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Navigating Phonetic Shifts: Unraveling the Loss of Phonetic Meaning in Translating the Glorious Qur'an

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تقصي التحولات الصوتية : كشف فقدان المعنى الصوتي في ترجمة القرآن الكريم

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Abstract

The aim of this study is to demonstrate the importance of the phonetic rhythm in the Glorious Qur'an, and to clarify the relationship that links the rhythm to the meaning and context, in order to define one of the aspects of miraculousness in the Glorious Qur'an which is the audio miracle. This study shows that the sound rhythm in the Glorious Qur'an is a major creative phenomenon in the Qur'anic expression, and it has an important role in the meaning by clarifying the meaning and giving the words the ability to move and inspire. This study shows that there is harmony between the phonetic rhythm and the context in which it develops. This attitude always generates interaction between the beauty of expression and image, and the ultimate goal of the Glorious Quran. The Glorious Qur'an pays great attention to the sound rhythm, because this rhythm plays an important role in accepting meaning and its purposes. The problem in the translation of phonetic aspects of the Glorious Quran lies in the loss of such aspects in the process of rendering. These phonetic aspects are replaced by other sounds which are mostly not related to the meanings of the words they represent. So, the onomatopoeia of meaning is lots in this case. During translation, the hypothesis is correct, and we conclude from this that translation is nothing but an attempt to translate most of the text and not all of the text with all its advantages. This is the problem with translation: it transmits the text in most of it, but not in its entirety. Accordingly, attention must be paid to the harmony that exists in languages, which is its effect on meaning when translating and the study reached special attention to the phonetic system of languages and the meanings carried by the phonetic system outside the semantic structure. The study concluded that this phonetic meaning is lots during translation and cannot be compensated for. **Keywords: Phonetic Shifts, Loss of Phonetic Meaning, Translating the Glorious Qur'an**

المستخلص

تهدف هذه الدراسة إلى بيان أهمية الإيقاع الصوتي في القرآن الكريم، وتوضيح العلاقة التي تربط الإيقاع بالمعنى والسياق، وذلك لتحديد أحد جوانب الإعجاز في القرآن الكريم وهو الإعجاز الصوتي. وتبين هذه الدراسة أن الإيقاع الصوتي في القرآن الكريم ظاهرة إبداعية كبرى في التعبير القرآني، وله دور مهم في المعنى من خلال توضيح المعنى وإعطاء الكلمات القدرة على الحركة والإلهام. وتبين هذه الدراسة أن هناك انسجاماً بين الإيقاع الصوتي والسياق الذي يتطور فيه، وهذا الموقف يولد دائماً تفاعلاً بين جمال التعبير والصورة، والهدف النهائي للقرآن الكريم. ويولي القرآن الكريم الإيقاع الصوتي اهتماماً كبيراً، لأن هذا الإيقاع يلعب دوراً مهماً في قبول المعنى وأغراضه. وتكمن المشكلة في ترجمة الجوانب الصوتية للقرآن الكريم في فقدان مثل هذه الجوانب في عملية الترجمة، حيث تحل محل هذه الجوانب الصوتية أصوات أخرى لا علاقة لها في الغالب بمعاني الكلمات التي تمثلها. وهكذا يضيع في هذه الحالة المحاكاة الصوتية للمعنى، وأثناء الترجمة تصح الفرضية، ونستنتج من هذا أن الترجمة ليست إلا محاولة لترجمة معظم النص وليس النص كله بكل مزاياه، وهذه هي مشكلة الترجمة: فهي تنقل النص في معظمه، ولكن ليس في مجمله، وعليه فلا بد من الانتباه إلى الانسجام الموجود في اللغات، وهو تأثيره على المعنى عند الترجمة، وقد اهتمت الدراسة بشكل خاص بالنظام الصوتي للغات والمعاني التي يحملها النظام الصوتي خارج البنية الدلالية. وخلصت الدراسة إلى أن هذا المعنى الصوتي يفقد أثناء الترجمة ولا يمكن تعويضه.

