



The Effect of Content Schema on Use of Rhetorical Devices in Quranic Translation: A Comparative Study of Two Translators

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Abstract- The Holy Quran is revealed in Arabic language, and it is recited in Arabic language as well. Allah Almighty gradually revealed the Quran to Prophet Muhammad (S.A.W) through angel Gabriel over almost twenty-three years, beginning from 609 CE. Berkeley Center (n.d.) reports that approximately 20% of Muslims are the speakers of Arabic language. Most Muslims across the world depend upon translation to understand the Quran. Translations are written to understand the message of the Holy book in the simplest and easiest manner.

Keywords: Quranic Translation, Translators, Quran

I. INTRODUCTION

The Holy Quran is revealed in Arabic language, and it is recited in Arabic language as well. Allah Almighty gradually revealed the Quran to Prophet Muhammad (S.A.W) through angel Gabriel over almost twenty-three years, beginning from 609 CE. Berkeley Center (n.d.) reports that approximately 20% of Muslims are the speakers of Arabic language. Most Muslims across the world depend upon translation to understand the Quran. Translations are written to understand the message of the Holy book in the simplest and easiest manner. The Quran now has been translated into most African, Asian and European languages. Since English is an international language; thus, most of the people like to read English translation of Quran. However, the translators always attempt to translate the original texts accurately, because of its truthfulness. In this regard, proper use of rhetorical devices in translating the Quranic text may convey the meaning objectively. Rhetoric enjoys an exciting role in the form of persuasive technique. Rhetoric has its roots in the many cultures as a system of persuasive techniques. The Bedford Glossary of Critical and Literary Terms (1997) defines rhetorical devices as 'the ability to see, in any given case, the available means of persuasion' (p. 234). Rhetoric is then, a persuasive use of language. The discipline of rhetorical devices was flourished by the appearance of Aristotle's use of Rhetoric in the 4th century (BC.). Aristotle made a distinction between three main modes of persuasion. These include 'appeal by reason' i.e., Logos, 'appeal by ethics' i.e., Ethos emotional aesthetical appeal' i.e., Pathos. The present research aims to compare two English translated Quranic versions of Asad (1924) and Arberry (1955) of Surah Al kafirun, Al-Zalzalah, Al-Adiyat, Al-Qariah and At-Takathur through the lens of rhetorical devices.

1.1. Problem Statement

Every translator translates the Holy Quran according to his or her own style of writing, but all translators struggle to present the translation of Holy Quran in its original essence. Therefore, they use different rhetorical devices to make the original meaning clear. This research has attempted to identify the rhetorical devices employed in the translations of Asad (1924) and Arberry (1955). It has endeavored to identify the effect of cultural difference of translator on the translation of Holy Quran through the use of rhetorical devices, as Poppenhusen (1996) mentions that rhetorical devices are cultural bound and they represent the culture in which they are produced.

1.2. Objectives

The objectives of this research are:

- i. To investigate the rhetorical devices used by Arthur John Arberry.
- ii. To identify the rhetorical devices used by Muhammad Asad.
- iii. To find out the effect of content schema of the translators through the analysis of rhetorical devices on the translation of Holy Quran.

1.3. Research Questions

The current study focuses on the following research questions:

- i. Which rhetorical devices are used in the translation of Arthur John Asberry?
- ii. Which rhetorical devices are used in the translation of Muhammad Asad?
- iii. How does translator's content schema effect the use of rhetorical devices in translation of Holy Quran?

II. LITERATURE REVIEW

The purpose of translation is to convey the message of a text from one language to another. It is an action that tries to produce an equivalent text. The text which is being translated is called the source text; and the produced text is called as target text. It is imperative to know about the constraints of translation like the context, the grammar of the source and target languages, and the lexicon of each language; however, word to word translation does not consider these features of a language.

