| RESEARCH ARTICLE

A Critical Discourse Analysis of King Khalid University Students' Translation of Untranslatability in Islamic Religious Texts

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| **ABSTRACT**

The present study studies King Khalid University students', majoring in English language, translation of Islamic religious texts and untranslatability. It explores the interrelation of discourse structures and translational structures of the students' translation. The study utilizes the Critical Discourse Analysis (CDA) model to unmask the use of translational strategies through Islamic religious texts. It also analyzes the relational values of the language configuration in terms of wordings, equivalence, and grammatical structures of the students' translation. Furthermore, this study tries to show that there are linguistic traces that depict the strategies of translation. The study is a linguistic study revealing how language is utilized in the translation of Islamic religious texts, and it is based on a descriptive-analytic method adopting the critical discourse analysis model presented by Norman Fairclough and van Dijk's ideological discourse analysis framework. The study sample includes the students' translational work. The findings of the present study entail that the students translate untranslated items of abbreviated words in the Quran using transliteration, and they rely on language power modulation. The study recommends that students should be taught a discourse analysis course in the academic program before the course of translation III, which is composed of strategies for the translation of Islamic religious texts.

1. Introduction

Students majoring in the English language at King Khalid University must study a course of translation III concerning Islamic religious texts. Hence, the course entails translational strategies and translating Quran verses and hadith. Students confront the untranslatability of texts as a natural consequence of differences between languages on a linguistic level - the graphology, phonology, morphology, structure and grammar of different languages entailing diversity that the possibility of equivalence involves sameness of dialectic between the signs and structures within and surrounding the source language and target language texts, and on these levels is virtually nil and untranslatability is a consequence of the differences in the time period between the appearance of the original text and the later translation, and this may be why many translations go out of date just as our readings of a certain text can go out of date. Critical discourse analysis focuses on language as a form of social practice (Fairclough, 2010), studying how societal power relations are constructed and reinforced through language use (Fairclough, 2010). The study investigates King Khalid University students' translation concerning untranslated Quranic verses from a critical discourse analysis perspective.

1.1 Statement of the Problem

The main problem of King Khalid University students' translation of Quranic verses is that they are not equipped with a critical ability to achieve a deep understanding of the text in terms of close reading, and they do not have a sufficient ability to analyze the texts critically to reach the deep or unmasked meanings of the texts.

1.2 Purpose of the Study

The study aims to apply the Critical Discourse Analysis model presented by Norman Fairclough (1989, 1995, 2001·· 2010) using the ten-question model of Norman Fairclough and van Dijk's ideological discourse analysis framework (2004). The study focuses on analyzing the values of vocabulary, phrases and sentences in the students' translation. Thus, the study plans to answer the following questions:

1- What kind of linguistic strategies do students use in their translation in terms of equivalence?
2- Are there any linguistics resources that highlight the equivalent meaning between the source language and the target language?
3- What are the most important strategies used by students to translate untranslated items in Quranic verses?

1.3 Methodology

This study aims to reveal how language is utilized as a part of constructing equivalence in the translational process. The study is based on a descriptive method of research based on the critical discourse analysis model presented by Norman Fairclough and the ten-question model of Norman Fairclough (1996), and van Dijk's ideological discourse analysis framework (2004) were utilized throughout the current study to find out the answers of the study questions.

2. Review of Literature

2.1 Critical Discourse Analysis

[1]Critical discourse analysis (CDA) is a multidisciplinary approach to discourse that emphasizes language as a form of social practice (Fairclough, 2010). It shows that social practice and linguistic practice have a significant impact on each other and emphasizes the fact that societal power relations are constructed and reinforced through language use (Fairclough, 2010). Critical discourse analysis is an approach to the study of language and discourses in social institutions focusing on how social relations, identity, knowledge and power are constructed through written and spoken texts in communities, schools and classrooms (Luke, 2000). Fairclough (2010) believes that ideologies are generated and transformed in actual discursive events and that the language-ideology relation should be conceptualized within the framework of research on discoursal and sociocultural change. Moreover, he views power as a social category which can be seen as a main figure in language use and analysis of power as a significant element of language processing and that power relations in societies entail class relations and ethnically and culturally different groups(Fairclough, 2001). Critical discourse analysis approach focuses on three dimensions of discourse: text, discourse practice and socio-cultural practice. These three dimensions will be analyzed in three processes of analysis, which are description (text analysis), interpretation (processing analysis), and explanation (social analysis). Fairclough (2010) presents the ten-question model to analyze the text to reveal the covered meaning implied in the language used. This model works on three levels pertaining to vocabulary, grammar, and textual structures.

A. Vocabulary

Question 1: What *experiential* values do words have?

What schemes are drawn upon?

Are there words which are ideologically contested?

Is there *rewording or over wording*?

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1 1-Critical discourse analysis deals with studying and analyzing written or spoken text to reveal the existence of power, dominance and inequality. It examines how the existence maintenance and reproduced in social, political and historical context. Furthermore, CDA is aimed to make clear connection between discourse, social practices and social structure which is not clear for several people (Fowler, 1991). CDA explores social context to embrace the socio-political conditions that shape discourse in order to analyze how power structures are constructed and analyzed. It means that it also can be uses for describes, interprets, analyzes, and critiques social life that is reflected in speech. CDA explores relationships between discursive practices, texts, and events and also wider social and cultural structures, relations, and processes (Fairclough, 1992). Within this framework, analyse a text in terms of its topics or frames is appropriated in this research. Therefore, this research used Van Dijk‟s theory. Themes and topics are structure caracterized as the most important because it contains underlying the ideology in the sequence of sentence (Van Dijk, 2008).