1.Introduction

The Glorious Qur'an is a unique text, not only because of its spiritual significance but also because of its linguistic intricacies (Abdel Haleem, 2005, p. 12). Written in classical Arabic, its structure, sound, and form play an essential role in conveying its meaning (Mustafa, 2015, p. 45). The phonetic features of the Qur'an—such as rhyme, rhythm, and sound symbolism—serve as tools to enhance the depth of its message (Ghazala, 2017, p. 98). Translating the meanings of the Glorious Quran into any other language is a task that requires a lot of effort and care. Among the things that must be preserved and that form an important basis in the texts of the Glorious Quran are the phonetic elements that are closely linked to the meaning (Mir, 1989, p. 33). In most cases, translation leads to changing these phonetic elements into phonetic elements that have absolutely no relation to the meaning. The process of translation often leads to a shift or complete loss of these phonetic distinctions, which can significantly alter the impact of the text on readers who rely on translations (Abdel Haleem, 2005, p. 22). This paper explores the difficulties of translating the phonetic signs of the Glorious Quran into other languages, and points out the loss of phonetic meaning in the target language (Mustafa, 2015, p. 58). Phonetic substitution occurs when the sounds of words and phrases of the source text, which carry great meaning, are changed, reduced or erased in translation (Mir, 1989, p. 41). By following the course of these transformations, it becomes clear how translation, although an indispensable necessity for the transfer of knowledge and culture, often sacrifices aspects of great importance in presenting the linguistic and aesthetic advantages of the Quran in detail (Ghazala, 2017, p. 102). The phonetic features of the Glorious Quran have great importance and great influence in translation as they are part of the meaning it represents and are closely linked to it and increase the meaning and clarity through phonetic imagery. (Abdul Halim, 2005, p. 27). The ties are strong between the language of the Quran and the heavenly message that was revealed in this language. Alliteration, antithesis, and other phonetic elements in the Glorious Quran contribute effectively to supporting the emotional and psychological interaction derived from reciting the Glorious Quran. (Mir, 1989, p. 46). The different phonetic systems of the different languages into which the Glorious Quran is translated prevent the emergence of these beautiful and effective phonetic features in the Glorious Quran in those languages, when translated, which leads to the diminishment of the psychological and spiritual phonetic experience for non-Arabic speakers. (Mustafa, 2015, p. 61). Furthermore, this study highlights the importance of sound in sacred texts and contributes to the ongoing discourse surrounding the limitations of translation, particularly in religious contexts (Ghazala, 2017, p. 110). By focusing on the loss of phonetic meaning, this research underscores the need for translators and scholars to adopt creative and thoughtful strategies that seek to preserve, as much as possible, the phonetic integrity of the original text (Abdel Haleem, 2005, p. 31). In doing so, they can maintain the depth of the Qur'an's message for those who rely on translations for spiritual guidance (Mir, 1989, p. 52). This research paper seeks to address the following key objectives: to examine the role of phonetics in the Glorious Qur'an and how sound patterns contribute to the meaning and emotional impact of the text (Mustafa, 2015, p. 68); to analyze the nature of phonetic shifts that occur during the process of translating the Qur'an into non-Arabic languages (Abdel Haleem, 2005, p. 36); to explore specific examples where the loss of phonetic meaning affects the overall interpretation and reception of the Qur'anic message (Ghazala, 2017, p. 112); and to propose potential strategies or approaches that can mitigate the loss of phonetic meaning in translation while preserving the spiritual and linguistic essence of the Qur'an (Mir, 1989, p. 60). The focus of this research paper is on the linguistic and phonetic challenges and difficulties of translating the Glorious Quran. Through linguistic and phonetic analysis, the extent of change in phonetic elements such as rhythm, rhyme, and sound symbolism will be revealed, and to what extent these elements are modified and replaced in translation, which leads to the loss of the phonetic aspect of meaning in this case. In addition to phonetic changes and transformations, the research will address the analysis of texts in both Arabic and English to highlight these transformations. However, the current research does not intend to study the linguistic advantages of translating the Glorious Quran in full due to the limited scope and in order not to go beyond the scope of specialization. Instead, it narrows its focus to the phonetic dimension, recognizing that other features like syntax, semantics, and culture also present significant challenges in translation (Mustafa, 2015, p. 75). Furthermore, the study is limited by the inherent subjectivity in evaluating the "loss" of phonetic meaning, as this can vary depending on the linguistic background and sensitivity of readers (Ghazala, 2017, p. 120). Numerous scholars have discussed the complex task of translating the Qur'an, particularly focusing on how meaning is often altered or diminished in translation (Abdel Haleem, 2005, p. 40). However, research on the phonetic aspects of translation has been less developed (Mir, 1989, p.

66). The following literature review covers key contributions to the field, focusing on the loss of phonetic meaning in Qur'anic translation (Mustafa, 2015, p. 81).

2. The Role of Phonetics in the Qur'an The phonetic features of the Qur'an have long been recognized as central to its power and beauty. Scholars like Mustafa Badawi demonstrate that the Qur'an's rhythm and soundscapes are theologically significant as well as aesthetic, highlighting theological significance of Qur'anic sound (Badawi, 1999, p. 45) Muhammad Abdel Haleem says, in *Understanding the Qur'an: Themes and Style*, that the sonic dimensions of the Qur'an, from the alliteration to the rhyme through to the versatility of the sounds, are integral to the wide range of emotions and spiritual feelings invoked in its listeners (Abdel Haleem, 1999, p. 18). The sounds, the repeated phrases, the rhyme are there not just to make it easier to memorize but also to create a certain mood, an atmosphere needed to recite the text (Abdel Haleem, 1999, pp. 21).

