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| RESEARCH ARTICLE

Rhetorical Loss in Translating Qur'anic Similes into English: A Comparative Stylistic Analytical Study

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| ABSTRACT

The present research paper aims to examine through comparative stylistic analysis some rhetorical loss in translating Qur'anic similes into English that is in the work of Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. Translating the Qur'anic similes into English creates a major area of difficulty and poses a momentous challenge for translators and interpreters of the Holy Quran for various reasons such as stylistic and cultural gaps and lack of equivalent. Also, the study intends to identify the translation procedures used by the three translators in rendering the Qur'anic similes into English. The findings indicated that translating the Qur'anic similes into English is an arduous and difficult task, and their translation inaccurately leads to rhetorical loss. Finally, the study indicated that the three translators are not fully cognizant of the Quranic similes and their meanings, leading them to fall into the pitfall of inaccuracy and imprecision.

| KEYWORDS

Qur'anic similes; rhetorical loss; stylistic; translating; English

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1. Introduction

Rendering the embedded meaning of Qur'anic figurative language such as similes always poses challenging cultural, semantic, lexical, and rhetorical problems for the translators of the Holy Quran when attempting to render the most rhetorical, linguistically rich, and figuratively affluent holy book into English. (Alasbli,2020, Dickins, Hervey, & Higgins, 2002).

Rendition of the embedded meaning of Qur'anic figurative language, such as similes into English, has attracted the interest of several scholars who broadly agree that rendering such tropes into English poses considerable difficulties and constraints for translators for various reasons such as morphosyntax-related semantic and pragmatic problems. (Alhaj et al., 2021).

A simile is existentially one of the underlying and fundamental figures of speech in Quranic classical Arabic. On top of this, it plays a pivotal role in the Holy Quran and Hadiths. Markedly, the role played by simile is abundantly clear in giving vividness, instantaneousness, and vigor to its effigies.

The translation of Qur'anic similes into English has always been a precarious and arduous focal area of translation studies because it requires the conveyance of different Qur'anic embedded meanings, some of which are cultural variations, and some may have lacked equivalents in the target language. This conundrum gains in thrust and hits its peak when rendering the Quranic similes into English.

The current research paper aims to explore the challenging problems the translators of the Holy Quran face whilst rendering Qur'anic similes into English. Also, this research paper aims to present an enlightening touchstone for future translators of the Holy Quran when rendering Qur'anic simile expressions into English. Translation of the meaning of the Holy Quran into English is needed by English readers, especially non-Muslims, because they have no other trusty foundation to get the Message of the Holy Quran and to perceive its parabolic and figurative language (Khan,2008). So, this research paper considers addressing the

receptors' challenging obstacles in apprehension and cognizance where they have no background information on the Holy Quran.

1.1 Statement of the problem
Translating the Quranic similes into English is one of the pragma-semantic and stylistic problems and obstacles that the translators of the Holy Quran encounter whilst rendering this Quranic figure of speech into English. It is also presumed that the underlying linguistic problems and obstacles in translating simile words into English are caused by two reasons, viz., capabilities to identify and translate a simile word accurately and how to translate the miscellaneous characteristics of the meaning of the Quranic simile word into English to make a selection for the most appropriate meaning of each figurative expression. (Alhaj,2021).

To conclude, the translators of the Holy Quran have to fight on two boundaries, that are, two cases of non-equivalence and untranslatability, simultaneously, which are real challenges and may lead to vagueness, incomprehensibility, and a hazy frontier. This might also distort the meaning of the Holy Quran in general and the Quranic figurative expression in particular, i.e., simile. This is why the two researchers aim to conduct this research paper entitled,'' Rhetorical Loss in Translating Qur'anic Similes into English: A Comparative Stylistic Analytical Study ''.

1.2 Purposes of the Research Paper:
The current research paper aims to investigate stylistic problems and obstacles that the translators of the Holy Quran encounter whilst rendering the Quranic similes into English in the work of Muhammed Taq-ud-Din Al-Hilali and Muhammed Muhsin khan's Translation of the Meanings of the Noble Qur'an (1993) AH), Muhammed Marmaduke Pickthall's, The Meaning of the Glorious Qur'an(2011) and Muhammed A.S Abdelhaleem's The Quran, English Translation and Parallel Arabic text(2004).

    a) The number one purpose is to examine stylistic and obstacles problems and obstacles encountered by the three translators of the meaning of the Holy Quran, namely, Abdel Haleem, Khan, Hilali, and Pickthall, whilst rendering the Quranic simile expressions into English.
    b) The number two purpose is to investigate how translating Quranic figurative language such as simileالتشبيه altashbih into English poses a great challenge for translators of the Holy Quran.
    c) The number three purpose is to identify the translation strategies utilized in translating the Quranic similes into English.