What ideological significant meaning relations (*synonymy, hyponymy, antonomy*) are there between words?

Question 2: What *relational* values do words have?

Are there euphemistic expressions?

Are there markedly formal or informal words?

Question 3: What *expressive* values do words have?

Question 4: What metaphors are used?

B. Grammar
Question 5: What experiential values do grammatical features have?

What types of *process* and *participant* dominate?

Is agency unclear?
Are processes what they seem?
Are *nominalizations* used?

Are sentences active or passive?

Are sentences positive or negative?

Question 6: What relational values do grammatical features have?

What *modes (declarative, grammatical question, imperative)* are used?

Are there important features of *relational modality*?

Are the pronouns *we* and *you* used, and if so, how?

Question 7: What expressive values do grammatical features have?

Are there important features of *expressive modality*?

Question 8: How are (simple) sentences linked together?

What logical connectors are used?

Are complex sentences characterized by *coordination or subordination*?

What means are used for referring inside and outside the text?

C. Textual structures
Question 9: What interactional conventions are used?

Are there ways in which one participant controls the turns of others?

Question 10: What larger-scale structures does the text have?

Van Dijk (2004) evolves a device to achieve a deep understanding of the text called the Ideological Square model displaying ideological discourse often features the following overall strategies of what might be called the ideological square: Emphasize Our good things, Emphasize Their bad things, De-emphasize Our bad things; De-emphasize Their good things. According to Fairclough (2012), CDA focuses on the relationship between discourse and other elements of social practices, such as policymaking. As Fairclough argues, 'one aspect of this ordering is dominance: some ways of making meaning are dominant or mainstream in a

particular order of discourse, others are marginal, or oppositional, or alternative. Social practices networked in a particular way constitute a social order. CDA has been employed to identify dominant, marginal, oppositional, or alternative discourses within policy texts, such as policy documents and speeches. This tool comprises an adapted version of transdisciplinary CDA (Fairclough 2012), comprising a four phase research process. The first phase involves the selection of a research topic that relates to a social question that can be productively approached by a focus on language and, specifically, texts. The second phase involves the identification of a suitable text as well as an analysis of pre-existing discourses in the policy or academic literature. Oncean appropriate text has been identified, the text is analyzed. The third phase considers how thetext has been developed and how this relates to the discourses identified. For example, whichactors were involved in developing the policy and how this relates to the discourses? The fourth phase is based on the identification of possible ways past the obstacles or problems identified using discourses, narratives and arguments. In short, the final phase of CDAuses words in texts and speech to identify social questions and then considers how words in texts and speech could be employed to contest the discourses which have been identified.

In this tool, the methodology has been adapted to make it more suited to the analysis of a keypolicy document and to make the methodology clearer for readers who are not necessarily experts in discourse analysis, people like ourselves, and it is strongly normative relying on social practice question using language. According to Fairclough (2005), the methodology is transdisciplinary because it assembles diverse disciplinary resources without expecting or seeking any substantive change as a resultand without confronting thorny theoretical and methodological problems involved in transcending theoretical boundaries' (Fairclough 2005).

2.1.1 Macro Structure and Microstructure

The macro structure is defined as the germinal idea that acts as an overall plan in the development of the discourse, entailing the structure of its global meaning, topic or theme. Macrostructures are derived or inferred from the local meanings (the propositions or semantic microstructure) of discourse by several rules or strategies that reduce complex information. While the microstructure is defined as a collection of coherent basic units of text (e.g. sentences). Likewise, the macrostructure is a network derived from the microstructure by application of some semantic rules (Van Dijk, 1988). Furthermore, according to Vakili (2016), the term macrostructure denotes both a textual and a cognitive entity. The macrostructure has a semantic representation in the text. And that representation has an encounter with the reader's interpretive framework (mental schemas), so it is established in the mind of the reader. He also says that the macro propositions at the various levels will be partly expressed in the text (Vakili Lotfi, 2016).

