



Achieving Intentionality in Translating Rhetorical Devices in The Glorious Qur'an

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Abstract

The Glorious Qur'an is a splendid book for its miraculous and richness in rhetorical devices. Translating the Glorious Qur'an creates a big challenge for translators since it is a word inspired by Allah, and any error in presenting the intended meaning as it is in the Qur'an causes a lack of understanding of the real meaning. The present study aims to investigate the problems that the translators may face in translating some of the rhetorical devices in some of the Holy Qur'anic ayahs in terms of one of de Beaugrand and Dressler's textual standards: intentionality to determine its effect in achieving acceptable or unacceptable translation. The study seeks to answer the following question: Are the meanings of the rhetorical devices used in the Holy Qur'an intended or not? The study hypothesizes that intentionality, if neglected by the translators, causes some rendition mistakes. The current paper used Nida's model (1964) (formal and dynamic equivalence). The study has concluded that translating the meanings of the Holy Qur'an is not easy to present reliable and intended meaning because the Holy Qur'an is a divine speech with meanings intended by Allah fixed at any time and place .

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تحقيق القصدية في ترجمة الاساليب البلاغية في القرآن

مي مكرم عبدالعزيز *

المستخلص :

ان القرآن الكريم كتاب رائع لا عجزه وثرانه في الأساليب البلاغية، تشكل ترجمة القرآن الكريم تحدياً كبيراً للمترجمين لأنه كلام موحى به من الله، وأي خطأ في تقديم المعنى المقصود كما هو في القرآن الكريم يسبب عدم فهم المعنى الحقيقي. تهدف الدراسة الحالية إلى دراسة المشكلات التي قد يواجهها المترجمون في ترجمة بعض الأساليب البلاغية في بعض الآيات القرآنية وفقاً لأحد معايير دي بوجراند ودريسلي للنصية وهي القصدية، لتحديد أثرها في تحقيق ترجمة مقبولة أو غير مقبولة. وتسعى: الدراسة إلى الإجابة على السؤال الآتي: هل معاني الاساليب البلاغية المستخدمة في القرآن الكريم مقصودة ام لا؟ وتفترض الدراسة ان القصدية، اذا اهملها المترجمون تؤدي الى بعض الاخطاء في الترجمة . وقد اعتمدت الدراسة الحالية على نموذج نيدا (1964) (التكافؤ الشكلي والديناميكي). تستنتج الدراسة انه ليس من السهل تقديم معنى موثوق ومقصود لأن القرآن الكريم كلام سماوي له معانٍ مقصودة ثابتة في كل زمان ومكان.

الكلمات المفتاحية: القصيدة، الأساليب البلاغية، معايير النصية ل ديوغراندي وديسلر، نموذج نايدا (التكافؤ الشكلي والديناميكي)، الترجمة.

1-introduction

Translating the Glorious Qur'an into English is not an easy process due to the unique structure, grammar, and patterns of the Arabic language used in it. In addition to religious considerations, the latter seems to be the most difficult one because it is a message inspired by Allah to all of His creation. The study attempts to shed light on translating some rhetorical devices such as periphrasis, negation, metonymy, metaphor, etc. in some Quranic ayahs. Despite many models providing options for different aspects between languages, the study used the Nida model (1964) (formal and dynamic equivalent) to present a suitable rendition because it concentrates on form and content in addition to the context. The present study aims to examine the problems that the translators may face in translating some of the rhetorical devices in some Holy Qur'anic ayahs in terms of one of de Beaugrand and Dressler's textual standards: intentionality to determine its impact in achieving acceptable or unacceptable translation. De Beaugrand and Dressler (1981) produced the concept of the text as a means of communication and presented seven textual standards as follows:

