
RESEARCH ARTICLE

Translatability of the Islamic Terms with Reference to Selected Quranic Verses

Basim Jubair Kadhim (Ph.D)¹, Zaid Najah Merzah² ✉ and Mujtaba Muhammed Ali (Ph.D)³

¹Imam Jafar Al-Sadiq University, College of Arts, Iraq

²Assistant Lecturer, University of Kufa, Faculty of Languages, Iraq

Corresponding Author: Zaid Najah Merzah, **E-mail:** zaidn.albusayba@uokufa.edu.iq

ABSTRACT

Translating religious texts can be a challenging process, particularly when it comes to conveying specialized terms and cultural nuances from the source language to the target language. The process is further complicated by the complexity of sentence structures and the absence of direct counterparts for certain concepts in the target language. The study focuses on the difficulties of translating Quranic verses with regard to the usage of pronouns in the source language, Arabic, and the target language, English. The paper examines the challenges posed by reference switching and ambiguity in pronouns and how these challenges can lead to potential misunderstandings among readers. Through a comprehensive analysis of translation strategies employed by translators to tackle these challenges, the research aims to contribute to a better understanding of the nuances of Quranic translation and the complexities of pronoun usage in the Quranic text.

KEYWORDS

Quranic translation, pronoun usage, reference switching, translation strategies, Quranic interpretation.

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1. Introduction

The process of translating from one language to another is known to be challenging, and this difficulty is particularly evident when it comes to religious texts. These texts often contain specialized terms and concepts that do not have exact equivalents in other languages, making the translation process complex and nuanced. Moreover, successfully translating religious texts from Arabic to English, for example, requires not only language proficiency but also a deep understanding of the cultural context of both languages.

Cultural knowledge is crucial in religious translation because beliefs, concepts, and customs can vary significantly between different cultures. For instance, Arabic and Islamic beliefs, concepts, and customs may differ greatly from Western beliefs, concepts, and customs. Therefore, understanding the cultural nuances of both the source and target languages is essential in order to accurately convey the intended meaning of the original text in the translated version.

Furthermore, the structure of standard Arabic sentences can pose challenges in translation. Arabic sentences tend to be lengthy and complex, and they may contain elements such as ambiguity, double meanings, frequent shifting of personal pronouns, repetition, omission, and brevity paradox, which can be difficult to convey accurately in the target language. These linguistic complexities can often result in challenges in finding the right equivalents or expressions in the target language, adding to the difficulty of the translation process.

Another significant hurdle in religious translation is the absence of direct counterparts for certain terms or concepts in the target language. Some religious terms may have unique cultural or religious significance in the source language, and finding appropriate equivalents or expressions in the target language that convey the same depth of meaning can be challenging. This requires the

translator to carefully consider the context, connotations, and cultural implications of the original terms in order to ensure an accurate and meaningful translation.

Translating religious texts from one language to another presents various challenges, including the lack of direct equivalents for specialized terms, the need for cultural knowledge of both the source and target languages, the complexities of the sentence structure, and the nuances of cultural and religious concepts. Overcoming these challenges requires a skilled translator proficient in both languages and a deep understanding of the cultural and religious context of the translated texts.

1.1. Problem

Arabic and English languages have distinct characteristics and rules, including differences in the usage and grammatical rules of personal pronouns. English, for example, has seven types of pronouns, whereas Arabic has three types. When it comes to translating Quranic verses, pronouns pose challenges for translators due to significant differences between the source language (Arabic) and the target language (English). Translating these rhetorical issues into English can result in problems and misunderstandings among readers, especially non-Arab Muslims. Additionally, reference switching among personal pronouns in the Quran can be challenging, as the target language may lack similar reference switching conventions, leading to ambiguity in pronouns and their references.

Furthermore, the differences in grammatical rules and usage of pronouns in Arabic and English can vary in specific aspects, creating contrasting challenges for translators. For instance, certain places in Arabic may require different pronoun usage compared to English, further complicating the translation process. The intricacies of these differences in pronoun usage between the two languages can result in difficulties in accurately conveying the intended meaning of the Quranic verses, leading to potential misunderstandings among readers. Additionally, the lack of equivalent reference switching conventions in the target language can also pose challenges in accurately rendering the rhetorical nuances of the original Arabic text into English. Overall, these problems related to pronoun usage in the Quranic translation require careful consideration and expertise from translators to ensure accurate and meaningful translations that effectively convey the intended message to readers in the target language.

1.2. Aims

This research focuses on examining the strategies employed by translators when translating pronouns in the English rendition of the Quran, using Quranic interpretation as a foundation. The aim of this study is to shed light on how translators handle the challenges posed by pronouns in the Quranic text, particularly in terms of clarifying and disambiguating verses. Pronouns in the Quran can be complex and ambiguous, with potential shifts in reference, and this research seeks to explore the approaches used by translators to accurately convey the intended meaning of these pronouns and their references in English. Through a comprehensive analysis of translation strategies employed in dealing with pronouns, this research aims to contribute to a better understanding of the nuances of Quranic translation and shed light on the intricacies of pronoun usage in the Quranic text.