2.1.2[2] Discourse Analysis Toolkit

[2] *Schiffrin (2001) defined discourse in the following terms: (1) language in use (2) language structure beyond the sentence level, and (3) social practices and ideologies associated with language. Blommaert (2005: 2) notes that, traditionally, discourse has been treated in linguistic terms as 'language-in- use', informing areas such as pragmatics and speech act theory. However, for Blommaert discourse has a wider interpretation as 'language- in-action', i.e., 'meaningful symbolic behaviour', as representing social practices and ideologies. A useful distinction is made by Gee (2005), who defines the 'language- in- use' aspect as 'discourse' (with a little 'd') and the more 'language-in- action' orientation as 'Discourse' (with a capital D), involving not only linguistic practices but other semiotic elements. Discourses are created through recognition work of 'ways with words, actions, beliefs, emotions, values, interactions, people, objects, tools and technologies' that constitute a way of being a member of a particular discourse community (Gee, 2005: 20). Critical discourse analysis (CDA) relies on a small set of arbitrarily selected texts which lack representativeness (Stubbs, 1996), the analysis may be overly informed by the analyst's subjective preconceptions (Widdowson, 2000) and the approach is mainly qualitative. It studies established interdisciplinary field has made inroads into a range of different domains. It is based on textual aspect which focuses on language choices, meanings and patterns in texts and contextual aspect which includes sociolinguistic approach and situational factors.Moreover, The term "discourse" is derived from the Latin root "discursus" which means speech or conversation in general. This means that discourse can be in the form of social conversation, written or spoken. Van Dijk (1997, p.2) defines discourse as "the form that people make of language to convey ideas, thoughts, or beliefs within a social context".Discourse is the main social manifestation of communication. It refers to all forms of language used by communicators in a society (Fairclough, 1993; Fairclough and Wodak, 1997; Van Dijk, 1997). It is the process of exchanging linguistic sentences between the speaker or writer, on the one hand, and the listener or reader, on the other. Brown (1983) mentioned that discourse may be performed by text. It could be only in the form of text, spoken or written. Critical Discourse Analysis has been thoroughly investigated by many linguists and social scientists. Fairclough and Wodak (1993) among others define discourse as any form of language that the society uses to convey information at contextual level. Technically, it refers to utterances or linguistic sentences between the writer – speaker on the one hand, and the reader- hearer, on the other. Therefore, analyzing sentences and words can help understand the speaker's ideological background and how he uses language techniques to persuade and manipulate peoples' minds. Since this study is concerned with analyzing Trump's speeches during the coronavirus crisis, it is crucial to present related literature on Discourse Analysis and Critical Discourse Analysis. Then, Fairclough's model in Critical Discourse Analysis is also presented. The linguistic tools used in this study are highlighted. The chapter also sheds light on the ideological implications and Critical Discourse Analysis. Presidential speeches are alsodiscussed as a genre for discourse analysis studies. The chapter concludes with empirical studies related to critical discourse analysis of political speeches. Van Dijk (1998) argued that CDA is a kind of discourse analytical research that studies the way dominance, inequality and social power abuseare resisted, reproduced and enacted by the talk and text in the political andsocial context. From the abovementioned, we can say that CDA focuses on revealing the hidden meaning of the text. It also shows how the speaker, or the writer applies the power in his discourse in order to control the minds and actions of the dominant groups and persuade them with his beliefs and thoughts. Fairclough (1989) focuses on the study of ideology in political discourses. He proposes three-dimensional framework of analysis; description, interpretation and explanation. His approach is based on*

Discourse Analysis Toolkit entails integrating principles from applied linguistics, education, anthropology, psychology and communication,

(Hussein, 2016) has conceived a unique approach according towhich DA is the study of language in use, as Gee proposed in 2005, that is, how language is deployed, entailing the social, cultural and political arenas. Discourse Analysis Toolkit includes (Wodak and Meyer, 2001).:

Unit 1: Language and context'

TOOL 1: THE DEIXIS TOOL = How deictic expressions (personal pronouns, time andspace adverbials) tie speech and writing to context.

TOOL 2: THE FILL IN TOOL = Knowledge, assumptions and inferences thatlisteners/readers have to bring to communication.

TOOL 3: THE MAKING STRANGE TOOL = In any communication, listeners/readers shouldtry to act as if they were outsiders.

TOOL 4: THE SUBJECT TOOL = How subjects are chosen and what speakers/writerschoose to say about them.
TOOL 5: THE INTONATION TOOL = How a speaker's pitch contour contributes to themeaning of an utterance.

TOOL 6: THE FRAME PROBLEM TOOL = Discourse analysts should make allowances forall aspects of context they regard as relevant to the meaning of the data.

Unit 2: 'Saying, Doing, and Designing, which focuses on how language, apart from being used to convey information, can perform different functions and create circumstances in the world. The toolkit here includes the following:

TOOL 7: THE DOING AND NOT JUST SAYING TOOL = Attention should not only be paid to what speakers/writers say but also to what they try to do.

TOOL 8: THE VOCABULARY TOOL=The types of words that are being used (content words, function words, informal words in everyday texts, formal words in specialist contexts, etc.).

TOOL 9: WHY THIS WAY AND NOT THAT WAY TOOL = Why speakers/writers build and design their messages in a certain way and not in some other way.

TOOL 10: THE INTEGRATION TOOL = How clauses are integrated or packaged into utterances or sentences.

TOOL 11: THE TOPIC AND THEMES TOOL = What the topic and theme is in a sentence (unmarked if it is usual; marked if it is unusual).

TOOL 12: THE STANZA TOOL = Look for groups of idea units and how they cluster into larger chunks of information.

Unit 3: Building Things in the World focusing on the reflexive property of context to shape language but also be shaped by it. The relevant tool for exploring the property at hand says:

Halliday's Systematic Functional Linguistics (SFL) that is proposed toexplain theories of discourse, language and society associated with the linguistic theory analytical method (Halliday, 1979).Kress (1979) examines the shared aspects of language, lexical and syntactic structures used by society members when they intend to write or speak in all discourses. Fairclough (1989) argues that there is a strong relationship between society and discourse. This view claims that the structures are produced by the society and shape discourse which, in turn, shapes beliefs and values in society. In other words, linguistic features are used in discourse to form and represent reality. The main purpose of CDA is then to find how the spoken or written texts are organized, and it investigates the hidden ideological features and power relations by analyzing the characteristics of language and structures in the text.Fairclough and Wodak (1997, p. 271-80) argued that the general principles of CDA are:It deals with social problems;Power relations are considered as discursive.Discourse constitute culture and society.;It performs an ideological work.;Discourses are historical. It mediates connection between society and text.;It is explanatory and interpretative.;Social action shapes discourse.

TOOL 13: THE CONTEXT IS REFLEXIVE TOOL = What speakers/writers say/write and how they replicate, transform, or change content either consciously or unconsciously.

The next tools are inextricably entwined with these seven building tasks of language (Bloor, 2013):

TOOL 14: THE SIGNIFICANCE BUILDING TOOL = How lexical and grammatical devices strengthen or lessen significance (what is chosen to be foregrounded).

TOOL 15: THE ACTIVITIES BUILDING TOOL = What activities are built or enacted by communication, what social groups, institutions or cultures support and set norms for these activities.