3. The Concept of Phonetic Meaning The idea that sounds have semantic weight. In languages such as Arabic, in which rhyme, rhythm, alliteration, and assonance are the building blocks of the majority of its poetry and religious texts, the phonetic quality of the text shapes the experience of the reader or listener (Abdel Haleem, 1999, p. 23). Phonetic features, like rhyme (at the end of verses), sound repetition (e.g., alliteration and consonance), and choice of words according to their auditory effect, contribute to the divine quality of the text in Qur'an (Badawi, 1999, p. 52). For instance, each repetition of the sounds (س) S and (ن) N of Surah Al-Nas results in a smooth rhythmic flow, almost hypnotic, emphasizing the calmness and reflective tone of the invocation (Ghazala, 2017, p. 123). Likewise, the heavy consonants in Surah Al-Qaribah echo the "striking" nature of the calamity itself, connecting a sound to its meaning (Mustafa, 2015, p. 71). In these cases, phonetic meaning enriches not only understanding but the aesthetic and emotional effect of the message (Ghazala, 2017, p. 125). Phonetic meaning, however, is not easily translated; it is often lost in the rhythm of translation, particularly when moving from a phonetically rich language like Arabic to languages that do not have the same emphasis on sound (Abdel Haleem, 1999, p. 28). The struggle for translators is to reproduce or resort to alternatives for these phonetic aspects while remaining faithful to the meaning of the original text (Ghazala, 2017, p. 130).

4. Loss of Meaning and Phonetic Shifts One loses some phonetic meaning in translation, so how the Qur'an is perceived and understood can be affected. In Arabic, for example, repetition of some sounds like "qaaf" sound produces a power or authority (Abdel-Fattah, 2008, p. 95). Even when this is translated into English, missing the specific phonetic structure that ascends to a particular emotion (Mustafa, 2015, p. 80). This process can result for non-Arabic speakers of a diminished spiritual connection to the text (the sonic aspect is central to the Qur'an's immersive character), claim scholars such as Ibrahim Abdel-Fattah (Abdel-Fattah, 2008, p. 98). Another quality of the Qur'an that is often lost in translation is its rhythm. Many Surahs have alternating short and long verses according to a certain rhythm which leads the reader or listener (Badawi, 1999, p. 61). This cadence is flattened in translations, especially in languages such as English that do not have comparable rhythm patterns, which may detract from the emotive impact of the text (Abdel Haleem, 1999, p. 33).

5. The Difficulty of Translating Phonetic Controls Translation, as theorist's such as Antoine Berman have proposed, is often a process rife with "deforming tendencies," including the loss of form and rhythm that are sacramental aspects of the texts (Berman, 1985, p. 289)—especially the Qur'an. Berman's framework is particularly relevant for a Qur'anic analysis because he argues that translations rationalize and clarify content but ultimately through the loss of phonetic structures. This is also something Lawrence Venuti addresses in his discussions of "domestication" and "foreignization" in translation, claiming that the foreignness of a text (the unique linguistic properties of a text) is often sacrificed for readability in the target language (Venuti, 1995, p. 20). Translations within the Qur'an thus easily follow this formula. In his book, each page contains phonetic elements like *saj'* (rhymed prose), prominent throughout the Qur'an, which are almost never preserved in translation. For example, A. J. Arbery's translation of the Qur'an, which many believe to be among the more literal and faithful translations, still cannot reproduce the rhyme and rhythm of the Arabic (Arbery, 1955, p. xxvii). This produces a text that, whilst correct in sense, does not reproduce the evocation intended by the original Arabic sounds (Abdel Haleem 1999: 19).

6. Theoretical Framework One of the challenges of translating religious texts like the Glorious Qur'an, which serves as the cornerstone of spiritual and cultural touchpoints for people, is: The preservation of phonetic meaning [is] one of the most intricate elements of the Qur'anic translation process, constituting an underappreciated yet critical aspect of the text's linguistic and theological integrity (Mustafa, 2015, p. 67). Phonetic meaning is concerned with how sounds in a language can contribute to the meaning, emotional

significance, and memorability of the text. This part advances the notion of phonetic significance and introduces both translation theories and methods pertinent to the inquiry, and emphasizes the significance of phonetics in religious interpretation, specifically in the Qur'an.

6.1 Translation Theories and Approaches

Translation theory offers various hypotheses for how meaning transits between languages, but the phonetic element is rarely as thoroughly considered as the semantic or syntactic elements are. The two dominant approaches, literal (formal equivalence) and free (dynamic equivalence), treat phonetic meaning differently.

1. Literal Translation: Focus on the words of the text, its grammatical structures, and its meanings. This helps to preserve the content of the original text, but it rarely renders the phonetic characteristics correctly (Nida, 1964, p. 159). As an illustration, with word-for-word translations of the Qur'an, the concentration is on rendering the precise words of a verse but the rhyme, cadence, and other sound properties of the Arabic text are commonly lost (Arberry, 1955, p. 23).

2. Dynamic Equivalence: The dynamic equivalence method, advocated by theorists such as Eugene Nida, prioritizes replicating the "sense" or "impact" of the text over its precise form. Translators taking such an approach seek to recreate, as much as possible, the emotional and spiritual impact on those reading the text in the target language rather than concentrating on mimicking the original structure (Nida & Taber, 1969, p. 12). Although this method of compensation provides the translators with greater flexibility in working with phonetic components, it is likely to lead to departures from the original meaning (Venuti, 1995, p. 30). Other translation theories, like Skopos theory with its focus on purpose (Vermeer, 1989, p. 221) or Berman's distortion theory, which outlines tendencies within a certain context that disturb the meaning of the original text (Berman, 1985, p. 293), provide frameworks within which it is possible to analyze how phonetic meaning may be treated. None of these theories, however, account for the phonetic difficulties that affect religious translation when it comes to preserving the sacredness and emotional tonality of the text (Mustafa, 2015, p. 69).

