Rhetorical Questions in the Glorious Quran with Reference to Selected Translated Ayahs

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Abstract

The current study investigates rhetorical questions of selected Ayahs in the Glorious Quran as translated into English. For Reiss, the critic's task is to study whether the translator has approached the procedures of form-focused type. Four rhetorical questions have been selected as recognized samples. Four translators have been chosen from different backgrounds. The comparison is made among the translations (four translations) based on the effect that rhetorical questions make in the target text. Out of the present study it is concluded that it is hard to recognize a certain transaltion.The translator should reflect a certain strategy for an adequate translation. Moreover, the translators of the Glorious Quran should comprehend the context in both Arabic and English in order to consider the applicable type of translation.

Key words: rhetorical questions, speech act, addressor, and the addressee.

Note 1. MLA citation is used for this research (the update version does not include a year inside the thesis).

 Note 2. Common knowledge does not need citation

1. Introduction

This study attempts to shed light on translating Arabic rhetorical questions (RQs for brief) into English. Al- Khuzaee (n.p) argues that rhetorical questions (RQs for brief)

assume similar functions in both languages. Despite the illocutionary forces of the (RQs) are preserved, interpreting them into other forms involves a loss of the force and characteristics of interrogation. In other words, the functional equivalence of (RQs) should be recognized through translation. Bearing in mind, keeping the grammatical form of the original whenever it is possible in order to preserve the characteristics of interrogation.

Investigations comprise considering four Ayahs selected from three chapters (Surahs) of the Glorious Quran (G.Q for brief). The three Surahs are (A-Shuaraa, Muhammad, & Taha). The argument investigates the (RQs) of the four Ayahs semantically and lexically with reference to the (G.Q). The complexity causes difficulties to comprehend the stylistic elements of (RQs) of the (G.Q) through translating into English. Anthony G. Oettinger remarks in his book: "No matter how a translation seems complex, it is even more difficult to critic it" (qtd.in Reiss 6).

Theoretically, this study focuses on different translations of the Ayahs to realize the adequacy and the equivalent of the (RQs) in the translated texts. Reiss (16-17) maintains that the translator should consider the type of a text he is translating before he starts processing it. From the other hand, the critic must also consider the original text in order to avoid using inappropriate norms to judge the translation. Nevertheless, this clear principle has hardly been detected with any notable consistency.

The methodology tackles four Ayahs from three Surahs. An analysis is used to consider these Ayahs with reference to the (RQs) of the original. The procedure part includes analysing the four translations (RQs) to illustrate how texts are relevant rhetorically to the SL (G.Q). It's concluded that the semantic and pragmatic features should be recognized (depending on the context of the text). In other words, the grammatical factors and the lexical features of SL (G.Q) should be preserved in the TL text.

2. Earlier Studies

Few previous studies have been applied to approach the (RQs) of translated Ayahs. In any case, this research huts on similar studies. Some of them focus on the role of the critic to consider a certain translation. Whereas, other studies are carried out to assume (RQs) in Arabic-English translation. The current subject tackles the three following previous studies:

2.1 Rhetorical Questions or Rhetorical Uses of Questions?

The main contribution of Špago's plan is that, generally rhetorical and standard questions share the same form. However, whether they are interpreted as (RQs) or answer-eliciting depends entirely on the context in which they are used (Špago's, 102-115). His study is aimed to explore and discuss the syntactic and semantic elements that differentiate rhetorical from non-rhetorical questions. Moreover, the study aims also to determine their frequency of occurrence. The corpus consisted of (30) plays by two British (H. Pinter and T. Stoppard) and two American playwrights (T. Williams and A. Miller). These plays simulate real life situations. British and American authors were involved in order to pay equal attention to the two main variants of the English language, although it is not intended to seek for possible differences between them in regard to RQs. The study identified 1205 examples of RQs.

