetorical techniques are the figures of speech and tropes which decorate written works such as literature, art, and informal discourse. Secondary rhetoric helps in achieving the goals of the writer or speaker by drawing beautiful pictures that present the ideas in a convincing, eloquent and vivid way to the reader. These aesthetic pictures reflect the skill, education, and creative talent of the writer; emphasize his ideas, and indirectly persuade his

audience. In fact, Kennedy claims that the classical rhetoric moves from primary to secondary, whereas the modern one is largely secondary (*Classical Rhetoric*4-9).

In addition to all the aforementioned definitions, Lanham affirms that rhetoric is "one of the seven liberal arts" (131), he also emphasizes that rhetoric has consistently expanded beyond its initial focus on live public speaking, or direct verbal communication, embracing written communication as well. Lanham after classifying rhetoric within the seven liberal arts: Grammar, Rhetoric, Logic, Music, Geometry, Arithmetic, and Astronomy; agrees with Kennedy's claim stating that rhetoric moves from spoken to written communication.

Undoubtedly, rhetoric carries with it certain negative connotations due to its potential for deception. From the days of Socrates, Plato, and Aristotle, who furiously opposed the practices of the Sophists, viewing them as deceitful rhetoricians employing language to manipulate their audience, criticism has consistently surrounded rhetoric. Consequently, many scholars perceive it as a form of exaggeration, amplification, or even deceit. In this context, Locke argues that in reality all the techniques of rhetoric, beyond organizing and clarifying thoughts serve no purpose other than to introduce incorrect ideas, manipulate emotions and thereby deceive the audience's judgements. In essence, the skillful use of figurative language is deceptive tactics (498). Actually, while this perspective holds true in certain instances, it fails to account for the fact that not all rhetoric is employed in such a manipulative manner. Renowned masters of rhetoric, such as William Shakespeare, demonstrate the ability to employ language creatively without insinuating incorrect ideas or leading astray the process of decision-making.

Even so, rhetoric has gained widespread acknowledgment over time, and it is now regarded as a valuable tool for analyzing and discussing significant matters in politics, religion, literature, science, economics, and marketing. Booth, admits that rhetoric has "entire domination

over all verbal pursuits. Logic, dialectic, grammar, philosophy, history, poetry, all are rhetoric." (XIV-XV). Overall, rhetoric is the art of expressing one's thoughts in the most delicate and appropriate way by harnessing the beauty, harmony, grandeur and elegance of language in order to reach an intended and planned goal. Rhetoric which is mainly used in public speeches, aims at affecting the minds, the hearts, and the souls of the audience so as to get them persuaded, informed, entertained or motivated.

I.2. Characteristics of Rhetorical Discourse

In his book *The History and Theory of Rhetoric*, Herrick stresses the essential criteria to identify any rhetorical discourse. He states that there are six most fundamental qualities on the basis of which rhetorical discourses are distinguished. Therefore, most spoken and written rhetorical texts correspond to the majority of these criteria, although not necessarily satisfy them altogether. Accordingly, a rhetorical discourse is (1) Deliberately designed, (2) Shaped according to an audience, (3) Influenced by human motivations, (4) Responsive to the prevailing circumstances, (5) Seeking to persuade, and (6) Addressing contingent matters (Herrick 9). These defining characteristics are elucidated in the following paragraphs.

The initial criterion of rhetorical discourse is rooted in its intentional and deliberate design.Whatever the goal intended, the process of achieving it through rhetoric involves previous planning. Rhetoricians must determine the compelling arguments, suitable evidence, effective arrangement, and appropriate language style to engage their audience. Indeed, this significant attribute has a longstanding presence, it has been pioneered by the esteemed Roman philosopher Cicero (106-43 BCE), who has established a comprehensive system for constructing persuasive arguments. His contribution including *inventio* (invention = discovering arguments), *dispositio* (arrangement), and *elocutio*(linguistic style) continues to shape the field of rhetoric (Herrick 10).

The second characteristic of rhetorical discourse is its adaptability to the audience. Rhetoricians must anticipate the characteristics, values, beliefs, aspirations, and reasoning patterns of their listeners or readers. By tailoring their message to align with the audience's perspectives, rhetoricians can increase the chances of achieving their intended goals. Definitely this adaptation process requires a deep understanding of new cognitive, social, psychological, and linguistic conditions enabling rhetoricians to capture and maintain the audience's attention. Moreover, human motivations play a vital role in shaping rhetorical discourse. Rhetoricians engage with their audience to seek cooperation, defend ideas, ask for support, or pursue other objectives. For successful communication, the rhetoricians' motives, whether overt or covert, must align with the commitments and interests of their audience. This alignment enhances the likelihood of persuasion and resonance.

Another crucial characteristic of rhetorical discourse is its response to the prevailing circumstances. It operates within specific situations and particular contexts, taking into account factors such as time, place, audience, and the issue at hand. Rhetoric not only evokes reactions but also encourages active participation, inviting responses and facilitating dialogue. By considering the unique circumstances in which they speak or write, rhetoricians can tailor their messages to be more effective and relevant.However, while rhetoric encompasses various goals such as clarity, inquiry, and beauty, its main objective is persuasion. Rhetoricians utilize persuasive techniques, including compelling arguments, emotional appeals, effective arrangement, and aesthetic styles to influence their audience. Hence, words become their potent tools since the aesthetic dimension is recognized as the basic pillar of rhetoric; language's aesthetic resources like metaphor, rhythm, and rhyme, when appropriately used, are immensely persuasive (Herrick 11-13). Leaders who wisely manipulate words, smartly formulate sentences, and perfectly

articulate ideas do succeed in guiding their nations to victory, and carving their triumphs into collective memory. This is indeed what Blair calls *an elegant style* one which processes "all the virtues of ornament, without any of its excesses or defects" (203). Meaning that the state of complete elegance is achieved through the presence of great perspicuity and propriety; and that clarity and appropriateness are based on the skillful arrangement and pure selection of words. By this statement, Blair summaries all the conditions for the appropriate use of aesthetic resources: virtue, purity, appropriate amount, accurate choice, order, and harmony. In fact, no more is needed to achieve clarity, understanding, sympathy, and persuasion. Furthermore, the ultimate aspect of rhetorical discourse is its tendency to address contingent matters.Rhetoric, as Aristotle and numerous scholars assume, does not tackle topics that are evidently true, or those which can never be true. It comes into play when two possible options are being weighed about issues which are neither inevitable nor impossible. Rhetoric deals with matters that may be right or wrong, and handles unresolved concerns that require decision and judgement (Herrick 13-16). Therefore, it becomes apparent that due to its diverse attributes, when rhetoric is granted proper consideration, diligently examined, and skillfully applied, it assumes numerous significant societal functions, which will be explored in the subsequent section.

I.3. The Importance of Rhetoric

The art of rhetoric influences our lives as far as language is needed in our society. It is the backbone of civilization because the nation that controls language, manipulates others (take the example of the rising of America, and the role of mass media). Apart from its possible use for wrong ends like deception, rhetoric has got many social functions which Herrick summaries into the following six main points. The first advantage of rhetoric resides in its ability to serve as a means of testing ideas in the public sphere. When ideas are discussed and subjected to criticism,

they become stronger and more persuasive. Responses to different critics represent a catalyst for refining ideas, strengthening arguments, and promoting understanding. Another benefit of rhetoric is its capacity to assist advocacy by giving life and power to ideas, debates, and opinions as they move from privacy to public spheres. It is through rhetoric, that ideas gain attention and support (16-18). Blair states that "good sense, clear ideas, perspicuity of Language, and proper arrangement of words and thoughts, will always command attention" (195). This means that rhetoric provides contemplation which leads to conviction and endorsement.

The third gain of rhetoric lies in its vital role to distribute power. By assisting advocacy, rhetoric becomes a powerful tool to influence decisions and promote actions. A short glance on great historical events demonstrates the role of rhetoric in enhancing personal, psychological, and political power. Deeply in Greek rhetoric, there has been a notion that good orators get their inspiration from God. Achilles, the hero of Homer's *Iliad*, is described as "a speaker of words and a doer of deeds" (Kennedy, *Classical Rhetoric* 10). Written in the seventh century B.C., this artistic work relates between the skill of using language and the power of actions. Moreover, the power of rhetoric is well illustrated in the history and emergence of the US as the first leading nation of the world. Therefore, rhetoric provides personal power (the expressive skill builds self-confidence), social power (influencing decision), and political power (changing the action of the audience). Additionally, rhetoric facilitates the discovery of facts. Through the selection of arguments and engaging in debates with opponents, rhetoric uncovers new truths and knowledge. Rhetoric discusses contingent issues; it starts with building strong arguments, proceeds with evaluating and refining existing matters, and results in finding out new truths. Therefore, the ideas tested become recognized facts through rhetoric (Herrick 19-20).

The fifth point representing the importance of rhetoric is its effect in shaping knowledge. Through rhetorical practices, ideas are tested, and knowledge is built and shaped. Accepted values, laws, and known facts have first been just ideas debated in rhetorical discourses. Lastly, rhetoric contributes to the formation of communities. Rhetoric delves in the discussion of values, and virtue. The wise use of rhetoric results in shaping communities in terms of perceptions, convictions, and aspirations (Herrick 21-22). Considering all what has been said, it can be concluded that rhetoric is the art of cultivating values in all fields of study involving religion, ethics, science, politics, and economics. It is not just limited to literature; it is the craft of generating ideas and the skill of directing other's actions.

I.4. An Overview of the History of Rhetoric

Rhetoric represents one of the oldest fields of study that has accompanied man's thinking since the dawn of time. It extends its roots so deep in human history to reach the first use of language as an effective tool in social and political life. Scholars who have traced its chronological evolution agree that despite its appearance in early societies like Egypt, India, and China, rhetoric is connected to the art of civic persuasion known and practiced by Greeks in the fifth and fourth centuries B.C.E.Kennedy states that:

> Rhetoric, in the most general sense, can be regarded as a form of mental or emotional energy imparted to a communication to affect a situation in the interest of the speaker. Help! Help! **Help**! Utilizes simple rhetorical devices− repetition (a figure of speech) and pitch and volume (features of delivery) − to convey a message whose intent and energy are compelling. (*Aristotle* 7)

Through relating rhetoric to the energy inherent in emotion and thought, Kennedy declares it to be part of our humanity which entails its earliest existence as far as the existence of language

itself is concerned. Hence, getting a general bird's eye on the history of rhetoric, brings us back to the time of Greeks and Romans passing through three principal phases.

I.4.1. Rhetoric in The Ancient Times

Western rhetoric owes its origins to the Greek art of persuasion whose development grew hand in gloves with the rise of democracy in Athens. In her research of 2014, Medjedoub (32-44) has provided a summary about the growth and development of rhetoric in the ancient times:

Greeks attribute the origin of oratory to Homer, as his renowned poems the *Iliad* and the *Odessey*depicted social speeches even before the emergence of writing (Freese vii). However, the true development of rhetoric as an art has flourished in the fifth- century B.C. Sicily and has later been introduced to Athens in 427 by the famous sophist Gorgias of Leontini (Lanham 131). In Athens, classical rhetoric has acquired a high esteem due to the growth of democracy granting all citizens the right to publicly speak and explain, defend, or persuade others about any idea. Gradually, rhetoric becomes a necessary art leading to the establishment of different schools. The forefathers of rhetoric in Greece include the Sophists, professional teachers of effective public argumentation through language manipulation, a matter for which they have been criticized as perceivers of deception. Plato, initially criticizing the fallacious and misleading rhetoric of the Sophists, eventually recognizes its usefulness when employed for noble causes. Aristotle, on the other hand, has made unparalleled contributions to the systematic foundation of rhetoric. His comprehensive theory outlined in his three books on rhetoric, encompasses logic, ethics, and psychology with an emphasis on cognitive features of language and style. Aristotle has classified speeches into three types and has explained the modes of persuasion within the Rhetorical Triangle: logos, ethos, and pathos. He also explores the style (lexis) and arrangement (taxis) of rhetorical speeches, highlighting the importance of clarity, ornament, and appropriateness. (Rapp

32-33). Aristotle's work on rhetoric has gained significant recognition in recent decades, with his theories being rediscovered and highly regarded.

Rhetoric has played a crucial role in ancient Rome as well. After defeating the Greeks, the Romans have continued to use their rhetoric without impressively contributing to its improvement. The sole noted addition is that Roman rhetoricians have focused on moral principles in the conduct of the orators. It is only three centuries after Aristotle that Romans begin their real work on rhetoric (Medjedoub 38). Their main figures are Cicero and Quintilian. Cicero, whose rhetorical influence on the Latin language is immense, has emphasized that analyzing the audience in the three types of speech, and adjusting to their social and intellectual level are essential to achieve persuasion. He has also established the five canons (invention, disposition, elocution, memory, and delivery) which form the grounds for modern rhetorical education. It is worth mentioning that Cicero's *OnInvention* which is built on the Greek rhetoric of the fourth and fifth centuries, and whose focus is on public life has attracted the Romans to rhetoric as *the art of persuasion*, and has caused the transmission of this art to the Western Middle Ages and thus to later times (Kennedy, *Classical Rhetoric* 25-26). Another influential Roman rhetorician is Quintilian, who claims for the worth of reading and writing skills as essential features to form the model speaker. Basing his work on Isocrates' culture approach to rhetorical performance, Quintilian believes that true orators should possess natural talent of eloquence which enable them to address any audience without time or locale boundaries (Golden 33). In fact, his distinctive work *Institutio Oratoria* is a major contribution to educational theory and literary criticism.