1.3. Procedures

In this research, a theoretical framework is presented to elucidate the strategies employed in translation, with a particular emphasis on referencing pronouns in both English and Arabic. The aim is to provide a comprehensive analysis of the different approaches used by translators when dealing with pronouns in these two languages. Examples from actual translations will be utilized to illustrate the various strategies employed. This research delves into the intricacies of pronoun usage in both English and Arabic, highlighting the challenges and complexities involved in accurately translating these referencing pronouns. By examining the translation strategies employed in dealing with pronouns, this research aims to contribute to the field of translation studies and provide insights into the nuances of pronoun translation in these two languages.

1.4. Limits

In this study, six verses from the Quran are carefully chosen as representative samples for analysis. These verses contain instances of ambiguous referencing pronouns, which pose challenges for translators. The research aims to investigate and apply specific strategies that are utilized in translating these verses in order to effectively convey the intended meaning of the pronouns and their references. By analyzing the translation techniques employed in dealing with these ambiguous pronouns, the research seeks to provide insights into the translation process of Quranic text and contribute to a deeper understanding of how translators tackle the complexities of pronoun usage in the Quran.

1.5. Value

This research holds significant academic value for translators who work with Arabic religious texts that involve referencing pronouns. The findings of this study can provide valuable insights and guidance to translators, helping them navigate the challenges associated with pronoun usage in such texts. Moreover, teachers and syllabus designers can also benefit from the results of this research, as it sheds light on the nuances and differences in referencing pronouns that pose considerable difficulty for English learners. The research findings can inform curriculum design, teaching methodologies, and learning materials, aiming to address the specific challenges related to pronoun usage in the translation of Arabic religious texts. Overall, this research can

contribute to enhancing the accuracy and effectiveness of translations and language learning materials in the context of Arabic religious texts, thereby benefiting both translators and English learners alike. Regenerate response:

2. Translation

2.1. Definition

Scholars in the field of translation have provided various definitions of the complex process of translation. One definition, given by Newmark in 1988, describes translation as a craft that involves replacing a written message or statement in one language with the same message or statement in another language. This definition emphasizes the attempt to maintain the original meaning during the translation process.

Another definition, proposed by Foster in 1958, views translation as a mental activity that involves rendering the meaning of linguistic discourse from one language to another. This definition highlights the cognitive aspect of translation, where the translator's understanding of the source language and the intended meaning is crucial in producing an accurate translation.

Ghazala, in 1995, defines translation as a process that aims to transfer the meaning of the source language text into the target language as closely, completely, and accurately as possible. This definition emphasizes the importance of capturing the intended meaning of the source text while considering the linguistic and cultural aspects of the target language.

Catford, 1965, defines translation as the replacement of textual material in one language with equivalent textual material in another language. This definition highlights the idea of finding linguistic equivalence between the source and target languages while taking into consideration cultural and contextual differences.

These various definitions highlight the complexities and nuances involved in the process of translation, including the challenges of maintaining meaning, preserving cultural nuances, and finding linguistic equivalence between different languages. These definitions provide a framework for understanding the multifaceted nature of translation and serve as a foundation for further research and practice in the field of translation studies.

2.2. Types of translation

According to Larson (1998), there are two main types of translations: form-based and meaning-based. Form-based translations, also known as literal translations, attempt to closely follow the form of the source language, while meaning-based translations, also known as idiomatic translations, focus on conveying the meaning of the source language text using the natural forms of the target language. This distinction highlights the different approaches and priorities of translators when it comes to balancing form and meaning in the translation process.

Jakobson (1959) further categorizes translations based on a semiotic approach to language. Interlingual translation or rewording refers to interpreting verbal signs using other signs within the same language, while interlingual translation or translation proper involves interpreting verbal signs using a different language. Intersemiotic translation or transmutation, on the other hand, involves interpreting verbal signs using nonverbal sign systems. This categorization highlights the different ways in which meaning can be conveyed and interpreted across different sign systems.

Catford (1965) proposes broad types or categories of translation based on the extent, levels, and ranks of translation. Full vs. partial translation relates to the extent of the source language text that is submitted to the translation process, whereas in partial translation, some parts of the source language text may be left untranslated. Total vs. restricted translation relates to the levels of language involved in translation, where in total translation, both grammar and lexis of the source language are replaced by equivalent grammar and lexis of the target language. The rank of translation refers to the grammatical or phonological hierarchy at which translation equivalence is established.

These academic distinctions and categorizations provide a framework for understanding the different approaches and types of translation, highlighting the complexities and nuances involved in the translation process. Translators must consider various factors, such as the form vs. meaning balance, the semiotic approach to language, and the extent, levels, and ranks of translation, to make informed decisions in producing accurate and effective translations.

2.3. Methods of Translation

The central problem of Translation has always been whether to translate literally or freely (Newmark, p. 45. 1988). Newmark mentions the difference between translation methods and translation procedures. He writes that (while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language (1988.p. 81). He writes that a continuum exists between semantic and communicative translation; any translation can be more or less semantic - more or less communicative, and even a particular section or sentence can be treated more communicatively or less semantically; both seek equivalent effects. Newmark goes on to refer to the following methods of translation (1981, P. 45-47):

- 1- Word for word translation: this is often demonstrated as interlinear translation with the TL immediately below the SL words. The SL word- order is preserved, and the words are translated.
- 2- Literal translation:- the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly out of context.
- 3- Faithful translation:- a faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- 4- Semantic translation:- semantic translation differs from faithful translation only as far as it must take more account of the aesthetic value.
- 5- Adaptation:- this is the freest form of translation. It is used mainly for plays, comedies and poetry.
- 6- Free translation:- free translation reproduces the matter without the manner or the content without the form of the original.
- 7- Idiomatic translation: Idiomatic translation reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- 8- Communicative translation: this attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable.

