

The Translation of the Rhetorical Devices in the Ayat of the Inheritance in Surat an-Nissa

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Abstract

Translating rhetoric is a challenging matter, due to the richness of Arabic language with different rhetorical devices that have many meanings. This matter needs special attention during the process of translation. The present study aims at investigating the difficulties faced by several professional translators in translating some of the rhetorical devices selected here in the ayat of the inheritance in surat an-Nissa in the Qur'an from Arabic into English language and whether they can render these devices successfully or not. Some problems may appear through translating these devices as a result of the implied meaning and not understanding their real meaning which may cause some translational problems in conveying their meaning properly.

The study hypothesizes that even though there is some similarity in rhetorical devices in both Arabic and English languages, they may have some differences, especially in the forms and functions of the sciences of rhetoric. So to transmit the intended meaning of these devices, the study adopts Newmark's model(1988)semantic and communicative translation to discuss and evaluate the translations.

The study concludes that the difficulty of translating rhetorical devices shown is due to the failure to understand the intended meaning, which leads to defects in giving the appropriate meaning.

Keywords: rhetorical devices in ayat of the inheritance in surat an-Nissa, Newmark's model(semantic and communicative translation)

ترجمة الاساليب البلاغية لآيات الميراث في سورة النساء

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المستخلص

تعد ترجمة الاساليب البلاغية امر صعب بسبب ثراء اللغة العربية بهذه الاساليب التي تملك الكثير من المعاني والتي تحتاج الى عناية خاصة خلال عملية الترجمة. تهدف الدراسة الحالية الى استقصاء الصعوبات التي تواجه المترجمين المحترفين في ترجمة بعض الاساليب البلاغية الموجودة في آيات الميراث في سورة النساء , كذلك بيان قدرة المترجمين على تقديم ترجمة مناسبة. بعض المشاكل قد تظهر خلال ترجمة هذه الاساليب بسبب عدم فهم المعنى الحقيقي لها والتي تؤدي الى عدم القدرة على نقل المعنى المناسب الى الانكليزية .تفترض الدراسة انه على الرغم من وجود بعض التشابه للأساليب البلاغية في كلا اللغتين العربية والانكليزية الا انه هنالك بعض الصعوبات والاختلافات خاصة في الاشكال والوظائف, ولنقل المعنى المقصود لهذه الاساليب تتبنى الدراسة الحالية موديل نيو مارك (١٩٨٨) لتقييم وتحليل التراجم. احد النتائج لهذه الدراسة هي صعوبة ترجمة الاساليب البلاغية في آيات الميراث لعدم معرفة المعنى المقصود لها والذي يؤدي الى خلل في اعطاء المعنى الصحيح.

الكلمات المفتاحية: الاساليب البلاغية في آيات الميراث في سورة النساء , موديل نيومارك (١٩٨٨) الترجمة الدلالية والتواصلية

1-Introduction

Rhetoric is an intrinsic factor in using language. It is employed to affect people by raising the convincing force, especially in literary and religious aspects. The Arabic language is a rich field of knowledge and rhetorical sciences. Its importance is inspired by the fact that it is the language of the Qur'an which is the first source for its rules and functions. Salem et al. (2020,135-136) define rhetoric as a creative and influential saying of what runs in your mind in a fascinating way that affects the listener's heart by employing rhetorical devices.

The rhetorical *ijaz* of the language of the Qur'an which emerges both in the Qur'anic word and sentence makes translating rhetorical devices an intricate matter. The problems tackled in this study lie in answering the following questions:

-To what extent can the translators translate rhetorical devices in the ayat of the inheritance in surat an-Nissa into English?

-Are the translators aware of the implied meaning of these devices?

One of the conclusions of this paper is the difficulties that the translators may face in translating these rhetorical devices because of misunderstanding the real meaning.