7. Phonetics: The Relevance in Translation in the Religious Sector

Thus, phonetics holds tremendous importance in religious scriptures, especially in Islam where Qur'an is not simply a text, but an oral text which ought to be recited and memorized (Ghazala, 2017, p. 130). The poetic structure and sonic patterns of the Qur'an are designed specifically to support memorization and recitation, both hallmarks of Islamic worship. As a result, any translation that fails to attend to these phonetic features thereby jeopardizes the Qur'an's performative and spiritual functions (Abdel Haleem, 1999, p. 27). Here are some of the main features of the Qur'an's performative and spiritual functions:

1. **Ease of memorization:** The Qur'an's most defining characteristic is its ease of memorization, which can be largely attributed to its phonetic structure. Rhyme and rhythm help make the text easier to remember (Mustafa, 2015, p. 73). (A good many verses of the Qur'an end in the same sounds, in fact, which is a mnemonic device for those who memorize it.) In translation, this phonetic coherence is frequently lost, making the text more difficult to memorize and recite in a religious setting (Abdel Haleem, 1999, p. 32).

2. **Emotional and Spiritual Depth:** Phonetics adds the emotional and spiritual depth of the Qur'an. Some verses are meant to induce certain sensations — terror, for example, or comfort — through their sound (Ghazala, 2017, p. 135). For example, verses portraying Judgment Day are punctuated with heavy consonants that create a tone of severity and finality. In languages that lack the same phonetic richness, translating these verses would dilute their emotional intensity (Abdel Haleem, 1999: 35).

3. **Sanctity and Inimitability:** Finally, phonetics is linked to the sanctity of sacred texts. Islam holds that the Qur'an is immutable, in part due to its unique language (Abdel-Fattah, 2008, p. 105). This includes its syntax and semantics, of course, but also its phonetic artistry. Therefore, a loss of phonetic qualities may be perceived as a lesser loss on only divine essence when converting the Qur'an (Mustafa, 2015, p. 82). This leads to theological queries regarding the boundaries of translation and the notion that certain elements of the sacred text may indeed be untranslatable (Abdel-Fattah, 2008, p. 109).

8. Methodology The research follows a qualitative study that will focus on the analysis of both languages in terms of the phonetic elements in the text in the Glorious Quran as well as its corresponding translation in the English language. The objective is to understand how phonetic features like rhyme, rhythm, alliteration, and sound symbolism, which are essential in the original Arabic, are altered or lost in translation. By conducting a qualitative analysis, which is a deep interpretive process of linguistic data that provides a deep and accurate view of the effects and dimensions of these transformations on the meaning in the target language as well as the emotional impact that the text has on the recipient in the target language. The current study adopts an analytical criterion for texts by comparing the

original text with the target text. This includes selecting selected verses from the Glorious Quran and examining them carefully and explaining how the phonetic features and advantages contribute to enriching the meaning and supporting the text from a phonetic aspect in the Arabic language. On the other hand, these different texts are compared and contrasted from the original text and the translated text to determine and highlight the subtle phonetic transformations in these texts and what are the effects of this transformation from the loss of rhyme or rhythm or alliteration or meaning based on sound, for example. Special focus is placed on the mechanism by which translators deal with phonetic challenges and difficulties and what are the procedures used to compensate for this aspect of meaning if it exists and how these strategies attempt to preserve mots or part of this phonetic meaning or phonetic harmony with the meaning of the text. The study also includes the theories, strategies and translation procedures that would keep the text as it is, preserving its advantages and the beauty of the sound in the language of the Glorious Quran through a brief overview of previous works and literature on Quranic translation, especially those related to the phonetic advantages of the text and what the sound indicates that goes along with the word and what it constitutes of an additional meaning that supports the idea that the text expresses or describes. The research also attempts to discuss the difficulties from a general point of view and what are the aspects of loss that the translation will be exposed to in the case of translating sacred texts that require great attention and high accuracy. The data collection process includes selecting and choosing Quranic verses that contain phonetic meanings, phonetic dimension, and translation of those verses that contain the phenomenon in question, which is the phonetic phenomenon. By selecting the verses that contain the phonetic phenomenon and collecting the translations that correspond to these phonetic Quranic verses or those that contain the phonetic phenomenon, the analysis process is carried out for the original text and the translated text to find the extent of the difference or similarity between the two texts in terms of meaning. The focus here is on the extent of phonetic saturation in the translation. The study emphasizes the verses that contain clear phonetic meanings or clear phonetic features, as we mentioned before, such as alliteration, rhyme, rhythm, harmony, and stillness. There are main aspects that include selection, which are first, selecting Quranic verses that contain phonetic and moral connotations, for example, those that show a strong rhyme at the end, as in Surat Al-Ikhlās, or phonetic imitation, as in Surat Al-Qari'ah, or rhythmic flow, as in Surat Al-Fatihah. Thus, we have verses that allow us to analyze Phonetic transformations on meaning and how this transformation occurs through analysis. Also, verses with great thematic significance are chosen, especially those verses that include basic beliefs and rituals. All of this contributes to exploring the phonetic effect and phonetic transformation on the translation of religious texts, for example, those verses that accurately describe the Day of Judgment or the attributes of the Great Creator which often contain intricate sound patterns, will be included to analyze how phonetic shifts might affect theological interpretations. Among the objectives of the study is to include a different set of phonetic features in the text of the Glorious Quran and a set of verses are presented that contain different phonetic phenomena such as rhyme, for example Surat Al-Ikhlās and for example Surat Al-Nas which contains alliteration as well as Surat Al-Rahman in which the phonetic rhythm is repeated. These verses allow for a lot of diversity in understanding the phonetic phenomena that are affected by translation and what is known as phonetic loss occurs, which we can call phonetic distortion of the translated text. Among the examples given is a multi-translation text by world-famous translators such as Abdullah Yousef and Marma Doc Bechtel. This comparison between the translations will help clarify the translational diversity and the translators' treatment of these texts that contain phonetic features and whether the translator is aware of the sound accompanying the text that adds more explanatory meaning to the text and whether this phonetic dimension will be ignored or whether he will try in some way to compensate for what was lost from this text through transfer through translation and the difference in the phonetic system in each of the two languages that led to this loss.