According to Schaffner (1998), the method used is decided prior to the act of translation. It is dependent upon several factors. He says primary norms, preliminary norms and procedural norms manage the act of translating before and during the. The method of translation is strongly related to the text type, is related to decision-making in the translation process, and shows how to tackle problems at the textual level.

2.4. Strategies of Translation :

Chesterman (1997) defines strategy as a kind of process away from doing something (p.88) and goes on to say that strategies are forms of explicit textual manipulation and that a strategy offers a solution to a problem (p. 89). Chesterman's (2000) translation strategy is defined as any well-established way of solving a translation problem. He classifies the two main communication strategy classes as reduction strategies which change or reduce the message in some way, and achievement strategies which attempt to preserve the message but change means, such as the use of paraphrase, approximation, and restructuring. Chesterman taxonomy of strategies is divided into three subsets and is described as follows: syntactic strategies, semantic strategies and pragmatic strategies. Chesterman(1997) believes the general characteristics of translation strategies are as follows:

- 1- They involve text manipulation.
- 2- They must be applied to the process.
- 3- They are goal-oriented.
- 4- They are problem-centered.
- 5- They are applied consciously.
- 6- They are inter-subjective.

While Krings (1986.p.18) defines translation strategy as a translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task. Seguinot (1989) believes that there are at least three global strategies used by translators:

- 1- Translating without interruption for as long as possible.
- 2- Correcting surface errors immediately.
- 3- Leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Moreover, Loesher (1991 . p.8) defines translation strategy as a potentially conscious procedure for solving a problem faced in translating a text or any segment of it. As it is stated in this definition, the notion of awareness is significant in distinguishing strategies which are used by the learners or translators. Mona Baker (1992, .p. 26- 42) lists eight strategies:-

- 1- Translation by a more general word.
- 2- Translation by a more neutral \ less expressive word.
- 3- Translation by a cultural substitution.
- 4- Translation using a loan word plus explanation.
- 5- Translation by paraphrasing using a related word.
- 6- Translation by paraphrase using unrelated words
- 7- Translation by omission.
- 8- Translation by illustration.

Lorscher (1996. P.28) identifies nine basic elements he called the building blocks of translation strategies. These building blocks are:

- 1- Realizing a translation problem.
- 2- Verbalizing a translation problem.
- 3- Searching for a solution to the translation problem.
- 4- Solution to the translation problem.
- 5- The preliminary solution to the translation problem.
- 6- Parts of a solution to the translation problem.
- 7- The solution to the translation problem is still to be found.
- 8- Negative solution to a problem.
- 9- Problem in the reception of the source language.

Bell (1998. P.188) differentiates between global(those dealing with whole text) and local(those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems.

3. Defining Translatability

Translatability plays a critical role in the translation process as it allows translators to make informed decisions about the most appropriate methods and strategies to use in order to convey the intended meaning. As mentioned by Newmark (1988), translation is a craft that involves replacing a written message in one language with the same message in another language. In this process, the translator must carefully consider the form, structure, and cultural nuances of both the source and target languages to ensure that the translation accurately reflects the intended meaning.

According to Ghazala (1995), translation is the process of transferring the meaning of the source language text into the target language as closely, completely, and accurately as possible. This requires the translator to have a deep understanding of both the source and target languages, as well as the cultural context in which the translation will be used. Translatability comes into play when the translator needs to choose from various translation methods and strategies to best convey the intended meaning in the target language.

In the process of achieving translatability, translators may need to consider different approaches, such as form-based and meaning-based translations. Form-based translations, also known as literal translations, aim to closely follow the form of the source language text. On the other hand, meaning-based translations, also known as idiomatic translations, focus on conveying the meaning of the source language text using the natural forms of the target language (Larson, 1984). Translators need to strike a balance between form and meaning to achieve translatability, considering the specific context and purpose of the translation.

Translatability also involves considering the semiotic approach to language, as proposed by Jakobson (1959). This includes interlingual translation or rewording, which involves interpreting verbal signs using other signs within the same language. It also includes interlingual translation or translation proper, which involves interpreting verbal signs using a different language. Furthermore, it includes intersemiotic translation or transmutation, which involves interpreting verbal signs using nonverbal sign systems. Translators need to carefully choose the most appropriate approach based on the nature of the source text and the target audience.

Catford (1965) further suggests that the extent, levels, and ranks of translation also play a role in achieving translatability. Full vs. partial translation relates to the extent of the source language text that is translated, where partial translation may involve leaving some parts untranslated. Total vs. restricted translation relates to the levels of language involved in translation, where total translation involves replacing both grammar and lexis of the source language with equivalent grammar and lexis of the target language. The rank of translation refers to the grammatical or phonological hierarchy at which translation equivalence is established. These factors need to be considered to achieve translatability and produce accurate translations.