It is noteworthy that many scholars are interested in the rhetorical devices in the Qur'an and their renderings into English in different suras of the Qur'an depending on different translation procedures and strategies such as Nida and Newmark's models. Here we will review shortly several studies in this field. A study by Abdul Aziz (2008) is concerned with analyzing some rhetorical devices in surat Al-Fatiha and concluded that these devices create some problems for translators, furthermore, there is no one-to-one correspondence between them in Arabic and English languages. Hussain et al (2020) wrote a paper interested in identifying some rhetorical devices in surat Naba through the translation of Muhammad Marmaduke Pickthall, to grasp the real meanings and lessons lying between the texts. Tabassum (2022) wrote a study concerned with the essential rule of using rhetoric in surat Al-Baqarah to communicate the message in an effective way in the Quran, she emphasizes the importance of discovering the messages in this sura where the grammatical shifts between first and third persons happen. The

study by Parveen(2021)attempted to reveal the effect of the content schema of the translators by analyzing the translation of rhetorical devices in the Qur'an. Despite the interest of previous studies in rhetorical devices in a number of the Qur'anic suras ,it is noted that these devices in surat an-Nissa and especially in the ayat of inheritance in this sura, did not get their share of attention and explanation, that is what attracts our attention to delve into this matter and try to fill the gap by discussing some of these devices in these ayat which we believe that will help the researchers in understanding these devices and their intended meaning since these ayat contain a legislative side of the distribution of the will which needs careful clarification by using a certain model of translation.

2-Research Methodology

To attain the study aim, Newmark's model in translation(19 88)(semantic and communicative) was adopted here to clarify the rhetorical devices used in five selected ayat related to the inheritance in surat An-Nissa to examine whether the translators were able to present appropriate meanings including the intended meaning of these devices or not.

3-The Research Aims

The aims of conducting this study are as follows:

1-Identifying the various problems that may face professional translators in translating rhetorical devices.

2-Investigating the translation strategies used by those translators in translating these devices under discussion.

4-Rhetoric in the Quran

The Holy Quran is an eloquent and rhetorical book. One of the features of its language is accuracy in conveying the intended and fixed implied meaning of items . Rhetoric is an important element in the language of the Qur'an and one of the reasons for its

miraculousness. Al-Rummani who is one of the Arabic scholars concerned with ijaz and the rhetoric of the Qur'an divides the Qur'anic rhetoric into three ranks as follows:

- 1-The first rank contains the miraculous speech of the Quran.
- 2-The second one includes the language of the rhetoricians and eloquent people.
- 3- This rank includes the speech of the common people.

(cited in Khalaf Allah and Salam 1955 ,75-76)

Al-Buti(2003-139-144) points out that the rhetorical miraculousness in the Qur'an emerges in two aspects as follows :

- 1- The Quranic word, which concerns with the explicit and implicit meaning of the word as well as the harmony with the meaning of the text as a whole.
- 2- The Quranic sentence, which is manifested by verbal consistency and internal rhythm in addition to the harmony between its words.

5-Rhetorical Devices in Surat An-Nissa

There are numerous rhetorical devices employed in surat an-Nissa: invention, tropes, and schemes, yet the study will focus only on the rhetorical devices that have been investigated in ayat related to inheritance in surat an-Nissa which are supposed to have some problems in translating them into English. The devices are as follow:

5.1 Warning : التحذير

Fard(2014,4) and Abu Rana(2020,1) state that warning is a style used in the Qur'an as a kind of intervention , intimidation and to inform people of what they have in the hereafter if they do bad deeds . This rhetorical device can be seen in aya 37 in surat an-Nissa by using (noon of glorification/ its English counterpart is first person pronoun) . Of course , punishment will be for disbelievers and hypocrites e.g. : "الذين يبخلون و يأمررون الناس بالبخل و يكتُمون ما اتاهم الله من فضل و اعتدنا للكافرين عذاباً مهيناً " (سورة النساء – آية ٣٧)

“those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of his bounties . And we have prepared for the disbelievers a disgraceful treatment” .(Al-Hilali & Khan:118)

Warning from punishment can also be shown in the use of pronouns of second person as well as third person pronoun implicitly or explicitly whether as a suffix or by its own as in the following aya :

" و اللاتي يأتين الفاحشة من نسائكم فاستشهدوا عليهن اربعة منكم فان شهدوا فامسكوهن في البيوت حتى يتوفاهن الموت" (آية ١٥)

" And those of your women who commit illegal sexual intercourse take the evidence of four witnesses from amongst them and if they testify a confine them (women) to houses until death comes to them" (Al-Hilali &Khan:113)

Example of third person pronoun in surat an-Nissa:

" يستخفون من الناس لا يستخفون من الله و هو معهم " (آية ١٠٨)

" they may hide (their crimes) from men but they can't hide them from Allah . He is with them (by his knowledge " (Al-Hilali & Khan:131)

Also , suffixes of third person singular express warning or threatening as in the following aya :

" يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة و خلق منها زوجها " (آية ١)