9. Translation Analysis Translation Analysis (examining the technique and form that impact the words on both approaches), where the momentum of transition occurs. For the Qur'an, this analysis has to include both the translation's semantic and phonetic fidelity.

1. Phonological and Semantic Analysis In this sense, the first stage of translation analysis is a phonetic one, where the phonological structure of the ST is either interrupted or invalidated in the process of translation. Auditory features in the Qur'an — e.g., rhyme, rhythm, alliteration, assonance, and onomatopoeia — are well known to amplify the intended meaning and emotional potency of the message. Translation analysis is a very intricate and detailed comparison between the ST and its translated versions, where one attempt to evaluate how much of the ST phonetic elements have been translated. For example, the final sounds "د" (d) in words such as "أحد" (Ahad) and "صمد" (Samad) and "ولد" (walad) create a linking rhyme scheme in Surah Al-Ikhlās

(112:1-4), adding cohesion and flow to the passage. In many TTs this rhyme is lots, shifting not just the sound but also the experience of recitation and memorization, both primary modes of Qur'anic engagement. Additionally, semantic analysis guarantees that the translated text communicates the same meaning and significance as the original source material. Here we want to analyze whether the key concepts, metaphors, and theological terms have been translated faithfully, i.e., without misrepresentation or dilution of meaning. Such phonetic shifts are sometimes conducive for shifts in meaning, particularly if the sound of a word in the SL holds symbolic significance or flows into the overall aesthetic experience.

2. Cultural and Contextual Considerations Translating the Qur'an also calls for sensitivity to cultural differences. Finally, the original Arabic often contains cultural or linguistic references that may lack direct translation into another language. This can create shifts in meaning and sound. Qur'anic expressions about nature or customs, for example, frequently have phonetic features appealing to Arab readers, yet these may not be rendered satisfactorily in English or other languages. The translator's decisions in such cases — whether to keep certain Arabic words as they are, to approximate the sounds or to substitute them altogether — become key points of analysis.

9.1 Data Analysis Techniques The Data Analysis Techniques stage of the research is reached once the translation analysis has been carried out to define what the decided findings mean. Judging by the stage we have reached on translation analysis, By conducting a literature review prior to conducting an empirical study, this step allows the research to be rooted in objective and replicable evidence, giving a more profound insight in to how phonetic shifts effect the translation of the Qur'an.

1. **Qualitative Analysis** For that, qualitative data analysis techniques are normally used to analyze translations. The techniques you use to analyze those data involve, generally, identifying patterns and themes that emerge regarding phoneme shifts and their correspondence to meaning. Researchers might employ methods like the following: This means coding the TS: text for occurrences where phonological characteristics (rhyme, rhythm, alliteration) have been changed in the TT:. This helps the researcher to track recurring contexts across translations — which entities become lots and which are successfully preserved. For example, by examining several translations of a single verse, scholars can track how differences in choices to render phonetic elements map onto the phonetic elements of the source. For instance, certain types of translations may focus primarily on the semantic dimension, while others never mind about sound, and intend to keep the same sounds as much as possible, sacrificing some semantic slight changes. This method explores the ways phonetic changes inform the larger narrative structure of the text. So for example some Qur'anic verses make use of phonetic repetition to underscore important motifs. As this repetition appears in lots of translation, the researcher is able to investigate the difference between the original text and translated version will also affect the structure of the discourse in the text.