According to Bassnett (2002), "Translation involves the transfer of "meaning" contained in one set of language signs into alternative set of language signs through skilled use of the dictionary and grammar; the process involves a whole set of extra-linguistic standards also" (p. 20). Likewise, Ghazala (1995) states, "translation is generally used to mention to all the process and approaches used to convey the meaning of the basic language into the target language". Moreover, Catford (1995) defines, "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". A German scholar Manheim (1992) states that translators works like actors who speak the lines as the author would. Translation is important because translator makes the target work easier to understand.

2.1. Rhetorical Devices

A rhetorical device is like a semantic apparatus that utilizes a specific kind of sentence structure, sound, or example of importance to summon a specific response from a group of people. Each rhetorical device is a distinct device that can be utilized to develop a contention or make a current contention more convincing. Hallo (2004) classifies rhetoric devices into two categories as ancient and modern. In ancient times rhetorical devices were providing strategies and forms to the Orator for convincing the audiences about its accuracy, however, in modern times they are used as a persuading technique and are used to penetratethe idea into the minds of the listeners. The scope and application of rhetorical devices is not limited and they are used based upon the demand of the context. Aziz (2008) describes rhetorical devices on the bases of arrangement as exaggeration, pun, pairing, pluralization, conversion, comparison, balance etc. Poppenhusen (1996) believes that rhetorical devices are cultural bound and they cannot be interpreted without considering the context within which the text is produced. By considering the context for reading rhetorical devices the readers achieve the reality presented in the text.

2.1.1. Types of Rhetorical Devices

Hussain, Shahzad, Sadaf and Farman (2020) elaborate that Rhetorical devices are generally organized into the following three categories:

- i. Logos: Devices in the category of Logos Seek to persuade through logic and reason. For such purpose, the field's authority uses references and facts for persuasion and facts are presented without any doubt.
- ii. Pathos: These rhetorical devices have their appeal in emotion. Such devices have dual function, they not only evoke pity and compassion, but they also make angry the audience depending on the subject-matter.
- iii. Ethos: Ethical appeals attempt to convince the viewers that the speaker is a reliable source. they also show that the words of speaker must be considered because they are serious and have the proper knowledge and judgment for deciding the right thing.

2.3. Previous Researches

One of the most debatable issues in translation has been the idea of equivalence. While dealing with holy text such as Quran, a translator is anticipated to have full and logical control over the renderings made. As Larson (1998, p.153) claims, there is 'seldom a complete match between languages and that is why it is

often necessary to translate one word in the source text by some words in the target text to provide the best meaning.' He also endures that there is a significant gap between the beliefs of the people who are speaking many different languages and as an outcome, it is the translator's job to make as many regulations as necessary during translation. Albustan (1993) mentions that the academic qualification of the translator assists the translator in translating and ensuring the quality of translation. Similarly, Holljen (1993) also presents similar notions regarding translation and highlights the education of the translator effect the quality of translation, as translators with low qualification struggle in maintaining the quality of their translated texts. Iida (2008) emphasizes on the knowledge of pragmatics for enhancing the quality of translation. While translating the translators has to know when, where and how the target language is used in their society.

When it comes to The Holy Quran, many translations are available in many different languages. But the question arises as to what happens in the process of translation, making a translated text seem better or otherwise worse. According to Raof (2001, p.12), while translating The Holy Quran, the language and the cultural-bound language and rhetorical features are simply "inimitable and unproducible into other languages to an acceptable level to make the equivalent effect". In fact, Raof (2001) claims that "the Quranic intricacies have no equivalents in the target language and they represent unique examples of linguistic and cultural untranslatability"; and it is here that translation shifts are demonstrated during the translation process.

With insight from the studies, one of the most problematic interpretations is assumed to be the translation of The Quran into English. In Shunnaq's (1998, p.42) opinion "the Arab translators may find certain lexical items in Arabic language that have no equivalences in English, because the concept they usually refer does not actually exist in English."