1.3 Research Questions
To fulfill the mentioned purposes, the following research questions have been formulated and set out:

1. What are stylistic obstacles and problems faced by translators of the Holy Quran; namely, Abdel Haleem, Khan, Hilali, and Pickthall, whilst rendering the Quranic similes into English.?

2. To what extent does rendering the Quranic similes into English pose a great challenge for translators of the Holy Quran in general and the Quranic simile فن التشبيه fanaltashbih in particular?

3. What role does simile play in the translation of the meaning of the Holy Quran into English?

4. Which rendition of the three explored has accomplished the supreme degree of precision?

5. What is the effect of utilizing translation strategies to deal with these stylistic obstacles and problems?

2. Literature Review
2.1 The Concept of Simile
According to Knowles and Moon (2006), a simile is ''embedded or hinted by the use of function words such as like, or as, compare, resemble, and so on". The Illustrative example is ''. They fought like lions and tigers.'' (p.8). Also, Barnwell (1980) points out that simile has three components, a) the topic, b) the image c) the point of similarity. For example, Dr. Ali's opinion is as good as gold.

Topic	Point of similarity	Image /illustration,
Dr. Ali's opinion	as good	gold

In his turn, Morner et al. (1998) define simile as'' a figure of speech that uses like, as, or as if to compare two essentially different objects, actions, or attributes that share some aspects of similarity. In contrast to a metaphor, in which a comparison is implied, a simile expresses a comparison directly: My love for you is as deep as the ocean (p.202). According to Al-Askari (1952/1990), simile makes the meaning understandable and upholds it, and this is well stipulated by all Arabs and non-Arabs, and none of them has done away with it. Al-Mubarrid(1945/1994)points out that simile is very prevailing in the speech of the Arabs and is used very

commonly. He also says that it would not be an exaggerated matter if one says that most Arab discourse is composed of simile (ibid, p.105). According to Abdul-Raof (2006), the simile is perceived in virtue of the following four elements:

1. The likened-to al-mushabbah المشبه
2. The likened (al-mushabbah bihi)المشبه به
3. The simile feature (wajah alshabah) وجه الشبه
4. Simile particles أداة التشبيه

In the current study, the two researchers have employed these four parts of simile for analyzing the Quranic similes under the study.

2.2 Simile and Translation

Rendering Quranic simile is an arduous convenient method that translators of the Holy Quran encounter whilst rendering it from Arabic into English. Rhetorically speaking, a simile is sometimes confused with a metaphor, notably for translators who may render simile into metaphor or contrariwise. Nevertheless, it is not pretty hard to adjudicate the actual occurrence of a simile because of the correlated presence of function words such as like, or as, compare, resemble, and so on" Knowles, and Moon (2006), which are not identified in metaphor. i.e., as hungry as a horse جائع جدا/ ميت من الجوع and you are like a fox = ماكر السريرة

The Holy Quran usually employs a simile (*amthal* or *mathal*) to make an image more assertive or striking, e.g., مَثَلُ نُورِه (35:النور) كَمِشْكَاةٍ masalu noorihee kamishkaatin feehaa misbaah ""' The parable of His Light is as(if there were)a niche and within it a lamp''. Imam Ibn Kathir(2007) states that this honorable Ayah contains'' as niche'' a simile; it is the similarity   between the niche and the heart of the believer and what he is and what he is naturally inclined to of guidance and of the Holy Quran which matches his pure nature '' as (if there were) a niche) which refers to the place of the which in the lamp '', and within it a lamp'' which refers to the flame that burns brightly, or that it is a niche in the house and that the lamp is the light of the flame.

Larson (1984) has examined rendering simile, along with metaphor, and opines that metaphor and simile are grammatical structures that exemplify two propositions in the semantic form. A proposition is composed of a topic المشبهlalmushbah and the remark about that topic. Moreover, Larson opines that when a metaphor or simile takes place in the text, it can be very beneficial to the translator to analyze it and find the two propositions, which are the semantic form behind it.