TOOL 16: THE IDENTITIES BUILDING TOOL = Ask what socially recognizable identity/identities the speaker/writer tries to enact or get others to recognize; how the speaker/writer positions others and what identities he or she invites them to take up (Christie, 2001).

TOOL 17: RELATIONSHIPS BUILDING TOOL = How lexical and grammatical nuances buildand sustain relationships among the speaker/writer, other people, social groups, cultures and institutions(Ford, 2007)

TOOL 18: THE POLITICS BUILDING TOOL = How lexical and grammatical devices areemployed to build social goods and a viewpoint on how social goods are or should be distributed in society.

TOOL 19: THE CONNECTIONS BUILDING TOOL = How words and grammar are used toconnect or disconnect things or ignore connections between things. Such connections are fashioned by means of cohesive devices (pronouns, determinersand quantifiers, substitution, ellipsis, lexical cohesion, conjunction, adjunctive adverbs).

Tools 20 and 22, then, come as indispensable corollaries.

TOOL 20: THE COHESION TOOL = How cohesion works in text to connect pieces ofinformation and in what ways.

TOOL 21: THE SIGN SYSTEMS AND KNOWLEDGE BUILDING TOOL = The ways in which words
and grammar privilege or denigrate specific sign systems (languages, dialects,images and other semiotic artefacts).

TOOL 22: THE TOPIC FLOW OR TOPIC CHANGING TOOLS = The topics of main clauses,the ways they are linked to each other to create (or not create) a chain; how speakers/writers signal they have switched topics.

In unit 4: Theoretical Tools, theories from cognitive psychology, sociolinguistics, literary criticism, psychological anthropology, cultural anthropology, cultural psychology, and philosophy are presented to present his last discourse analytical tools.

TOOL 23: THE SITUATED MEANING TOOL = Specific meanings that listeners/readersattribute to words/phrases given the context and how the context is constructed.
Shared experiences and background knowledge are seen as a prerequisite.

TOOL 24: THE SOCIAL LANGUAGES TOOL = How words and grammatical structures cansignal and enact a given social language, that is to say, styles or varieties of a language that are associated with a particular social identity. The communication may blend two or more social languages or switch between two or more. Conversely, a social language can be composed of words and phrases frommore than one language.

TOOL 25: THE INTERTEXTUALITY TOOL = How lexical and grammatical items can beused to quote, refer to or allude to other ''texts'' or other styles of language.

TOOL 26: THE FIGURED WORLDS TOOL = What figured worlds (namely the unconsciousand taken-for-granted pictures of a simplified world that capture what is considered to be typical or normal) the words and phrases of the communicationassume and, in turn, invite listeners/readers to assume.

TOOL 27: THE BIG ''D'' DISCOURSE TOOL = How the speaker/listener manipulates language and ways of acting, interacting, thinking, believing, valuing, feeling, dressing, and using various objects, tools and technologies to enact particular social identities and engage in social activities (Cameron,2006).

2.2 Untranslatability in Islamic Religious Text

The notion of [3]untranslatability can be clearly understood by juxtaposing it with the notion of translatability. Translatability is generally defined as the capacity for meaning to be transferred from one language to another without undergoing radical change (Alcaraz and Brain,2002).). On the other hand, untranslatability is the opposite of this notion, entailing two approaches: the monadist approach and the universalist approach. The monadist approach proposes that translatability is ensured by the existence of linguistic universals focusing on syntactic and semantic categories. Whereas the universalist approach claims that reality is interpreted in different ways by different linguistic communities, and each linguistic community has its own perception of the world, which differs from those of other linguistic communities, implying the existence of different worlds determined by language (Alwazna, 2019). Catford (1965) proposes two types of untranslatability- linguistic untranslatability and cultural untranslatability. He considers untranslatability as a translational failure, which occurs when the functionally relevant features of a given text are formal ones and no formal correspondence exists between these features of the source language and the target language. He exemplified such a type of untranslatability in source language puns where ambiguity is a functionally relevant feature. Cultural untranslatability occurs when the functionally relevant features of a given text are cultural ones, and there exists no cultural correspondence of these features between the source language and the target language. Catford considers this type of untranslatability as "less 'absolute' than linguistic untranslatability"((Baugh and Thomas, 2002).

Texts have been categorized according to the degree of their translatability into the following four categories:

-Texts which are exclusively source-language oriented: Relatively untranslatable.

-Texts which are mainly source-language oriented (literary texts, for example): Partially translatable.

-Texts which are both source-language and target-language oriented (as the texts written in a language for specific purposes): Optimum translatability.

-Texts which are mainly or solely target-language oriented (propaganda, for instance): Optimum translatability.

Danial and Sara (2010) postulate that there is agreement among Muslim intellectuals that it is impossible to transfer the original Qur'an word by word in an identical fashion into another language for three reasons:

1. Words of different languages do not express all the shades of meanings of their counterparts, though they may express specific concepts.
2. The narrowing down of the meaning of the Qur'an to specific concepts in a foreign language would mean missing out on other important dimensions.
3. The presentation of the Qur'an in a different language would, therefore, result in confusion and misguidance.

Abdul-Raof (2001) state the notion of crude approximation refers to a pragmatic translation of the surface meanings of the Qur'an and the provision of linguistic and rhetorical patterns suitable for the target language. To inform the target language readers that what they are reading is merely a crude approximation of the Qur'ān produced to assist them in reading and understanding the Qur'ān but not a substitution of it proposing that translation of Qur'ān is a translation of the meanings of the Qur'ān. Abdul-Raof (2001) indicates that the use of transliteration by Qur'ān translators results from a recognition of the untranslatability of cultural voids. Moreover, Abdul-Raof (2001) asserts that the notion of untranslatability is much more complicated than the simplistic notion of untranslatability referred to by Tancock's (1958) [4]untranslatability which is based on rendering the verb by a verb and an adjective by an adjective, and so on(Eckert and McConnell-Ginet, 2003). Alcaraz and Brian (2002) state that translation of the Qur'an is not in the sense in which, say, Plato or Shakespeare can be translated. It is impossible to reproduce the Qur'ān as such in any other language, but that does not mean that it is impossible to render its message to people who do not know Arabic at all. The possibility of translating the Qur'ān, according to him, is subject to the following points that translators must take into consideration:

-They must be guided throughout by the linguistic usage prevalent at the time of the revelation of the Qur'an and must always bear in mind some of its expressions.