In conclusion, translatability is a crucial concept in the translation process, as it involves finding compatibility and harmony among different translation methods and strategies to approximate the meaning of the source text in the target language. Translators need to carefully consider various factors, such as form vs. meaning balance, semiotic approach to language, and extent, levels, and ranks of translation, to achieve translatability and produce meaningful translations. By doing so, translators can ensure the intended meaning of the source text.

4. Pronouns in Holy Texts

4.1 Introduction:

The Quran is the holy scripture of Islam, revered by Muslims as the literal word of God. It serves as a guide for Muslims in their faith and practice, and its language is considered to be eloquent and precise. One important aspect of the Quranic language is the use of pronouns, which play a significant role in conveying meaning and understanding the relationship between God, the Prophet

Muhammad, and believers. In this article, we will explore the use of pronouns in the Quran, with illustrative examples, and document our findings using APA style in-text citations.

4.2. Pronouns in the Quran:

Pronouns are used extensively in the Quran to refer to different entities and convey meaning. They are used to refer to God, the Prophet Muhammad, believers, and other entities, and their usage provides insights into the theology and teachings of Islam. The pronouns used in the Quran are mainly in Arabic, the original language of the Quran, and they have specific forms and functions.

One prominent use of pronouns in the Quran is to refer to God. In the Quran, God is referred to using various pronouns, such as "He," "We," and "Our." For example, in Surah Al-Fatiha (1:1), it is stated: "In the name of Allah, the Most Merciful, the Most Compassionate. Praise be to Allah, the Lord of all the worlds." (Quran, 1:1, Sahih International). In this verse, the pronoun "Allah" is used to refer to God, and it is a specific name used exclusively for the Islamic concept of the One God. The use of pronouns to refer to God in the Quran reflects the Islamic belief in the oneness and uniqueness of God.

Another significant use of pronouns in the Quran is in reference to the Prophet Muhammad. The Quranic pronouns used to refer to the Prophet Muhammad include "you" and "your." For example, in Surah Al-A'raf (7:158), it is stated: "Say, 'O mankind, indeed I am the Messenger of Allah to you all...'" (Quran, 7:158, Sahih International). In this verse, the pronoun "you" is used to address the Prophet Muhammad, and it emphasizes his role as the Messenger of God to all of humanity.

The Quran also uses pronouns to refer to believers, both individually and collectively. The pronouns used to refer to believers in the Quran include "they," "them," "we," and "us." For example, in Surah Al-Baqarah (2:286), it is stated: "Allah does not burden a soul beyond that it can bear..." (Quran, 2:286, Sahih International). In this verse, the pronoun "soul" is used to refer to individual believers, and it highlights the concept of personal accountability in Islam. Additionally, the pronoun "we" is used to refer to believers as a collective entity, reflecting the idea of unity and community in Islam.

Illustrative Examples:

Let's examine some illustrative examples of pronouns used in the Quran to further understand their significance. In Surah Al-Ikhlāṣ (112:1-4), it is stated: "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Quran, 112:1-4, Sahih International). In this verse, the pronoun "He" is used to refer to God, emphasizing the concept of the oneness and uniqueness of God in Islam. The pronoun "He" is used to convey the singular and gender-neutral nature of God in the Quran, and it reflects the Islamic belief in the absolute oneness of God.

Another example can be found in Surah Al-Furqān (25:58), where it is stated: "And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted." (Quran, 25:58, Sahih International). In this verse, the pronoun "His" is used to refer to God, highlighting the concept of God's eternal existence and knowledge of His servants' actions. The pronoun "His" is used to convey the possessive nature of God's attributes and characteristics in the Quran.

In Surah Al-Fatiha (1:5), it is stated: "You alone we worship, and You alone we ask for help." (Quran, 1:5, Sahih International). In this verse, the pronouns "You" and "we" are used to convey the relationship between believers and God. The pronoun "You" is used to refer to God, emphasizing the direct worship and reliance on God in Islam. The pronoun "we" is used to refer to believers collectively, highlighting the concept of unity and community in worship.

For example:

"In the name of Allah, the Most Merciful, the Most Compassionate. Praise be to Allah, the Lord of all the worlds." (Quran, 1:1, Sahih International)

"Say, 'O mankind, indeed I am the Messenger of Allah to you all...'" (Quran, 7:158, Sahih International)

"Allah does not burden a soul beyond that it can bear..." (Quran, 2:286, Sahih International)

"Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Quran, 112:1-4, Sahih International)

"And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted." (Quran, 25:58, Sahih International)

"You alone we worship, and You alone we ask for help." (Quran, 1:5, Sahih International)

The use of pronouns in the Quran serves as a significant aspect of the Quranic language, conveying meaning and understanding of the relationship between God, the Prophet Muhammad, and believers. The Quranic pronouns reflect the Islamic belief in the

oneness and uniqueness of God, the role of the Prophet Muhammad as the Messenger of God, and the importance of community and unity in Islam. By examining illustrative examples of pronouns in the Quran, we can gain insights into the theology and teachings of Islam.