1. Cohesion: De Beaugrand & Dressler (1981, 3) says that cohesion is: "concerns the way the components of the SURFACE TEXT, i.e. the actual words we hear or see, are mutually connected within the sequence. The surface components depend upon each other according to grammatical forms and conventions, such that cohesion rests upon GRAMMATICAL DEPENDENCIES. The grammatical dependencies in the surface text are major signals for sorting out meanings and uses. All functions that can be used to signal relations among surface elements are included under the notion of COHESION". They mention that cohesion embeds the text is well-shaped and readily by the recipient in a way that enhances successful communication (Ibid, 14)
2. Coherence: According to de Beaugrand and Dressler (1981, 77), "coherence concerns the ways in which the components of the textual world, the configuration of concepts and relations which underline the surface text, are mutually accessible and relevant".
3. Intentionality: de Beaugrand and Dressler (1981, 79) view intentionality as the goal of the author's mind in convincing the target audience with the text. They divide intentionality into two species: the attitudes of the text producer and a set of aims highly affirmed by the text producer.
4. Acceptability: This standard refers to the receiver's attitude toward the text to assess the acceptability of the text based on the other textual standards. (Ibid, 56)
5. Informaivity: It refers to the aim of the writer to present information in the text and to describe how far this text offered new and unexpected information for the receiver (Ibid, 139).
6. Situationality: This means the text should be relevant to the occurrence. It is related to the factors that influence the sense of the text by situation (Ibid, 77).
7. Intertextuality
This standard associates the text with others known or unknown to the receiver, i.e., the information the other texts try to offer.

Some of the studies interest and deal with intentionality within the textual standards. Here is a review of some previous studies about the topic under focus. Megrab (1997) paper entitled "Standards of Textuality and the Translation of Hadith" aims to investigate whether the translator can present a proper

rendering by using a text-linguistic model that limits the meaning within the text about its producer(the prophet), the Qur'an and the audience. The study concludes that by employing such a model, it is possible to overcome the rigidity of transfer between lines as well as limit the liberties of free rendering. Mikhchi's paper(2011) entitled: "Standards of Textuality: Rendering English and Persian Texts Based on a Textual Model " aims to show how these standards function in translation work, the importance of acknowledgment, ideology, and creativity translation. The paper concludes that these standards may be attained through translation so that the target text can reach the intended meaning of the source text. The study by Chen& Zhang(2018) entitled "Approaching Translation from the Perspective of Text Analysis" is concerned with the issues related to textual translation and attempts to discuss the role of intentionality in translation. The study concludes that despite the loss of some information in the translation process, the translated text has maintained the effect of functional equivalence and kept the intended meaning of the text.

Rahma et al.'s (2022) paper entitled "The Seven Standards of Textuality in News Texts "aims to show whether these texts were acceptable or unacceptable in terms of Textuality standards in some texts(including words, phrases, and sentences). The paper concludes that although the level of each standard differs, some positive efforts appear to provide reliable information. Intertextuality is dealt with by Ahmed (2010) and Khawaldeh studies (2017) in the translation of the Holy Qur'an. It is worth noting that several Arabic studies dealt with some textual standards as cohesion in the Holly Qur'an, as in the studies of Al-Thawabiya (2012) and Al-Amin (1015). The paper of Kittan and Al-Kafaji(2019)dealt with intentionality in verbs and their importance in the text and vocabulary, especially the verbs in the stories in the Holy Qur'an. The paper concluded that the intention appears by the suitable choice of words that achieve the communicative purpose with the recipient. The current study differs from the previous studies by focusing only on the achieving of intentionality without the rest of the textual standards in translating the rhetorical devices in some Quranic ayahs.

2-Research Methodology

To achieve the study aim, Nida's model(1964)(formal and dynamic equivalent) adopted here which I find appropriate to translate the Qur'an due to its focus on form and content in addition to the context. Five ayahs composing some rhetorical devices have been selected from the Glorious Qur'an with their translations done by three translators: Rodwell(1976), Al-Hilali & Khan(1977) and Gerrans(2021).

3-The Research Aims

The current study aims at:

1. Identefying the problems that translators may encounter in determining the intended meaning of some rhetorical devices in some Qur'anic ayahs.
2. Investigating the translator's attempts to preserve textual standard: intentionality in the rhetorical devices in some ayahs of the Holy Qur'an under discussion.