2. **Quantitative Analysis** Although the qualitative approach is paramount, quantitative techniques can be employed to estimate phonetic loss. For example: This technique counts how frequently the text contains certain phonetic patterns (such as rhymes or alliterations) in the TS: text and compares it with how often it appears in translated text. A big fall in frequency would show large amounts of phonetic shift. Statistical tools could also be deployed to compare, for example, sentence lengths, syllable counts, and phoneme distributions in the original and the translated text. This provides a quantifiable way to measure how much the rhythm and phonetics of the text have been changed.

3. **Mixed-Methods Approach** An ideal solution considering the complexities of Qur'an translation is having a mixed methods approach to our findings both qualitative and quantitative. This enables researchers to obtain both the subjective differences of phonetic transitions as well as the objective evidence that validates these findings.

10. Strategies to Mitigate Phonetic Loss Recent scholarship has proposed several strategies to address the issue of phonetic loss in Qur'anic translation. One approach involves paraphrasing key phonetic features rather than attempting to translate them directly. For example, providing footnotes or commentary to explain the sonic impact of certain verses might help readers understand what is lots in translation (Mustafa, 2015, p. 79). Tariq Mahmood, in his work on Qur'anic translation, suggests employing sound symbolism in the target language to mimic the original's effect. Although this strategy cannot fully replicate the Qur'an's phonetic richness, it attempts to convey similar emotional and aesthetic responses (Mahmood, 2011, p. 93). While these strategies are not without their limitations, they offer potential methods for preserving some of the phonetic richness of the Qur'an in translation (Ghazala, 2017, p. 145). For instance, footnotes may disrupt the reading flow, and

using sound symbolism is heavily dependent on the target language's phonetic resources, which may not align with Arabic phonetics. Navigating phonetic shifts in translating the Glorious Qur'an presents a significant challenge due to the central role that sound plays in its structure and meaning. Phonetic shifts in translation refer to changes in the sound patterns of a text as it moves from one language to another. When translating the Qur'an from Arabic into other languages, these shifts often result in the loss of important auditory elements such as rhythm, rhyme, and sound symbolism, all of which are central to the meaning and emotional impact of the original Arabic (Abdel Haleem, 1999, p. 27). Although the quest of rendering the Qur'an into other languages will always be partial and imperfect, one can lessen the impact of this loss by bringing greater awareness to the phonological dimension and developing complementary creative strategies. Scholars like (Mahmood, 2011, p. 96) argue that by employing commentary and supplementary material translators can recreate the relationship between sound and meaning, allowing readers of all languages to engage more fully with the text.

Illustrative example:

SLT (1):

(١) :

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (الكهف: 29)

TLTS:

1. Khan And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like **boiling oil**, that will **scald** their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!

2. Maulana And say: The Truth is from your Lord; so, let him who please believe, and let him who please disbelieve. Surely, We have prepared for the iniquitous a Fire, and enclosure of which will encompass them. And if they cry for water, they are given water **like molten brass**, **scalding** their faces. Evil the drink! And ill the resting-place!

3. Pickthal Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. ITS tent encloseth them. If they ask for showers, they will be showered with water **like to molten lead** which **burneth** the faces. Calamitous the drink and ill the resting-place!

Discussion It is noticed in the underlined words, which are the focus of this study, that they contain phonetic aspects that depict the meaning of word in question dramatically in a way that support the meaning in a pictorial way in the verse. So, the word (المُهْل) which can be transcribed as (almuhl) contains, among others, the sounds /u/ and /h/ if they combined together would give the sound of steam which depicts the meaning expressed by the word in question. It is a water that is boiling and so hot that it gives the sound of a steam which is the fiercest with heat. Thus, the sounds of the words accompany the meanings of the words perfectly and expressively. But in translation these sounds are replaced by other unrelated sounds that have no connection to the meaning of the words they associated with as it is clear in the renderings above. The other Arabic word used in the Quranic Verse is (يشوي), in transliteration (yashwi). It contains the depicting sound /j/ which mimic the sound of putting a piece of meat suddenly on a hot pan which supports the meaning expressed by the Quranic word dramatically and perfectly. Again, this depiction is lots in the above renderings as far as the sound aspects are concerned. So, loss in translation does occur in our case here on the level of phonetic aspect.

Examples according to type:

1. Rhyme and Rhythm Loss

TS: (Surah Al-Ikhlās 112:1-4):

١. قُلْ هُوَ اللَّهُ أَحَدٌ

٢. اللَّهُ الصَّمَدُ

٣. لَمْ يَلِدْ وَلَمْ يُولَدْ

٤. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

TT:

1. "Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begets not, nor is He begotten;
4. And there is none like unto Him."

Phonetic Shift: The Arabic text has a consistent rhyme pattern with the ending sound "-d" (أحد، الصمد، يولد، أحد)، which creates a strong rhythmic flow. In English, the rhyme and rhythmic quality are lost because the translated words ("Only," "Absolute," "begotten," "Him") do not maintain the same phonetic harmony. This diminishes the auditory impact and the ease of memorization and recitation.

2. Sound Symbolism

TS: (Surah Al-Qari'ah 101:4-5):

٤. يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
٥. وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

TT:

4. "It is a Day whereon men will be like moths scattered about,
5. And the mountains will be like carded wool."