I.4.2. Rhetoric in the Middle Ages

"Medieval rhetoric" may indicate the period between the decline of the Western Roman Empire in the early fifth century to the early modern period in the fifteenth one. This period

represents a historical gap in the development of rhetoric since no work of worth has been done.

Due to the different social and political changes of this era, its rhetoric has marked a sharp break

from the Greco-Roman one. There has been a shift from oral to written rhetoric especially

religious writing because of the rise of the Christian church (Randall 2-6). However, while

Europe was living in the dark ages, there has evolved a noticeable rhetorical interest in the

Middle East, the Arabic rhetoric was making its way to fame.

I.4.3. Rhetoric in the Renaissance and Early Modern Periods

The early modern period has witnessed a rise in political and religious fanaticism which has

been accompanied by an attack on rhetoric due to its effective power on public opinion. Thus, the

rhetorical emphasis has shifted from persuasion to an aesthetic discipline that covers all other

arts. These changes have brought the reformulation of the classical rhetoric into what is known as

the new one (Medjdoub 44). In their article on the distinction between classical and modern

rhetoric, Lisa Ede and Andrea Lunsford provide Daniel Fogarty's explanation of the new

rhetoric:

> [The new rhetoric] will need to broaden its aim until it no longer confines itself to
>
> teaching the art of formal persuasion but includes information in every kind of symbol-
>
> using...; it will need to adjust itself to the recent studies in the psychology and sociology
>
> of communication; and, finally, it will need to make considerable provision for a new kind
>
> of speaker-listener situation. (2)

Actually, this broadening definition opens more space for the new rhetoric to dominate various

fields of study, and to refer to the communication between the speaker and the listener.

Moreover, the same authors proceed by stating that classical rhetoric and modern one

are distinguished in terms of their objectives, they argue that classical rhetoric's

purpose is persuasion, unlike the modern rhetoric whose goal is communication (6). However, this is not totally true since not all modern rhetoric is aiming at communication, lawyers' rhetoric for instance seeks for persuasion.

In sum, besides its persistent presence through time, and its long and rich history, rhetoric has recently become more dynamic and adaptable than ever before. Gaillet and Horner declare that in its essence, rhetoric in modern times is found in nowadays world in all types of discourse. Its persuasive techniques are studied at universities as means for constructing scientific knowledge and building logical reasoning. Along with vocabulary, grammar and syntax, rhetoric has adopted signs, pictures and slogans in order to attract and convince the audience (5-6). Rhetoric refers simply to the choice that is made consciously or unconsciously by the speaker or writer about how to use language to serve any goal.

I.5. Most Important Rhetorical Devices

In his famous book *De Oratore*(55 AC), Cicero has discussed the style being a central concern of the art of rhetoric; he has stated its four virtues as purity, clarity, decorum (fitting time and place), and ornament. Since then, a great emphasis has been placed on figures of speech which play a twofold role; they not only support arguments, but they also constitute an extrinsic decoration that attracts attention and affects emotion. The term "figure" refers to the language patterns or devices that are used to enhance or change the meaning (Lanham 177).

Figures of language are splendid dresses which contribute to the beauty and grace of style, they add nice colorful shades to the principal ideas so as to make them much clearer and more convincing. These devices fall generally under two major classes: figures of words (tropes), and figures of thought (schemes). However, no clear cut is drawn between these two categories

meaning that one device can enjoy both classifications. The interesting matter is that all figures of speech import some colors from imagination, passion, or emotion to our style (Blair 151-154). Some rhetorical figures will be discussed in the following paragraphs.

I.5.1. Tropes

They indicate words employed to signify ideas that differ from their original and fundamental (literal) meanings like metaphor, metonymy, personification, irony, euphemism, pun, simile, rhetorical questions, polysemy and others (Lanham 178). Modifying or altering the words of tropes would result in the loss of the figurative expression.

Metaphor

It is the most important rhetorical device, and the most frequently used. It brings elegance and grace to style through expressing the resemblance which the imagination traces between the objects. Words are deviated from their literal meanings to draw more lively and animated pictures. A metaphor is a figure founded entirely on the similarity which one object bears to another (Blair 158). Example: "All the world's a stage, and all men and women merely players".

Metonymy

A figure of speech in which the name of an object or concept is replaced with a word closely related to or suggested by the original as "crown" to mean king (Holman 268).

Personification

It is a figure that involves giving the human characteristics or personal nature to non-human objects, animals or abstract concepts. Personification creates imageries and blows life into words so as to affect the reader's emotions and unleash his thoughts (Blair 172-173). Example:

"Finally, comes Spring smiling, and the fields put on marvelous multicolored dresses".

Irony

It is a figure of speech where the true meaning is conveyed through words that have the opposite or different meaning. It is frequently confused with sarcasm, but it differs in tone and directness. Unlike sarcasm, irony is typically gentler in its wording. (Holman 236). Example: What a beautiful surprise! Said by someone who meets a person he fled from.

Euphemism

It is a figure of speech in which an indirect statement is used instead of a direct one in order to soften the meaning and to avoid bluntness, Example: using the word "passed away" instead of "died" (Holman 174).

Pun

A pun is a form of wordplay that exploits multiple meanings of a term, or the similarity of sound between two words (Holman 359). Example: *Alice in Wonderland* by Lewis Carroll.

Mouse: "Mine is a long and sad **tale**".

Alice, (looking at his tail, puzzled): "It is a long **tail**, certainly, but why do you call it sad?" (Chapter 3, 16).

Simile

A comparison is made between two dissimilar things using the words "like" or "as." This device differs from metaphor as it explicitly states the comparison. Similes are used to highlight the resemblance between different elements and to explain or enhance descriptions. They allow

us to identify similarities between contrasting concepts and discern differences between seemingly similar things. (Blair 182). Example: She is as active as a bee.

Rhetorical Questions

A rhetorical question is employed for its rhetorical effect, without expecting an answer. Its purpose is to captivate the audience and leave a lasting impression. Rhetorical questions are commonly used in persuasive speeches and oratory because they allow the speaker to make a point indirectly.(Holman 381). Example: Who can help us except Allah?

Polysemy

It is the phenomenon where a single word or expression has multiple related meanings or senses. These senses may be closely related or significantly different from one another, as in: draw a line, read a line; a line around eyes; a wash on a line; wait in a line; a line of bad decisions; etc (Falkum 1). Polysemy is a common feature of natural language which allows for efficient use of vocabulary, and plays a crucial role in communication.

I.5.2 Schemes

Figures that deal with the arrangement of words, in which there is a change in the word order without affecting the meaning (Lanham 136). There are numerous figures under this class like antithesis, anaphora, ellipsis, assonance, cadence and others.

Antithesis

This figure involves comparing distinct things, harnessing its strength from the impact of contrast. It is a highly dynamic literary device that holds great energy because it

clarifies differences between elements which might be otherwise overlooked by inattentive thinkers (Harris 16). Example: "speech is silver; silence is golden" (Arabic proverb).

Anaphora

It is the repetition of a word at the beginning of successive clauses or sentences (James176). An example is found in the famous speech of Martin Luther King "I have a dream".

Ellipsis

It refers to deliberately omitting one or more words from a sentence due to the easiness of deducing the implied meaning (Lanham 182). Example: I want to change but I can't (instead of I want to change but I can't change).

Assonance

It is a literary device that involves the similarity or resemblance of vowel sounds occurring within neighboring words. It refers specifically to the internal occurrence of similar vowel sounds rather than the consonants in a word (Lanham 189). Example: "No Bees No honey, No Work No money" (Scottish proverb).

Cadence

It is a special form or prose rhythm it was invented by the Greek orators, a kind of punctuation for oral delivery marketing the end of a close or sentence, it is a way of giving a beautiful flow at the end of rhetorical unit (Lanham 43). In poetry cadence is the momentary changes in rhythm and pitch.

I.6. Arabic Rhetoric

In his book *Arabic Rhetoric, A Pragmatic Analysis,* Abdul-Raouf provides an important study of the history and development of the Arabic rhetoric. He defines it as a discipline that focuses on enhancing the communicative skills of language users by applying eloquence criteria and rhetorical principles. Arabic rhetoric explores linguistic deviations, word order changes, and conversational implicature through eloquent speech acts (13). Rhetoric, linguistically is derived from the verb "balagha" meaning "reaching a given end, Qur'an (18:93)

(حتى اذا بلغ بين السدين) — whereas "balaghah" refers to discourse that is psychologically and emotionally effective Qur'an (4:63) (و قل لهم في انفسهم قولا بليغا) —. It is a talent and an art that permits the communicators to penetrate the hearts and minds of their audience through eloquent impactful and far-reaching discourses. Rhetoric involves the linguistic skill to create concise and clear texts or longer texts that maintain the reader's interest. Historically speaking, there has been a distinction between eloquence "fassahah" and rhetoric "balaghah", scholars claim that rhetoric focuses on signification and effectiveness while eloquence is seen as a characteristic feature of the lexical item, proposition, and text producer. In Arabic, one can refer to an "eloquent word," "eloquent discourse," and "eloquent communicator," but not an "effective word". To put it differently, rhetoric is the use of efficient, simple, and natural words which are chosen with great care in order to avoid ambiguity. Arabic rhetoric has been influenced by the Western one which itself, as aforementioned, derives its origins from Aristotle's rhetoric (91-95).

Despite the fact that Arabs have always been interested in poetry and aesthetic style, and eloquence since the pre - Islamic ages, their rhetoric as a discipline has not been established until the second half of the sixth century. Indeed, the emergence of the Arabic rhetoric is closely

related to the study of Qur'anicI'jaz. The historical development of Arabic rhetoric has passed through different stages.

Starting with the birth phase, there has been no written criteria of Arabic rhetoric in the pre-Islamic period, even so the search for efficient poetic style and meaning is considered as the bedrock for the foundation of rhetorical studies. Among the most eminent figures of this period are Annabighah Al Dhubyani, Zohir ben AbiSulma, and Al Hutaiah (Abdul Raof 32). The second period connects with the Ommayyads' rule. Due to the political debates and the emergence of different ideological schools, the need for oratory, and gathering pushes the rhetorical studies to attain high levels of interest. Moreover, the expansion of Islamic borders across the world, during the Abbasids' rule, has caused the openness on Western culture, and urged for the adaptationof new rhetorical orientations. Among the most influential scholars of this era are Al Hassan Al Basri, and Ibn Al Muquaffa. In addition to Al DJahid who is regarded as the real founder of Arabic rhetoric with his renowned book *Al Bayan-wel-Tabyin* (Abdul Raof 37). Another impactful scholar is Abd Al Quahir Al Jurjani whose great contribution is represented through his two books: *Dalayil Al I'jaz*, and *Asrar Al Balaghah*. Al Jurjani has introduced the theory of word order *Al nazm* which has bridged syntactic, semantic, phonetic, and pragmatic functions. This theory claims that the same words can express several meanings by simply changing their order. The third phase can be called stagnation since Arabic rhetoric has stopped its active development and has fallen into stalemate for many centuries. Starting from the second half of the sixth century of Hidjrah and because of various reasons, no real rhetorical research, has been added at this period except some summaries of previous works, and an artificial interest in poetry in what is called *Al badyiat (*Abdul Raof *32.37.52)*. Finally,in the twentieth century, Arabic rhetoric has been revived. It reappears with its three main constituents represented in the following diagram:

```
                        ┌─────────────────┐
                        │    Rhetoric     │
                        └─────────────────┘
                                 │
         ┌───────────────────────┼───────────────────────┐
┌─────────────────┐   ┌─────────────────┐   ┌─────────────────┐
│   Word order    │   │Figures of speech│   │ Embellishments  │
│ (ᶜilm al-māᶜāni)│   │ (ᶜilm al-bayān) │   │ (ᶜilm al-badīᶜ) │
└─────────────────┘   └─────────────────┘   └─────────────────┘
```
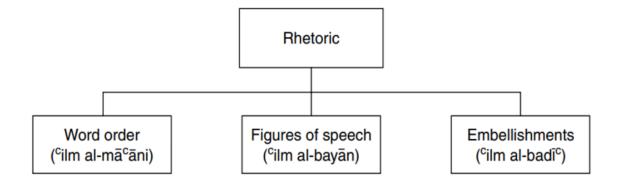
Fig 1: Hussein Abdul-Raof, Major disciplines of Arabic rhetoric (93).

As it is shown in the above figure, Arabic rhetoric has developed to cover the three main disciplines which encompass semantic syntax, allegorical signification and linguistic beautifying mechanisms. Indeed, Arabic rhetoric has regained a growing interest in the few last decades with relevance to contemporary communication practices. In recent years, there raises a new focus on the role of rhetoric in politics, social media, and it goes without saying how essential rhetorical studies have become in religious dialectic debates. Ultimately, it appears that rhetoric either Arabic or Western, continues to be a dynamic area of inquiry in which scholars strive to draw the best and most suitable ways for using language not only to communicate, but rather to shape the world.