2.2 Interpreting Interrogatives as Rhetorical Questions*

Han holds that (202) argues that while an ordinary question seeks information or an answer from the hearer, a rhetorical question does not expect to elicit an answer. In

general, a rhetorical question has the illocutionary force of an assertion of the opposite polarity from what is apparently asked. Under the rhetorical question reading, the yes-no questions" Did I tell you that writing a dissertation was easy? And Didn't I tell you that writing a dissertation was easy?" Respectively it is not said that writing a dissertation was easy and it is told you that writing a dissertation was easy. Ii is shown that rhetorical questions and ordinary questions do not pattern alike with respect to various well-conditions, such as negative polarity item authorizing.

Han (202) explores away of interpretation a rhetorical questions. In other words, he asserts that rhetorical questions have the interpretation of an assertion of the opposite polarity. He advocates that the semantic interpretation of (RQs) should be considered rather than the syntactic form. Generally, his approach recognizes the construction of the grammar and the nature of the interface between syntax and semantics/pragmatics in particular. He has shown that rhetorical questions and ordinary questions do not pattern alike.

2.3 Rhetorical Questions, Relevance and Scales

For Rexach (140) rhetorical questions differ from information questions. This difference is recognized in this study according to the essentials of a relevance theory.

He also considered the authority of negative polarity in rhetorical questions. Furthermore, several approaches to this phenomenon are discussed, and a semantic solution is defended. At last, Rexach considered the initial account of the pragmatics of the questions with the principle of Relevance. In other words, the latter is explained based on the conditions of use of rhetorical questions.

3. Rhetorical Questions

3.1 Definition of Rhetorical Questions

For Snell- Hornby, rhetorical question is defined as "one asked for the sake of effect, to impress people, no answer being needed or expected". Similarly, Ba'albaki defines

the rhetorical question as: "Rhetorical question: is a question addressed to acquire an effect in the minds of the human beings rather than seeking an answer".

Translating rhetorical questions into questioning formulae may not convey the illocutionary forces of the original. Thus, it causes misunderstanding to the target reader. As rhetorical questions may look like real questions in their form and are used for purposes other than assuming information. Twisting is seen between the intended meaning and grammatical form. Unfoturnalty, a pragmatic struggle is observed in translation. The present study targets an appropriate way of translating Arabic rhetorical questions into English.

3.2 Types of Questions

According to Athanasiadou, questions can be classified into four categories based on their function in communication and intentions of speakers: information seeking questions, rhetorical questions, examination questions and indirect requests. While defining examination questions as those asked in order to test the knowledge of addressees or to interrogate them, and indirect requests as questions intended to urge addressees to do something, she claims that the first two types of questions are in clear opposition. Namely, whereas information-seeking questions are aimed at requesting information, RQs, on the other hand, are not asked in order to get an answer, but instead serve the purpose of providing information (qtd. in Spago 102-117).

Based on a type of response they initiate, Ilie, classifies questions into three groups: answer-eliciting, action-eliciting, and mental-response eliciting questions, placing RQs

into the third group, and claiming that (RQs) actually require a cognitive response represented by the addressee's acceptance of the answer implied by the speaker. She defines an RQ as: a question used as a challenging statement to convey the addresser's commitment to its implicit answer, in order to induce the addressee's mental recognition of its obviousness and the acceptance, verbalized or non-verbalized, of its validity. "(qtd. in Spago 102-117).

For Schaffer (n.p), anyhow, RQs contrast from answer-eliciting questions, among other things, in the sense, they are intended to convince the addressees to accept the apparently obvious answer implied by the addressor, rather than getting a verbalized answer from them. Furthermore, as Schaffer (n.p) shows in her study, RQs are repeatedly used as effective and influential answers to standard questions.

3.3 The Field of Rhetorical Questions

Samadi (583), argues that the field of rhetoric in the GQ is a difficult area of investigation. Performative utterances is vital to be considered by the translator. In other words, the translator has to convey their pragmatic meaning to gain the proposed effect. Rhetorical questions is one of the types of performative utterances. Studying translated rhetorical questions in the Holy Qur'an is a quite recognized topic since few studies tackled this issue. Rhetorical questions have the same system of ordinary questions. However, they do not consider an answer. Likewise, they have more functions in Arabic than in English. Consequently, some translators of the Glorious Quran come across linguistic challenges in translating the Quranic rhetorical questions into English. This study is a modest attempt to tackle the main linguistic challenges faced by some translators of the glorious Quran.