5. Framework of Analysis

Religious texts, due to their close connection with ideological culture concepts and their significance in shaping culture, pose a major challenge in the translation process. The translator needs to be aware of various factors, including the purpose of the text, the nature of the religious content, and its significance to the target audience. This awareness helps the translator identify strategies and techniques that can result in the best possible translation.

Translation involves two main aspects: linguistic and cultural challenges. Linguistic challenges arise from differences between the source and target languages in terms of grammar, vocabulary, and expression. Cultural challenges are related to concepts with a cultural dimension that are unique to religious texts. These challenges make a translation of religious texts particularly difficult, as mistakes can have greater consequences compared to other types of culturally-specific texts (Bin AbdAlaziz, 2017, p.1).

There is an ongoing debate among translators about whether the translation should be literal, adhering to the peculiarities of the language and culture of the original text, or whether it should be free, taking into account the peculiarities of the target language and culture (Bin AbdAlaziz, p.45). Researchers have adopted different approaches, such as domestication (moving the author towards the reader) and foreignization (moving the reader towards the author), in their translation strategies.

Equivalence is a central concept in translation theories, which refers to the relationship between the source text and the target text. Early theorists focused on studying patterns of equivalence at the word, sentence, and text levels, as well as different types of meaning, such as semantic meaning, implicit meaning, and functional meaning (Baker and Saldanha, 1998, p.96). Vinay and Darbelent categorized translation techniques into direct translation procedures, which are applied in literal translation by transferring the source text word for word, and oblique translation procedures, which involve summarizing the content of the source text (Walinski, 2015).

Translating religious texts requires a deep understanding of the cultural and ideological concepts involved, as well as careful consideration of linguistic challenges and translation strategies to ensure the best possible outcome.

In the field of translation studies, Newmark's classification of translation techniques, as presented in his book "Approaches to Translation" (1981), is considered a significant contribution, particularly in the translation of religious texts. Newmark emphasizes the importance of specifying the purpose of the text that is being prepared for translation, stating that "in reading, you search for the intention of the text, you cannot isolate this from understanding the intention of the text represents the source language (SL) writer's attitude to the subject matter" (Newmark, 1988, p.12).

Newmark proposes a model for translation techniques that encompasses various types of translation procedures, including:

1. Transcription involves the adoption or transfer of loan words or cultural words from the SL to the target language (TL). Some of these loan words remain in the TL permanently and are referred to as "adopted words," while others are considered "loan words."
2. One-to-one translation, where the translation is done word-for-word, maintains the same structure as the SL.
3. Through translation or "loan translation," which involves translating idioms or fixed expressions in a way that preserves their form and meaning in the TL.
4. Lexical translation, which involves translating a word by finding a close TL equivalent.
5. Componential analysis, which involves analyzing the components of meaning in a word or phrase rather than relying on synonymy as a translation procedure.
6. Transposition, which involves replacing a grammatical unit with another.
7. Modulation, which involves varying the point of view in translation.
8. Compensation, which occurs when the loss of meaning, sound effect, or metaphor in one part of a sentence is compensated for in another part.
9. Cultural equivalence, which involves finding TL equivalents for cultural concepts that may not have direct equivalents in the TL.
10. Translation label, which involves providing an approximate equivalent for a term or phrase.
11. Definition, which involves recasting a term or phrase as a descriptive noun-phrase or adjective clause.
12. Paraphrase, which involves amplifying or freely rendering the meaning of a sentence.
13. Expansion, which involves adding grammatical elements to a sentence to provide more information.
14. Contraction, which involves reducing the grammatical elements in a sentence.
15. Recasting sentences, which involves restructuring sentences for better readability or clarity.

16. Rearrangement, which involves improving the structure or order of sentences.
 17. Translation couplet, which involves combining a literal translation or label with a transcription.
- (Newmark, 1981, p.30-31)

6. Translatability of Islamic Terms

The translation of the Holy Qur'an is a topic of scholarly discussion, and it is commonly divided into two approaches: literal translation and interpretive translation. Literal translation entails a word-for-word rendering, taking into account the word order and syntactic structures of different languages. However, scholars have generally agreed that a literal translation of the Holy Qur'an is not feasible and not recommended, as it may lead to a loss of the linguistic marvels of the Qur'an and fail to convey the intended meanings of its verses. On the other hand, interpretive translation, also known as meaningful translation, focuses on conveying the meanings and purposes of the Qur'anic verses rather than adhering strictly to the form and arrangement of the original text. Some scholars refer to interpretive translation as "moral translation" because it aims to explain and clarify the meanings of the words in another language in a way that fulfills the original purpose of the Qur'anic message.

To illustrate the difference between literal translation and interpretive translation, let us consider the following verse from the Qur'an: "And do not keep your hand tied to your neck nor open it completely" (Qur'an 17:29). A literal translation of this verse may not capture the intended meaning and eloquence of the Qur'anic analogy. However, an interpretive translation could convey the prohibition of wastefulness and miserliness in a more vivid and relatable manner, using the style and familiar language of the target audience. Hence, interpretive translation allows for a clearer understanding of the intended purpose of the verse, unlike literal translation.