4-The problem

The study deals with the problem that a translator may face in achieving intentionality in translating some of the rhetorical devices in some Qur'anic ayahs. One of the problems that arises is not achieving the

intended meaning of these rhetorical devices because of their meanings, which represent the spirit of the Qur'an, its eloquence, and its sanctity linked to the words revealed by Allah Al-mighty to His creation.

5- The Concept of Intentionality

Language is taken from intentionality. Intentionality leads us to study the inner semantic relations within language (Searle 1983,27). Language carries semantic meaning, intended meaning, and the meaning it realizes in the hearer's mind which is conveyed by the speaker's mind (Ibid). McIntyre & Smith (1989,148) affirm that intentionality is a feature of mental states and an integral portion of the mind. Neubert and Shreve (1992,72) say that intentionality is a philosophical concept that demonstrates the tendency of consciousness towards a topic in a way that makes this topic an internal fact in reflecting its essence and the aim of reaching its knowledge. Intentionality means to show us the connection between intentions and texts according to the reader's point of view.

Hatim & Mason (1997,19) define the concept of intentionality as "At a fairly high level of abstraction, intentionality involves the text producer's attitude that the text in hand should constitute a cohesive and coherent whole and that it should intertextually link up with a set of socio-textual conventions recognizable by a given community of text users. At a more concrete level of analysis, intentionality comprises a set of goals. These may be achieved locally by relaying intended meanings or globally by contributing to the mutual dependence of the various intentions within an overall plan of the entire text."

According to Jurin & Krišković (2017), intentionality reduplicates the intention of the producer to organize the text coherently to transact the detailed communicative aims. Intentionality includes the text authors' intention to make a cohesive and coherent text, the reader's wish to believe in the text, and the writer's skills to utilize rhetorical devices, cohesion, logical reasoning, questions, and suggestions for weaving/moving his text.

6-The Relation Between Intentionality and Intention

At first glance, the two words seem similar, but each has a different meaning and usage. Chapman (1990,251) explains the difference: "Intentionality is the directed property of certain mental states, as described previously; intentions are the causal antecedents of actions and, as such, are only one type of Intentional mental state". Malle & Bannet (1998,3) mention that intentions are the mental states of an agent oriented to future action. At the same time, intentionality demonstrates an action based on an intention and achieved with awareness. Synk (2015) points out that intention is related to motive whereas intentionality is about initiative; good intentions need intentionality to make things occur.

7-Intentionality in Arabic

Arab scholars have dealt with the topic of intentionality as Al-Khafaji (1074,68) discussed it and said that the words in speech are unintended in themselves, but rather what is intended are the meanings and purposes that need to express in speech, so the word becomes like a path to the meanings intended. Al-Jurjani (1078,163) explains that there are apparent and hidden intentions; the first meaning is reached without an intermediary, while the hidden one means that you understand the meaning of the word, then that leads you to another meaning so that the words do not indicate the apparent meaning, the words have shadows of another meaning. Al-Aliwi (2016,125) says that clarity of intent and its statement is the

speaker's job. The recipient must discover the speaker's intended meaning as it is, not according to what the recipient likes.

Text producers adopt textual intentionality in exploiting text to pursue and achieve their goals. (Abu Ghazala and Hamad 1992,157). Marzouki and Fadhila(2019,170) say that textual intentionality refers to the implicit meaning behind a text, as it is the undeclared goal of the text producer. There are two types of intentional meaning: The first type is the intentions the soul contains that may agree with the speech or differ from it. So actions become subject to the inner intentions of their doer, not to the wording of the speech or the text(Ibn Al-Qayyim 1991,81). The second type of meaning is the meaning extracted from the text regardless of the intention of its author, and the various expressions and meanings in the text based on it(Abd Al-Rahman 1998,103).