Al- Khuza'ee (1), urges that the area of rhetoric in languages is a prickly area of investigation; Arabic language is no exception. Rhetorical procedures require special

attention during the process of translation because they mostly include pragmatic implications. One of these rhetorical devices is the rhetorical question. In Arabic, a rhetorical question is an interrogative sentence that is used to explore other rhetorical functions rather seeking information.

3.4. Features of Rhetorical Questions

Spago (102-117) argues that one of the most prominent features of (RQs) is that they are used in order to achieve something else other than to adhere an answer. Such questions, in most cases, already involve an answer that appears obvious to both the addressor and the addressee. They have the illocutionary force of a statement of opposite polarity from that of the question (Sadock, 111-39): "Are we going to believe in everything they say? is equivalent to We are not going to believe...;" and " Isn't this the only sensible thing to do? is equivalent to This is the only sensible thing to do". Such implicit statements, assumed in the form of questions, are often more powerful and effective. Moreover, they have more influence on addressees than direct statements (Sadock, 111-39).

4. Research-Methodology

For Rohde (131), Rhetorical questions reflect utterances whose form does not match their purpose. They have the building of a question but the latter neither assumes information nor elicit an answer In this sense, they are considered unique within semantic and pragmatic analyses since most utterances are assumed to be informative or at least information-seeking.

4.1 Data of the Study

The four translators and the chosen Ayahs (RQs) are the data of this argument. The following is a presentation of these data:

4.1.1 Translators

The translators (from different backgrounds) have been picked for this study .These different translators belong to diverse linguistic, cultural, religious, theological, ideological backgrounds and periods of time. Ahmed says,"The difference in the intrpretaters gender, nationality, ethnic and the beliefs expresses the strength of the research rather than its weakness"(qtd. in Maatoq 6).The Ayahs in (A- Shuaraa

Muhammad and Taha) are translated by four-known translators. The translators are:

1. Ali, A.Y was an Indian Muslim. His translation was in better English than any previous English translation by an Indian. "His translation represents the sense of original. The cause behind its popularity is its language and availability. The status of the commentator is also an attraction that invites the modern generations "(qtd.in Matooq 6).

2. Muhammad Ali Jauhar (10 December 1878 – 4 January 1931), was an Indian Muslim activist, prominent member of the All-India Muslim League, journalist and a poet, and was among the leading figures of the Khilafat Movement. Mohammad Ali Jauhar was a product of the Aligarh Movement.[2] He was elected to become the President of Indian National Congress party in 1923 and it lasted only for a few months. He was also one of the founders and 14th president of the All-India Muslim League.

3. Muhammad Taqi-ud-Din bin Abdil-Qadir Al-Hilali (1893–1987) was a 20th-century Moroccan Salafi,[1] most notable for his English translations of Sahih Bukhari and, along with Muhammad Muhsin Khan, the Qur'an, entitled The Noble Qur'an. Hilali worked with Muhammad Muhsin Khan in the English translation of the meanings of the Qur'an and Sahih Al-Bukhari. Their translation of the Qur'an has been described as ambitious, incorporating commentary from Tafsir al-Tabari, Tafsir ibn Kathir, Tafsir al-

Qurtubi and Sahih al-Bukhari.[13] It has also been criticized for inserting the interpretations of the Salafi school directly into the English rendition of the Qur'an. It has been accused of inculcating Muslims and potential Muslims with militant interpretations of Islam through parenthesis, as teachings of the Qur'an itself.

4. A.S. Abd-Al-Haleem an Arab Egyptian Muslim. The Quran: A new translation by Abd-   Al- Haleem (2004) is the translation of the Glorious Quran in English that uses modern,beautiful and straightforward English. He contributes the following: The Qur'an: Language, Style and Translation, The Qur'an: Language, Style and Translation in English Part A, The Qur'an: Language, Style and Translation in English Part B, Translation of Islamic Texts (a project).