Phonetic Shift:

The Arabic verse has a repetitive, soft "θ" and "ʃ" sounds respectively in "مبثوث" and "منفوش", which mimics the image of scattering and lightness, matching the meaning of moths and wool. In English, this sound symbolism is lost as the words "scattered" and "carded" do not reproduce the light, airy phonetic quality, reducing the imagery's auditory power.

3. Alliteration

TS: (Surah Al-Mulk 67:3-4):

٣. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاقُوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ
٤. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

TT:

3. "Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return your vision to the sky, do you see any breaks?
4. Then return your vision twice again. Your vision will return to you humbled while it is fatigued."

Phonetic Shift:

In the Arabic, there is strong alliteration with repeated sounds like "خ" in "خلق" and "خالق"، and "ف" in "فطور" and "فارّج". These repeated sounds create an auditory coherence that enhances the theme of observation and searching in the verses. In the TT, this alliteration is lost because English does not replicate the repeated phonetic patterns, making the verse less sonorous.

4. Assonance

TS: (Surah Al-Zalzalah 99:6-8):

٦. يَوْمَئِذٍ يُصْدَرُ النَّاسُ شَتَاتًا لِّيَرَوْا أَعْمَالَهُمْ
٧. فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
٨. وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

TT:

6. "On that Day, people will come forward in separate groups to be shown their deeds.
7. So, whoever does an atom's weight of good will see it,
8. And whoever does an atom's weight of evil will see it."

Phonetic Shift:

In Arabic, there is assonance created by the repeated long vowels "ا" (seen in "يَرَهُ" and "مِثْقَال") that create a rhythmic and flowing effect, reinforcing the idea of accountability and universal justice. The TT does not maintain this vowel harmony, which affects the phonetic balance and flow of the verse.

5. Consonance

TS: (Surah An-Nas 114:1-3):

١. قُلْ أَعُوذُ بِرَبِّ النَّاسِ

TT:

1. "Say: I seek refuge with the Lord of mankind,
2. The King of mankind,
3. The God of mankind."

Phonetic Shift:

In Arabic, the repetition of the sound "س" in "الناس" at the end of each verse creates a strong consonance, reinforcing the central theme of seeking refuge in Allah. In English, the word "mankind" does not produce the same phonetic resonance, weakening the impact of repetition and consonance that is present in the original Arabic.

6. Onomatopoeia

TS:(Surah Al-Qari'ah 101:1-2):

١. الْقَارِعَةُ

٢. مَا الْقَارِعَةُ

TT:

1. "The Striking Calamity!
2. What is the Striking Calamity?"

Phonetic Shift: The Arabic word "القارعة" is an example of onomatopoeia, where the sound of the word mimics the meaning of something that strikes or hits. The harsh "ق" and rolling "ر" sounds evoke a sense of something powerful and disruptive. In English, the word "calamity" does not capture this auditory effect, losing the onomatopoeic element that adds to the emotional intensity of the verse.

7. Sound-Based Meaning TS: (Surah Al-Muzzammil 73:6):

٦. إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

TT:

6. "Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words."

Phonetic Shift: In the Arabic verse, the words "أشد" (ashadd) and "أقوم" (aqwam) carry heavy, emphatic sounds, especially with the strong "ش" and "ق" sounds. These sounds emphasize the idea of strength and intensity associated with night prayers. In English, the words "effective" and "suitable" do not carry the same phonetic weight, diminishing the aural power and the sense of spiritual gravity the original intends to convey.

Translating religious texts, including the Glorious Qur'an is not without difficulties, and phonetic meaning is among the factors that contribute to the larger issue of translating the divine scriptures. According to Muslims, the Qur'an is the exact word of God spoken to Prophet Muhammad, in Arabic. The task of translation into other languages is far from simple; it is not just about the literal meanings of words, but also about spiritual, cultural, and linguistic differences.

11. Points of Loss of Phonetic Meaning in the Translation of the Glorious Qur'an

Translation of the Qur'an into other languages does not allow for the same phonetic qualities, such as rhyme, rhythm and sound patterns that are present in Arabic to exist. In Arabic, these phonetic characteristics have a large role in the meaning and aesthetic effect of the text. Their loss can make the original message less rich and distinctive (Abdel Haleem, 1999, p. 15). Key issues surrounding phonetic shifts in Qur'anic translation are therefore addressed in the points that follow:

1. **Featurelessness of Arabic Phonology:** The Qur'an's Arabian language is, phonologically, very different. The tafsīr recognizes the linguistic beauty of the Qur'an, which combines phonetic elements such as rhythm, rhyme, and sound patterns. These characteristics are difficult to translate into other languages (Mustafa, 2015, p. 32).
2. **Loss of Saj 'and Rhythmic Patterns:** The Qur'an is renowned for its rhymed prose (saj 'السجع') and rhythmic structures, which add a melodic quality that enhances memorability and emotional impact. While translators strive to maintain the meaning, the phonetic aspects are often lost, affecting the aesthetic and emotional experience (Ghazala, 2017, p. 104).