8-The Relation Between Intentionality and Rhetoric

Intentionality is one of the principles of Arabic rhetoric. It is the basis of rhetoric to clarify the speech and intentions of the speaker using rhetorical means. If the word does not express its meaning, then rhetoric cannot perform its function (Al-Jahiz n.d). The relationship between the word and the meaning intended by the speaker becomes clear because rhetoric is based on the speaker's will to convey a way of meaning or idea to the person intended by the speech according to the capacity of an intention determined by the type of relationship between the signifier and its signified (Sumu 1981,245). Al-Aliwi (2016,122-129)points out that intent is the meaning that the producer intends and wants to convey to the recipient. Accordingly, the intention is synonymous with meaning, but meaning may include intended and non-intended meanings.

On the other hand, the task of rhetoric is to reveal the purposes and intentional meaning of its producer by using rhetorical devices to influence the recipient and make him understand the real sense. Al-Hashimi(1960,32) defines rhetoric as the coordination of speech and the pureness of its pronunciation and structure according to the present context. Al-Jahiz (n.d.) states that rhetoric in the Qur'an does not stop at the structure and the use of rhetorical devices only but goes beyond that to reveal the implications of those words of Allah Almighty. The most essential function of rhetorical language is to clarify the speakers' intentions.

9-Intentionality of the Holy Qur'an

There is no doubt that the Holy Quran, with its letters, words, ayahs, and suras, with its rulings and laws, has countless intended goals. The Quranic system includes revealing its ijaz, and the intention of the language with its verbal components, by following a method that analyzes the mechanisms of the Holy Quran based on an internal system according to the rules adopted by the Holy Quran to achieve the goals (Alniyli 2003,3). Al-Samarrai(2007,10) points out that the Qur'anic expression is an intentional artistic expression that includes every particle, every letter, word, aya, and sura. Kittan and Al-Khafaji(2019,2) mention that every word is in its appropriate place in a way that replacing any word with another disrupts the meaning.

Allah Almighty does not command His worshippers to contemplate the Qur'an unless its meanings and intentions are understood. Al-Aliwi(2016,130-131) says that the intentionality of the Qur'an is apparent in the following:

1. It is a message sent down to all people at all times and places, where Allah Almighty commands them to follow it. Allah Almighty said:

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ "سورة ابراهيم: 1"

“Alif- Lam_ Ra.[These letters are one of the miracles of the Qur’an, and none but Allah(Alone) knows their meanings](This is)a Book which We have revealed unto you (O Muhammad in order to that you might lead mankind out of darkness(of disbelief and polytheism)into light(of belief in the Oneness of Allah and Islamic Monotheism) by their Lord’s leave to the path of the All-Mighty, the Owner of all Praise. (Al-Hilali & Khan 1977).

It is clear from the above aya that Allah does not address people with something they do not know what He means by, for how can people follow Him if the intention of the message is not clear and fixed?

2. The Holy Quran was revealed in the Arabic language to be clear and understandable to them as Allah said: 3: *إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا* سورة الزخرف: 3.

(We verily, have made it a Qur’an in Arabic, that you may be able to understand (its meanings and its admonitions)(Al-Hilali & Khan 1977).

3. What reveals the intentionality of the Holy Qur’an is the command to think about the meanings of the Qur’an to understand what is not apparent to the reader at first glance as the following aya:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ "سورة ص: 29"

((This is) a Book(the Qur’an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember)(Al-Hilali & Khan 1077)

It is clear from the above that the Qura’nic system is intentional. The speech combines some of it with others in a way that leads to the intentions of the speech.