Hussain, Shahzad, Sadaf and Farman (2020) have attempted to identify the rhetorical devices present in Surah Naba translated by Muhammad Marmaduke Pickthall. The aim of the research is to understand the true essence present in the text. Rhetorical devices such as Amplification, simile, parallelism, persuasive words, hyperbole and metaphor are identified. The research concludes that the underlined message has remained clear by representing it through rhetorical devices. Aziz (2008) has attempted to identify the use of rhetorical devices in translating Surah Fatiha into English, the research has aimed to know that whether the translation has done accurate or not. The research concludes that there is no one-to-one correspondence between rhetorical devices used in Arabic language and in English language because of multiple meaning. Therefore, the suitable rhetoric can be found by conveying the accurate meaning rather than by finding the accurate correspondence for rhetoric device. Omar (2016) has explored the rhetoric style of Al-Takwir in terms of vocabulary, sound and grammar in its English translation. Therefore, the rhetorical stylistic analysis of original and translated version of Holy Quran is conducted. The research aims to examine the extent of rhetorical style converted into translated text from original text. It concludes that the unique esthetic and rhetorical style of Quran is absent in the translated version. Hameed (2010) has conducted the rhetorical analysis of selected Quranic text. It has identified the imaginative and expressional features of Quranic text, which are presented through the use of rhetorical devices. The research concludes that in Quranic texts meaning is simple and it effects the heart and mind of readers because of its rhetorical style. However, the present research has attempted to examine the effect of content schemas on the use of rhetorical devices in selected chapters of Holy Quran, translated by Arthur John Arberry (1955) and Muhammad Asad (1924).

III. RESEARCH METHOD

3.1. Theoretical Framework

This research conducts comparative analysis of two English translators, Muhammad Asad and John Arthur Arberry, of Surah Al-Zalzalah, Al-Adiyat, Al-Qariahah and At-Takathur for the analysis and the framework of rhetorical analysis proposed by Ian McKenzie (2015) is utilized. Rhetorical devices are identified and their employed meaning are explored. For such purpose the analysis of surah's is done separately. The rhetorical devices which are used for the analysis are metonymy, rhetorical questions, epizeuxis, hyperbole, anadiplosis, analogy, metaphor, irony, simile, epithet, epanalepsis, personification etc.

In order to find out the effect of schema on usage of rhetorical devices, content schema concepts are adopted from the model of Carreli and Eisterhold (1983) for the current study. Schemas play an

important role in translation of texts because comprehending a text is prerequisite for the process of translation. According to Carreli and Eisterhold (1983) content schema is the “background knowledge of the content area of the text” (p. 80). The content schema is based on background knowledge and about text’s culture of source language (SL). This is further elaborated as conceptual knowledge or information about the topic, culture, and experiences with the field that the person relates to actual happenings and their relationships within a topic to create a coherent whole. This model would be applied on current study to investigate that how the translators’ background knowledge and text culture have affected the use of rhetorical devices in translation of Holy Quran.

3.2. Sample

Four chapters (99 – 102) of Holy Quran from para 30 are selected as a sample for this research. These surahs includes surah Al-Zalzalah, Al-Adiyat, Al-Qariah, and Al-Takathur. The brief description about the subject-matter of these surahs is given below.

3.2.1. Surah Al-Zalzalah

The Meccan surah Al-Zalzalah has 8 verses. It explains the second life after the death. It reveals that Allah Almighty has a record of everything people thoughtlessly commit in the earthly life and on the day of judgment every person will be asked about his deeds.

3.2.2. Surah Al-Adiyat

Surah Al-Adiyat is a meccan surah and it contains 11 verses. It mentions the scene of horses panting, charging, producing sparks through their hooves and gathering together. The surah also describes a proposition that horses are more grateful to his owner as compared to mankind to his Rab because of the love of worldly things mankind remains ungrateful to his Rab. It asks a rhetorical question that does mankind is unaware of the day when the contents of graves will be scattered and on that day Allah Almighty will be aware of whatever is in the heart of mankind.