1. **Cultural Phonetic Ties:** Phonetics are deeply tied to culture. Certain sounds and patterns in Arabic carry cultural connotations that may not have direct equivalents in other languages. This leads to a loss of cultural depth in translation (Mahmood, 2011, p. 65).

2. **Literal vs. Interpretative Translations:** Translators must decide whether to provide a more literal translation, which may preserve some phonetic elements but compromise clarity, or opt for an interpretative translation that focuses on meaning but often sacrifices phonetic beauty (Mustafa, 2015, p. 38).

3. **Variation in Reception:** The reception of a translated Qur'an varies among linguistic communities. Some may value phonetic elements, while others prioritize meaning. Both approaches present challenges to preserving the Qur'an's phonetic integrity (Abdel Haleem, 1999, p. 21).

Despite these challenges, translators have made efforts to produce translations that capture both the literal meanings and broader linguistic aspects of the Qur'an. Some provide annotations to explain phonetic and stylistic features, helping readers understand what is lost in translation (Ghazala, 2017, p. 145). In Islamic tradition, recitation of the Qur'an in its original form remains highly valued, preserving its phonetic beauty even as translations are used for comprehension. Translation of the eternity of phonetics of the Qur'an from Arabic to different dialects The loss of these sonic features contributes to a loss of emotional and even spiritual experience of the text, and offers challenges to the very nature of translating a text that is so tied to sound as a key to meaning (Abdel Haleem, 1999, p. 27).

12. The Transcendence of Phonetic Meaning in Translation of the Glorious Qur'an

Translating the Qur'an involves more than just transferring its meanings into another language; it also means trying to retain its special phonetic characteristics. Phonetic features — rhyme, rhythm, and alliteration — supplement the Qur'an's much-cited meaning, emotional resonance, and power in such a way that their preservation becomes vital to retaining the integrity of the text. The following techniques are proposed to retain phonetic meaning:

1. **Linguistic Adaptation** Translation is the transformation of linguistic components within the target language to resemble the pronunciation used in the source text. For example, translators can use rhyme schemes or alliteration in the target language to mimic the phonetic characteristics of the source text (Ghazala, 2017, p. 127). This strategy also requires modification of syntax. The way that translators can preserve the short and sharp nature of the original verses is by dismantling the existing sentences to compose them in a rhythmic order (Mahmood, 2011, p. 78)

2. **Cultural Sensitivity** This is good but also the balance of cultural sensitivity in order to preserve meaning phonetically, since some phonetic which are really Arabic carry the meaning in Arabic but when used in another language, they convey nothing. That is why translators have to handle these variances through grappling with the cultural and emotional load of some particular terms (Mustafa, 2015, p. 42). This means replacing a word or phrase with one that serves a similar purpose but belongs to a different language, while also keeping up a meaningful link to the general meaning of the text and adapting cultural metaphors and idioms to those that are customary in the relevant culture, all of which can guarantee a preservation of the phonetic-oral directly in a different language (c.f. Abdel Haleem, 1999: 35).

1. **Collaborative Translation Approaches** Sound translation practices 382–387 are conditioned 387–389 also by external factors related to task complexity 394, 395 reliance on translators 368, 369 and literary canonization 394 383, and can be improved 386 363 738 arguably by collaboration 390 391 where multiple translators or scholars 386 393 470 382 786 396 379 810 678 make decisions about how to translate 311 4, 392 310 وحتى if not actual Isabella 497 2885 or even Lyceum 495 575 But it is not always feasible. Translators do so with the help of peer review and feedback from experts in Arabic linguistics and Qur'anic studies to detect phonetic shifts and make adjustments when necessary (Ghazala, 2017, p. 142). This means that community stakeholders, including religious scholars, can be consulted in order to ensure translators maintain the phonetic and spiritual elements of the Qur'an (Mahmood, 2011, p. 96).

13. Conclusions

1. The Qur'an is not a mere combination of words, and its meaning, emotional resonance, and role in worship cannot be adequately captured by linguistic competence alone, as phonetic elements are inextricably interwoven into the text.

2. Phonetic features in the Qur'an are not simply aesthetic, but essential aspects of memorization, recitation and realization of emotional impact, so their preservation in translation becomes essential.

3. In fact, while theories of translation frequently address semantic and syntactic concerns, they often neglect phonetic dimensions of translation.
4. While phonetic shifts are a key consideration in the genetic translation process, a comparative analysis of phonetic shifts in selected verses using a structural approach can lead to greater understanding of how meaning can be affected and how translators attempt to retain significance based on sound.
5. The creative use of poetic devices — rhyme, alliteration, etc. — reflect the auditory nature of the Qur'an, maintaining its aesthetic and emotional power.
6. "Translating content to resonate with target audiences requires incorporating things like culturally relevant idioms and metaphors that preserve phonetic versus semantic integrity.
7. Translating the religious aspect along with the sound of the text itself, peer review feedback and the enacted involvement of relevant religious scholars combined can elevate the process and product into a truly faithful translation.
8. This approach, which balances linguistic adaptation, cultural sensitivity, and collaboration, enables the Qur'an to be shared with people from all walks of life while preserving its auditory beauty and spiritual significance.

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