10-Translation and the Intentionality of the Qur’an

The language of the Holy Qur’an is rich in rhetorical and stylistic features that distinguish it from all other works, which makes translating its meanings difficult. Al-Maqdisi (2009, 402) emphasizes that the translator must be familiar with the grammatical structure and the various linguistic and rhetorical forms in the Arabic language and understand the clearness of speech, its apparent meaning, its truth, its metaphor, and its eloquence, to be able to translate. Jawad (2016 cited in Al-Kanani et al. 2020,81) believes that the translator should not separate the meaning of the Quran from its words, and each of its meanings goes back to a specific word intended for that meaning. If the translator ignores a word from the words of the Holy Quran, it may lead to the loss of one of its meanings. The same is the case with adding a word that does not exist in the Holy Quran, as he has added a meaning that does not exist in the meanings of the Quran. Every arrangement of the words of the Holy Quran has an intended meaning, and if the translator does not consider this, he will disrupt the intended meaning of the Holy Quran. Jasim(2016, 613)points out that translation has an impact on changing the meaning of the text and its intentions, especially in translating the Qur’anic word and changing the meaning of the structure and context, which leads to the loss of intent and lack of clarity of meaning. For instance in translating the following aya:67 *سورة النحل* "وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ " سورة النحل 67 as

“And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise” (Yusuf Ali 1937). It is noted in the above translation that it fails to explain the intended meaning of the aya, as the translator Abdullah Yusuf mistranslated the word (سَكْرًا) as (drink), the word (سَكْرًا) refers exclusively to alcoholic drink and not all drinks. Bo Bakir (2023,66)says that no one can claim to be able to express the intentionality of the meanings of the Qur'an because it is not easy to encompass themselves and their creation, therefore what the translator can do is convey some of the objectives of the text and some of the intentions of Allah Almighty.

11- The measurements of achieving Intentionality in Translating the Meanings of the Qur'an

Translation of the meanings of the Qur'an into English Language by adopting any model in translation is challenging because it is a divine book related to Allah. Abdul Haleem(2005,8)says: “No translation is considered to be the Qur'an, or word of God as such and non has the same status as the Arabic”.

There are some measurements that translator must adhere to to achieve the intentionality and implied meanings of the Qur'an as follows:

1. Familiarity with the semantic implications meanings and intent of the text(Al-Kanani and Saidi 2017,102)
2. Comprehending the meanings by proficiency and deep understanding including different linguistic and rhetorical features of the rhetorical device the translator is going to deal with(Abdul Haleem 2005,12-13)
3. Acquainted with cultural and contextual background(Ibid)
4. Faithfulness to the original text. According to Chesterman(2001,140), the translator should be faithful in his translation in a way that translation is understandable to the target receiver. He adds that without a faithful interpretation of the ST, the translation will be biased.
5. Using commentaries(Tafsir) of the Holy Qur'an can present valuable insights into the intended meanings and help to explain difficult matters related to the context(Ahmed 2004,171)

12-The adopted model

The current study adopted the model of Nida(1964). His two strategies suggested by him in the translation are formal and dynamic equivalent. The formal equivalent is concerned with the message focus on form and content, and the dynamic equivalent is on realizing the naturalness in rendition by creating the same influence on the target language as that experienced by the recipient of the source language(Ibid,149). Nida (1964: 166-167) defines Dynamic equivalence as:

" the closest natural equivalent to the source language usage. This type of definition contains three essential terms: (1) equivalent, which points toward the source language message, (2) natural, which points toward the receptor language, and (3) closest, which binds the two orientations together based on the highest degree of approximation."

13-Data analysis and procedures

Five ayahs have been selected from different suras in the Holy Qur'an with their translations to explain the achieving of intentionality in translating the rhetorical devices in these ayahs. The study has chosen

three translations of the meanings of the Holy Qur'an showing different religious backgrounds by Rodwell(1976)(Christian),(Al-Hilali &Khan(1977)(Muslims) and Gerrans(2021)(Christian).