" O mankind , be dutiful to your lord who created you from a single person (Adam) and from him (Adam he created his wife (Hawwa (Eve))" (Al-Hilali & Khan;1)

5.2 **Foregrounding and Backgrounding:** التقديم والتأخير

According to Al-Binani (2001 , 195) , Adedimeji (2004 ,119) and Al-Sammarrai(1981,48)this rhetorical device means foregrounding an expression from its grammatical and functional distribution for the purpose of specification , increase faith and certainty . This can be realized through : foregrounding and back grounding of subject and predicate specifically if the predicate was verb or verbal phrase . This can serve many purposes such as :

a- Excitement : such forwarding creates excitement to know what happens next as follows :

" ان الذين يأكلون اموال اليتامى ظلما انما يأكلون في بطونهم نارا و سيصلون سعيراً " (اية ١٠)

" verily those who unjustly eat up the property of orphans they eat up only fire in their bellies and they will be burnt in the blazing fire" (Al-Hilali & Khan:112)

b- Specification : this is the case where predicate is intentionally forwarded in certain conditions . It must be preceded by negation . here predicate must be really a verb or verbal phrase , as follows:

" وليس التوبة للذين يعملون السيئات " (آية ١٨)

" and of no effect is the repentance of those who continue to do evil deeds" (Al-Hilali & Khan:114)

c-Fortifying judgment : if in any case , any absence of the previous condition regarding backrounding and foregrounding subject and predicate to eliminate any doubt or hesitation inside hearer e.g. :

" ان الله لا يظلم مثقال ذرة وان تك حسنة يضاعفها و يؤت من لذه اجر عظيمًا " (اية ٤٠)

" Surely Allah wrongs not even of the weight of an atom (or a small ant) but if there is any good (done) he doubles it and gives from him a great reward" (Al-Hilali & Khan:119)

5.3 Omission : الحذف

Al-Binani (2001 , 219) states that this rhetorical device goes hand in hand with the nature of Arabic language (i.e.to be brief) because of nomad life of its speakers as well as their psychological state . Al-Binani adds that Arabs are not satisfied by omitting phrases or words but also omit some letters from some words whenever needed (Ibid) . Omission can happen in many forms as follows:

a-Omitting subject of conditional sentence e.g. :

" ومن قتل مؤمناً خطأ فتحرير رقبة مؤمنة و دية مسلمة الى اهله " (اية ٩٢) "it is not for a believer to kill a believer except (that it be) by mistake and whoever kills a believer by mistake (its

ordained that) he must set free a believing slave and a compensation (blood money) to give to the deceased' s family” (Al-Hilali & Khan : 128)

Rhetorical purpose of this omission is to be brief and concentrate on subject.

b-Omitting predicate when it comes as a subject of answer statement as follows:

" و يقولون طاعة فاذا برزوا من عندك بيت طانفة منهم غير الذي تقول " (اية ٨١)

" they say "we are obedient" but when they leave you (Mohammad) a section of them spend all night planning other than what you say” (Al-Hilali & Khan: 126)

c-Omitting predicate if it comes as a subject besides previous conditions as follows :

" من الذين هادوا يحرفون الكلم عن مواضعه " (اية ٤٦)

" among those who are Jews , there are some who displace words from their right places” (Al-Hilali & Khan :120)

d-Omitting subject of passive voice sentence .

" حرمت عليكم امهاتكم و بناتكم و اخواتكم و عماتكم و خالاتكم و بنات الاخ و بنات الاخت " (اية ٢٣)

" forbidden to you (for marriage) your mothers , your daughters your sisters , your fathers' sisters , your mothers' sisters , your brothers' daughters , your sisters' daughters” (Al-Hilali & Khan:114)

e-Omitting for magnification : sometimes omission may take place to glorify and magnitude the effect of a certain deed as follows :

" ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم و ندخلكم مدخلا كريماً " (اية ٣١)

" if you avoid the great sins which you are forbidden to do , we shall expiate from you your (small) sins and admit you to a noble entrance” (Al-Hilali & Khan :116)

In addition to omitting other parts of sentence, such as subject for the previous ends as well as their rhetorical uses.