I.7. Major Differences between Arabic and English Languages

The aim of this research as stated beforehand is to analyze the rhetorical challenges faced by translators of the holy Qur'an through comparing the different strategies, they used to better transmit God's message to English speaking readers. Hence, a short comparison between the two languages would be of a great help in this context. According to the studies done by many scholars like Bennet et al., Shobha et al. and Akan et al., these two languages differ from each

other in so many points that most of which have been summarized by the authors of this research

in the following table.

Table 1

Some Differences between Arabic and English Languages

Area of comparison	Languages	
	Arabic	**English**
Origins	-Belongs to the Semitic branch of The Afro Asiatic language family. (It goes back to the 4th century CE)	-Belongs to the Germanic branch of The Indo-European language family (5th century CE).
Syntax (structure)	-More flexible in word order: Verb+Subject+Object/Complement. يأكل الولد التفاحة V+S+O/C الولد يأكل التفاحة S+V+O/C يأكل التفاحة الولد V+O/C+S -It allows verbal fronting. -Favours long, aesthetic sentences.	-Less flexible Subject+Verb+Object/complement S+V+O/C -It does not allow verbal fronting. -Favours short, clear, precise sentences.

Grammar	-More complex: extensive system of rules for sentence construction. Example: grammatical gender members/ the dual form besides singular and plural	-More straightforward. (No grammar gender members / No dual forms).
Semantic	-Connotative, relies heavily on metaphor.	-Denotative, with great use of irony and sarcasm.
Morphology	Repetition of same consonant at the end of words. -Vowel sounds indicated through diacritical marks.	Repetition of same consonant at the beginning of words. -No diacritical marks.
Usage	-Different cultural heritage. -Unique religious terminology. Allah Azzakat, attakwa	-Different cultural heritage. - No equivalent religious terminology. God (gods- goddess) No equivalent

The table illustrates the notable differences between Arabic and English languages in various aspects. These differences stand as significant obstacles for translators and cause considerable challenges in effectively conveying ideas, particularly when dealing with rhetorical expressions.

I.8. Qur'anic Rhetoric

The Arabic term "Qur'an" is derived from the root qara'a, which encompasses meanings like reading and reciting. It specifically denotes the divine revelation bestowed upon Muhammad (pbuh) by Allah. Although the fundamental message of the holy *Qur'an* aligns with previous revelations and books, its directives and instructions hold universal significance. These teachings offer timeless guidance applicable to all situations, transcending temporal and contextual boundaries (Van Denffer 17). This divine unprecedented masterpiece has remained unchanged and challenging on all fronts for more than 14 centuries without being imitated or defeated. Although the holy *Qur'an* has been revealed to Arab people who have taken "eloquence" as their craft and their pride, they claim themselves knights of poetry and rhetoric, they have not been able and will not (as God states in "Al Baqarah"), meet the challenge of producing a similar speech. This challenge has been established, and its impossibility has been confirmed. It remains steadfast and will continue to do so. Those who comprehend the eloquence of this language and appreciate its artistic beauty and harmony understand that this form of expression is beyond human capabilities. Similarly, those who study human psychology, means of influencing and directing it, and then study the methods and styles employed by the Qur'an, recognize that it is not just the miraculous nature of its words, expressions, and performance style alone, but rather the absolute miracle that experts perceive in it. Likewise, those who have practiced the art of expression, and those who possess insight into artistic performance, grasp more than others the extent of the Qur'anic performance's miracle in this regard (Qutb 2125).

Therefore, the Qur'an's remarkable use of rhetoric presents a considerable barrier to its translation into other languages. Its distinctive style, embedded within the nuances of the Arabic language, poses significant challenges for translators. One particular challenge arises from its use

of polysemy for example where a single word like "روح" (ruh) can hold multiple meanings depending on its context. According to As-sadi's*Taysîr Al KarîmAr-RahmâneFîTafsîrKalâm Al Mannâne,* and *Ali's* interpretation *The Holy Qur'an, Text Translation and commentary.* this word appears in the holy *Qur'an* with different meanings whereas its interpretations are almost the same.

Q(4:171)— إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُ أَلْقَىٰهَا إِلَىٰ مَرْيَمَ **وَرُوحٌ** مِّنْهُۖفَـَٔامِنُوا—

It refers to Al Massih (Jesus), (195) →Spirit (239)

Q(17:85)﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ **الرُّوحُ** مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلاَّ قَلِيلاً﴾

Human soul (Life) (440)→Spirit (of inspiration) (698)

Q (26:193) ﴿ نَزَلَ بِهِ الرُّوحُ الأَمِينُ﴾

Gabriel (Jibril) (569) → the spirit (930)

Q(42:52) ﴿ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا—

Qur'an (728) → Inspiration (1261)

Q(40:15) ﴿ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلاَقِ﴾

Al wahy (801) → the spirit of inspiration (1208)

Q(58:22)—أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ——

Power and help (811) → spirit (1439)

In fact, this simple example illustrates the difficulties caused by the linguistic richness of this divine book. Various other rhetorical cases which show the complexity of fully conveying its intended essence and beauty in other languages, will be studied in the subsequent chapters.

Rhetoric, as discussed in this chapter, extends its roots throughout the history of humanity. It has been used by Greeks and Romans as a means to inform, entertain, or motivate an audience. It has evolved into a discipline of study that has emerged to be taught in Western Universities. It is worth mentioning that the Arabic language relies heavily on metaphor whereas English favours irony, and rhetoric is well rooted in both languages. Besides, the Qur'anicI'jaz has always been the axis of interest around which Arabic rhetoric has revolved. Moreover, the semantic, phonetic, syntactic, and cultural differences between Arabic and English stand as challenging obstacles in front of translators who have taken upon themselves the burden of transmitting knowledge from one culture to another. Indeed, this is what will be tackled by the coming chapters of this research.

Chapter Two: Theoretical Aspects and Historical Background of Translating the meanings of the holly Qur'an

This chapter focuses on the complex task of translating the Meanings of the holy Qur'an. It comprises five points each of which examines a different facet of this intricate process. The first point brings attention to the sensitivity and difficulties involved in translating religious texts in general and the holy Qur'an in particular. To provide context, the second point of this chapter delves into the historical background of Translating the meanings of the holly Qur'an. It examines the different phases of Translating the meanings of the holy Qur'an and its development in the Arab world. The focus then shifts to the English translation of the meanings of the holy Qur'an, where various translations are evaluated with concise annotations. The third point of this chapter discusses the different approaches and strategies of translation, mainly domestication and foreignisation. It explores the various strategies that fall under these approaches. The fourth point of discussion deals with the challenges that translators face when translating the Qur'an, including the culturally specific and distinctive meanings of the Qur'an, its unique language, its depth and subtleties of meaning, and the possibility of personal bias influencing the translation process. Finally, this chapter concludes with rules, suggestions, and guidelines to ensure accurate and faithful translations of the Qur'an. Through a comprehensive exploration of the theoretical and historical aspects of Translating the meanings of the holy Qur'an, this chapter aims to shed light on the challenges faced by translators and provide useful insights for future translations.

II.1. The Delicate Art of Religious Text Translation

Translating religious texts is a challenging and sensitive process that demands a profound understanding of both the source and target languages and cultures. Hatim and Mason note that translators are widely recognized as "mediators of culture" since religious texts are fundamental to people's beliefs and practices (223). This is particularly difficult when using idioms, allegories, and metaphors that are deeply ingrained in the source culture and may not be easily understood in the target culture (Christidis et al. 23). Furthermore, Translation can lead to religious controversies as texts may be manipulated, adding unfavorable content or removing and altering phrases that are considered unorthodox or unsuitable. These changes in translation can spark debates and disagreements within religious communities (Kachru et al. 423).

To avoid distorting the text's meaning, Moradi and Sadeghi suggest that translators must accurately translate culture-specific items. Translators must be meticulous in their work and review and revise their translations multiple times to ensure accuracy, as religious texts are often seen as the word of God or other spiritual authority (1735-1746). Dealing with delicate issues such as faith, morality, and spirituality is another challenge in translating religious texts. As Díaz Cintas observes, the translator's role is to act as a mediator in facilitating intercultural communication, going beyond merely rendering the text into another language. Translators must approach these subjects with sensitivity and respect for the beliefs and values of the target language's readers, necessitating a deep understanding of the nuances of both languages and cultures and a willingness to consult with experts from different religious traditions (73). In conclusion, translating religious texts requires a profound understanding of both, the source and target languages and cultures, as well as a respect for the beliefs and values of the readers. Translators must navigate challenges such as cultural differences, delicate subjects, and the need

for accuracy to produce translations that are faithful to the original texts and serve as a bridge between different cultures and beliefs.

Translating the meanings of the holy Qur'an represents a unique challenge due to its linguistic and rhetorical features, which are difficult to replicate in another language and cultural context. Muslim scholar Abdul-Raof acknowledges that Muslims do not view translating the holy Qur'an as a substitute for the original Arabic text. Rather, they prefer exegetical translations that utilize commentary and explanation to convey meaning (*Translating the meanings of the holly Qur'an* 1). However, even exegetical translations fall short of fully capturing the beauty and texture of the Qur'an. This is because the rhythm, sound effects, and other prosodic features of the text are crucial to its interpretation and meaning, but are often lost in translation (Abdul-Raof, *New Horizons in Qura'nic* 212). Moreover, religious texts denote a challenge to translation, as they can test the limits of translatability (Nida 148). However, despite the ongoing debate about the translation of the holy Qur'an, it is crucial for spreading Islam's universal message, particularly to non-Arabic speaking converts. Additionally, translations serve to counteract inaccurate and distorted versions of the Muslim scripture produced by missionaries (Siddiek 18-25).

However, many scholars believe that the holy Qur'an is untranslatable because of its use of untranslatable words and phrases and its style that cannot be matched in other languages. To translate the Qur'an from its original language of revelation into other languages, it is necessary to evoke the confidentiality of the source text, which is associated with its religious, cultural, historical, and miraculous doctrine(Ali, A. Y Xxii; Irving xi; Turner 32;Moir 67; Abdul-Raof, *Translating the meanings of the holly Qur'an* 11). The concept of Qura'nic untranslatability has two levels; the first level pertains to the linguistic, stylistic, and rhetorical features of the Qur'an,

which pose a challenge to translators. The second level pertains to the sacredness of the text and requires translators to approach the task with sensitivity, respect, and caution (Abdul-Raof, *New Horizons* 183). While some argue that language-specific words can always be paraphrased to approximate meaning, some Muslim scholars claim that the holy Qur'an is untranslatable and can only be explicated or paraphrased (Smaihi 21). The challenge of translating the meanings of the holy Qur'an lies in balancing these two dimensions while staying faithful to the text.

II.2. The History of Translating the meanings of the holly Qur'an

The holy Qur'an has been translated into more than a hundred European, Asian, and African Languages. 102 translations of the Qur'an were available in 1936 and currently there are more than 120 English translations. Throughout history, the translation of the holy Qur'an has undergone several phases. The first phase involved the translation of the Qur'an from the Arabic language into Persian. The second phase saw the translation of the Qur'an from Arabic to Latin language, and in the third phase, the Holy Qur'an was rendered from Latin to various European languages. During the fourth phase, Non-Muslim Orientalists directly translated the Qur'an from Arabic into European languages. Finally, in the fifth phase, Muslims translated the Qur'an from Arabic to European languages. These phases show how the Qur'an has been translated and made available to a broader audience over time. (Al-Jarf 3-4)

The history of Translating the meanings of the holy Qur'an in Islam is a rich and diverse one, with various translations occurring throughout the religion's history. One of the earliest translations happened during the lifetime of Prophet Muhammad when Muslims in Abyssinia recited the first few verses of Surah Maryam to the Negus. The Prophet also included verses from

the Qur'an in letters sent to emperors of Persia, Rome, Egypt, and Bahrain, inviting them to Islam. However, it was during the reign of the Caliphs that translation became essential due to Islamic expansion and the need for communication with people who spoke different languages. Caliph Al-Mansour and Al-Mamoun contributed to the development of translation, and Caliph Haroun Al-Rashid's reign marked the peak of translation, with many distinguished translators such as YohanaIbn Al-Batriq, Ibn Naima Al-Himsi, Al-Jahid, and HunaynIbnIshaq Al-Jawahiri playing a significant role (Ben Ammar 10-11)

As the Muslim population in English-speaking countries continues to grow and interest in Islam rises, the number of English translations of the Qur'an has increased. However, not all translations are created equal, with some being biased or based on outdated interpretations (Mohammed 58-71). We will provide a chronological evaluation of various English translations of the Qur'an, along with brief annotations.