One widely recognized English translation of the Holy Qur'an is the work of Professor Muhammad Abdel Halim Saeed, an Egyptian scholar who holds the position of head of the Center for Islamic Studies at the University of London. This translation is renowned for its accuracy and use of the modern English language, in contrast to the archaic language often employed in English translations of the Bible. Professor Abdel Halim Saeed, being an expert in the Arabic language and a memorizer of the Qur'an, has explained that his translation aims to convey the meaning of the verses in a way that is accessible to everyone and uses contemporary language, with the paragraph as the unit of meaning rather than the sentence. His translation seeks to convey the intended meanings of the Qur'an without being bound by a literal translation.

The rhetorical device of "Iltifat/Reference Switching" in the Quranic text is a distinctive feature that contributes to its dynamic style. However, this rhetorical device poses challenges in translation due to differences between Arabic and other languages, as noted by Hatim and Mason (1997). Abdel-Haleem (1992) classifies the typology of this rhetoric into six categories, including transitions between 3rd to 1st person, 1st to 3rd person, 3rd to 2nd person, 2nd to 3rd person, 1st to 2nd person, and 2nd to 3rd person, the last of which does not have examples in the Quran.

"Iltifat/Reference Switching," also known as grammatical shift, is a unique style found in the holy Qur'an and serves as a powerful means of communication. It is a rhetorical element that is extensively and intricately used only in the Quran among all forms of Arabic prose. However, translating reference switches from one language to another, especially in the case of a sacred text like the Quran, may pose challenges for translators (Al-Badani, Awal, & Zainudin, 2015, p. 141). Furthermore, reference switching in the Quran serves various pragmatic functions and adds color to its discourse, making it an exceptional rhetorical element in the Arabic language.

Abdul-Raof (2005) notes that English does not have the same norm of reference switching as Arabic and Abdel-Haleem (1992) suggests that the complex themes of specific forms of "Iltifat/Reference Switching" may be obscured in European translations, such as English, which differ from Arabic in stylistics. This may result in difficulties for target readers, especially those unfamiliar with Arabic, in comprehending the message of the Holy Quran. The significance of "Iltifat/Reference Switching" as a textual matter is acknowledged by Hatim and Mason (1997) as famous rhetoric in multiple languages. Abdul-Raof (2005) also considers it the most popular aspect of the Quranic discourse.

Translation of the "Iltifat/Reference Switching" rhetoric from Arabic to English presents challenges due to the lack of equivalent reference switching in the target language. An example of reference switching in the Quran can be found in the opening verses of Surah "Al-Fatiha" (The Opening), where the pronouns shift from the third person to the first person, adding power to the context. For instance, Abdel-Haleem's (2004, p. 3) translation of the fifth verse renders it as "It is You we worship; it is You we ask for help." Here, the absence of the word "God/Lord" (الله) in the second to fourth verses, replaced by a third person pronoun, allows for the praise to be attributed to anyone. However, in the fifth verse, the presence of the word "God" brought by a second person pronoun (اياك) [it is you] adds power to the statement, emphasizing that worship is solely for God. These shifts in personal pronouns alter the power relations in the text and may result in a loss of meaning in translations.

In this section, six random samples were presented, transliterated, and theoretically analyzed to highlight the unique rhetorical element of "Itifat/Reference Switching" in the Quranic text.

Sample 1

Source Text:

وَمَا لِي لَا أُعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (يس 22)

Transliteration:

Wa / Mā / Liya / Lā / 'A'budu / Al-Ladhī / Faṭaranī / Wa / 'Ilayhi / Turja`ūna/
Target Text (Abdel-Haleem, 2004, p. 282):

(Why should I not worship the One who created me? It is to Him that you will be returned) .

As it is seen from this Ayah, the first-person statement (تكلّم) is shifted into third person address (خطاب) (first part has solidarity because it describes a situation in which a person is talking to himself about the possibility of worshipping the one who created that person (Absence factor = Solidarity), but the second part is addressing that power which created him/herself (Presence factor = Power) (Abdel-Haleem, 1992, p 412). The reference switching is in (ترجعون), which could be (ارجع) to have characteristics of a statement. Here, the field is about a person whose name seems to be "Habib bin Israel" whom his relatives asked about his religion, and he replied with this Ayah. Abdel-Haleem (2004) translated both parts with power, as you see. Using "why" and "should" urges one to worship that one creator, and "will" shows a definite return to that creator. Unreasonable that I should worship Him, who created us all, and it is to whom we shall all be brought back". The translator, in translating this verse, used the technique of cultural equivalent in the target language equivalent to the source language.

Sample 2

Source Text:

إِنَّا أَعْطَيْنَاكَ الْكُوفِرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) الْكُوفِرَ

Transliteration:

'Innā / 'A`ṭaynāka / Al-Kawthara /, Faṣalli /

Lirabbika / Wa / Anḥar/

Target Text (Abdel-Haleem, 2004, p. 440):

(We have truly given abundance to you [Prophet] – so pray to your Lord and make your sacrifice to Him alone).

As it is apparent, in the first Ayah, there is power because the first person (نا) is talking there, but in the second Ayah, Prophet is advised to pray and sacrifice for his creator, which is brought unknown here, and it is related to the issue of Godhead in Islamic tradition. The reference switching is in (لربك), which could be (لنا) because the order of pronouns is in the first person plural (Abdel-Haleem 1992, p411). The field of these Ayahs, as Abdel Haleem believes, is the time "when the Prophet lost his last son, an opponent who hated him taunted him with being 'cut off' without posterity. This Meccan Surah comes to reassure the Prophet and as a retort to his enemy" (Abdel Haleem, 2004, p. 440). Abdel-Haleem translated both of the Ayahs power oriented. The translator in Surat Al-Kawthar used the technique of finding the closest synonym between the two languages, as well as analyzing the components, in order to obtain an accurate translation without prejudice to the meaning.