5.4 Command : الامر

For Al-Binani (2001 , 283) , command is the opposite of negation . Abbas(2007)states that rhetorical command is the departure from its general and real meaning to indicate rhetorical purposes that carry different meaning which is understood from the context of situation such as for the sake of warning, appeal, wish, guidance....etc. Rhetorically speaking , command comes " from Allah to His subjects " ,e.g.:

" يا ايها الناس اتقوا ربكم " (اية ١)

" O mankind be dutiful to your lord" (Al-Hilali & Khan:110)

a-Command is basically used in rhetoric to give warnings ,e.g.:

" وخذوا حذرکم ان الله اعد للكافرين عذاباً مهيناً " (اية ١٠٢)

" but take every precaution for yourselves . Verily Allah has prepared a humiliating treatment for the disbelievers" (Al-Hilali & Khan:130)

b-Command may also be used to indicate irony ,e.g. :

" بشر المنافقين بان لهم عذاباً اليماً " (اية ١٣٨)

" Give the hypocrites the tiding that there is for them a painful treatment" (Al-Hilali & Khan:136)

5.5 Negation : النهي

Negation is the opposite of command . Al-Binani says that " to negate is to stop doing something " . Meawad(2017) says that negation is one of the rhetorical devices which comes in one form "present tense" preceded by (لا الناهية) .He adds that negation may deviate from its real meaning to rhetorical meaning depending on the context of situation. There are so many instances of obligatory negation issued by Allah to His subjects that indicate obligation . An-Nissa sura is full of ayat indicating obligation as follows:

" و لا تتبدلوا الخبيث بالطيب و لا تأكلوا اموالهم " (اية ٢)

"and don't change (your) bad things for(better) good ones and devour not their substance" (Al-Hilali & Khan:110)

Negation may come for rhetorical purposes of directing and guidance , e.g.:

"يا ايها الذين امنوا ، لا تقربوا الصلاة و انتم سكارى " (اية ٤٣)

" O who you believe , approach not As-Salat (the prayer) when you are in a drunken state" (Al-Hilali &Khan:119)

5.6 Vocative : النداء

Al-Binani (2001 , 299) defines vocative as request calling someone to come by using certain tools , each of which can substitute the verb (call) These tools are (الهمزة: hamza , ay: اي , aya: أيا , ya: يا) . They are used for calling near and far people . Vocative comes from Allah to His subjects ,e.g.:

" يا ايها الناس اتقوا ربكم " (اية ١)

"O mankind be dutiful to your lord" (Hilali& Khan:110)

Allah calls subjects to be kind and gentle to women ,e.g.:

" يا ايها الذين آمنوا لا يحل لكم ان ترثوا النساء كرهاً " (اية ١٩)

" O , you who believe , you are forbidden to inherit women against their will" (Hilali& Khan:114)

Allah calls people to be cautious of threat, e.g.:

" يا ايها الذين اوتوا الكتاب امنوا بما نزلنا مصدقاً لما معكم " (اية ٤٧)

" O you who have been given the scripture (Jews and Christianity) believe in what we have revealed to Mohammad confirming to what is already with you" (Hilali& Khan:120)

5.7-limitation (using only / inama) : القصر

Al-Binani (2001 ,215) defines limitation as a rhetorical style requested by context , necessary for speaker and listener as they have different points of view . It is a good way to persuade , summarize and ascertain (ibid) . Linguistically speaking , it means to stop and focus on certain thing . There are many ways to express limitation . However , in this

current research we are interested in surat an-Nissa , so we will talk about one syntactic tool that indicates limitation which is (inama / only) as follows:

" انما يأكلون في بطونهم ناراً و سيصلون سعيراً" (اية ١٠)

" They eat up only fire into their bellies and they will be burnt in the blazing fire" (Al-Hilali& Khan:112)

The other uses of (only) in the various positions it occurs in , all indicate limitation.

5.8- Redundancy : **الاطناب**

Al-Binani (2001,219) defines it as the other face of being brief . Both styles unite to form a literary body that is equal in form and function . Redundancy style is aggrandizing an utterance by passing the limits of words and facts(Al-Qazwini 2000,176) . It is not redundant or repetition , rather a fruitful literary style . It means addition but rather a needed one . It serves :

a-To explain after vagueness : to give meaning in two different forms as follows:

" ام يحسدون الناس على ما اتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب و الحكمة " (اية ٥٤)

" Or do they envy men (Mohammad and his followers) for what Allah has given them on his bounty ? Then we had already given the family of Ibrahim (Abraham) the book and al-hikma" (Hilali & Khan:121)

b-To specify after generalizing due to special status of former ,e.g.:

" إنا اوحينا إليك كما اوحينا إلى نوح و النبيين من بعده " (اية ١٦٣)