-They must take fully into account the Qur'an that inimitable ellipticals, which often deliberately omit intermediate thought-clauses in order to express the final stage of an idea as pithily and concisely as is possible within the limitations of a human language.

-They must beware of rendering, in each case, the religious terms used in the Qur'an in the sense that they have acquired after Islam had become institutionalized into a definite set of laws, tenets and practices. Alcaraz and Brian H. (2002) indicate that any translation of the Qur'ān is a mere translation of a particular meaning, which is far from revealing or reflecting its true spirit or beauty, and the original text includes two kinds of words. The first kind is the words that are apparent, and the second kind is the words that are figurative. Khatib lists the following as the main difficulties he encountered when rendering the Qur'ān into English:

(1) The omissions, additions, and figurative words are part of the beauty, eloquence, sequence, and rhythmic pattern of the Book.
(2) The commitment to extreme precision in translating letter by letter and word by word while maintaining the exact sequence and construction of the Arabic verse.
(3) Finding English words that precisely match the Arabic meaning.

3-The untranslatability of text is a term used along with its opposite, untranslatability – to discuss the extent to which it is possible to translate either individual words and phrases or entire texts from one language to another. Translatability is mostly understood as the capacity for meaning to be transferred from one language to another without undergoing radical change. Translation is a special form of the basic interpretive process of bringing to understanding. In a Linguistic Theory of Translation (1965), Catford states some certain and absolute limits of translatability with regard to what he calls restricted translation. Restricted translation is defined as 'replacement of SL textual material by equivalent TL textual intra-linguistic levels of (i) Grammar and Lexis and (ii) Phonology and Graphology, and the extralinguistic levels of (iii) Phonic Substance and Graphic Substance, and (iv) Situation. It is, according to Catford, impossible to translate between 'media', for example, between the spoken and written form of a text since 'phonic anaphia substances are absolutely different. Depending on context, all linguistically relevant features are also functionally relevant to a greater or lesser extent. Linguistic untranslatability occurs when one or more functionally relevant features of the ST find no formally corresponding features in the TL.

4-Linguistic untranslatability occurs when one or more functionally relevant features of the ST find no formally corresponding features in the TL. In other words, it occurs 'when there is no lexical or syntactical substitute in the TL for a SL item. Abdul-Raof (2001) highlights the semantic and rhetorical role played by al-nazm(systematization) in order to achieve a number of communicative goals and addresses the loss of these communicative goals in translation due to inevitable semantic, syntactic and stylistic voids. Hence, modification of the original marked word order, i.e. foregrounding and backgrounding of lexical items to meet the other languages' semantic, syntactic and stylistic requirements, constitute another limitation on Qur'ān translation. Abdul-Raof (2001) indicates that the use of transliteration by Qur'ān translators results from "a recognition of the untranslatability of cultural voids". He presents the religious concept al-'Umra as an example. The Qur'ān translators are of four types as to dealing with this concept they are: 1) to transliterate it as 'Umra without a marginal note (Bell and Turner); 2) to transliterate it with extended commentary (Yusuf Ali); 3) to give a 'non-equivalent' single word (visitation) without a marginal note (Arberry); and 4) to give a periphrastic description of its semantic features (pious visit) followed by a footnote explaining the source text meaning (Asad) (p. 47). Another type of untranslatability addressed by Abdul-Raof (2001) is the special syntactic structures of the Qur'ān, which are not commonly encountered in any type of Arabic, classical or modern. The Qur'ānic structure is a marked syntactic structure in which both the subject and the verb are missing while the objects are foregrounded (clefted). The semantically oriented Qur'ānic particles cause a translation limitation due to the fact that the associative meanings of such particles are usually lost as a result of the differences between the source language and the target language.

2.3 Islamic Religious Text

Certain religious texts are deemed part of legal texts that are characterized by high sensitivity and sacredness. Islam's main sacred text is the Qur'an, which embodies recitation. It has been translated into many languages, but only the Arabic version is considered authoritative. The sounds of the Quran recited aloud in Arabic are considered part of its nature, inseparable from its meaning. The pursuit of historically textualized explanation and interpretation of the Quran became known as *tafsir* or exegesis. However, from the syntactic perspective, Islamic legal texts prove lengthy and condensed, with extensive use of coordinated, subordinate and relative clauses, which separate the main verb from the subject and which, of course, carry a heavy load of legal detail. The syntactic features of Islamic legal texts are nominalization, participles, modals, and complex structures (Altarabin, 2021).