Alexander Ross, *The Alcoran of Mahomet* London, 1649

The first complete English translation of the Qur'an, which was based on a French translation by Andre Du Ryer, was the only version available for almost a century. However, this translation, includes numerous anti-Islamic statements in the introduction, conclusion, and throughout the text. Furthermore, it contains several language-related errors. George Sale criticized Du Ryer's work, stating that there were mistakes on every page and frequent issues such as transpositions, omissions, and additions. (Sale viii)

George Sale, *The Koran*, London, 1734

This version of the Qur'an has attracted non-Muslim readers more than Ross' translation due to its accuracy and explanatory notes, but it is biased against Islam and criticized by its own

author, Sale, for not being anti-Islamic enough. The text is challenging to read and understand, lacks verse numbers, and includes many inaccuracies and omissions. For example, the translation of the recurring Qura'nic address "يا أيها الناس" as "O people of Mecca" is too narrow in meaning. Additionally, some verses, such as 3:98, are entirely omitted (Mohammed 58-71)

Muhammad Ali, *The Holy Qur'an: English Translation*, Lahore 1917

This translation of the Qur'an comes with extensive notes and a lengthy introduction but has received criticism from the Muslim World League for being misleading and harmful. The translator has been accused of distorting Qura'nic verses related to the Promised Messiah and Prophet Muhammad (pbuh) and denying some miracles mentioned in the text, such as the one involving Moses striking a rock and producing 12 springs of water. He argues that the Qur'an equates jinn with Jews and Christians, despite the Qur'an's frequent mentions of jinn. Additionally, he denies the miraculous birth of Jesus, which is confirmed in the Qur'an. The Nation of Islam has adopted this translation (Mohammed 58-71).

Muhammad MarmadukePickthal, *The Meaning of the holly Qur'an*, London, 1930

He was the first Muslim native speaker to translate the Qur'an into English. Although his translation accurately conveys the original text's meaning, it does not include the Arabic text and uses Biblical and Jacobean English, which can be difficult for some readers. The translation lacks helpful notes for beginners, and Pickthal's views, influenced by Mohammed Ali's translation, are reflected in the text, including his view that Prophet Mohammed's night journey was a vision (Kidwai 232). Despite these issues, Carl Ernst, noted that the translation is a classic of its kind, with elegant diction and archaic language that convey the formal majesty of the Arabic original, and that it has been widely appreciated by readers, including Muslims (15).

Abdullah Yusuf Ali, *The Holy Qur'an: Translation and Commentary***, Lahore, 1934-1937**

    This translation is highly favored and frequently employed, distinguished by its powerful and refined English prose, setting it apart from other translations. The extensive notes included in the translation reflects Yusuf Ali's vast knowledge. Nevertheless, some of his interpretations on topics such as life after death and angels are metaphorical and based on pseudo-rationalism[1]. Yusuf Ali's translation is praised for its poetic and majestic language, but has been criticized for including many confusing or misleading annotations and commentary (Afsaruddin 151).

A. J. Arberry, *The Koran Interpreted***, London, 1955**

Arberry's translation of the Qur'an is highly esteemed by Muslim scholars, even though he was not Muslim. Smith praised it as a superbly fine, literary, and accurate translation, while criticizing other non-Muslim translators for not capturing the original text's accuracy, rhetoric, and artistry (141). Despite acknowledging that the Qur'an cannot be translated, Arberry's translation is recognized for its consistent style and high artistry, although some mistranslations can occur due to his lack of experiential and sensible access to the subject matter. Cragg, on the other hand, argued that Arberry's translation is a work of art and a piece of English literature that definitely conveys the sacred meanings of the Arabic original (41). Despite its limitations, Arberry's translation is highly respected by intellectuals worldwide and is the preferred reference for many academics (Saeed 57)

Taquiuddin al-Hilali and Muhammad Muhsin Khan, *Interpretation of The Meanings of the Noble Qur'an in the English Language***, Chicago, 1977**

    A widely used translation of the Qur'an that aims to present the original meanings of the text as understood by early Muslims. This translation is recommended by many Saudi scholars and is

popular among Salafi groups. According to Jonathan Brown, this translation is faithful to the Arabic original and uses straightforward English without sacrificing clarity (448-450). Its commentary and footnotes are also highly regarded and helpful in explaining the text (McAuliffe 124). As a result, it is widely used by English-speaking Muslims and non-Muslims, and its accuracy and clarity have beencommanded by many scholars.

M.A.S. Abdel Haleem, *The Qur'an: A new Translation*, Oxford, 2004

This translation of the Qur'an uses modern, clear, and elegant English with a smooth flow of text. It has an informative introduction addressing contemporary issues and each Surah has a brief introduction. It has been praised for being accurate, accessible, and easy to read. It has also been welcomed as a valuable resource for English-speaking Muslims and non-Muslims alike. (Khalifa 25-40; Kecia 394). The translation heavily depends on Fakhruddin Razi's Tafsir for verses with multiple meanings. However, there is no Arabic text provided, and sometimes extra words are added to make the English text smoother. The Surah names are translated into English without mentioning their Arabic names. Furthermore, Abdel Haleem's translation is criticized for lacking consistency in style and language throughout the text, and for failing to provide a translation of some important terms such as, "mawt""موت" , and "jihad" "جهاد", which can lead to misunderstandings and misconceptions about Islamic teachings and practices among non-Arabic speaking readers.(Dakake 147)

II.3.   Strategies Used in Translating the Meanings of the Holy Qur'an

When translating the Qur'an into another language, two main strategies have become dominant in the Anglophone context for approaching a text: domestication and foreignization. (Venuti, *The Translator's Invisibility* 20). Domestication aims to adapt the Qur'an to the linguistic and cultural

norms of the target audience, while foreignization seeks to preserve the unique language and

culture of the text, emphasizing its difference and foreignness (Haidar 67-74). We will explore

translation strategies that fall under domestication and those that fall under foreignization,

highlighting the benefits and challenges of each approach.

II.3.1. Domesticating strategies

Domestication involves making the foreign text conform to the cultural and linguistic norms

of the target language and culture, with the aim of effacing traces of the foreign (Venuti, *The*

Translator's Invisibility 20). In other words, domestication involves translating a text in a way

that makes it familiar and understandable to the target audience, often at the expense of the

uniqueness and foreignness of the original text. (Berman 14)

II.3.1.1. Cultural Equivalence

It aims to achieve natural and relatable translations. Translators should strive for cultural

equivalence by finding target-language cultural elements that effectively convey the meaning of

source-language cultural elements while also being familiar to the target audience (Berman 282).

To illustrate, in the qur'anic verse, "و امر اهلك بالصلاة و اصطبر عليها" (20:132) The term "salat" has

an equivalent in the TL culture but does not hold the same exact meaning of the SL. It is

commonly translated into English as "prayer," which does not fully encompass the physical,

spiritual, and mental aspects of the act of worship that Muslims perform five times a day. In

addition to prayer, "salat" also conveys the concepts of devotion, obedience, and a constant

reminder of the believer's commitment to God (Al-Hassan 61). In English the term "prayer"

means "a solemn request for help or expression of thanks addressed to God or another deity."

Cultural equivalence is crucial in translation as it helps to convey the full meaning and

significance of words and concepts, which can greatly impact interpretation and understanding. This strategy helps to make the text more comprehensible and relevant to the target audience.

II. 3.1.2. Paraphrasing

Paraphrasing is a technique of expressing the meaning of a text in different words without altering the original message. This approach can be useful when a direct translation is not appropriate or when cultural variations demand a different way of conveying the same concept (Munday 16). It aims to make foreign texts immediately understandable to target readers and assimilate them to the literary and cultural values of the target language (Venuti, *The Translator's Invisibility* 19). For example, the Qur'anic verse (2: 156) "انا لله و انا اليه راجعون"is often translated as "Verily, we belong to Allah and to Him we shall return"   (Khattab N.P). A translator using a paraphrasing strategy may choose to translate it as "We are Allah's and to Him we are returning" (Pickthall 19) to make the meaning more accessible to non-Muslim readers.

III.3.1.3. Explanatory Notes

Footnotes are useful for providing additional information and context to readers, such as explaining unfamiliar words or conveying cultural and historical background. they can be used to highlight the translator's own interpretive choices and to indicate where the original text may be ambiguous or difficult to translate. (Venuti, *Strategies of Translation* 197-209). To demonstrate, the Qur'anic verse (4:43)" فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا" is translated as "then take for yourselves clean sand or earth" (Yusuf Ali 224). However, this translation is unclear. Therefore, he used the footnote procedure to explain the meaning of the term "tayammumu" and the context in which it is used. The translator can also add a footnote that explains the importance of the ritual in the absence of

water, as well as the situations in which it is recommended or required in Islamic practice. This would help the target reader to understand the significance and purpose of the ritual.

II.3.1.4. Naturalization

Idiomatic expressions are phrases whose meaning cannot be deduced from the meanings of the individual words that comprise them. When translating such expressions, the goal is to find equivalent expressions in the target language that convey the same meaning and tone (Baker 69). This often means departing from the literal translation of the original expression, and instead prioritizing the naturalness and idiomaticity of the target language. In other words, the strategy involves finding ways to convey the same meaning as the original expression in a way that sounds natural and appropriate in the target language. To illustrate, in the Qur'anic verse " و من يتوكل على الله فهو حسبه" (65:3) is often translated as "And whoever relies upon Allah - then He is sufficient for him."(Sahih International). A translator using an idiomatic expression strategy may choose to translate it as "If you put your trust in Allah, He's got your back " (Al Hilali and Khan 376) to make the meaning more accessible to readers.

II.3.2. Foreignizing Strategies

Foreignizing translation involves abandoning the usual and familiar strategies of the target language in favor of expressions and conventions that are unfamiliar, thus creating a sense of strangeness that challenges readers' linguistic and cultural assumptions (Venuti, *The Translator's Invisibility* 20). Furthermore, Berman states that translators are not mere conduits of information from one language to another, but active agents who make choices, interpret, evaluate, and even create meaning (15-16). Translation, therefore, is not a mechanical process of transferring messages from one code to another, but a complex act of interpretation that involves engaging

with the source text in terms of its own sign system, and then rendering its meaning in the

receptor language and culture.

II.3.2.1. Literal Translation

Literal translation is translating the source text as closely as possible, only making necessary

changes when needed (Monday 56). This strategy focuses on producing a translation that closely

adheres to the source text's syntax, grammar, and vocabulary, even if the resulting translation

may sound unnatural or awkward in the target language. This may result in a translation that is

not idiomatic in the target language, but is more faithful to the original text (Baker N P). For

instance, in the verse (64:10) "أولئك أصحاب ٱلنَّار خالدين فيها" The translator rendered "أصحاب ٱلنَّار"

literally into 'the companions of the fire' (Yusuf Ali 1759). "أصحاب ٱلنَّار"is an Islamic concept

that refers to those who will go to hell in the hereafter. The phrase has a specific meaning in the

Islamic context, and it carries religious and moral connotations that may not be fully captured by

a literal translation.

II.3.2.2. Modulation

Modulation refers to a change in the sentence structure, perspective, or point of view of the

original text that highlights its unique features and makes it more noticeable in the target

language (Venuti, *The Translator's Invisibility* 189). This draws attention to the foreign text's

distinctiveness and difference from the norms of the target language, making it more prominent

and present on the page for the reader to engage with. To give an example, in the Qur'anic verse

"و أقيموا الوزن بالقسط ولا تخسروا الميزان" (55,9) the translator uses modulation technique to translate

"و أقيموا" as "but maintain" (Itani N.P). The translator changes the point of view of the text that

literally means "and maintain" into "but maintain". By using the word "but," the translator is

introducing a contrasting element to the translation that was not present in the original text, which can help to create a sense of balance or tension.

III.3.2.3. Borrowing

Borrowing is a translation technique used to overcome linguistic difficulties when an equivalent term is difficult or inappropriate in the target language, by directly importing a word or phrase from the source language without translation. Though borrowing is typically considered a final option, it can be effective in certain translation situations. Additionally, Mona Baker states that Borrowing is often used when a word or concept has cultural or historical connotations that do not exist in the target language (77). It can also be used when a loanword is already commonly used and understood in the target language. Such as in the Qur'anic verse (1:143)" وَمَا جَعَلْنَا الْقِبْلَة الَّتِي كُنتَ عَلَيْهَا " is usually translated as "We have appointed the direction of prayer which thou hast formerly observed" (Asad), however, Al Hilali and Khan borrowed this word and introduced it to the TL culture. "And we made the Qiblah (prayer direction towards Jerusalem) which you used to face". Moreover, he provided a clarification of what this word refers to. TL readers that are not familiar with it will understand it.

Certain translation strategies have the potential to be used for either domesticating or foreignizing purposes, such as, free translation and adaptation.

II.3.3. Free Translation

Free translation involves taking liberties with the source text, not only departing from its lexical and grammatical structures, but also using the target language in a creative and expressive way to convey the meaning and intent of the original text. It allows the translator to adapt the source text to the target language and culture while preserving the essential meaning and tone of

the original text. This strategy can be used in both domestication and foreignization approaches to convey the meaning and tone of the source text in a way that is more natural and appropriate for the target language and culture (Venuti, *The Translator's Invisibility* 186). Based on this citation, we could say that, in domestication, free translation can be used to make the text more familiar to the target audience by using expressions and cultural references that are commonly used in the target culture. For example, in the Qur'anic verse: "2:83) "و قولوا للناس حسنا), which literally translates to: "and say to the people good words," a domesticating free translation could be "speak kindly to people"(Khattab N.P) or "speak kindly to mankind" (Pickthal 12) to convey the intended meaning in a way that is more natural and familiar to the target audience. Foreignizing free translation can be used to preserve the foreignness and authenticity of the source text while still conveying the meaning to the target audience. For example, in the Qur'anic verse (1:1)" الحمد لله رب العالمين), which is commonly translated as "Praise be to God, the Lord of all the worlds," a free translation in foreignization could be "All praises are due to Allah, the Lord of the multitudes of creation,"(Khattab N.P), which preserves the original Arabic syntax and phrasing while still conveying the meaning in English. Free translation involves taking liberties with the source text and using the target language creatively and expressively, which allows for a more fluid and dynamic approach to translation. Venuti's emphasis on the versatility of free translation in both domestication and foreignization approaches highlights the importance of using a range of translation strategies to achieve the best possible translation outcome.