"Verily we have sent the revelation to you (O Mohammad) as we sent revelation to Nooh (Noah) and the prophets after him" (Hilali& Khan:140)

c-To repeat : for rhetorical benefits as a warning or prohibition ,e.g.:

" يا أيها الذين آمنوا اطيعوا الله و اطيعوا الرسول " (اية ٥٩)

" O you who believe obey

Allah and obey the messengers” (Hilali& Khan:122)

5.9-Antithesis :الطباق

Al-Binani(2001, 467) defines antithesis as joining two coordinated meanings and their opposites in one place . It has many forms used in surat an-Nissa as follows:

a-Positive antithesis : between two names usually as follows:

" ولا تتبدلوا الخبيث بالطيب "

“ and don't exchange your bad things for their good ones” (Hilali& khan :110)

b-Negative antithesis

" إن الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء " (آية ١١٦)

“ Verily Allah forgives not the sin of setting up partners (in worship) with him but he forgives whom he will sins other than that” (Hilali & Khan:132)

6-Problems in Translating the Rhetorical devices in the Qur’an into English

The translation is the process that aims at getting different people –speaking different languages closer for the greater good as mentioned in the Glorious Qur’an:

"وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقاك" (سورة الحجرات ١٣)

“and made you into nations and tribes, that you may know one another, Verily, the most honourable of you with Allah is that(believers)who has At-Taqwa”(Hilali and Khan:651)

It is no secret that translation is a complex process that has its own rules and procedures, this needs extensive knowledge in more than one language, in terms of their rules, functions, and rhetorical methods, to be able to attain proper translation, so how is the matter in translating the Qur’an which is a divine book?

Although the rhetorical devices used in the Qur’an are compatible with its purpose and its verbal and moral texture, however, this specificity makes their translation a difficult task.

Aziz and Latawish(2000,110)and Abdul-Raof(2001,12)assure that most of the translations of the Quran are disable to reach the effective and intended meanings as that in this holy book , also the language of the Quran is not amenable to be imitated, since what is revealed in the Qur'an is divine and it is impossible to produce the Word of Allah in the same way by a human. Lahcen(2010,118)mentions some of the problems faced by the translators due to the existence of vocabulary in the Arabic language that has no equivalent in English, which requires the translator to write them in Latin letters with margins explaining what the interpreters said about this vocabulary. In addition, the lack of understanding of the meaning of some words, phrases, or sentences or the context makes translators leave some of them without rendering or mismatching the intended meanings. The difficulty of translating rhetorical devices in the Quran lies in the translator's inability to perform these devices, as well as the music that approaches poetry and is not poetry (Aleazb 2006,48).Al-Katib(2010)states that the perfect way to translate the Qur'an is by employing communicative translating rather than semantic one because the latest one ignores the target reader who needs to understand the real message of the sacred text. Ali(2020,52)agrees with Al-Katib's opinion and adds that semantic translation may sometimes distort the implicit sense of the ayat in the Qur'an.

Pickthall, who is known for his translation of the Qur'an in a literary and poetic style(1982, vii)believes that the Qur'an cannot be translated " Although I have sought to present an almost-literal and appropriate rendering worthy of the Arabic original, I cannot reproduce its inimitable symphony, the very sounds of which move men to tears and ecstasy".

One of the controversial issues among translators, especially non-Muslims is the style of repetition, many Westerns criticized this matter like Rodwell who did not hide his tiredness with the aya "فباي الاء ربكما تكذبان" (13سورة الرحمن) and translated it as "which, etc." wherever it was found believing that it provides the same meaning, so need not be repeated, while others like Arberry appreciates the beauty of repetition, he says that repetition in the Qur'an rests upon convincing foundations, therefore the accusation of wearisome repetition and confusion becomes vain (Arberry 2008,27).