4.1.2 Data Collection

(GQ) is the word of Allah (Almighty) to his messenger Mohammed (PBUH). The (RQs) from Surat A-Shuaraa (26:18), Mohammad (47:24), & Taha (20:17, 82), are applied for this reading. The researcher has been restricted by the limitation of this argument, otherwise, more (RQs) would be tackled from the (G.Q). The recognized samples are as the following:

1. Surat A-Shuaraa (26:18)

A-Shuaraa is the twenty-sixth surah of the Qur'an, and its number is two hundred and seven twenty Ayahs, and the phrases are also divided by conciliation. Even the Prophet (P.B.U.H), does not have the authority to make changes. For modern critical studies - stylistics - a branch of linguistics, trying to put the imprint on the artistic phenomena in Surat al-Shu`ara.' Stylistics tries to understand the text, through an investigation that is realized in its features. The mainstream of Surat A-Shuaraa is to emphasize the belief of God. In other words, there is no God by Allah. It also considers the belief in revelation and the next life. It also looms the non-believers by torture in this life and next life.

]Finally,the surah explains how the infidels of Quraish denied the Holy Prophet and mocked him.

Noor & Naatyas (24), argue that it is a Meccan Surah, meaning it was revealed before migrating to the city. The characteristics of the Meccan surah are that each surah contains the word "no", Oh People, but not in it, O you who believe, and in it are the stories of the prophets, the story of Adam. There is a spelling letter, like Alo, Yasin, Asaq, and in it there is a prostration. It is all written in Surah synthetic, or, and this image is achieved in Surat Al-Shu`ara, through its various axes and controversial stories, with the participation of multiple people in its completion, then embodying the view of reward and punishment in all axes, and it is divided, And Al-Madani, and the longest surah in which the news of poetry and poets is mentioned.

2. Surat Mohammad (47:24),

For Al Sawi(n.p), the number of sections that distinguish Surat Muhammad from other Surahs of the GQ that when someone hears or reads Surah Muhammad - or others of course – it really feels his taste it is closely related to a structural style. It involves instructions that organize the life of Muslims. Also, it warns the non-believers for doing bad thing. It also, encourages Muslims to head for path of Allah almighty, so that they will get great reward.

3. Taha (20:17, 82)

For al khudur (611-644), Surat Taha is Meccan. It considers the same purposes of the Meccan Surahs. And its persistence is to assume the principles of religion, monotheism, prophecy, resurrection and resurrection. In this honorable Surah, the personality of the Messenger, (PBUH) appears with the strengthening of his influences and the strengthening of his soul. So as to not affected by what is thrown at him of maliciousness, stubbornness, mockery and denial. In addition to, guidance to his primary function, which is to inform and remind, warn and preach.

Praiseworthy, he does not have to force people to believe in God. The Surah tackles the stories of the prophets. The aim of the stories is to the please the Messenger (P.B.U.H) to reassure his honorable heart. It stated in detail the story of Moses and Aaron with the mighty tyrant Pharaoh, and almost the mainstream of the Surah talks about it, particularly the position of Musa's monologue with his Lord .

4.2 The Model of the Study

Mousa argues that there is no superlative method for translating the Arabic rhetoric. For the moment, the Arabic language features differ in many aspects from English counterparts. The translation of rhetorical questions is ruled by the following: the type of the text, situational context, and the intuition of the translator. Furthermore, she recommends four primary levels to examine the rhetorical questions. These levels are the syntactic level, the semantic level, the pragmatic level, and the aesthetic level. Mousa describes that the majority of Quranic translators ignore these levels and focus on the denotative meaning (the dictionary meaning) rather than the connotative meaning (the shades of the meaning) (qtd. in al-Samadi 585).

Though, Al-Malik revisions the translation of the pragmatic meaning of the performative utterances in the Glorious Qur'an. Al-Malik evaluates the translation of five English translators of the Holy Qur'an, namely: Asad, Dawood, Taqi-u-din, Yusuf Ali, and Arberry. His evaluation of translations is based on the situational context and general coherence. In addition, Al-Malik suggests some strategies for translating the informative utterances in the GQ.wherever he sheds light on the importance of transferring both the elocutionary force and illocutionary force from Arabic into English. Khalil lessons the secondary functions of the Qur'anic rhetorical question, both in Arabic and English. Also, she focuses on exploring the role of the translator in analyzing these meanings before starting a translation to convey an adequate meaning. Khalil smears this study to the Holy Quran, literature, and everyday language (qtd. in al-Samadi 585).