Sample 3

قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ (يونس 21)

Transliteration: Quli / Allāhu / 'Asra`u / Makrāan / 'Inna / Rusulanā / Yaktubūna / Mā / Tamkurūn/
Target Text (Abdel-Haleem, 2004, p. 130):

Say, "God schemes even faster"; Our messengers record all your scheming)

This Ayah has solidarity in the first part as the third person is always solidarity, but it has power in the second part as it is first person plural. Basically, the discussion here is between God and his prophet, and the speaker is God himself. This is indicated by using the word " [قل]". At the same time, it is noted that the address is changed into solidarity due to using the third person pronoun in the first part of ayah, which is represented by (قل الله). So, it is powerful due to the difference in their social distance. The reference switching is also in (رسلنا), which could be (رسله) be solidarity, or the first part could be (نحن) to be power oriented. As Abdel-Haleem (2004) points out, this Ayah stresses Allah's power, the Quran's authenticity, and the fate of sinners (Abdel-Haleem, 2004, p. 128). Abdel-Haleem

(2004) translated the first part based on power by using “even”, which emphasizes the rapidity of the scheme by God. He (2004) rendered the second part based on solidarity as the tense of the verb “record” is in a simple form and contributes solidarity. The translator used Lexical synonymy in order to find the closest equivalent between the source language and the target language.

Sample 4

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ○ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ (الزخرف 70- 71)

Transliteration:

Adkhulū / Al-Jannata / 'Antum / Wa /
'Azwājukum / Tuḥbarūna / , Yuṭāfu / 'Alayhim /
Biṣiḥāfin / Min / Dhahabin / Wa / 'Akwābin /

Target Text (Abdel-Haleem, 2004, p. 319):

“Enter Paradise, you and your spouses: you will be filled with joy.” Dishes and goblets of gold will be passed around them. Here in these Ayahs, in the first part, Allah orders the right people to enter into paradise happ (ادخلوا) and it contributes to power, but in the second part, although (يطاف عليهم) is a law of Allah, he changed the role of pronoun from the first person into the third person by bringing (عليهم = to them) and made it solidarity. The reference switching took place here, and instead of عليكم (= for you), the pronoun is changed into (عليهم = to them). In these Ayahs, God wants to show the power of himself as the only Lord of the paradise in which he will only let the Prophet and true obedient believers enter there and awards them with valuable stuff as the name of the Surah refers to ornaments of gold (Al-Zukhruf). Abdel-Haleem (2004) translated both the Ayahs in power condition. He added power by using the imperative verb “enter” in the first part and “will be” in both parts. Here in these Ayahs, he used Lexical synonymy and found the closest equivalent between the source language and the target language

Sample 5

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرَ الْعَزِيزِ الْعَلِيمِ (12)

Transliteration:

Faqaḍāhunna / Sab`a / Samāwātin / Fī /
Yawmayni / Wa / 'Awḥá / Fī / Kulli / Samā'in /
'Amrahā / Wa / Zayyannā / As-Samā'a / AdDunyā / Bimaṣābiḥā /
Target Text (Abdel-Haleem, 2004, pp. 307- 308):

(And in two days, He formed the seven heavens and assigned order to each. We have made the nearest one beautifully illuminated and secure. Such is the design of the Almighty the All Known.)

In this Ayah, Allah talks about creating the seven heavens in two days and putting an order in each. The crucial point is there which Allah changed his pronoun from the third person (هن) into the first person (زينا) in beautifying the skies that, made the middle part power oriented. The reference switching took place in (زينا) where the pronoun(نا) came instead of ((هن) Abdel-Haleem (2004) succeeded to translate the Ayah to its power and solidarity relations. He (used third person (He) and past tense (formed) for the first part as the signals of solidarity. Then he changed the pronoun into the first person plural (We) and made it powerful. The translator here used componential analysis in order to obtain an accurate translation without prejudice to the meaning because There is no cultural equivalent for this verse in the target language.

Sample 6

وَسَقْنَاهُمْ زَبْءًا طَهُورًا (٢١) إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا (22)
(الانسان 21-22)

Transliteration:

Wa / Saqāhum / Rabbuhum / Sharābāan /Ṭahūrāan / , 'Inna / Hādhā / Kāna / Lakum /
Jazā'an / Wa / Kāna / Sa'yukum / Mashkūrāan /
Target Text (Abdel-Haleem, 2004, pp. 401- 402):

(Their Lord will give them a pure drink. [it will be said], This is your reward. Your endeavors are appreciated.)

As it is seen from these Ayahs, at first Ayah it is the third (هم) who gave the right people a pure drink (solidarity), but at second Ayah, the first-person narrator (God) is one who will give rewards and privileges to them (power). The field in these Ayahs seems to be a test from God and how man is evaluated and what the results will be for the right believers. Abdel-Haleem (2004) translated

both Ayahs based on ST's harmony of solidarity and power. The translator used the Transposition technique by replacement of the grammatical units with another. He changed the tense into future with "will" in the first Ayah and changed the narrator into the first person, the same as the ST in the second Ayah.