7-Newmark's Translation Approach

Many approaches and models of translation quality assessment have been submitted by many scholars to examine and estimate the translation of texts scientifically in various aspects. One of these scholars is Newmark who believes that equivalence is one of the most substantial features in criticizing translation . He defines translation as “a craft consisting in the attempt to replace written message and/ or statement in one language by the same message and/or a statement in another language”(1988,7). Newmark’s main offering to the general theory of translation(1988) was the two following concepts in translation equivalent: semantic and communicative translation. Semantic translation as indicated by Newmark(1988,37-53) aims at translating as close as possible to the syntactic and semantic structure of the target language norms and inserting the exact contextual meaning of the original language. He adds that semantic translation is literal, faithful, biased towards the author, and peruses thought-processing in the target language rather than the intention, furthermore, the translator keeps with the original culture and assists the reader only in its connotation(ibid). Despite the similarities between semantic and literal translation, they are not completely the same, since the latter means word for word in its extreme translation and adheres closely to original text lexis and syntax(ibid), while semantic translation differs in that it keeps context(Newmark 1988,63). As regards communicative translation, it tries to present a similar effect on the reader of the target language as close as to that which gets on the reader of the original language by respecting the semantic and syntactic structure of the target language as well as maintaining the intended meaning of the original intended meaning,it also concentrates on force rather than the content of the message. Also, the translator has great freedom to translate the original text by improving and clarifying it smoothly to eliminate ambiguities(Newmark 1988,39). These two types go hand-in-hand "if the text conveys a general rather than cultural message if the text is religious, philosophical artistic or scientific one"(Ibid).). These two types of translation are proper for attaining equivalence and appropriate in translation, yet selecting one of them depends on the one that secures equivalent effect in the target language which is a result that all translators long to achieve, so if the semantic translation would not obtain equivalent effect in the target text, then the communicative translation should be chosen(1988,134).

Newmark's model is chosen in the current study because we believe that it is able to solve and clarify some problems smoothly that the translators face in translating some rhetorical devices related to ayat of inheritance.

8-Data Analysis and Discussion

As regards the analysis of the data, five ayas from an-Nissa along with their translations for each have been chosen. The translators are Dawood(1968), Rodwell (1978), and Yusuf Ali(1983). The focus of the discussion will be on rhetorical devices in the selected inheritance ayat in surat an-Nissa which is supposed to have some difficulties in rendering them.

S.L.T(1)

"ولا تتمنوا ما فضل الله به بعضكم على بعض للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن واسألوا الله من فضله ان الله كان بكل شيء عليما." (النساء ٣٢)

T.L.Ts

1- "Do not covet the favours by which Allah has exalted some of you above others. Men as well as women shall be rewarded for their labours. Rather implore Allah to bestow on you His gifts. Allah has Knowledge of all things." (Dawood: 360)

2- "Covet, not the gifts by which God hath raised some of you above others. The men shall have a portion according to their deserts, and the women a portion according to their deserts. Of God, therefore, ask his gifts. Verily, God hath Knowledge of all things."(Rodwell,379)

3- "And in no wise covet those things in which Allah Hath His gifts more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things." (Yusuf Ali,53)

Interpretation:

According to Ibn Aashuur(1984,page:7:part:5), Allah forbids wishing and desiring to get what He has legitimized and divided to each one, whether male or female because He knows better what is beneficial for His servants.

Discussion:

In this aya, the device of **negation** النهي is employed here in (ولا تتمنوا) for a rhetorical meaning which is the emphasis to leave this matter, since Allah knows what is best for His servants. The translations of Dawood and Rodwell seem to be semantic ones and they are not successful in providing the intended meaning. As for Yusuf Ali, he employed communicative translation which looks more appropriate than others, since he presents the intended meaning of this device which looks more effective by adding some words to clarify the real meaning. The form of the underlined aya in (للرجال نصيب , للنساء نصيب) is a declarative and nominative sentence employing the rhetorical device: **foregrounding and backgrounding**: التقديم والتأخير where the predicates (للرجال , للنساء) precede the subject (نصيب) for the sake of specification. Glancing at the renditions of this device under discussion, one can find that the translators use different ones. Although Dawood merged the two sentences in one by adding (women) to avoid repetition as(men and women shall be rewarded for their labours), his rendition seems inappropriate, since repetition is usually used for convincing in the Qur'an; Rodwell's semantic rendering and Yusuf Ali's communicative rendering seem more appropriate ones.

Having scrutinized the translations, one can notice that Dawood is not successful in his renderings. Rodwell resorts to semantic translation approaching literal translation, which seems unsuitable for the negation device, but he succeeded in translating the second device. Yusuf Ali's renditions were communicative ones which seem in our opinion more appropriate and effective since they provide the essence and the intended meaning of this aya .