II.3. 4. Adaptation

According to Munday, adaptation strategy in translation involves modifying a source text to make it more suitable for the target audience or culture. This can include making changes to the content, style, tone, and structure of the text to ensure that it resonates with the intended audience

(102). Adaptation in translation can involve both domestication and foreignization. The approach taken for adaptation will depend on various factors such as the cultural and linguistic distance between the source and target texts, the translator's objectives, and the target audience's needs and expectations(Lefevere N.P; Venuti 11; and Gentzler 71). As a result, the level of domestication or foreignization may differ, or a combination of both may be used. For example, In the Qur'anic verse "والحب ذو العصف و الريحان" (55:12) the word "و الحب " is often translated as "grains" or "seeds"(Pickthall 315), A translator using an adaptation strategy may choose to replace the cultural element " و الحب " with a more familiar term from the target culture, which is "corn" (Yusuf Ali 1661).

II.4. Difficulties in Translating the Meanings of the Holy Qur'an

In the process of translating the Holy Qur'an, translators encounter several challenges that make it a complex undertaking. These include the Qur'an's distinctive style, use of figurative language, culturally specific and unique meanings, subtleties of language and meaning, and the possibility of personal bias creeping into the translation process (Brown 95). We will explore these obstacles and delve deeper into how they can affect the translation of the Qur'an.

The Qur'an's literary excellence and unique style were among the strongest proofs of its divine origin, as no human could match the Qur'an's linguistic beauty and rhetorical power. The Qur'an has a unique and exceptional style that is beyond human ability to imitate due to its eloquence, beauty, magnificence, and power, indicating its divine origin (Nursi 420). Additionally, the density of associative meanings in many of the words makes it impossible to find equivalents in other languages (Abu Zayd N.P). The style of the Qur'an is distinct and cannot be solely attributed to the use of words, letters, and sentence construction. Rather, it is the unique combination of words and ideas that sets the Qur'an apart. Moreover, the complex use of

the Arabic language in the Qur'an, including rhetorical devices such as repetition, parallelism, and metaphor, makes it challenging to translate both its explicit and implicit meanings accurately, leading to translations that can only serve as tools for studying and comprehending the original text (Farahi 94). For example, the repeated use of the word "الذين" in the Qur'an is a rhetorical device used to emphasize the importance of certain actions or qualities. The word is often translated as "those who," but the repetition and emphasis conveyed by this device is difficult to capture in other languages (Asani 575). Translators and scholars recognize the difficulty of translating the Qur'an and agree that its style cannot be imitated, making reproducing its beauty a challenging task.

II.4.1. Context-specific Meanings

The Qur'an uses the Arabic language, which is known for its rich vocabulary, and each word has multiple layers of meanings that often depend on the context in which it is used (Yusuf Ali xxvii). This poses a significant challenge for translators, as providing equivalents for all the meanings denoted by a term while preserving its textual context is difficult. For instance, the term "zakat", " زكاة " is context-specific and is commonly translated as "charity" , "alms tax" or "regular alms", but it has a much more complex meaning in Islamic theology and practice. Zakat is one of the Five Pillars of Islam and is considered an obligation for all Muslims who are able to pay it. It is a form of purifying wealth and sharing it with those in need. Moreover, the term "zakat" also refers to a specific amount of money or assets that must be given based on the value of a person's assets and income. It is also used to refer to the act of paying zakat itself, which is a ritualistic act that involves certain conditions and rules. However, In English "charity" means, "the voluntary giving of help, typically in the form of money, to those in need"(Oxford English Dictionary). An example of this is found in the Qur'anic verse, (2:43) وَأَقِيمُوا ٱلصَّلَوٰةَوَءَاتُوا

"ٱلزَّكَوٰةَوَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ"which is translated to "And be steadfast in prayer; practice regular charity "(Yusif Ali 19), and by George sale as "legal alms". This translation makes the original Islamic term emptied of its of its unique connotation, it refers either to a voluntariness and choice without an obligation that results in punishment, so whoever wants to take it out or refuses is free. Furthermore, "legal alms" and "tax alms" may raise to the foreign recipient concepts that are consistent with his linguistic and cultural heritage, such as the tax system known since ancient times, without distinction between the rich and the poor, as it is imposed by law, but it contradicts the purpose of the Holy Qur'an.

II.4.2. Unique Depth of Meaning

The Qur'an's language is highly expressive and its meaning is extremely profound. This feature goes beyond the scope of any other language, making it challenging to translate the richness and subtlety of Arabic into other languages. For instance, the Arabic term "rahma" is a good example of a word that carries a unique depth of meaning that is difficult to convey in other languages. The term is commonly translated as "mercy," but it also connotes a sense of compassion, forgiveness, and loving-kindness. The term "rahma" also carries a sense of protection and care, suggesting that God's mercy is not only a feeling but also a tangible force that protects and nurtures human beings. These multiple layers of meaning are difficult to capture in other languages, which do not have equivalent words or concepts.

II.4.3. Subtle Shades of Meaning

The Arabic language has a great capacity to convey shades of meaning, which makes it possible to express different degrees of a concept and different aspects of a thing (Tabataba'i 72). This wealth of ideas with various subtle shades of meaning cannot be expressed in full with a

single word equivalent in any language, making it challenging to translate the Qur'an without charging the meanings with unintended associations. As a case in point, the term "توحيد" in Islamic theology refers to the oneness and unity of God, but it carries a deeper meaning that is difficult to capture in other languages. While commonly translated as "monotheism," the concept of "توحيد"includes the affirmation of God's absolute unity, uniqueness, and transcendence, and the rejection of all forms of polytheism and idolatry. It also entails the recognition of God's attributes and actions and the submission to His will and guidance. The term connotes a sense of spiritual purification and enlightenment and has implications for social justice and ethics, promoting the idea of equality and brotherhood among all human beings (Ibn al-Qayyim 22).

II.4.4. Ideology and Knowledge of the Translator

Translating sacred texts is not just about conveying semantic meaning but also involves aesthetic, ideological, and political meaning, with the translator's cultural context, values, beliefs, and attitudes all influencing the process. The translator's strategies and decisions also impact the interpretive possibilities available to the target-text readers. Translators are not simply intermediaries between languages and cultures, but also bearers of their own ideologies and worldviews (Venuti, *The Translator's Invisibility* 19). A translator's ideology can influence their approach to translating the Qur'an. This includes their religious beliefs and preconceived notions about Islam, which can impact the translation. Simon implies that translators do not just transmit meaning but also actively shape it, influenced by their own cultural and ideological positions (16). Additionally, translating the Qur'an requires not only linguistic proficiency but also in-depth knowledge of Islamic theology, jurisprudence, history, and culture to produce an accurate translation (Khan 25). Furthermore, translators must possess a deep understanding of the religious and cultural context of the Qur'an to produce a translation that accurately conveys the

meaning of the original text (Abu Zayd 30). To conclude, translating the Qur'an accurately requires a deep understanding of Islamic theology, culture, and language, as well as the translator's own cultural context and beliefs that shape the translation process.

II.5. Specific Requirements for a Successful Translation of the Meanings of the Holy Qur'an

To ensure accurate and faithful translations of the Qur'an, many Islamic organizations and scholars have established guidelines and policies for selecting and evaluating Qur'an translators [2]. These guidelines and rules are also intended to prevent misinterpretations, mistranslations, and distortions of meaning.

First, Muslim scholars generally agree that the translator of the Qur'an should be a native speaker of Arabic and should have a thorough understanding of its vocabulary and style (Ziadeh 122). Furthermore, the translator must be proficient in both Arabic and the language of translation, and possesses knowledge of grammar, philology, lexicology, semantics, and rhetoric (Shidyaq 38). In addition to linguistic expertise, Al-Mahmoud highlights the importance of knowledge in the principles of Islam, Qur'anic sciences, and Sharia Law, including an understanding of the historical context, reasons and events behind verse and Sura revelation, and the denotative and connotative meanings of lexical items of the Qur'an (178). Therefore, translating the Qur'an accurately and effectively requires a translator with a strong command of both languages and specialized knowledge in Islamic principles, Qur'anic sciences, Sharia Law, and the Qur'an's lexical meanings.

Second, it is recommended that translators of the Qur'an use the unified Qur'an explication from the King Fahad Complex as a basis for translation, as it is widely accepted by Islamic

scholars and institutions (Al-Fawzan 7). This will help ensure accuracy and consistency in the translation process.

Third, a competent translation of the Qur'an should start with an overview of the Qur'an's nature, style, and objective, followed by a short introduction to each Surah and the context in which it was revealed, in Makkah or Madinah, and finally, an explanation of the translator's chosen approach to translation (Ali 244).

Fourth, it is important to prioritize the rich lexical and rhetorical features of the Qur'an in translations to maintain its depth and complexity, with translators being urged to focus on conveying the meaning of Qur'anic words and the complex system of rhetorical devices used in the Qur'an (Saeed 85).

Fifth, the translator should adhere to the Qur'an's explicit statements and avoid imposing any personal interpretations or opinions, including scientific concepts, while focusing on the text's lexical and rhetorical meanings (Unal N.P). To maintain the text's integrity, translators can use footnotes for additional explanations or clarifications when necessary, instead of altering the translation with interpretations that may distort the intended meaning of the text (Abdul Haleem, *The Qur'an: A New* 81).

Sixth, it is important to refer to the 'asbab al-nuzul' literature to understand the context in which each verse of the Qur'an was revealed, as it can provide valuable insights into the cultural and historical significance of the text (McAuliffe 46).

Seventh, translators should consider the broader context, including the overall theme and purpose of each verse or group of verses, and provide the lexical meaning of the entire verse, rather than solely focusing on individual words when translating the Qur'an. (Abdel Haleem, *Understanding*

the Qur'an 124). This approach enables readers to have a more comprehensive and holistic understanding of the text, appreciating its richness, complexity, and meaning in its full context.

This chapter has provided a detailed analysis of the complexities and challenges involved in translating the Qur'an through an examination of its theoretical and historical aspects, the sensitive nature of translating religious texts, with a particular focus on the Qur'an. The chapter has explored the historical development of Translating the meanings of the holy Qur'an in the Arab world and in English translations, as well as different approaches and strategies used in translating the sacred Qur'an. Various obstacles and challenges faced by translators have been identified. Moreover, the chapter has provided practical guidelines, rules, and suggestions to ensure accurate and faithful translations of the Qur'an. Overall, this comprehensive exploration of Translating the meanings of the holy Qur'an has shed light on valuable insights that can guide future translations and enhance our understanding of the complexities involved.

Endnotes:

1-"Pseudo-rationalism is a flawed form of reasoning that appears logical but lacks evidence and reason. It often involves using logical or analytical methods to arrive at unsupported conclusions. In the context of religious interpretation, pseudo-rationalism may involve using scientific or logical reasoning to interpret spiritual concepts without considering their limitations or original context." (The New Oxford American Dictionary 2010).

2- These recommendations are based on guidelines and policies set by Islamic organizations such as Al-Azhar, the Saudi Ministry of Islamic Affairs and Endowments, King Fahad Complex for Printing the Holy Qur'an, Qur'an scholars, and others. The sources for these guidelines include Al-Maidani's rules for contemplating the Qur'anic text and other relevant scholarship.

Chapter Three: Examination of the Translation of Qur'anic Rhetorical Figures into English: A Comparative Study of Four Translations

In this chapter, a comparative study is undertaken to explore the translation of rhetorical devices in the Qur'an. This study focuses on some selected examples from the Glorious Book to elucidate the various rhetorical themes examined. The analysis is conducted on two levels, delving into the micro level by examining individual words, as well as the macro level by studying sentences as a whole. Since the types of metaphor and rhetorical figures are many and overlapping, four devices will be investigated in this study. The selected types are: metaphors, euphemism, personification and the rhetorical question. To shed light on the challenges faced in translation, each selected example will be displayed and compared along with their renditions in four translations of the Holy Qur'an: Yusuf Ali, Pickthall, Abdel Haleem, and Al-Hilali and Muhsin Khan. Commentaries and dictionaries will be checked in order to guarantee a correct and

full understanding of the verse, or part of verse, containing the artistic devices. Then, each rhetorical figure will be compared to its four translations in order to measure the extent to which translations can succeed in rendering Qur'anic rhetorical figures into English. First, the four translations will be discussed and compared, and their efficiency in relation to the subject matter will be assessed. Second, at the end of each discussion, an attempt will be made to suggest a personal translation based on our understanding of the verse and our thoughts on how meaning can be conveyed more effectively. However, conveying the richness and subtlety of these devices poses a significant challenge, potentially resulting in the loss of the Qur'an's beauty and intended message in translation.