S.L.T(1)

" تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ " (سورة القدر 4)

T.L.Ts

1. "Therein descend the angels and the Ruh [Jibrael(Gabriel)]by Allah's permission with all Decrees."(Al-Hilali & Khan 1977)
2. "Therein descend the angels and the spirit by permission of their Lord for every matter".(Rodwell 1976)
3. "The angels and the Spirit descend therein by the leave of their Lord".(Gerrans 2021)

Interpretation

On the Night of al-Qadr, the angels descend frequently due to the abundance of its blessings and mercy. Ibn Aashur mentions that the verb (تنزل) is evidence for the recurring descent in the future. As for the (الروح), what is meant by it is Gabriel, peace be upon him. (Ibn Aashor1984, & Ibn Kathir 1998 ,598)

Discussion

This aya used the rhetorical device periphrasis(الاطناب) related to the art of invention. Ibn Al-Atheer(1936, 344) says that periphrasis means any speech whose words are added to its meanings to indicate a specific meaning. In this aya, the word (الروح) is a periphrasis manner. Allah Almighty singled out this word to mention Gabriel, even though he is included within the angels, to honor and glorify him.

Scrutiny to the translations shows the differences in these translations. Since the word "الروح" carries a special meaning in the Qur'an and has no near equivalent in the English language, Al-Hilali &Chan provided a dynamic equivalent translation of (الروح) based on borrowing the word from the original aya by employing transliteration as (The Ruh) to touch the intended meaning of this word which is Gabriel who referred to within the translation. The translations of Rodwell and Gerrans presented formal translations that look ineffective in managing the intended meaning. The word (spirit) does not seem to be equivalent to the word (الروح) since this word (الروح)refers to a specific meaning. Thus, Rodwell and Gerrans failed to present the intentionality principle because the meaning of this aya goes beyond the sensory and worldly data. Their rendering alienates the target reader from its real meaning.

S.L.T(2)

(سورة الاسراء، وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا“ (29)

T.L.Ts

- 1- “And let not your hand be tied (like a miser) to your neck, not stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. ”(Hilali& Khan 1977)

1. "And let not thy hand be tied up to thy neck; nor open it will all openness, lest thou sit thee down in rebuke, in beggary."(Rodwell 1976)
2. "And make thou not thy hand chained to thy neck, nor extend thou it to its full extent, then sit down blameworthy and denuded."(Gerrans 2021)

Interpretation

According to Ibn Aashuur(1984,295) and Ibn Kathir(1998,70), Allah negates the prophet Mohammad from miserliness and extravagance by using metonymy to indicate these two things and explaining that they make people blame and criticize him.

Discussion

This aya has employed two rhetorical devices. Negation: النهي is related to the art of invention, and metonymy (الكناية) to the art of tropes. Al-Maydani(1996,228) defines negation as the Prohibition of doing something, whether material or moral. As for metonymy, he says that metonymy is when the speaker wants to prove one of the meanings, so he does not mention it with the word employed but comes to a word that is alike, points it to the first meaning, and makes it evidence of it. The intended meaning of (مغلولة) and (بسط) in this aya is a metonymy for stinginess and generosity, and not the literal sense of the hand being open or closed.

By reviewing the translations, it appears that all translators expressed the meaning of negation exists in the original aya accurately (لا) via employing (not) in an equivalent way. As for metonymy, Hilali & Khan reproduce an equivalent and intended meaning of the aya by mixing formal and dynamic equivalent for (ولا تجعل يدك مغلولة الى عنقك) as (And let not your hand be tied (like a miser) to your neck, the same thing is done for the second part of the aya (ولا تبسطها كل البسط) as (not stretch it forth to its utmost reach (like a spendthrift)). Rodwell's formal rendering also seems equivalent. Although Gerrans adhered to the original aya and used formal translation, he did not convey the intended meaning of the Qur'anic aya.

S.L.T(3)

" وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ " (سورة الاسراء 24)

T.L.Ts

- 1- "And lower unto them the wing of submission and humility through mercy." (Hilali & Khan 1977)
- 2- "And defer humbly to them out of tenderness." (Rodwell 1976)
- 3- "And lower thou to them the wing of gentleness out of mercy." (Gerrans 2021)

Interpretation

In this aya, Allah commands His servant to be humble and merciful to his parents, and He likens that to lower the bird's wing as a metaphor for mercy towards them. (Ibn Aashuur 1984,283) and (Ibn Kathir 1998,64)

Discussion

The above aya used metaphor (الاستعارة) on the art of tropes. Ibn Al-Atheer(1936,142)defines metaphor as a rhetorical device in which a word or phrase referring literally to a sort of topic is employed instead of another to submit a likeness between them. The metaphor used in this aya indicates humility and mercy towards parents and likens humility to a bird without mentioning it while keeping one of its attributes (the wing). It intends to clarify the meaning and describe it in a sensory way.