An in-depth investigation of the fabric of Qur'anic discourse involves the texture of the macro Qur'anic text; its cohesion and coherence systems; the notions of intertextuality, semantic relatedness, and thematic sequentially; the macro textual features of ellipsis, repetition, and argumentation structure; and the contextual, co-textual, grammatical, and semantic factors involved in the macro Qur'anic text. The Qur'an is a unique literary form relying on the essence of the Qur'anic miracle, and it is beyond the scope of the productive nature of any author;hence a supernatural entity(Altarabin,2021). The Qur'an has its own unique form, and it cannot be described as any of the known literary forms. The scholars have acknowledged the uniqueness of the Qur'an, entailing rhymed prose, fusing metrical and non-Metrical speech, and stylistic variation or stylistic differences, which includes word order, choice of words, semantically driven assonance and rhyme, interrelation between sound, structure andmeaning, unique linguistic

genre, and grammatical shifts. Alwazna (2019.) proposes that what makes the Qur'an unique is the great tendency to mono-rhyme, great range of phrases and high frequency of rhetorical features. Furthermore, the Qur'an uses literary and linguistic devices in such a way that has not been used before and achieves an unparalleled communicative effect. The Lexicon of the Quran can be categorized into three: closed-class words, includingprepositions, pronouns, particles, conjunctions, adverbials, and others; nominal bases and verbal bases.

The second most important source of guidance for Muslims is the Sunna, the custom of the Prophet, which is recorded in the *hadith*. The hadith does not have the status of scripture, but they are deemed canonical and are an important source of culture and guidance. Along with the Quran, they are the basis for *shariah* (political and religious law). In contrast to the Quran, which is the record of God's speech to Muhammad, the hadith contains sacred history reports of the words and deeds of Muhammad and other early Muslims. The Prophetic *Sunnah* is the prevailing custom or precedent set by the Prophet Muhammad and his Companions, which expert scholars were able to distil from the material of the *hadiths*. Once synthesized and fleshed out, the *Sunnah* served as a normative paradigm and a source of law. The notion of *Sunnah* is by no means novel to Islam; it has its roots in the pre-Islamic tribal tradition, accentuating an exemplary way of acting and conducting oneself. Each *hadith* consists of two concomitant elements: the *isnad* (support), which forms a chain of transmission listing the names of the individuals who passed down the report in question, and the *matn* (main text), which is the core of the report recounting the Prophet's action or words. *Isnads* were introduced to verify the authenticity of the accounts, and scholars eventually developed a system of grading traditions, marking them as *sahih* ('sound'), *hasan* ('good') or *da'if* ('weak'). With the aim of systematising approaches to these sources, scholars devised a science devoted exclusively to the process of authentication. There even existed texts in which summaries of the rules and axioms of this science were elegantly composed into poems. Over the course of Islamic history, in the same way that scholars dutifully memorised the text of the Qur'an, they committed to memory hundreds of thousands of *hadiths* and their *isnads*, routinely traversing different regions of the Islamic world seeking knowledge of the *hadiths* and their transmitters. Activity in this sphere also nurtured the development of Arabic biography. During the course of the 2nd and 3rd Islamic centuries (9th and 10th centuries CE), the genre of biographies flourished, with lengthy volumes being compiled that scrupulously recounted the names and personal details of individuals cited in the *isnads*. The study of genealogy and the history of tribes were already highly venerated in pre-Islamic Arabia(Alwazna,2013).

3. Findings and discussions

In order to implement critical discourse analysis on King Khalid University students' translation work in Islamic religious texts, the present study analyzes experienced, relational and expressive values of vocabularies and sentences in the students' translation by using the ten-question model of Norman Fairclough (1996).

The table below presents the frequency of the most important keywords or phrases considered in the student's translation of Islamic religious texts to indicate accuracy and adequacy.

Table 1: Frequency of the most important keywords or phrases

Related words or vocabulary items that project	Frequency
Allah	31
God	12
Peace	31
praise	29
May Allah be pleased with him	20
Messenger	8
Seek refuge	1
Curse	28
On the authority of	11
Narrated	8
May peace be upon him	10

As saying	5
Obligatory charity	7
Hajj	10
Pilgrimage	5
Prayer	13
I testify that there is no god but Allah alone, who has no partner and that Muhammad is His servant and Apostle	17

4. Method

The finding is based on the students' translation work that entails Islamic religious text, which is classified into four indicators: meaning focus in terms of equivalence, accuracy in terms of style, adequacy in terms of wordings and retaining the gist of the text.

1- Meaning Focus

The meaning of translated text within the context of religious discourse operates within explicit and implicit meaning frameworks associated with the target meaning. The translated meaning is the central attention of the translated Islamic religious text. The students implement meaning focus, relying on equivalent and applying various taught translation strategies.

2- Accuracy

Islamic religious texts deal with faith and doctrine issues, and they struggle with the power of language and rhetorical strategy configuration in the target text, which is the output of the translation process. Accuracy requires consideration of wordings, style, lexicalization and meaning construction. Moreover, accurate equivalence must be considered to retain the explicit and implicit meaning, which is constructed contextually and conceptually, regarding the mental model and comprehension of specific meaning embodied in the Islamic religious text at the two levels, macrostructure and microstructure. The students retain accuracy through wordings by focusing on equivalent and polysyllabic words and formality. The students aimed to convey accurate meaning based on the validity of translation using careful, elegant and persuasive language.

3- Adequacy

Islamic religious texts require specific high-quality translation; thus, the students exert great effort to maintain a high quality translation by using accurate diction and formal style in terms of syntax and wording.

4- Retaining the gist of the text

Students keep the gist of translating the text by constructing equivalent and retaining the purpose of translation.

4.1 Discussion

From the findings above, it can be interpreted that the ideology that is used by students is to construct proper, great translation, achieving meaningful, comprehensible translation by assuring the strict implementation of translation strategies. The students rely on the power of language to control the gist and meaning of the text in terms of equivalence. The language used in translation is a powerful tool for many reasons, and every text has a purpose entailing persuasion with a reasonable sense, offering meaningful, purposive translation and a tendency towards the truth. Thus, the students rely on rhetoric techniques, including Ethos (reassuring credibility), Pathos (connected with appealing to the reader by arousing their emotions) and Logos (connected to a statement or idea that attempts to persuade the readers aiming to show concern to provocation) to produce persuasive translated text even though Critical Discourse Analysis relies only on Logos because it constructs lasting impact on the memories of the readers as the result of using language that logically accepted by the readers of translated text. Intuitively, high capability in using rhetorical appeal in translation can construct meaningful sense text in the target language with superb equivalent to the source language.