2.3 Previous Studies

Alhaj et al. (2019) conducted a study entitled '' Ideo-Cultural and Lexical Challenges Encountered in Translating Qur'anic Metaphoric Expression into English: With Reference to Three Translations of the Meaning of the Holy Quran' 'The study aims to investigate the possible inconsistencies and incongruities that exist in the translation of metaphoric expressions of Quranic verses into English. The study has revealed that metaphors are used profusely throughout the Holy Quran, although translating these metaphors accurately is a difficult process owing to cultural and linguistic barriers that exist between Arabic and English cultures.

Mohammed (2017) conducted a study entitled '' Simile as Translation Problem''. The study aims to provide an account of similes in Arabic as well as English. The study revealed that one of the difficulties of rendering similes lies in adopting an appropriate translation strategy to render them accurately into English.

Alasbli (2020) carried out a study entitled'' Translating Figurative Language in the Quran: An Analytical Study''. The study intends to investigate and scrutinize the difficulties faced by translators of the Holy Quran in translating Quranic metaphorical expressions in Surah Taha. Findings showed that rendition of the Quranic metaphorical expressions into English is a semantically, culturally, and figuratively difficult task.

Waleed (2020) conducted a study entitled'' Similar Images in Surah Yunus: A Study in Arabic Rhetoric''. The study aimed to explore the simulating images in Surat Younis, to probe the secretive and aesthetic rhetorical miracles of the Holy Quran. Findings revealed that similar images in the Holy Quran are diverse, unique, and vivid, and they are not in the same way with multiple goals. Moreover, these images touch the heart and mind at the same time. Similar images varied in clarifying Allah Almighty's infinite power and greatness as well as reward and punishment.

Dina (2008) conducted a study entitled ''A Pragmatic Analysis on Figurative Language used in the English translation of Bukhari Hadith ''. The study aims at exploring the kind of figurative language in the English translation of Bukhari hadith. Findings showed that implicatures used in the English translation of Bukhari tradition prophetic include the explication, describing, and also remaining. All of the implicatures in this study belong to the conversational implicature.

Al-Sowaidi et al. (2021) carried out an investigation entitled 'Translating Conceptual Qur'anic Metaphor: A Cogno-Translational Approach''.The study aimed at probing metaphorical problems encountered by translators of the Holy Quran, namely, Yusuf Ali

and Laleh Mehree Bakhtiar, whilst rendering the Quranic metaphorical expressions into English. Findings showed that most of the Quranic metaphorical expressions had been rendered into English, which is often improper, and some of them are out of context.

Al – Hajjaj (2021) conducted a study entitled'' Classical Arabic Rhetoric and Simile in Quranic Text: with Special Reference to Translation. The study has centered upon the analysis of simile, its nature, and types in the Glorious Quran. Findings showed that one of the most challenging rhetorical problems that encounter translators of the Quranic similes is of discovering the more appreciable style and exact and acceptable cultural equivalents to these Quranic tropes for better communication and comprehension of the Holy Quran. This case may make translators of the Holy Quran agree with the opinion that Quranic similes, which carry cultural dimensions, cannot be rendered into English easily for lack of cultural equivalent in a target language. (English language).

3. Method
This subdivision of the present study addresses the qualitative method that is adopted by the two researchers for the data collection as well as to saturate the data.

3.1 The Research Design
In this research paper, the two researchers have employed the analytical-qualitative descriptive approach on account of the complicated nature of the probed Quranic similes. It is an approach that is very effective when researchers want to analyze stylistic problems and impediments faced by translators of the Holy Quran whilst rendering the Quranic similes into English. The research paper also aims to investigate the translation strategies retained by three translators of the Holy Quran; namely, Muhammed Taq-ud-Din Al-Hilali and Muhammed Muhsin khan's Translation of the Meanings of the Noble Qur'an(1993), Muhammed Marmaduke Pickthall'sThe Meaning of the Glorious Qur'an(2011)and Muhammed A.S Abdelhaleem's The Quran, English Translation and Parallel Arabic text(2004) to analyze stylistic problems and impediments encountered whilst translating the Quranic similes into English.