7. Discussion

The Arabic language is known for its rich aesthetic features, including the use of rhetorical devices. These devices, however, can sometimes lead to misinterpretation of the source text in the target language, particularly when it comes to reference switching between power and solidarity pronouns. In this article, we will discuss the impact of reference switching in Arabic and its analysis in the context of interpersonal relations between Arabic and English, with a specific focus on the translation of the Holy Quran.

As mentioned earlier, reference switching is a rhetorical device commonly used in Arabic discourse to reflect power relations, particularly in religious texts such as the Quran, which is considered to have a divine source in Islamic thought. The Quran is a sacred text for Muslims, and its translation into other languages is of great significance in spreading the message of Islam to a global audience. However, the translation of the Quran presents unique challenges due to its aesthetic features, including reference switching, which may not have an equivalent in other languages.

The lack of equivalent contexts, structures, and language rules in the target language can result in misinterpretation of the Quranic text. This can potentially harm the view towards Islam and lead to misunderstandings about the teachings of the Quran. Therefore, it is crucial to carefully analyze the use of reference switching in the Quranic translation to ensure that the form and content of the text are preserved accurately.

In the data analysis section of this article, six different samples of reference switching rhetorical devices between power and solidarity pronouns in Arabic are presented and analyzed in the context of interpersonal relations between Arabic and English. This analysis sheds light on the intricate nature of reference switching in Arabic and its potential impact on translation.

One of the main findings of this analysis is that the power relations reflected through reference switching in Arabic can be challenging to convey accurately in English. English, as a language, may not have the same grammatical structures or rhetorical devices that are used in Arabic to convey the nuances of power relations. As a result, the translation of the Quranic text may not fully capture the intended meaning and implications of reference switching, leading to misinterpretations and loss of aesthetic features.

Furthermore, the lack of familiarity with the cultural and religious context of the Quranic text in the target language can also pose challenges in accurately translating reference switching. The Quranic text is deeply rooted in Islamic culture and beliefs, and certain nuances may not be fully understood or appreciated in other languages and cultures. This further highlights the need for a rhetorical analysis of the Quranic translation to ensure that the aesthetic features of the text are preserved.

In light of these findings, it is evident that there is a need to approach the translation of the Quranic text with a deeper understanding of its rhetorical features, including reference switching. Translators should be well-versed in both the source and target languages, as well as the cultural and religious context of the text. A thorough analysis of the aesthetic features of the Quran, including its rhetorical devices, can aid in producing more faithful translations that accurately convey the intended meaning and preserve the aesthetic beauty of the text.

Finally, the use of rhetorical devices, such as reference switching, in the Arabic language can pose challenges in translation, particularly in the context of the holy Quran. The lack of equivalent structures and language rules in the target language, as well as the cultural and religious context, can result in misinterpretation of the Quranic text, potentially harming the view towards Islam. Therefore, a rhetorical analysis of the Quranic translation is essential to ensure that the aesthetic features of the text are preserved, and the intended meaning is accurately conveyed. Translators should strive to understand and appreciate the rhetorical devices used in the Quran and other religious texts to produce faithful translations that capture the beauty and essence of the original text.

8. Conclusions

Based on the thorough analysis of the translation and the examination of strategies employed in the selected samples, in accordance with the discussions of the aims and research questions of this study, the following conclusions have been drawn:

1. The use of descriptive or explanatory synonyms in translating Islamic terms is a common strategy observed in the translation process. This approach is utilized to convey the meaning of Islamic terms in the target language, where direct translation may not be feasible due to linguistic or cultural differences.

2. The absence of equivalent Islamic terms in the target language poses challenges in the translation process. This absence complicates the translation of Islamic terms, as finding suitable substitutes in the target language that accurately convey the intended meaning becomes difficult.
3. Difficulty in expressing Islamic terms in a foreign language is often attributed to the lack of any trace or presence of these terms in the translation language. This poses a challenge in conveying the complete essence and nuances of these terms, resulting in the potential loss of meaning in translation.
4. Cultural incompatibility between Islamic terms and their foreign language equivalents is another challenge observed in the translation process. Some foreign terms may not align with the cultural connotations and significance of Islamic terms, leading to potential misinterpretations or inaccuracies in translation.
5. Many Islamic terms require the use of multiple foreign terms for translation, as relying solely on one synonymous term may result in ambiguity or incomplete representation of the original meaning. This highlights the complexity and richness of Islamic terms, which may not be fully captured by a single translation.
6. It is important to acknowledge that any translation of Islamic terms is an approximation and may fall short of fully encompassing the comprehensive dimensions of these terms as understood in the Islamic religion. The unique meaning, performance, and religious sentiment associated with Islamic terms pose challenges in achieving an exact and complete translation.
7. The specificity of Islamic terms in terms of their meaning, performance, and special religious significance further adds to the complexities of translation. These terms hold a unique position within the Islamic faith and accurately conveying their intended meaning and significance in translation is crucial for maintaining their authenticity and preserving their religious context.

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