III.1. Metaphor

Metaphors in the Qur'an can be seen as a means of illustrating abstract concepts in a more relatable and vivid manner. The recurrent use of metaphor in Qur'anic text serves multiple purposes and adds depth to the language and meaning of the verses. Metaphors in the Qur'an often convey complex ideas, evoke imagery, and stimulate contemplation among its readers (AI-Zemakhshari 183). When translating the metaphorical expressions of the Qur'an into English, the typical renditions aim to capture the essence and intended meaning of the metaphor while maintaining clarity and coherence in the target language, (Al-Ali, and Alzyoud 167)

Example 1:

(18:11) '' فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ''

"Then we drew (a veil) over their ears for a number of years in the cave (so that they heard not)" (Yusuf Ali 819).

"Then we sealed up their hearing in the Cave for a number of years" (Pickthall 168).

"We sealed their ears [with sleep] in the cave for years" (AbdelHaleem 183).

"Therefore, we covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years" (Al Hilali and Khan 496).

The metaphor used in this verse holds multiple interpretations, each adding to the rhetorical beauty of the language and its impact. One interpretation suggests that it symbolizes spiritual enlightenment, emphasizing the need to detach from worldly desires and gain a deeper understanding of Allah's guidance (Al-Tabari 86; IbnKathir 1149). Another perspective sees it as a metaphor for divine protection, shielding righteous servants from harm and danger (Al-Qurtubi336). The metaphor can also be related to the act of striking and pitching the pegs of a tent, signifying the preservation of faith and safeguarding believers from corrupting influences (IbnManzur N.P). Additionally, the metaphor highlights the timeless nature of Allah's protection and guidance, underscoring their enduring presence and relevance in the lives of believers (Asad N.P). By encompassing these various interpretations, the metaphor enriches the verse with layers of meaning and evokes a profound sense of wonder and contemplation, enhancing its rhetorical impact.

Yususf Ali employs a mix of translation strategies to convey the meaning of the text to English-speaking readers. These strategies include semantic translation and, explanatory notes to provide additional context. His translation implies that the sealing of their ears was like death, freezing their knowledge and ideas in time. While this interpretation has some validity, it does not fully capture the metaphorical significance of the verse, which extends beyond the notion of death alone.Pickthall, known for his preference to the literal translation strategy, closely follows the

words of the Arabic original. In his translation, the metaphorical expression "sealed up" is rendered without providing a specific interpretation, allowing for multiple interpretations and reflecting the openness inherent in the Qur'an. By adopting this straightforward approach, Pickthal aims to provide the reader with a similar experience to that of the ST reader, maintaining the depth and the nature of the text. Abdel-Haleem's translation involves literal translation, which was an accurate translation of the Arabic text to convey the meaning without altering its form or structure. This translation mentions that their ears were sealed with sleep, which may not accurately reflect the broader metaphorical implications of the verse. Al Hilaliand Khan translation utilizes literal translation backed by explanatory notes between parentheses to convey the meaning of the original Arabic text, this translation, on the other hand, offers a more nuanced interpretation by emphasizing that the sealing of their ears represents being cut off from the sounds and bustle of the outside world. This interpretation aligns with some of the interpretations mentioned earlier by scholars, highlighting the metaphorical idea of being deprived of knowledge, awareness, and engagement with the world. Excessive explanations disrupt the reader's flow, resulting in the loss of the text's beauty and smoothness. As the level of explanation increases, the translation becomes more focused on conveying the intended meaning rather than adhering strictly to the literal text. While each translation captures certain aspects of the metaphor, none fully encompasses its depth and rhetorical beauty, which lies in the profound symbolism of sealing one's ears and its implications for understanding and perception

Some alternative suggestions for translating the verse:

"Then We sealed their ears, isolating them in the cave for many years."

This translation emphasizes the physical isolation of the individuals in the cave and conveys the idea of their detachment from the outside world.

"Then We veiled their ears, rendering them unaware of the passing years in the cave."

This translation highlights the metaphorical aspect of the verse and the idea that the individuals remained unaware of the passage of time while secluded in the cave.

Example 2:

"وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا" (17:13).

"Every man's fate We have fastened on his own neck" (Yusuf Ali 132).

"And every man's fate We have fastened to his own neck" (Pickthall 161).

"We have bound each human being's destiny to his neck" (AbdelHaleem 176)

"And we have fastened every man's deeds to his neck" (Al Hilaliand Khan 370).

In this metaphorical depiction, the bird fastened to one's neck represents the deeds of a person, encompassing both their good and evil actions. It signifies that every individual is accountable for their deeds on the Day of Judgment. The act of fastening these deeds to one's neck symbolizes their inescapable nature, implying that they cannot be ignored or evaded. The bird serves as evidence, representing the comprehensive record of a person's actions. It will be presented as testimony during the judgment process. The neck, on the other hand, serves as a symbol of restraint and the inability to escape the consequences of one's deeds (IbnKathir 1104; Al-Tabari 18; Al Qurtubi 39)

Yusuf Ali and Pickthall maintain equivalent and literal translation strategy. They translate the phrase "أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ" as "We have fastened on his own neck" and "to his own neck," preserving the literal meaning of the Arabic words. However, the use of semantic equivalence and prioritizing the meaning of the metaphor used and replacing the metaphorical term "طَائِرَهُ"

(Ṭā'irahu) with the equivalent term "fate" instead of "bird", the translation overlooks the rhetorical element, resulting in its loss. Yusuf Ali and Pickthall's translation of the metaphor as "fate" lacks clarity and fails to adequately explain the connection between fate and being fastened to one's neck. This choice of translation does not effectively convey the intended meaning to the reader, diminishing the rhetorical impact of the metaphor. Al-Hilali and Khan have chosen to paraphrase the metaphorical term طائره Ṭā'irahu (his bird) as "deeds," which conveys the idea that every person's actions or deeds are tied to them. Aiming to make the translation more accessible and understandable to the target audience. The translation by Al-Hilali and Khan, which renders the metaphor as "deeds," is closer to the intended meaning compared to the previous translations. However, it still falls short in effectively conveying the metaphorical sense. The concept of deeds being fastened to one's neck is not clear from this translation, leaving the metaphorical meaning elusive to the reader. In the other hand, AbdelHaleem employs a different equivalent, the term "طَائِرَهُ" is translated as "destiny" to capture the concept of personal actions determining one's fate. Additionally, the translation incorporates idiomatic expression through the use of figurative language. According to Cambridge and Collins Dictinnary, the idiomatic expression "to bind someone to something" metaphorically signifies a strong connection or commitment, implying a sense of being tied or attached to a particular thing. It conveys a deep obligation or loyalty, suggesting that the person is bound by duty or responsibility towards the specified object or concept. This metaphorical usage emphasizes the enduring and impactful nature of the attachment. While AbdelHaleem translation of the metaphor as "bound each human being's destiny" captures some of the intended metaphorical sense, it still does not fully convey the depth and intricacies of the original language. The choice of "destiny" may not precisely align with "deeds," and the intended meaning may not be effectively conveyed to the reader. In conclusion, none of the translations succeeded in rendering the intended meaning of the metaphor in an

understandable and impactful way. The loss of the rhetorical beauty of the language, as exemplified through the miraculous and divine choice of Qur'anic language, is evident in the translators' inability to convey effectively the metaphorical imagery and intended meaning to the reader.

Some alternative suggestions for translating the verse:

"We have bound every person's deeds to their own inevitable destiny."

This translation incorporates the metaphorical depiction of the bird fastened to one's neck representing their deeds. It emphasizes the inescapable nature of the consequences of one's actions by using the term "inevitable destiny."

III.2. Euphemism

Euphemism is recurrently used in the Qur'an to handle sensitive subjects delicately and respectfully. By using indirect and nuanced language, it upholds the sacredness and dignity of themes like life, death, morality, spirituality, and the nature of God. Euphemism aids comprehension and makes complex ideas more accessible to a diverse audience with different cultural backgrounds. By softening the impact of challenging concepts, euphemistic language effectively conveys the intended message and fosters relatability (Abdel Haleem 127). In terms of English translations, it is important to recognize that translators strive to preserve the essence and meaning of the original Arabic text while making it accessible to English readers. This ensures that the euphemistic language in the Qur'an is conveyed in a manner that maintains its intended impact and comprehension for a wider audience (Hayajneh 3).

Example: 1

"مَّا ٱلْمَسِيحُٱبْنُمَرْيَمَ إِلاَّ رَسُولٌ قَدْخَلَتْ مِن قَبْلِهِٱلرُّسُلُوَأُمُّهُ صِدِّيقَةٌۖكَانَا يَأْكُلَانِٱلطَّعَامَۗٱنظُرْكَيْفَ نُبَيِّنُ لَهُمُ ٱلْأَيَٰتِ ثُمَّ ٱنظُرْأَنَّىٰيُؤْفَكُونَ"

(5:75).

"They had both to eat their (daily) food" (Yusuf Ali 311).

"And they both used to eat (earthly) food" (Pickthall 70).

"Both ate food (like other mortals)" (AbdelHaleem 75)

"They both used to eat food (as any other human being, while Allah does not eat)" (Al Hilaliand Khan 203).

This verse is part of Surah Al-Ma'idah, which was revealed in Madinah. It addresses the false claims that Jesus is a god, and it refutes these assertions by pointing out that Jesus and his mother consumed food like any other human being. The part of theverse "كَانَا يَأْكُلَانِٱلطَّعَامَ" emphasizes the human nature of Jesus and his mother. It signifies that they were ordinary individuals with the same basic needs and characteristics as other human beings. This aspect highlights their physical and biological requirements, illustrating that they were not divine or beyond the limitations of human existence. Therefore who ever consumes food like any other human being will definitely produce urine and faeces and consequently cannot be a god (Al-Maalli and as-Suyuti 152). The beauty of this rhetorical language lies in its ability to convey a profound message in a gentle and indirect manner, serves to soften the potentially harsh meaning, highlighting the beauty and rhetorical language used in the Qur'an. The euphemism allows the verse to present a strong argument against the claim of divinity while maintaining a sense of elegance and poetic expression. This combination of beauty and rhetorical strategy makes the verse not only intellectually engaging but also aesthetically pleasing to those who appreciate the art of language (Ibnkathir 640; Al Qurtubi102).

Ali and Pickthall follow a similar strategy of literal translation and make additions. Ali adds the word "daily" and Pickthall adds the word "earthly." However, these additions do not provide any additional information to the readers, as they are already implied in the source text. Abdel Haleem adopts a literal translation but adds an expression between brackets to emphasize the similarity of Jesus and his mother to other human beings. Al Hilali and Khan also employ literal translation and make a similar addition as Abdel Haleem. However, they further clarify the meaning by including the expression "while Allah does not eat," aiming to make the intended meaning of the euphemistic expression clearer to the readers of the target text. While Abdel Haleem and Al Hilali and Khan attempted to emphasize the similarity of Jesus and his mother to other human beings, their translations still fell short in capturing the full essence of the euphemistic language. Based on the interpretations, it can be evaluated that all the translators, were unsuccessful in effectively conveying the connotative and contextual meaning of the euphemism in the target text. As a result, the rhetorical beauty and the miraculous nature of the Qur'anic language may be lost in these translations. The subtle and indirect manner in which the verse conveys its message is a testament to the artistry of the language used in the Qur'an. The euphemism serves to soften the potentially harsh meaning, adding depth and elegance to the verse. Unfortunately, the translations failed to fully capture and convey this beauty, which diminishes the impact of the verse on readers who appreciate the art of language.

Some alternative suggestions for translating the verse:

They both partook of food (to highlight their human nature and emphasize their shared experience).

They shared in eating, just like mortals.

These translations aim to convey the meaning in a more concise and straightforward manner while striving to maintain a touch of rhetorical elegance.

Example 2

''وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ **أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنْ الْغَائِطِ** أَوْ لامَسْتُمْ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً (4:43).

"Or one of you cometh from offices of nature"(Yusuf Ali 223).

" Or one of you comes from the closet" (Pickthall 52).

"Have relieved yourselves" (AbdelHaleem 54).

"Or one of you comes after answering the call of nature" (Al Hilali and Khan 48).

This verse was revealed to provide guidance to Muslims regarding the situations in which they should refrain from performing prayers (Al-Wahidy N.P). This verse demonstrates a skillful literary technique of euphemism, where the intended meaning of coming from a low place (literally "غائط") is veiled. The term "غائط"means: 'a flat low ground' which refers to "relieving oneself or, going to the toilet to urinate, produce faeces" and seek privacy from others as a form of etiquette (Al-Maalli and as-Suyuti 107;IbnKathir 485). The interpretation not only recognizes the finesse and subtlety in the wording but also acknowledges the remarkable beauty and miraculous nature of the Qur'an in employing this euphemism. By using the phrase " أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنْ الْغَائِطِ," it adds a touch of rhetorical beauty and grace, softening the mention of bodily functions in a manner that upholds etiquette and dignity (Al-Taymi al-Basri N.P). This showcases the Qur'an's unique ability to address even mundane matters with profound elegance, captivating readers with its poetic and elevated language.