3.2 The Data
The present research paper aims to research stylistic problems faced by the translators of the meaning of the Holy Qur'an; namely, Muhammed Taq-ud-Din Al-Hilali and Muhammed Muhsin khan, Muhammed Marmaduke Pickthall, and Muhammed A.S Abdelhaleem whilst rendering the Quranic similes into English. The study also intends to examine how diverse translation strategies are applied by the three translators to deal with stylistic impediments and problems whilst rendering the Quranic similes from Arabic into English. These three translators were chosen because of their diverse linguistic backgrounds. Muhammed A.S Abdelhaleem is a native speaker of Arabic who learned English, Mohsin Khan is a non-native speaker of Arabic who learned English, Mohammed Muhammed Taq-ud-Din Al-Hilali is a native speaker of Arabic who learned English, Muhammed Marmaduke Pickthall is a non-native speaker of Arabic but a native speaker of English, they belong to two different far-between periods of translation, which can explain clearly the differences among translations of the Holy Quran throughout a long period (Alhaj,2020), for this reason, they vary in their inbred sense of the source language, Arabic, and the target language, English. (Alasbli,2020)

3.3 Data Collection
To achieve the purposes of the current research paper, a qualitative research method is adopted by the two researchers. It is noteworthy that this method is applicable for the present study because the rendition of the Qur'anic smiles is intricate and inextricable and cannot be incredibly and deeply investigated employed any other possible approaches. (Alhaj,2021).

3.4 Procedure
The most compelling and pivotal research instrument is reading, analyzing, comparing, and looking up the meaning of the Quranic similes in authorized exegeses/interpretations (i.e., Ibn Kathir and Tafsīr Jalāl Jalāl). This study is eclectic. The English translation of the Holy Quran by the three translators; namely. Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan and Mohammed Taj Al-Din Al-Hilali, and Pickthall are categorized by two approaches of translation they are semantic translation approach and the communicative translation approach proposed by translation scholars, namely, Peter Newmark (1988).

Three translations of the meaning of the Qur'an similes have been analyzed and recognized as the different kinds of translation, i.e., semantic translation and communicative translation approaches to scrutinize stylistic problems faced by the three translators whilst rendering the Quranic similes into English. Whilst analyzing, identifying, and exploring the stylistic problems in the three translations, the two researchers followed the following procedures:

   a. Making a comparison among the three translations given by Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan, Mohammed Taj Al-Din Al-Hilali, and Pickthall.

   b. Studying each Qur'ānic Ayah(verse), including the stylistic problems faced by the three translators in rendering Quranic similes into English.

c. Looking up for the meaning of the chosen Ayah, including Quranic similes in authorized exegeses/interpretations, for example, the exegetists Ibn Kathir(*Tafsir Ibn Kathir*) and Jalal ad-Din al-Maḥalli and Jalal ad-Din as-Suyuti (*Tafsīr al-Jalālayn*).

d. Consulting trustworthy Arabic and English dictionaries Arabic/Arabic dictionaries such as (Lisan Al- Arabالعرب ولسان)ibn Manzur,1990), Taj-Al-Aaroos العروس تاج (Murtada -Zabidi, 2011),

e. Analyzing the three translators' translations and identifying their adequacy and appropriates in rendering Quranic similes into English. Every Qur'anic Ayah that includes Quranic similes was grouped and analyzed to establish the correct meaning accurately.

4. Results and Discussion
Examples of the stylistic problems in some selected Ayahs (Verses) containing Quranic similes:

Example 1

Source Surrah : الرحمن Ar-Rahmaan, verse 37

ST (الرحمن 37) فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدهان :

Transliteration: Fa-izan shaqqatis samaaa'u fakaanat wardatan kaddihaan

Target Text:

(1) Abdelhaleem: When the sky is torn apart and turns crimson, like red hide. (Ar-Rahmaan:37)

(2) Khan and Al-Hilali: Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide(Ar-Rahmaan:37)

(3) Pickthall: And when the heaven splitteth asunder and becometh rosy like red hide(Ar-Rahmaan:37)

4.1 The Meaning of the Ayah
According to tafsir books (Tafsir Ibn Kathir, 2010, Tafsir Al-Jalalayn, 2009), this ayah means '' Then when the heaven is sent asunder'' meaning, i.e., on the day of judgment, the matter that these verses and their likes affirm, '' and it becomes rosy or red like-red oil, or red hide''. i.e., they(heaven(s) will melt just as sediment and silver melted when heated, and they will be colored just as dyes vary; sometimes red, sometimes yellow, or blue, or green; as a result, it will be of the terrors of great Day of Resurrection. Ibn Abbas said,'' and it becomes rosy or red like red-oil, or red hide'' refers to the red ground. Mujahid said:'' it becomes rosy or red like red-oil, or red hide'' means '' like the colors of dyes.'' Then which of the Blessings of your Lord will you both (Jinn and men deny!''. Ibn Kathir, 2007. Vol.4).