S.L.T(2)

" يوصيكم الله في اولادكم للذكر مثل حظ الانثيين فان كن نساء فوق اثنتين فلهن ثلثا ما ترك " (اية ١١)

T.L.Ts

1-“Allah has thus enjoined you concerning your children: A male shall inherit twice as much as a female. If there be more than two girls, they shall have two-thirds of the inheritance; but if there be one only, she shall inherit the half.....” (Dawood:358)

2-“With regard to your children, God commendeth you to give the male the portion of two females; and if they be females more than two, then they shall have two-thirds of that which their father hath left: but if she be an only daughter, she shall have the half.....” (Rodwell:376)

3-“Allah (thus)directs you as regards your children's(516)(inheritance): to the male, a portion equal to that of two females, if only daughters, two or more,(517)their share is two-thirds of the inheritance;” (Yusuf Ali: 52)

Interpretation

In this part of aya 11, there is a precise detail from Allah on how Muslims distribute the inheritance to their children. (Ibn Aashuur 1984,page:254,part:4)

Discussion

This aya has used one of the rhetorical devices which is **omission**: الحذف. Reviewing the three renderings, one can notice that each one of the three translators presents different renderings. Dawood and Yusuf Ali changed the verbal sentence in ST (ما ترك) which consists of verb plus implied subject to noun phrase as (of the inheritance) in a way that leads to hide the rhetorical tool existing the original aya. On the other hand, Rodwell mismatched the rhetorical device by mentioning the subject as (their father hath left) , using the past tense while the will must be implemented at all times. It is noted that all the translators do not adhere to the rhetorical purpose of this aya. In our opinion, we believe that the most appropriate translation could be: of what he leaves.

S.L.T(3)

"واتوا اليتامى اموالهم ولا تتبدلوا الخبيث بالطيب ولاتاكلوا اموالهم الى اموالكم انه كان حوبا كبيرا". (اية ٢)

T.L.Ts

1-“Give orphans the property which belongs to them. Do not exchange their valuable for worthless things or cheat them of their possessions, for this would surely be a great sin.”(Dawood:357)

2-“And give to the orphans their property; substitute not worthless things of your own for their valuable ones, and devour not their property after adding it to your own; for this a great crime.”(Rodwell:367)

3-“To orphan restore their property(When they reach their age), nor substitute (your) worthless things for their good ones; and devour not their substance (by mixing it up)(507) with your own. For this is indeed a great sin.”(Yusuf Ali:51)

Interpretation

Allah Almighty commands Muslims to pay orphans their wealth when they mature and forbade them to seize or replace it with worthless things. (Ibn Ashuur 1984,page:278,part:4)

Discussion

In this aya, three rhetorical devices are used. The first one is the **command** الأمر which is used for two reasons, the first one is to achieve the condition of being obligatory and complying with the command of Allah, in addition to the rhetorical purpose which is for the sake of guidance. Glancing at the translations of this rhetorical device (واتوا) in this aya, one can find that it is translated semantically by both Dawood and Rodwell as (give), while Yusuf Ali translated it more appropriately by employing communicative rendering as (restore) which reaches the intended meaning of the ST, since Allah orders Muslims to give the orphans their money after they mature. The second rhetorical device **negation**: النهي which is used for the sake of emphasis on leaving something. This device in (ولا تتبدلوا) is translated by suitable semantic renderings by the three translators sequentially as (do not exchange, substitute not and nor substitute) since they secure the real intended meaning. The third device **antithesis** الطباق in (ولا تتبدلوا الخبيث بالطيب) is translated semantically by both Dawood and Rodwell as (Their valuable with worthless things and worthless things of your own for their valuable ones), Yusuf Ali’s communicative

rendering as(your worthless things for their good ones) seem more proper one . Finally, the command(ولاتاكلوا)is rendered differently, Dawood presented an appropriate communicative one. As for Rodwell and Yusuf Ali's renderings, they presented a semantic one that seems prosaic, so we support Dawood's translation as the proposed one.

"ان الذين يأكلون اموال اليتامى ظلما انما يأكلون في بطونهم نارا وسيصلون سعيرا" اية ١٠. S.T.S(4)

T.LTs

1-“Those that devour the property of orphans unjustly, swallow fire into their bellies, they shall burn in the flames of hell.” (Dawood:357)

2-“Verily they who swallow the substance of the orphan wrongfully, shall swallow down only fire into their bellies, and shall burn in the flame.”(Rodwell:377)

3-“Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing Fire.” (Yusuf Ali:52)

Interpretation

This aya is a warning against the seizure of the money of orphans. The word (نار)refers to the different types of torment which will be faced by those who do so, whether in this world or the hereafter. (Ibn Ashuur 1984,page: 254 ,part:4)