4.2 Sample of the Study

The sample of the study includes translated Islamic religious written text imposed in the course Translation III at King Khalid University. The samples include male and female students majoring in the English language, and they are taught the techniques and strategies of translating Islamic religious texts.

4.2 Instruments of the Study

This study is interpretive qualitative research. It provides a systematic investigation of the salient linguistic features of the translation of Islamic religious texts produced by students. The researchers analyzed the collected data in terms of the Fairclough model(1995); this framework enables the researcher to explore the linguistic features that answer the study's questions. It consists of three inter-related tactics of analysis tied to three inter-related dimensions of discourse. These three dimensions include (i) the object of evaluation (including verbal and visual texts) and (ii) the processes by which the object is produced and acquired (writing/ speaking/designing and reading/listening/viewing) byhuman subjects. (iii) the socio-historical conditions which govern these processes. According to Fairclough, each of these dimensions requires a unique form of textual content analysis (description), processing evaluation (interpretation), and social analysis (explanation). In this study, the researchers use some of these tools to fulfill the study objectives. In addition, van Dijk's ideological discourse analysis framework (2004) was utilized throughout the current study to find out the answers to the study questions. The data is dealt with in the form of sentences and phrases. The selected data are considered as the form of religious discourse, which is taken by the researchers in order to examine word choice, accurate meaning, and maintain the sense of untranslated items and sentence structures.

4.4 Validity and Reliability of the Instruments

Validity: The selected written translated texts were introduced to ten native English speakers to ensure their suitability and to decide whether or not they would be enough to fulfill the objectives of the study.

Reliability: The researchers used a pilot study on the selected written translated texts to ensure that the translation conveys the gist meaningfully.

4.5 Data Analysis

This study adopted the theoretical framework of Fairclough's (1995) CDA model. The researchers provided linguistic tools for analyzing the sentence structures, word choice and meaning. The researchers used such methods because they were suitable for the analysis and achieved the objectives of this study.

4.6 Procedures of the Study

To conduct this study, the researchers followed these steps:

1. Setting up the questions and objectives of the study.
2. Collecting theoretical and empirical studies relevant to the subject.
3. Collecting 30 written translated texts
4. Checking the validity of the suitability of the questions.
5. Checking the reliability.
6. Explaining and analyzing the selected written translated texts.
7. Drawing out the conclusion.

5. Findings of the Study

To answer the questions of the study, which aimed to investigate the adequacy and quality of written translated texts in terms of style and meaning, the results are reached:
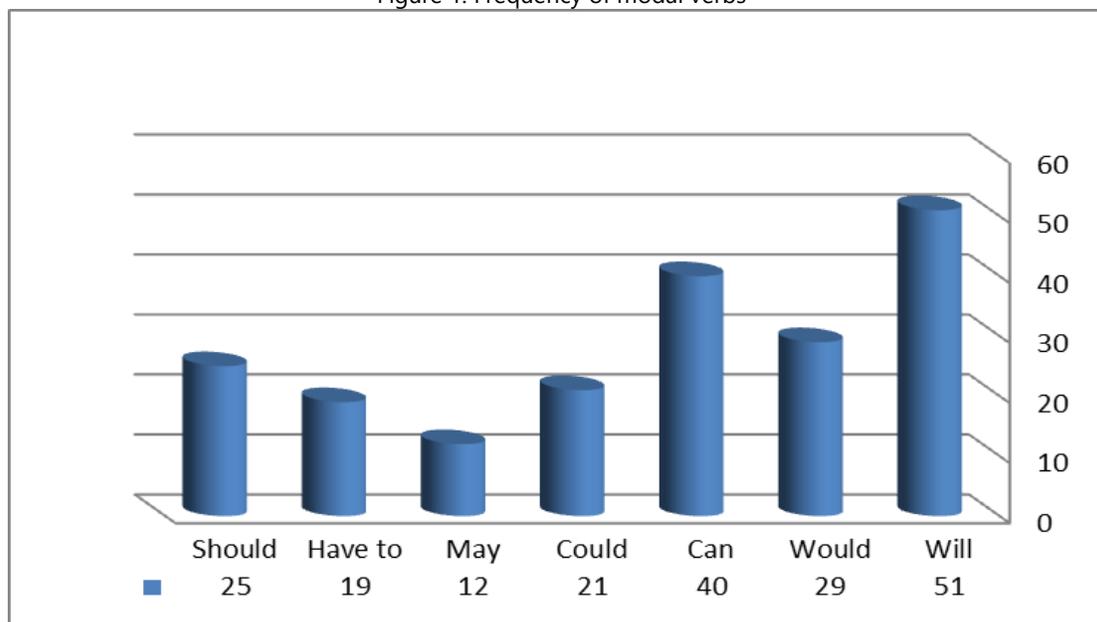
1-What is the suitability of word choice of certain lexical items and meaning in the students' written translated texts?
2-What are the potential ideological stands reflected in the students' written translated texts in terms of the student's usage of certain grammatical constructions?

5.1 Findings

Since Islamic religious texts are highly constructed pieces of discourse, the study critically assesses the students' written translated texts, revealing the underlying discursive structures adopting Fairclough's model of CDA. First, text analysis concerning the students' language features dealing with vocabulary and grammar. Second, the discursive practice analysis is concerned with both dimensions of explanation and interpretation.