An Analysis of The Quranic simile:(وَرْدَةً كَالدهان wardatan kaddihaan")

No	The likened-to (al-mushabbah (topic) المشبه	likened (al-mushabbah bihi (the image) (المشبه به)	(Simile particles). 'adapt altashbih أداة التشبيه	The simile feature, wajah alshabah, (the point of similarities) وجه الشبه	Type of simile nawe altashbih نوع التشبيه
1	rosy	red hide	like	Omitted (Reckon on glowing)	Closed simile

As can be seen from the table, this type of simile is called '' Closed simile'' because the simile particle was mentioned(like). Also, it is called extensive closed similes because the point of similarities was omitted from it. In this Ayah, the word rose is compared and made similar, and the bore resembles a red hide in its glowing). Glowing here is the point of similarities that were omitted from this Ayah.

Evaluation of the three translations

Source Text	Abdel Haleem	Khan and Al-Hilali	Pickthall
فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدهان(الرحمن 37)	When the sky is torn apart and turns crimson, like red hide.	Then when the heaven is rent asunder, and it becomes rosy or red	And when the heaven splitteth asunder and becometh rosy like red hide.

	(Ar-Rahmaan:37)	like red-oil or red hide. (Ar-Rahmaan:37)	(Ar-Rahmaan:37)

Such image mushabbah bihi(المشبه به) is difficult to render; for example, Khan and Al-Hilali are confused in their renderings of the image al-mushabbah به(المشبه "كَالدِّهَان" ''kal-dihāni'' between two choices: (red-oil, or red hide).

The two researchers consulted another two translations of the Qur'an; the first is that of Professor Syed Vickar Ahamed (2006) entitled: ''English translation of the Message of the Quran'' the following two choices were identified '' like (molten) ointment ''. Also. the second translation is of Saheeh International by Bantley et al. (1997) '' rose-colored like oil''. In contrast to Abdelhaleem, Khan and Al-Hilali and Pickthall, and Saheeh International, Syed Vickar adds the adjective (molten), which might convey the meanings of the image accurately. Furthermore, Saheeh International comments on this image in the footnote, ' Or "like a tanned skin."; Which has been appreciated by the receptor of the Quranic message in the target language (English).

Abdelhaleem, Khan and Al-Hilali, and Pickthall are not fully aware of the Quranic simile word :(وَرْدَةً كالدهان wardatan kaddihaan") and its implications, leading them to fall into the trap of inaccurate lexicalizations, which renders the fidelity of the ST message as being incommunicative. Hence their renditions have mild connotations. In contrast, Syed Vickar used translation by addition strategy '' like (molten) ointment," which makes Quranic simile word :(وَرْدَةً كالدهان wardatan kaddihaan clear through a lexical explosion, that is,'' molten'', and Saheeh International used the footnote, ' Or "like a tanned skin'' receptively, hence their translations for Quranic simile word :(وَرْدَةً كالدهان wardatan kaddihaan rank the best and has a strong connotation.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tran (1) Abdel Haleem (like red hide.)		+	
(Trans (2) Khan and Al-Hilali (or red like red oil, or red hide)		+	
Trans (3) Pickthall like red hide		+	

(A)Semantic connotation of Quranic simile word (وَرْدَةً كالدهان)

Type of translation	Strong connotation	Mild connotation	Weak connotation
Trans (1) Syed Vickar like (molten) ointment	+		
Trans (2) colored like oil.'' Saheeh International	+		

(B)Semantic connotation of Quranic simile word (وَرْدَةً كالدهان)

To approach the meaning of the Quranic simile word (وردة كالدخان), Abdel Haleem, Khan and Al-Hilali, and Pickthall used the communicative method, which hits a low degree of translational coincidences with the Interpretation.