Ali employs a cultural equivalent strategy and a euphemistic translation, aiming to convey an insinuation related to urination and defecation. On the other hand, Pickthall approaches the text freely and employs euphemistic strategies. Both translators reduce the euphemism by replacing it with target culture references, specifically "privy" and "closet," which refer to a lavatory according to the Oxford English Dictionary. Abdel Haleem employs a semantic equivalence and attempts to choose an equivalent euphemism in English, "relieve yourselves," which, according to Merriam-Webster Dictionary, conveys the act of urinating. However, he only manages to capture one aspect of the euphemism and does not fully encompass its intended meaning. Al Hilali and Khan also use a semantic equivalence strategy. Additionally, they add a hint of the euphemism, placing the word "toilet" between brackets without explicitly mentioning the act itself. Based on the interpretation, it becomes clear that the translators, faced difficulties in accurately conveying the intended meaning of the euphemism used in the verse. Although an equivalent euphemism is provided, the meaning is still lost and a challenge in finding an appropriate literal equivalent for the term "غائط". This failure to capture the full connotative and contextual meaning of the euphemism has significant implications. It not only detracts from the rhetorical beauty and elegance of the verse but also diminishes the miraculous nature of Qur'an's language. The original wording of the verse demonstrated a skillful use of euphemism, delicately addressing the act of relieving oneself while maintaining etiquette and dignity. However, the general expressions employed by the translators failed to replicate this finesse, resulting in a loss of the verse's rhetorical impact.

Some alternative suggestions for translating the verse:

Or one of you arrives after tending to personal needs.

Or one of you comes after personal relief.

These translations aim to maintain simplicity and clarity while still capturing the euphemistic nature of the original verse. They highlight the idea of privacy and personal matters without explicitly referring to bodily functions, reducing any potential loss in meaning and preserving the beauty of the verse's language.

III.3. Personification

The use of the rhetorical device "personification" in the Qur'anic text serves to humanize abstract concepts or lifeless objects, facilitating a deeper emotional connection and comprehension for the readers. This literary technique enables readers to better relate to and understand the intended message (Mir 31-39). In English translations of the Qur'an, personification is rendered in ways that capture the essence of the original Arabic text while adapting it to the English language and cultural context. Translators employ strategies like employing vivid imagery, metaphorical language, and anthropomorphic expressions to convey the personified elements in a manner that resonates with English readers. The goal is to preserve the symbolic significance and impact of personification found in the original text (Parveen et al. 2907).

Example: 1

"وَلَمَّاسَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَاهُدًى وَرَحْمَةٌ لِّلَّذِينَهُمْلِرَبِّهِمْيَرْهَبُونَ" (154 :7).

"When the anger of Moses was appeased" (Ali 76).

"Then, when the anger of Moses subsided" (Pickthall97).

"When Moses' anger abated" (AbdelHaleem 104).

"And when the anger of Musa (Moses) was appeased" (Al Hilaliand Khan 222).

The verse highlights the story of the worship of the golden calf by the Israelites, which was crafted by As-Samiri using borrowed ornaments. This incident took place while Moses was away

on Mount Tur, and upon his return, he was angered by the actions of his people. Moses expressed his disapproval and threw down the Tablets of the Law. He grabbed his brother Aaron, worried about Aaron's insufficient effort to prevent idolatry. Allah describes how Moses' anger subsided, and he took up the Tablets again, The Tablets contained guidance and mercy for those who fear their Lord (Al-Maalli and as-Suyuti 216;IbnKathir 782). By personifying the anger of Moses and attributing the quality of subsiding or ceasing to it, the verse وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ creates a vivid and captivating imagery. It presents the anger as a tangible entity with its own characteristics, capable of calming down or becoming silent. This personification adds a poetic element to the verse and enhances the emotional impact on the reader, allowing them to connect with Moses' experience and feel the relief that follows the subsiding of his anger.

Ali, Al-Hilali and Khan employ Semantic equivalence, through the use of the word "appease" as the equivalent of سكت (Sakata), which means "kept silent" or "subsided." aiming to find an English word that brings peace, quiet, ease, calmness, or contentment, effectively pacifying or soothing Moses' anger. By using the word "appease" as equivalent to سكت (Sakata) in Ali and Al-Hilali and Khan's translations, the rhetorical effect present in the original text is lost. The chosen word, according to Dictionary.com, signifies bringing peace, calmness, or contentment. While suitable, it fails to capture the poetic essence of the original language. Similarly, Pickthall follows the same strategy and chooses the word "subsided" as the equivalent of سكت (Sakata), signifying the diminishing of Moses' angerusually over a period of time. Aim to find an English word that diminishes in intensity, violence, amount, etc., effectively conveying the calming of anger. Pickthall's opting for "subside" conveys the idea of "kept silent." Although the intended meaning is rendered, the aesthetic effect is lost. According to Dictionary.com, "subside" means to diminish in intensity, violence, or amountusually over a period of time. While acceptable, it fails to capture

the full poetic and rhetorical impact of the original language. Abdel-Haleem also Opts for semantic equivalence, using the verb "abated" to convey the meaning of سكت (Sakata) in order to find an appropriate English verb that signifies the diminishing or calming down of Moses' anger. In Abdel-Haleem's translation, similar to the other translations, the rhetorical effect is lost. However, the chosen word effectively portrays the calming or subsiding of Moses' anger. The translation maintains the active voice and avoids unnecessary insertions, aligning with the strategies employed by Pickthall. In summary, each translator employs Semantic equivalence to substitute the rhetorical language by a more direct meaning. The original text presents Moses' anger as a tangible entity, enhancing the poetic and emotional impact on the reader. However, in the translations, the loss of the aesthetic language and the failure to capture the rhetorical beauty of the personification in the verse diminishes the vividness and emotional connection conveyed in the original text.

Some alternative suggestions for translating the verse:

And when the fury of Moses subsided.

When the wrath of Moses calmed.

These translations strive to maintain the metaphorical language and convey the emotional essence of the verse, providing a more nuanced and impactful interpretation.

Example 2:

"فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا **يُرِيدُ أَن يَنقَضَّ** فَأَقَامَهُ ۖ قَالَ

لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا " (18:77) .

"A wall on the point of falling down" (Ali 142).

"A wall upon the point of falling into ruin" (Pickthall 172).

"A wall there that was on thepoint of falling down" (Abdel Halim 188).

"A wall about to collapse" (Al Hilaliand Khan 397).

This chapter highlights the encounters and actions between Moses and Al-Khidr, emphasizing the tests of patience, the unveiling of hidden wisdom, and the ultimate lesson for Moses to trust in the divine wisdom behind seemingly incomprehensible acts. In this verse, during their journey, they reach a town where the people refuse to offer them food. Al-Khidr repairs a collapsing wall without seeking payment, which confuses Moses. The personification in "a wall wants to collapse" signifies a wall that is on the verge of collapsing, indicating signs such as inclination or shaking, where the word "about to" (كاداkaada) is used interchangeably with "want" (ارادaraada) in Arabic speech (Al Sharif Alradi N.P). This personification serves a rhetorical purpose in the verse. By attributing intention or desire to the wall, it emphasizes the state of vulnerability or instability of the wall, highlighting its potential to collapse. It creates a vivid and engaging imagery, drawing the attention of the listener or reader to the precarious nature of the wall (Ibn Kathir1168;Al-Maalli and as-Suyuti 391).

The translation strategies employed in this verse can be summarized as follows. Firstly, all the translators opt to convert the metaphorical expressiona"a wall wants to collapse" into a literal sense, describing the actual condition of the wall. Secondly, they utilize varied word choices to convey the idea of the wall being on the brink of collapsing, substituting terms such as "falling down," "tumble down," "collapse," and "falling into ruin." The translation strategies employed in this verse successfully convey the meaning of the wall's precarious state by using varied word choices and converting the metaphor to a literal sense. However, these strategies result in the loss

of personification, which diminishes the rhetorical beauty of the language. The personification in the original verse serves a rhetorical purpose by emphasizing the wall's vulnerability and engaging the reader through vivid imagery. Its loss in translation reduces the impact and poetic quality of the verse, as the personified wall no longer evokes the same sense of intention or desire to collapse.

Some alternative suggestions for translating the verse:

A wall yearning to collapse

A wall poised to crumble

These translations maintain the sense of the wall being in a precarious state while incorporating the personification implied in the original text, aiming to preserve the rhetorical impact and vividness of the language.

III.4. Rhetorical Questions

Rhetorical questions are frequently used in the Qur'anic text to create an impact and convey a message without expecting a direct answer. In Arabic, these questions can be constructed using particles or interrogative nouns. They serve various purposes, including boasting, assertion, wishing, impatience, intimidation, astonishment, negation, chiding, lamentation, and scolding. These questions can express astonishment, convey wishes, or convey refusal or criticism, making them versatile tools used to emphasize points, evoke emotions, and challenge ideas (Black 2). Rhetorical questions in English are employed for purposes such as making suggestions, showing rebuke, emphasizing a point, introducing new topics, exhorting, expressing surprise, inviting, showing politeness, or criticizing (Snell- Hornby 727). Rhetorical questions in the Qur'an are typically translated into English to capture their forceful nature and intended effect. The

translations aim to maintain the interrogative form while conveying the speaker's purpose or command indirectly (Mousa 38).

Example 1: Disaffirmation purpose

'' أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَـٰئِكَةِ إِنَّآ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا '' (17:40) .

"Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!" (Ali 177).

"Has your Lord then distinguished you (O men of Makka) by giving you sons, and has chosen for Himself females from among the angels? Lo! verily you speak an awful word!" (Pickthall 162).

"What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels? What a monstrous thing for you to say!" (Abdel Haleem 177).

"Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed" (Al-Hilali and Khan 414).

This verse uses a rhetorical question used to express astonishment and mockery (Quotb 2593). It challenges and exposes the falsehood of the idolaters' claim that Allah preferred sons exclusively for the people of Mecca and took daughters from among the angels for Himself (Al-Maalli and as-Suyuti 369). IbnKathir emphasizes that the verse denounces the attribution of daughters to Allah, highlighting the absurdity and inconsistency of such a notion (1119). This verse is an allusion to the pre-Islamic Arabian belief that the angels, conceived of as a kind of female sub-deities, were God's daughters, and this despite the pagan Arabs' contempt for female offspring(Asad 424). In its wider implication, this rhetorical question is meant to bring out the absurdity of the supposition that God's divinity could be projected into, or shared by, any other

being. The rhetorical question serves to mock the idea of ascribing daughters to Allah while considering them inferior, thereby exposing the inconsistency and falsehood in their claims.

Ali's translation employs various strategies, such as paraphrasing, adding footnotes, and providing elaboration. The use of Yes/No question form and the addition of phrases like "O pagans" and "O men of Mecca" in parentheses, help illustrate the meaning and address the intended audience. Furthermore, Ali's use of footnotes adds valuable context and explanations, enhancing the reader's understanding of the verse and its implications. Ali's translation seems to prioritize semantic translation to provide a comprehensive understanding of the verse. Ali's translation has the form " Has then your " Although this form has some potential rhetorical aspect, it is weak in expressing the meaning of disaffirmation. The reader of this translation might expect it to be followed by an exclamation mark, rather than a question mark (to indicate the rhetorical intention). Pickthall on the other hand, utilizes paraphrasing as a translation strategy. He addresses the audience as "O men of Makka" to provide contextual clarity. Additionally, the Yes/No question form used by Pickthall alters the rhetorical nature of the verse, potentially losing some of its intended impact. Therefore, this translation might not accurately convey the astonishment and mockery expressed in the verse. Abdel Haleem employs a pragmatic translation that effectively highlights the rhetorical nature of the verse and emphasizes its intended meaning. By utilizing a rhetorical question followed by an exclamation mark, he infuses the question with a sense of strong emphasis, surprise, or astonishment, capturing the intended tone of the original text and adding to the overall impact of the translation. Furthermore, AbdelHaleem's translation choice of rendering the word "إِنَاثًا" as "daughters" instead of "females" aligns with the provided analysis and interpretation that angels are considered as God's daughters in this particular context. Al-Hilali and Khan employ paraphrasing in addressing the intended audience. They specifically

address the pagans of Makkah by adding "O pagans of Makkah." This addition provides contextual clarity and makes the translation more relatable to the target audience.Furthermore, Al-Hilali and Khan tend to use the Yes/No question form, this choice alters the nature of the question from being rhetorical to being closer to a real question. Al-Hilali and Khan translation, using the form "Has then your," although possessing some potential rhetorical aspect, falls short in effectively conveying the meaning of denial and disaffirmation. Readers of this translation may anticipate the usage of an exclamation mark rather than a question mark to signify the intended rhetorical emphasis.

Some alternative suggestions for translating the verse:

Has your Lord (O pagans!) favored you with sons and taken daughters for Himself from among the angels? Your words are truly astounding!

What? Has your Lord blessed you with sons and chosen daughters for Himself from among the angels? Your statement is truly outrageous!

These suggestions aim to maintain the impact of the rhetorical question while accurately conveying the intended meaning of the verse.

Example 2: Exclamation purpose

''وَقَالُوا مَالِ هَٰذَاٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا'' (25: 7).

"What sort of a messenger is this, who eats food and walks through the streets?" (Ali 1043).

"And they say: What is the matter with this messenger (of Allah) that he eats food and walks in the markets?" (Pickthall 209).

 "They also say, 'What sort of messenger is this? He eats food and walks about in the marketplaces!" (Abdel Haleem 227).