Discussion

This aya affords various colors of rhetorical creativity. Regarding the topic here, three devices are employed: **periphrasis**: in(الاطناب: ظلما) is used for the sake of prudence and to understand the absolute prohibition of eating anything from an orphan's money. Also using the same device in (ويأكلون في بطونهم) is for the sake of assuring and explanation. The second rhetorical device is **limitation**: in(انما) is used to emphasize the meaning of the aya which is known and recognized by the addressee. The third device is **threatening or warning**: in(سيصلون سعيرا):الوعيد. Scrutiny of the translations shows the diverseness in the translations. Dawood and Yusuf Ali presented appropriate semantic renderings of(ظلما)as(unjustly), while Rowell's semantic rendering seems inequivalent as(wrongfully). The three translators provided suitable semantic translations of(يأكلون في بطونهم). Dawood and Yusuf Ali did not translate the rhetorical tool (انما) correctly in a way that makes the

meaning weak and does not indicate the intended purpose of this device here. The semantic translation of Rodwell seems more appropriate as (only). The last device which is warning in (وسيصلون سعيرا) is translated semantically by Dawood and Rodwell, while Yusuf Ali translate it communicatively which seems more appropriate and obtains the intended meaning.

Reviewing the three translations, one can find that Dawood and Rodwell resort to semantic translation , while Yusuf Ali ranged between semantic and communicative translation, according to his vision of their meaning.

S.TS(5)

"يا/ايها الذين امنوا لا يحل لكم ان ترثوا النساء كرها ولا تعضلوهن لتذهبن ما أتيتوهن الا ان يأتين بفاحشة مبينة.....". (اية ١٩)

1- "Believers, it is unlawful for you to inherit the women of your deceased kinsmen against their will, or to bar them from re-marrying, in order that you may force them to give up a part of what you have given them unless they be guilty of a proven crime." (Dawood,359)

2- "O Believers! it is not allowed you to be heirs of your wives against their will; nor to hinder them from marrying, in order to take from them part of the dowry you had given them unless they have been guilty of undoubted lewdness....." (Rodwell 376)

3- "O Ye who believe. Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye have given them,-except where they have been guilty of open lewdness...."(Yusuf Ali 52)

Interpretation

The believers are addressed by Allah by (يا ايها).According to Ibn- Ashuur, This aya deals with organizing Muslim life from the remnant of pre –Islam by legislating guarantees for women's rights, which are the prohibition of inheriting women or treating them badly and preventing them from marrying after the death of their husbands to seize their legitimate rights. (Ibn-Aashuur1984,page:286,part:4)

Discussion

Muslims are addressed specifically by Allah through the **vocative device**: (يا ايها) in النداء. The vocative device is employed here for the sake of specification that the vocative is for only believers and to attract the hearer by employing certain vocative particles. Dawood used a communicative translation by omitting the vocative particle (O) to indicate the high position of the believers , but it is not appropriate in this context. Rodwell and Yusuf Ali look aware of the positive connotation of (يا ايها), this is shown by their semantic renderings which seem more effective and proper, since they pass the normal addressing to be rhetorical one and show that the direct address is done by Allah to the believers .

9-Findings

This study comes up with the following findings:

- 1-As for Dawood translations, most of them were semantic, except for one time he used communicative translation, yet it seems that he was unsuccessful in his translations because they do not exceed the normal meaning to be rhetorical one .
- 2- The same goes for Rodwell's semantic translations .
- 3- Yusuf Ali translations were ranged between semantic and communicative which they seem more appropriate and effective, since they gave the normal and rhetorical meanings at the same time.

10-Conclusion

Some important conclusions the study has arrived at can be summarized as follows:

- 1-At the semantic level: Rhetorical devices produce a special kind of meaning which cannot be realized without them .Similarly, they create a kind of aesthetic style that inspires the readership to more investigation which is not explicitly mentioned.
- 2- At the translational level: Most of the translators were unable to grasp the reason behind using these rhetorical devices resulting in proper translations fading away their attraction and producing a kind of communication defeat. It is worth mentioning that being well conversant with the Arabic rhetorical style supports the translators to produce

the appropriate translation. Furthermore, some of the translations did not approach the true purpose of the rhetorical device used in the ayat due to their poor knowledge of interpreting and understanding the Qur'an and the meanings of the rhetorical methods.

The translations of the rhetorical devices were variant among the translators even with the same translator according to their selection of the procedure in translating .It is to be mentioned that the most successful translation was put forward by Yusuf Ali, followed by the somewhat acceptable translations ranges between Dawood and Rodwell.

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