The part concerned with the diction in terms of grammar in the students' written translated texts is analyzed by examining all the occurrences of the words that express equivalent meaning precisely and how they convey accurate meaning to native speakers.

Figure 1: Frequency of modal verbs

	Should	Have to	May	Could	Can	Would	Will
■	25	19	12	21	40	29	51

The researchers analyze the structures of modal verbs as this helps in exploring the students' translation of the degree of obligation, intentions and certainty. The modal verbs will, would, can, could, may, have to are investigated. The figure above shows the frequency of modal verbs in their affirmative and negative forms. From the above figure, we can observe that "will" is the most frequently used modal by the students. It was used forty eight times in their translation. "Can" was used twenty times, and "Could" was used twenty one times, which may express his ability to achieve his goals. Moreover, they used "should" twenty times. Another noticeable aspect is the use of "have to" nineteen times in order to express necessity and obligation, and they used "may" sixteen times.

6. Conclusion and Recommendations
This study concludes with recommendations that:

-The students use the words belong to Islam relying on transliteration techniques such as 'Allah " and '' Hajj'' more than the equivalent words such as ''God" and '' Pilgrimage', and this reflects the ideological tendency of the students to be precise and accurate in their translating, and sense of belonging.

-The students' translation mirror the sense of incorporation of the concept of unity and caring for language related to religion in terms of exactness, courteousness and proper meaning.

-The students concentrate on using words that stress the message of Islam doctrine of peace and justice, and this reflects the seriousness of students in translating Islamic religious text.

-Some students tend to use impressive language rather than objectivity to influence the emotions of the target language reader.

-Regarding the use of modals, the students express the propositional content of the text regulating interpersonal relationships in terms of subjectivity rather than objectivity. The excessive use of the modal auxiliary verb ''will'', which constitutes an epistemic assumptive modality dispersed in their translation, entailing the sense of conditional consequences, central epistemic and futurity, so it implies the feeling of language power. Nonetheless, in translating obligation, there is confusion in using the suitable modal verb regarding the particular meaning in terms of sense. The reason is that the equivalent of modal is rare in their first language. For instance, the modal '*have to*' overlaps with must significantly, although it is not the rival of the modal *must* in an epistemic sense, but they both express necessity. "*have to* focus on an external, existent obligation that can be perceived or described independently of the speaker, whereas *must* serve as a very general marker of obligation, with more specific senses such as urgency, irresistibility, and unconditionality being attributable to pragmatic interpretation." (Westney 1995, p.151). Furthermore, "The situation may change as *have to* becomes increasingly grammaticalized, with the likely consequence that its epistemic meaning will become more established via the process of subjectification" (Collins 2009, p. 59).

-Some students tend to translate the abbreviated words that appear in Qur'anic text with English alphabetic equivalents even though the abbreviated words are miraculous words even scholars do not interpret.

6.1 Study Recommendations:

The study recommends the following:

- King Khalid University students majoring in English should be taught the hermeneutic approach of religious text and rhetoric, including ethos, pathos, and logos, to translate Islamic religious texts objectively. Moreover, translation techniques should be taught practically, by teaching one technique and strategy then the students implement it and obtain feedback and reflection immediately.
- KKU students majoring in English should be taught that the focal point of translation is to find out the equivalent meaning in terms of reading with regard to the adequacy and style of text.
- KKU students majoring in English should be taught that translation is an objective process, not a subjective process; thus, impressive language should be avoided to retain the faithful translation, and the spiritual structure of Qur'anic text is sensed through reciting in terms of pathos.
- Modal auxiliary should be focused on the translation course in detail to make students absorb the meaning of modal auxiliary verbs precisely and how they constitute an epistemic structure in translation. Thus, translation courses should tackle modal auxiliary verbs from a grammaring perspective, not from a grammar aspect.
- Sentence structure of the Arabi language, scholastic interpretive rules and guide adjustments of text interpretation should be taught in the translation course, and students should be taught how to exclude the implicit meaning of words with regard to the figurative language used in the text.
- The students should be taught that there is something called untranslated when dealing with Qur'anic text, such as the abbreviated words that appeared in the initials of some chapters and the spiritual structure of Quraan.

7. Conclusion

This study studies King Khalid University students', majoring in English language, translation of Islamic religious texts entailing constructing equivalence in translational process and untranslatability, and it utilizes the Critical Discourse Analysis (CDA) model to unmask the use of translational strategies through Islamic religious texts. Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. The study relies on the critical discourse analysis model presented by Norman Fairclough, the ten-question model of Norman Fairclough (1996) and also van Dijk's ideological discourse analysis framework (2004). This study also analyzed the Islamic religious text to reveal the students' translation of untranslatability verses. Furthermore, the study elaborates on the students' translation products, including simple words and short sentences, and it investigates the students; translation process, emphasizing their linguistic competence and mastering translation techniques, the high experiential, relational and expressive values in the form of parallelism. Using van Dijk's Ideological Square model (2004), it has been deciphered by scrutinizing students' translation, untranslatability, transliteration, and language power. Additionally, The macrostructure has a semantic representation in the text and reader's interpretive framework or mental schemas entailing the structure of the global meaning, topic or theme and deriving from the local meanings of discourse by a number of rules or strategies that reduce complex information from textual and a cognitive perspective, and the microstructure embedding the collection of coherent basic units of text such as sentences. Moreover, the Discourse Analysis Toolkit is implemented in the study from the study of language in use, that is, how language is deployed, entailing the social, cultural, and political arenas.

Conflicts of Interest: The authors declare no conflict of interest.
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