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
Trans. (1) Literal translation						+

					+
Trans. (2) Literal translation					+
Trans. (3) Literal translation					+

To approach the meaning of the Quranic simile word (وردة كالدخان), Syed Vickar and Saheeh International used the communicative method, which hits a high degree of translational coincidences with the interpretation because their renderings are accurate and quite different from other translators. A simile is often used in the Holy Quran, so it is to be clarified in footnotes as the situation in literal translation for better comprehension of the Quranic figures of speech in the target text (English)

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
Trans. (1) Translation by addition				+		
Trans. (2) Translation with footnotes				+		

Example 2

Source Surrah : الانسان Al-Insaan, The Man,verse ,19.

ST: (الانسان:19) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

Transliteration: Wa yatoofu 'alaihim wildaanum mukhalladoona izaa ra aytahum hasibtahum lu'lu 'am mansoora

Target Text:

(1) Abdelhaleem: Everlasting youths will attend them—if you could see them, you would think they were scattered pearls**(** Al-Insaan:19)

(2) Khan and Al-Hilali: And round about them will (serve) boys of everlasting youth. If you see them, you would think of them scattered pearls (Al-Insaan:19)

(3) Pickthall: There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls. (Al-Insaan:19)

4.2 The Meaning of the Ayah
''And round about them will (serve) boys of everlasting youth,'' i.e., youth will be going round about serving the people of Paradise.'' everlasting,'' i.e., eternally enjoying one state, from which they never change, for the will never suffer an increase in age. **''** If you see them, you would think them scattered pearls'' meaning,' When you see them going about in immense number to meet the needs of their masters instantly, all the while enjoying such charming faces and handsome colors, fine clothing, and ornaments, you will then think that they are but scattered pearls.'. Indeed, there is no better depiction than this, nor is there a more pleasant scene to watch than that of scattered pearls in a beautiful place. (Ibn Kathir, 2007. Vol.4).

An Analysis of The Quranic simile: لُؤْلُؤًا مَّنثُورا lu'lu-anmanthūran

No	The likened-to (al-mushabbah (topic) المشبه	likened (al-mushabbah bihi (the image) (المشبه به),	(Simile particles). 'adaat altashbih أداة التشبيه	The simile feature, wajah alshabah, (the point of similarities) وجه الشبه	Type of simile nawe altashbih نوع التشبيه

1	They	scattered pearls	Omitted	Beauty (Omitted)	An eloquent simile

This type of simile is known as an eloquent simile because both the similes particle and(the point of similarities were omitted in n the ayah' everlasting youth' وِلْدَانٌ مُخَلَّدُونَ wil'dānun mukhalladūna are compared and made similar to scattered pearls in the beauty. Markedly, the beauty here is the point of similarities that were omitted from this Ayah as well.

Evaluation of the three translations

Source Text	Abdel Haleem	Khan and Al-Hilali	Pickthall
وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا(الانسان:19)	Everlasting youths will attend them—if you could see them, you would think they were <u>scattered pearls</u>. (Al-Insaan:19)	And round about them will (serve) boys of everlasting youth. If you see them, you would think of them <u>scattered pearls.</u> (Al-Insaan:19)	There wait on them immortal youths, whom, when thou seest, thou wouldst take for <u>scattered pearls.</u> (Al-Insaan:19)

Stylistically speaking, Abdel Haleem and Pickthall omitted the relational word at the beginning of the rendered Ayah, maybe to consider the receptor's syntactic knowledge as usually after a period, a sentence does not start with the conjunction 'and' as contrasted to in Arabic, which paratactic in its structure. (Khan,2008).

One of the common stylistic features in the three translations is that Abdel Haleem, Pickthall Khan, and Al-Hilali translated (the image)(المشبه به), lu'lu-anmanthūran: لُؤْلُؤًا مَنثُورًا into '' scattered pearls'' which ensures more intense and efficacious in communication and comprehension.