4.3. Rhetorical features of the Glorious Quran

Abd-Al-Haleem shapes that "the Glorious Quran has its own unique style that could be distinguished from other Arabic texts" (qtd. in Maatoq 30). Remarkably, Baker considers that a unique cardinal element is being tackled which is called 'contrast', for instance, day and night, light and dark, paradise and hell, etc (200). For Abd-Al-Haleem, "this stylistic feature (contrast) enforces the Islamic message" (qtd.in Maatoq 30).

For Iqbal, the artistic mode of the (G.Q) is recognized among other literature writings. It does not look like a poetic construction because of the absence of regular meters (4). Thus, a translator should achieve a sufficient interpretation of the message to enable foreign readers understand the translation (6).

4.3 Data investigation (procedure)

The four translations of (RQs) are compared with the original text (G.Q). It is aimed to analyse these translations to achieve the aim of the previous questions as in the original (G.Q). In other words, the rhetorical device of (RQs) should be observed visibly in the translations.

5. Data Analysis

The outcome of the translations will be examined:

5.1 Shuaraa

(18) أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

1. Yusuf Ali	
	Shuaraa

	﴿۱۸﴾أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ 18. [Pharaoh] said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?
Maulana Muhammad Ali	Shuaraa 18 (Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry (many) years of thy life among us?
Muhammad Taqi-ud-Din Al-Hilali	Shuaraa **18.** [Fir'aun (Pharaoh)] said [to Musa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us
A.S. Abdel Haleem	18 Pharaoh said, 'Did we not bring you up as a child among us? Did you not stay with us for many years?

Table (1)

The Interpretation of this Ayah is assumed by referring to Tafsir Al-Tabari(https://surahquran.com/tafsir-tabari/367.html:)

> "And in this deleted speech, he bestowed with the evidence of what appeared to him from him, which is: \So they came to Pharaoh and conveyed to him the message of their Lord to him, and Pharaoh said: Did we not see you in us, O Moses, as a child, and you have been with us for years? And that he stayed with him before killing the murdered Copt who had killed him."

Table (1) compares the four translations of this Ayah: Yusuf Ali Muhammad Ali, Al-Hilali & Abdel Haleem. It is seen that all of them use the Yes/ No question form. And, by using the previous one (instead of WH questions), the question changes from being rhetorical into being near to the real one. On the other hand, using informative statement (rather than interrogative one) in the second part of Al-Hilali translation is considered a strong indication that this question carried a pragmatic meaning rather than a semantic one.

Abdel Haleem's translation and Al-Hilali translations could be the adequate ones (for modern English Readers) since, they use (you) (stay). While, Yusuf Ali & Muhammad **Ali** adhere archaic words such as: (thee/thou instead of you), (didst instead of did), which may be awkward for new readers.

By contrasting the above texts, Al-Hilali resorts to use translation strategies, which is paraphrasing, such as adding the origin words (Pharaoh) ,(Moses) and their transliterations (Fir'aun), (Musa) . Moreover, he uses the word (dwell). According to Merriam Webster, stay has two meanings: 1. remain for a while, 2. to live as resident in a city. That is to say, it is quite close to the original Arabic source (Glorious Quran). As for Abdel Haleem & Yusuf Ali, they yse the word (stay). In Cambridge dictionary, stay means not to more away or leave situation. It is seen that Al-Hilali adheres more competence translation regarding this word. For Muhammad Ali, he neither uses (dwell) nor (stay) which leads to lack constituency of English text.

5.2 Muhammad24. ﴿٢٤﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

Yusuf Ali	Muhammad24. ﴿٢٤﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
Maulana Muhammad Ali	24 Do they not reflect on the Quran? Or, are there locks on the hearts?
Muhammad Taqi-ud-Din Al-Hilali	24 Mohammad Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?
A.S. Abdel Haleem	24.Will they not contemplate the Quran? Do they have locks on their hearts?