"Why does this messenger (Muhammad) eat food, and walk about in the markets (like ourselves)" (Al-Hilali and Khan 528).

This verse was revealed to Prophet Muhammad after he had met the unbelievers of Mecca. The speakers in this verse are Abu Jahl, al-Nadr, and Umayyah Ibn Khalaf. When Prophet Muhammad invited them to embrace Islam, they rejected his invitation and raised objections. They were particularly concerned about his human qualities, including the need to eat and engage in ordinary activities (Al-Tabari 5002). Their argument centered on the belief that a true messenger should have been accompanied by an angel. These objections expressed doubts and skepticism regarding Prophet Muhammad's prophethood (IbnKathir 1351). They found it astonishing that a messenger of Allah led a life similar to theirs, indicating their intention to express surprise rather than seek genuine answers (Al-Zamakhshari 334). The disbelievers struggled to accept the notion of a regular human being chosen as a messenger, asserting that a divine messenger should possess extraordinary qualities (Qutb 2544). Additionally, there was an objection from someone questioning how someone who lived and ate independently, like themselves, could be considered a divine messenger. Their objection originated from the perception that the Prophet lacked extraordinary attributes or privileges (al-Qurtubi 371).

The four translators, namely Abdel Haleem, Ali, Pickthall, and Al-Hilali, strive to accurately convey the verse in grammatically correct form. They face the challenge of deciding between semantic translation, which stays faithful to the source text (ST) and preserves the original meaning or to choose a pragmatic translation, which conveys the implied meaning embedded in the rhetorical question, when dealing with Qur'anic rhetorical questions (Newmark

213). In this verse, the translators predominantly use the Wh-question format to capture the Arabic rhetorical question. They employ different Wh-particles like "what," "why," and "how." Notably, all translators opt for semantic translation, preserving the exclamatory meaning and maintaining the structure of the original text as both Arabic and English employ this exclamatory significance in rhetorical questions. Abdel Haleem, Ali, and Pickthall effectively convey the intended impact of the rhetorical question through the use of relative clauses and exclamation marks. They ensure that the question is understood as not requiring a direct answer. Al-Hilali and Khan's translation is the weakest in expressing the secondary meaning and the rhetorical purpose, as it lacks exclamatory elements and may lead to misunderstandings. Al-Hilali and Khan even transform the rhetorical question into a real question by using "why" as the Wh-particle. In this context, disbelievers question the legitimacy of Prophet Muhammad as a messenger of God, expressing astonishment and disbelief at his human qualities. Through rhetorical questioning, they highlight their surprise at a messenger who eats food and walks among them. These rhetorical questions serve to emphasize the disbelievers' struggle to accept a seemingly ordinary human as a messenger. The verse challenges their expectations and invites reflection on the profound message delivered by Prophet Muhammad despite his human nature. Translations by Abdel Haleem, Ali, and Pickthall effectively convey the impact of these rhetorical questions, while Al-Hilali and Khan's translation falls short in capturing their intended purpose.

Some alternative suggestions for translating the verse:

They wondered, what kind of a messenger is this, who eats food and walks through the streets?

They even say, What kind of messenger is this, who eats food and walks through the streets?

These alternative translations aim to capture the meaning and tone of the original translations while striving to present them in a more coherent and concise manner.

III.5. Research Findings

This study has investigated the constraints and deviations of translating rhetorical features through a comparative study of four English translations of the meanings of the Holy Qur'an. The study focused on selected examples from the Qur'an to elucidate various rhetorical themes. The analysis revealed that the translations often failed to capture the figurative elements of the original Arabic text, resulting in a loss of rhetorical beauty and impact. The study investigated four rhetorical devices, including metaphor, euphemism, personification, and the rhetorical question. To address the challenges of translation, each example was examined and compared across the four translations, considering the strategies used and consulting commentaries and dictionaries to ensure accurate understanding and interpretation of the artistic devices. The study centered on the use of rhetorical devices in the Qur'an and the difficulties encountered in accurately conveying their depth and beauty. Also, the chapter proposed alternative translation suggestions to preserve rhetorical aspects and enhance comprehension for English-speaking readers, the richness and subtlety of these devices posed a significant challenge, potentially resulting in the loss of Qur'an's beauty and intended message. The findings highlighted the specific strategies employed by the four translators in rendering rhetorical figures in the Holy Qur'an.

The findings of the current study, offer useful insights for Holy Qur'an translators, presenting effective strategies for translating common tropes while acknowledging the varying applicability

of these strategies to different texts. The study attempted to describe and analyse the different translation strategies used for Qur'anic rhetorical devices, such as literal reproduction and semantic equivalence. Furthermore, the study underscored the significance of recognizing the divine nature of the original text, in addition to the inherent language differences, to effectively capture and convey the profound contextual information and hidden meanings associated with each aesthetic feature. The study found that although there are common translation strategies for rhetorical features, they are often ineffective in retaining the figurative image. In cases where a figurative device cannot be translated literally, it can be conveyed through semantic equivalence, but it may result in some loss of meaning. To address this, the translator should make efforts to compensate for the lost meaning. Additionally, the study discussed the importance of rhetorical figures in Arabic and English, emphasizing their role in enriching texts and strengthening messages.

By effectively addressing the initial research questions, the study providedsome helpful insights into the translation of figurative features in the Holy Qur'an. When translating rhetorical features of the Holy Qur'an, problems may arise, such as errors in selecting appropriate equivalents, adding or omitting words from the original verse, and altering the intended meaning of the figurative images. In order to solve these problems, the translators followed three main strategies: literal translation, semantic equivalence, and a combination of literal translation with footnotes or explanatory notes added to the main text. The translators have not fully succeeded in capturing the figurative elements and preserving the rhetorical beauty and impact, although they attempted to preserve the essence and maintain closeness to the original text. The most effective techniques entail striking a delicate balance between preserving the meaning and impact of the rhetorical features. However, if linguistic or cultural limitations hinder this approach, alternative

translation strategies should be employed. It is important to note that while some degree of meaning loss may be unavoidable, the priority lies in faithfully capturing the essence and intended effect of the rhetorical features. Another significant finding of the study concerns the inherent difficulty in translating certain Islamic concepts and culturally specific elements. Therefore, it is recommended that footnotes or additional explanations be included to ensure the accurate rendering of the intended meaning.

To conclude with, it is of vital importance for translators to accurately grasp the implicit meaning of figurative devices they are translating, as the reader's understanding depends on the translator's ability to successfully convey the intended meaning in the first place. One of the main conclusions drawn from the study is that no single method can fully overcome all the challenges encountered in translation, and there is no universally applicable strategy for all types of texts. Furthermore, no translation can be deemed superior, as each translation has the potential to offer benefits to its readers.

Conclusion

This thesis has examined the challenges faced by translators in accurately conveying the meanings of the holy Qur'an into English with a specific focus on its rhetorical features. The research has included an introduction to the study objectives, followed by chapter one which has provided an overview of rhetoric, highlighting its significance and impact on discourse. Chapter two has dealt with complexities of translation, discussing various approaches and strategies employed by translators. In chapter three, the study has shifted towards a practical examination of four translations of the meanings of the holy Qur'an by Abdullah Yusef Ali, MarmadukePickthall, Al-Hilali and Khan and Abdel Haleem, M.A.S.

This study aimed to investigate the constraints and deviations encountered when translating rhetorical features of the holy Qur'an into English, with a deliberate focus on tropes due to their inherent difficulty in rendering. The study has explored the extent of these challenges through an examination of four renowned translations. The translators, being esteemed scholars and theologians, have employed a combination of translation strategies and various techniques. However, despite their expertise, they have not fully succeeded in capturing the precise meanings of the Qur'anic figurative language into English. The concise Arabic wording of the holy Qur'an and its vivid images pose a formidable challenge to imitation. As part of this study, alternative translations have been provided for the analyzed examples, in an effort to address this issue. This experience has underscored the tremendous task faced by translators, highlighting the difficulty of selecting appropriate equivalents and tackling the complexities of rhetoric. This challenge has been proven to be particularly demanding. Moreover, the divine nature of the Qur'anic text and

the significance of its meanings in the foundation of the Islamic religion further amplify the complexity of this task.

In sum, the analysis and evaluation of the rhetorical features undertaken have shown a loss in rendering their full meaning. The findings indicate that some connotations of the Qur'anic rhetorical features are not accurately captured in translation. Therefore, the study proposes the following strategies that may help confronting these challenges, and improve the quality of the translation of Qur'an's sacred message. In light of its findings, this study proposes: first, the translators must develop a deep understanding of the contextual, linguistic, and cultural aspects of the Qur'anic text. Second, they should embrace an equivalence approach that tends for conveying the meanings, and the effects of the rhetorical devices rather than adhering strictly to one single translation strategy in order to make this process more dynamic. Third, it is crucial to consider the prophet's comments on the verses as well as those of his companions in addition to different exegesis. Fourth, translators should shift from individual to collaborative work in order to avoid personal interpretations, and it would be advantageous for their translations to be overseen by religious organizations. Fifth, translators should draw upon scientific expertise across various disciplines because the holy Qur'an is meant to be relevant for all eras. They can use the internet to compare between different translations, consult dictionaries, access statistics, and more.

Ultimately, the consistency of the holy Qur'an over centuries, its relevance in terms of timeless wisdom, moral teachings, legal principles, and spiritual insights, and specifically its unrivaled eloquence and unique artistry merit careful consideration and in-depth investigation. Therefore, the study highlights the need for improvement in preserving the sophistication and impact of aesthetic devices, and recommends for incorporating rhetorical analysis into Qur'anic further researches, in addition to exploring innovative approaches and further refine translation

methodologies to overcome the challenges encountered in transmitting the meanings of the holy

Qur'an's rhetorical features.

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الملخص

تعتبر ترجمة معاني القرآن الكريم إلى لغات أخرى مهمة شديدة التعقيد نظرًا لطبيعة النص القرآني الخاصة وأسلوبه المميز. يهدف هذا البحث إلى دراسة مختلف التحديات التي يواجهها المترجمون في نقل معاني القرآن الكريم بدقة إلى اللغة الإنجليزية فيما يتعلق بالشق البلاغي. وتعتمد الدراسة على مقارنة أربع ترجمات وهي: عبد الله يوسف علي: القرآن الكريم (1989)، الهلالي محمد محمد تقي الدين ومحمد محسن خان: تفسير معاني القرآن الكريم (1992)، وعبد الحليم: ترجمة جديدة للقرآن الكريم (2004)، ومرمدوكبكثال: معنى القرآن الكريم الجليل (2010). ولقد تم استخدام منهج وصفي تحليلي مقارن للوقوف على الاستراتيجيات التي اعتمدها هؤلاء المترجمون للتعامل مع الجوانب الأسلوبية والأدوات البلاغية في القرآن الكريم. توضح النتائج أنه على الرغم من جهود المترجمينالواضحة في فهم وتأويل الجوانب البلاغية للنص العربي القرآني، وحتى مع استخدامهم لاستراتيجيات مختلفة، فإن الترجمات إلى اللغة الإنجليزية في مُجملها تبقى غير قادرةعلى نقل هذه المعاني والحفاظ على جماليتها في آن. فتعقيدات وتفاصيل البلاغة القرآنية تجعلها تحد حقيقي للمترجم مهما كانت مهاراته اللغوية. تسلط هذه الدراسة الضوء على بعض هذه التحديات، وتحلل وتقارن وتقيم الإجراءات المتبعة، وتقدم بعض الاقتراحات المتواضعة التي قدتساعد في تحسين ترجمة معاني القرآن الكريم، وكذلك تعزيز دقة نقل رسالته الإلهية.

الكلمات المفتاحية: ترجمة القرآن الكريم،الخصائصالبلاغية ، تحديات الترجمة.

Résumé

La traduction du Coran vers d'autres langues représente une tâche complexe en raison de sa nature unique et de son style sophistiqué. Cette étude vise à examiner les difficultés auxquelles sont confrontés les traducteurs pour transmettre avec précision les significations du Coran en anglais, en mettant particulièrement l'accent sur la traduction de ses caractéristiques rhétoriques. La rechercheanalysequatretraductions : The Holy Qur'an d'AbdullahYusef Ali (1989), Interpretation of the Meanings of the Noble Qur'an d'Al-Hilali Muhammad Taquiudin et Muhammad Muhsin Khan (1992), The Qur'an, A New Translation d'AbdelHaleem M.A.S (2004) et The Meaning of the holly Qur'an de PickthalMarmaduke (2010). À travers une approche comparative, descriptive et analytique, cette étude explore les stratégies et les méthodes utilisées par ces traducteurs pour traiter les aspects stylistiques et les dispositifs rhétoriques du Coran. Les résultats indiquent que malgré leurs efforts pour capturer la richesse rhétorique du texte coranique en arabe et malgré l'utilisation de différentes stratégies, il existe une perte notable dans la traduction précise de la véritable signification du Coran. L'étude confirme que les complexités inhérentes et les subtilités de la rhétorique coranique posent des défis importants pour la traduction. En mettant en évidence ces défis et en évaluant les procédures de traduction, cette recherche propose des suggestions modestes pour améliorer la qualité de la traduction des significations du Coran et renforcer la précision dans la transmission de son message divin.

Mots-clés : Traduction du Coran, caractéristiques rhétoriques, défis de traduction.