The two researchers consulted another translation of the Qur'an, that is of Ghali (2003), entitled: Towards Understanding the Ever-Glorious Qur'an''.Unlike Abdel Haleem, Khan and Al-Hilali, and Pickthall, Ghali translated (the image)(المشبه به), lu'lu-anmanthūran لُؤْلُؤًا مَنثُورا into'' strewn pearls,'' which has a negative connotation in Arabic culture. The Quranic simile word lu'lu-anmanthūran لُؤْلُؤًا مَنثُوراwas rendered by Ghali to different meanings that do not capture the real meaning; therefore, his rendition lacks intensity and has morpho-syntactic ambiguity, hence baffling and bewildering for an average reader. Renderings of Abdelhaleem, Khan, Al-Hilali, and Pickthall for the Quranic simile word lu'lu-anmanthūranلُؤْلُؤًا مَنثُورا ranks the best and has a strong connotation, on the contrary, Ghali's rendering has a weak connotation.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tran (1) Abdel Haleem scattered pearls	+		
(Trans (2) Khan and Al-Hilali scattered pearls	+		
Trans (3) Pickthall scattered pearls	+		

Semantic connotation of Quranic simile word (lu'lu-anmanthūranلُؤْلُؤًا مَنثُورا (A)

Type of translation	Strong connotation	Mild connotation	Weak connotation
Trans (1) Ghali strewn pearls			+

Semantic connotation of the Quranic simile word (lu'lu-anmanthūranلُؤْلُؤًا مَنثُورا) (B)

To approach the meaning of the Quranic simile word (lu'lu-anmanthūranلُؤْلُؤًا مَنثُورا Abdel Haleem, Khan and Al-Hilali and Pickthall used the communicative method which hits a high degree of translational coincidences with the Interpretation.

To approach the meaning of the Quranic simile word(lu'lu-anmanthūranلُؤْلُؤًا مَنثُورا Ghali used the communicative method, which hits a low degree of translational coincidences with the interpretation because his rendering is inaccurate and completely different from Abdelhaleem, Khan and Al-Hilali and Pickthall.

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
Trans. (1) Word-for-word translation						+

Example 3

Source Surrah : الرحمن Ar-Rahmaan, verse,14

ST:خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ(الرحمن:14)

Transliteration: Khalaqal insaana min salsaalin kalfakhkhaar

Target Text:

(1) Abdelhaleem: He created mankind out of dried clay, like pottery, **(Ar-Rahmaan:**14)

(2) Khan and Al-Hilali: He created man (Adam) from sounding clay like the clay of pottery. **(**Ar-Rahmaan:14)

(3) Pickthall: He created man of clay like the potter's, (Ar-Rahmaan:14)

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	**Low**
Trans. (1) Literal translation				+		
Trans. (2) Literal translation				+		
Trans. (3) Literal translation				+		

4.3 The Meaning of the Ayah
Allah, the Almighty, states that He created humankind from clay, like that used in making pottery, and that the Jinn, He crested from the tip of the flame of smokeless fire. (Ibn Kathir, 2007. Vol.4).

An Analysis of The Quranic simile:كَالْفَخَّار kal-fakhāri

No	The likened-to (al-mushabbah (topic) المشبه	likened (al-mushabbah bihi (the image) (المشبه به),	(Simile particles). 'adapt altashbih أداة التشبيه	The simile feature, wajah alshabah, (the point of similarities وجه الشبه	Type of simile nawe altashbih نوع التشبيه
1	He created man of clay(Adam)	the potter's	like	The origin and stiffness	Al Tachbih Al Tamthili"

Rhetorically speaking, for the aesthetic value of The Quranic simile:كَالْفَخَّار kal-fakhāri, Abdelhaleem, Khan and Al-Hilali, and Pickthall utilized the Arabic analogy in the Ayah (14) with an English rhetorical style. All the three translators used literal translation and Al Tachbih Al Tamthili and the topic (al-mushabbahالمشبه'' He created man of clay'' referring to Adam as Khan and Al-Hilali pointed in their renderings '' He created man (Adam) from sounding clay like the clay of potter''.

Evaluation of the three translations

Source Text	Abdel Haleem	Khan and Al-Hilali	Pickthall
خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ(الرحمن:14)	He created mankind out of dried clay, like pottery (Ar-Rahmaan:14)	He created man (Adam) from sounding clay like the clay of potter (ArRahmaan:14)	He created man of clay like the potter's (Ar-Rahmaan:14)

The addition is better than reduction as the latter spoils certain stylistic features of the Quranic simile and, for this reason, the intensity of the Quranic Message. Khan and Al-Hilali's rendering for(topic)المشبه He created man (Adam) from sounding clay is really recognized and appreciated for adding'' Adam'', but   Pickthall and Abdelhaleem are criticized for their omitting of the lexeme 'Adam' that is very distinctive in comprehending the Quranic Arabic rhetoric in general and the Quranic similes in particular. Translating the Quranic simile word-for-word spoils the divinity and true sense of the Holy Quran.