Table (2)

In table 2, (أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا) , according to (Almuejam al-Arabiya), the word (يَتَدَبَّرُونَ)means "the mind is so absorbed in thinking about a topic that it loses

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sight of other things". The verb (يَتَدَبَّرُونَ) is translated by 1.Yusuf Ali/ seek to understand, in dictionary it means : 1. try to find, 2. to enquire about.

2. Muhammad Ali/ reflect on, according to (Cambridge English Dictionary), it means to affect other people's opinion of someone/something or escaping in a bad way

3. Al-Hilali/ think deeply, according to (the Saurus.com), it means to consider/cogitate/ponder.

4. Abdel Haleem/ contemplate. According dictionary.cambridge.org. it means to spend time considering a possible future action, or to consider one particular thing for a long time in a serious and quiet way. By comparing with the original it is seen that Abdel Haleem's translation is more competence.

This Ayah (أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا) is translated as the following:

1.Yusuf Ali/ , or are their hearts locked up by them?

2. Muhammad Ali/ Or, are there locks on the hearts?

3. Al-Hilali/ or are their hearts locked up (from understanding it)?

4. Abdel Haleem/ Do they have locks on their hearts?

Out of the above translated texts. It is observed that Yusuf Ali & Al-Hilali use passive sentence ((interrogative one). As for the others they use active sentence (interrogative one). Passive sentence is used to evoke the addressee's attention. In other words, to stimulate the responses of the recipient. By comparing with the active sentence it is considered that the latter is clearer and easier. The researcher thinks that , the translator should be committed to original sacred text (active text) rather that altering the original syntax.

5.3 وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ(١٧)

	﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ(١٧)﴾
Yusuf Ali	17. Taha "And what is that in the right hand, O Moses?"
Maulana Muhammad Ali	17 Taha *17* And what is this in thy right hand, O Moses?
Muhammad Taqi-ud-Din Al-Hilali	Taha 17 . "And what is that in your right hand, O Musa (Moses)?"
A.S. Abdel Haleem	17 taha 7'Moses, what is that in your right hand?'

Table (3)

◌ According to Mawsueat Altafsir (﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ(١٧)Taha),"Ibn Katheer says: "

Some of the commentators said: He only said that to him as a way of intimacy with him, and it was said: He only said that to him in the face of the report, i.e.: As for the one in your right hand that you know, you will see what we do with it now, and that is in your right hand, O Musa, a definitive question".

From the above texts, it's observed that Yusuf Ali & Muhammad Ali adhere an adequate translation. While Abdel Haleem adheres a text that lacks the rhetorical form by canceling (O) that represents (Ya) in Arabic. He also omits (And) which represents (waw) in the original text. For Al-Hilali, it is seen that he adheres a rhetorical translation by rephrasing the question. In other words, the question is included another information

that direct the reader's intention from knowing the answer of the question. This is obvious by using the Arabic and the English names (Moses/Musa).

5.4 ﴿٨٣﴾ ۞ وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَىٰ

	﴿٨٣﴾ ۞ وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَىٰ
Yusuf Ali	Taha 83 83. [When Moses was up on the Mount, Allah said:] "What made thee hasten in advance of thy people, O Moses?"
Maulana Muhammad Ali	Taha 83 And what made thee hasten from thy people, O Moses?
Muhammad Taqi-ud-Din Al-Hilali	Taha 83 **83.** "And what made you hasten from your people, O Musa (Moses)?"
A.S.Abdel Haleem	Taha 83 , 'Moses, what has made you come ahead of your people in such haste?'

Table (4)

The Interpretation of this Ayah is assumed by referring to Tafseer al-Mizan:

"The Almighty's saying: "And what hastened you from your people, O Moses, to His saying, that you may be satisfied" The story of a call that occurred between Him, the Most High, and Moses, peace be upon him, at the time of the phase in which the Torah was revealed to him, as he narrated in detail in Surat Al-A'raf" alsayid altibatibayiyu (190).