As for translations, Al-Hilali& Khan, and Gerrans reproduce a similar image of the origin aya(جناح) in the target text literally where humility is depicted by lowering the wing of a bird as(And lower them the wing, And lower thou to them the wing) respectively. A formal equivalent is used in the translations of Al-Hilaly& Khan and Gerrans appropriately where the image correspondence in the target text, further achieving the metaphor image and the intended meaning of the aya are fulfilled through their renderings. As for Rodwell, he used a dynamic translation and offered a natural English phrasing of the aya that reflected the real sense, yet he did not show the rhetorical side of the Qur'anic aya by neglecting the Arabic word(جناح) in a way that removed the image introduced in the Arabic aya. As a result, his rendering seems inequivalent to the Qura'nic aya.

S.L.T(4)

" وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ " (سورة الروم55)

T.L.Ts

1-“And on the Day that Hour will be established, the Mujrimun (criminal, disbelievers, polytheist, sinners, etc.)will swear that they stayed not but an hour, thus were they ever deluded[a way from the truth(i.e. they used to tell lies and take false oaths, and turn away from the truth)]”(Al-Hilali &Khan 1977)

2-“And on the day where on the Hour shall arrive, the wicked will swear that not above an hour have they waited: Even so did they utter lies on earth”(Rodwell1976)

3-“And the day the Hour strikes, the lawbreakers will swear that they had tarried but an hour; thus were they deluded” (Gerrans2021)

Interpretation

Allah Almighty tells us in this aya about the blindness of the disbeliever in this world and the hereafter. In this world, they worshipped idols, and in the hereafter that indicated Doomsday, their ignorance is also evident through their swearing by Allah that they had only remained in this world for one hour. They intend to prevent any proof from being against them.(Ibn Aashuur1984,178)&(Ibn Kathir 1998 ,328)

Discussion

The paronomasia(الجناس) is related to the art of schemes employed in this aya. Its purpose is to deceive the reader by repeating the word, only to surprise him later with a different meaning but a similar pronunciation. Ibn Al-Atheer(1936,267) states that paronomasia is a verbal rhetorical device that occurs when two words have identical pronunciations but are unlike in meaning. Both identical paronomasia words (الساعة) are related to the same part of speech: noun. The former indicates Doomsday, while the second one indicates time.

Scrutinizing translations, translators have adopted a formal equivalent in translating both the first and second words (الساعة). They tried to differentiate the real meaning of the first word that indicates (Doomsday) from the second one that refers to time as interpreted by Ibn-Aashuur and Ibn-Kathir by capitalizing the first letter as (an Hour, the Hour, and the Hour) respectively, and accurately and accepted since this word mentioned in the divine books. The second word (الساعة) translated the same as by all translators.

S.L.T(5)

" قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ " (سورة الاعراف 158)

T.L.Ts

1-“Say(O Muhammad ﷺ:O mankind! Verily, I am sent to you all as the Messenger of Allah to whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (non has the right to be worshipped but He).It is He who gives life and causes death. So believe in Allah and His messenger(Muhammad صلى الله عليه وسلم ,the prophet who can neither read nor write(i.e. Muhammad ﷺ)who believes in Allah and His words(the Qur’an)”(Al-Hilali& Khan1977)

2-“Say to them O men! Verily I am God’s a apostle to you all; whose is the kingdom of the Heavens and of the Earth! Therefore believe on God but He! He maketh alive and killeth! Therefore believe on God, and his Apostle the unlettered prophet who believeth in God and his word. And follow him that ye may be guided aright.”(Rodwell1976)