The two researchers consulted another translation of the Qur'an; the first is that of Yusuf Ali (1998), entitled: The Holy Qur'an: Text, Translation, and Commentary. Yusuf Ali's rendering for this Ayah is" He created man from sounding clay like unto pottery''. In contrast to Khan and Al-Hilali, Yusuf Ali does not add the word'' Adam'', but he follows Pickthall and Abdelhaleem, who stick to dictionary meanings.

Renderings of Khan and Al-Hilali for the Quranic simile wordl:كَالْفَخَّار kal-fakhāri ranks the best and has a strong connotation; on the contrary, because they e used a couplet translation and resorted to the translation by addition strategy which has been appreciated by the receptor of the Quranic Message in the target language (English).

Abdelhaleem and Pickthall are not keenly aware of the Quranic simile word :(كَالْفَخَّار kal-fakhāri)and its connotative meaning, escorting them to get tricked of fallacious lexicalization, which renders the faithfulness of the source language message as being uncommunicative. Hence their renditions have mild connotations. In contrast to Khan and Al-Hilali, Yusuf Ali does not add the word'' Adam'', but he follows Pickthall and Abdelhaleem; hence his rendition has mild connotations.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tran (1) **Abdel Haleem** He created mankind out of dried clay, like pottery.		+	
(Trans (2) Khan and Al-Hilali	+		

He created man (Adam) from sounding clay like the clay of potter.			
Trans (3) Pickthall He created man of clay like the potter's		+	

Semantic connotation of the Quranic simile word كَالْفَخَّارِ kal-fakhāri(A)

Type of translation	Strong connotation	Mild connotation	Weak connotation
Trans (1) **Yusuf Ali** **" He created man from sounding clay like unto pottery.**		+	

Semantic connotation of the Quranic simile word كَالْفَخَّارِ kal-fakhāri(B)

To approach the meaning of the Quranic simile word كَالْفَخَّارِ kal-fakhāri(A)) Pickthall and Abdelhaleem used the communicative method, which hits an average degree of translational coincidences with the interpretation because their renderings are literal and do not use couplet translation and translation by addition strategy, contrary to Pickthall and Abdelhaleem, Khan, and Al-Hilali used couplet translation and translation by addition strategy; hence his translation hits a high degree of translational coincidences with the interpretation)

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
Trans. (1) Literal translation					+	
Trans. (2) Couplet translation				+		
Trans. (3) Literal translation					+	

To approach the meaning of the Quranic simile word(كَالْفَخَّارِkal-fakhāri(A))

Yusuf Ali used the communicative method, which hits an average degree of translational coincidences with the interpretation because his rendering is literal and completely different from Khan and Al-Hilali.

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
Trans. (1) Yusuf Ali Literal translation					+	

5. Conclusion

The current study aims at exploring some rhetorical loss in translating Qur'anic similes into English that is from stylistic perspectives in three translations of Abdul-Haleem, Mohammed M. Pickthall and Muhammed M.Khan, and Mohammed Hilali. On the basis of the theoretical part and data analysis, the present study has come up with the following conclusions: Firstly, the Quranic similes of the source language text are complicated to translate because the target language text(English)lacks equivalence as well as cultural gaps which pose precarious stylistic problems. Secondly, preserving symmetry between the faithfulness of the Quranic similes of source language text and the target language equivalence is truly disputed. Thirdly, the three translators are not fully aware of the Quranic simile word, for example :(وَرْدَةً كالدهان wardatan kaddihaan") and its implications, leading them to fall into the trap of inaccurate lexicalizations, which renders the fidelity of the ST message as being incommunicative. Fourthly, rendering the Quranic

similes is not quite an easy task. This is because the Quranic similes imply very confusing differences in meaning that are difficult to understand. Fifthly, through probing some rhetorical loss in translating Qur'anic similes into English, it is obvious that rhetorical loss occurred because of cultural gaps, as Nord (1997) opines '' new offer of information in the target culture about some information offered in the source culture and language.''

5.1 Pedagogical Implication and Recommendations of the Study

Since the translation of the Quranic similes has not yet received considerable research attention, it is believed that further studies are needed to enhance and augment the current investigation. Therefore, the two researchers recommend other researchers conduct studies that explore more Quranic figure of speech topics; and find other lexical processes accomplishing other Quranic tropes translation.

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