The context seems clear that it was a question about the reason that necessitated Moses to hurry on behalf of his people and to attend the time of the phase before them, as if it was expected that they would all attend the phase, so Moses came to them in

attendance and behind them, and it was said to him: "And what has made you hasten on your people, O Moses?" He said: "They are the guardians of my legacy" i.e. They are on my trail, and they will soon follow me, "I hastened to you, Lord, so that you may be satisfied." That is, the reason for my haste is to obtain Your approval, O Lord. It appears that what is meant by the people, and he mentioned that after him, they are the seventy men whom he chose for the appointed time of his Lord, so what appears to be his succession of Aaron over his people after him and the rest of the story and his saying after: "The covenant has become prolonged to you" was that it was not intended that all of the Children of Israel would attend Al-Tur".

For tafsir almizan - alsayid altibatibayiyu (190), this speech could be addressed to Moses, peace be upon him, at the beginning of his presence at the time of the phase, as it could be addressed at the end of his reign with it, because the question about the calf is not the same as the calf that compares the journey and the meeting, and if the question is not at the beginning of the arrival and presence, his saying is correct after:"Verily, we have tried your people after you," etc., based on the fact that the fitnah was after they sought the occultation of Moses over what is in the archeology, and there is "no need for them to be preoccupied with directing the verses"(qtd. in almizan 190).

From the texts it is seen that Yusuf Ali uses old terms such as (thee) instead of (you). Nevertheless, he uses an interpretation that precedes the intended translation. And, this elaboration would give the foreign reader a clear insight about what is going on. For Muhammad Ali & Al-Hilali, they adhere an adequate translation except that Muhammad Ali uses the old English terms (thee/thy).Al-For Abdel Haleem, it is seen that he assumes a rhetorical translation by using the present perfect tense. In other words, the question presents information that happened in the past and it still affects the context at the time of speaking. By using this tense, the attention of the read is transmitted from the answer

of the heretical question to the present perfect event that occurred in the past while, its effect is still running.

Out of the translations it is concluded that there is no significant recognized translation of the rhetorical questions. It is thought that Yusuf Ali assumes relatively an adequate translation except for using archaic terms. Secondly, Al Hilali & A.S.Abdel Haleem who preserve sort of a suitable translation of the (RQs). Praiseworthy, translating (RQs)

depends on: the type of the text, situational context, and the translator's intuition. Also, it concluded that there is no best method to translate the rhetorical questions in the (GQ). Thus, translators can use one of the two types of translation according to the linguistic approach: semantic or pragmatic. If the translators tend to use semantic translation, they have to use the strategy of elaboration and explication, by paraphrasing within the text (O Moses /... detail yusus f). Instead, if the translators incline to use the pragmatic translation, they have to use the transformation strategy. For example, they should render an interrogation into a declaration. Commonly, the translators of the (GQ) should comprehend the secondary meaning of the (RQs) in both Arabic and English in order to consider the applicable type of translation. Since, rhetorical questions in Arabic are more complicated than in English.

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أسئلة بلاغية في القرآن الكريم بالإشارة إلى آيات مترجمة مختارة

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الملخص

تبحث الدراسة الحالية في الأسئلة البلاغية لآيات مختارة من القرآن الكريم مترجمة إلى اللغة الإنجليزية. بالنسبة لريس ، مهمة الناقد هي دراسة ما إذا كان المترجم قد اقترب من إجراءات النوع الذي يركز على الشكل. تم اختيار أربعة أسئلة بلاغية كعينات معترف بها. تم اختيار أربعة مترجمين من خلفيات مختلفة. تتم المقارنة بين الترجمات (أربع ترجمات) بناءً على تأثير الأسئلة الخطابية في النص الهدف. من خلال الدراسة الحالية ، يجب على المترجم التفكير في استراتيجية معينة. علاوة على ذلك ، ينبغي لمترجمي القرآن الكريم فهم السياق الذي تستخدم فيه باللغتين العربية والإنجليزية من أجل النظر في نوع الترجمة المطبق.