3- (Say thou: “O mankind: I am the messenger of God to you all together — to whom belongs the dominion of the heavens and the earth. There is no god save He. He gives life and He gives death.” So believe in God and His messenger, the unschooled prophet, who believes in God and His words; and follow him, that you might be guided.)(Gerrans2021)

Interpretation

In this aya, Allah Almighty commands Muhammad ﷺ to address all people without exception, using “جميعا” to remove the possibility of the message being directed to a specific group (the Arabs)to believe in Allah and his prophet.(Ibn Aashuur1984 ,140)&(Ibn Kathir 1998 , 489).

Discussion

Iltifat is associated with the art of schemes employed to attract the reader's attention and avoid boredom. Abdul Haleem(2005,188)says that Iltifat is a shift from ordinary language usage to another in a context used for rhetorical intent. The type of iltifat used in the above aya is a shift from first person singular pronoun(اني رسول الله)to the third person singular pronoun(ورسوله).

Al-Hilali& Kahn changed the first person singular pronoun(اني رسول الله)to (the messenger: third person singular(pronoun: he), they submit a formal equivalent of the third person in(ورسوله)to (His messenger). They did not achieve the intended meaning in their translation of the above aya. Ibn-Aashuur,1984,140) interpreted the above aya and said the intent of saying(اني رسول الله اليكم جميعا)is to all people and not only the Arabs and to remind the Jews who claim that there is no messenger after Moses. The shift from the first person pronoun (ورسوله)to the third person pronoun (His messenger) is to announce the fulfillment of the attribute promised in the Torah in the person of the prophet r. Rodwell's translation seems inequivalent and does not correspond to the word in the Qur'anic aya. He employed the word(apostle) instead of (messenger or prophet) in translating(اني رسول الله، ورسوله). It is worth noting that the word(Apostle) is linked to Jesus and indicates those who derived their authority from Jesus as witnesses to his life and teachings. whereas the word(messenger) takes his authority directly from Allah(Christian.net). The translation of Gerrans achieved intentionality by sticking to the original aya by presenting a formal equivalent to the Qur'anic aya.

14- Findings

The findings of the analysis of the selected rhetorical devices in some of the Qur'anic ayahs are shown here to answer the study question raised in the abstract: Are the meanings of the rhetorical devices used in the Qur'an intended or not? The rhetorical devices in the Qur'an are semantically oriented and are used to indicate rhetorical effects in a specific context. Analyzing some of these devices used in the Qur'an, it becomes clear that they have intended meanings, whether spoken with a patent rhetorical style that matches the intention or is hidden. These purposes may be the basis to convey the meaning to the recipient or secondary to push the recipient to be affected by the message or meaning to accept or reject it.

It is clear from the analysis of the selected rhetorical devices that Hilali and Khan achieved intentionality in their translation of the periphrasis, negation, metonymy, paronomasia, and metaphor, except iltifat they did not present in the translation, which led to not reproducing the intended meaning of the Quran'ic aya that used this rhetorical device. Rodwell achieved intentionality in his translation by presenting negation, metonymy, paronomasia and did not achieve it in the other rhetorical devices, periphrasis and metaphor. Gerance achieved intentionality in negation, metaphor, paronomasia, and iltifat, except for the periphrasis and metonymy. As for the equivalent type employed in the above ayahs, formal translation adopted by the translators is more than dynamic regardless of equivalence. Hillaly& Khan, and Rodwell are the only ones who employed both formal and dynamic, while Gerance used formal equivalence.

15- Conclusion

Deep scrutinizing the rhetorical devices used in some Qur'anic ayahs reveals the difficulty of understanding their intended meanings as they are a divine product. Therefore, it is preferable to

reproduce a translational equivalent of them in the target text that will have the same effect on the reader of the target text, In addition, the translations of these devices are diverse, even if they are by the same translator, according to the understanding of their intended meanings and cultural background.

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