3.2.3. Surah Al-Qariah

It is a Meccan surah and it is comprised of 11 verses. It describes the scene of the day of judgment, when the people will be alarmed and aroused. It also mentions the way the good and bad will be judged on the day of judgment.

3.2.4. Surah At-Takathur

A meccan Surah At-Takathur has eight verses in it. It describes that for earning the matters of this world man forgets from the obligations of Allah Almighty till he reaches the grave. It also mentions that such man will achieve his end and he will be asked for the blessing Allah Almighty has given to him.

3.3. Data Collection

Two English translations of above mentioned four surahs of the Holy Quran by Arthur John Arberry (1955) and Muhammad Asad (1924) are selected for comparative rhetorical analysis. The selected chapters present the same events and happenings related to the Day of Judgment. These chapters present about what will happen on the Day of Judgment and how human beings will be assessed by Allah Almighty. All these chapters carry the verdict of Allah Almighty related to how the world will meet its end and how good and bad deeds will be given punishment or reward respectively.

3.4. Background of Translators

John Arthur Arberry (1905-1969) belonged to English background and spent a long time in the Middle East. He learned Arabic and Persian languages from notable scholars such as R. A. Nicholson. He also visited Ceria, Lebanon and Palestine. He has edited and translated approximately 90 books. His works includes translated works of Persian texts and edited books of Arabic language. He has also translated the holy book Quran in English. On the other hand, Asad was an Austrian Jew who converted to Islam. He was also established scholar of Persian and Arabic language. He has visited Saudi-Arabia and has made contacts with royal family. Later on, he arrived in British India at Lahore. He has translated the selection of Sahi Bukhari into English language. He was fascinated with the idea of Pakistan and has joined Pakistan

after independence. He has also written *Translation of Holy Quran* and *A Road to Makkah*. His Quranic translation is considered as one of the most influential translation of Holy Quran in the modern age.

3.4. Sampling Technique

The data is analyzed by adopting purposive sampling technique. The translated verses of both translators are analyzed surah-by-surah. Therefore, the analysis of each surah is done separately to investigate the similarity and differences in usage of rhetorical devices by the translators.

IV. ANALYSIS

Rhetorical devices are used purposely by the writers, translators, or speakers to convey their ideas and thoughts to the readers and audience. For the current study, translations of Surah Zalzalah, Al-'Adiyat, Al-Qariah, and Al-Takathur of two writers are selected to investigate the usage of the rhetorical devices in translations. The purpose of the analysis is to describe that how rhetorical devices are used by the selected translators (Asad and Arberry) in their research and what differences and similarities occur in their use of rhetorical devices based on their content schema.

4.1. Surah Al-Zalzalah (Chapter 99)

Al-Zalzalah is translated as 'The Earthquake' by Asad (1924) and 'The Shaking' by Arberry (1955). Shaking in "*The Shaking*" (Arberry, 1955, 99: 1) employs euphuism as the shaking does not only relate to shaking of earth but it also relates to shaking of the human imaginations and their ideas related to world. Metaphor of '*mighty*' is used for the earth by Asad(1924) to highlight the supreme power of the earth. The use of these devices mark that the translators have good grip on conveying the original meaning of the Quran. They both have translated many Arabic and Persian texts before attempting the translation of Quran. Moreover, "*earth yields up her burdens*" (Asad, 1924, 99: 2) and "*earth brings forth her burdens*" (Arberry, 1955, 99: 20) are used as metonymy for the Day of Judgement when an end to everything will come. This convinces the reader towards the ending of the world when earth will no more bear the burden of humans on it. This highlights that content schemas of the translators have produced a quality translation of Quran which is more or less similar to one another. Verse 2 translation by both translators can also be employed as equivoque, which is defined as expression having more than one meaning. '*Burden*' represents the sins of humans and the evils done by humans on the earth as well as the material burden which earth has carried for years.

"*What has happened to her?*" (Asad, 1924, 99: 3) and "*What ails her?*"(Arberry, 1955, 99: 3) represent that earth is personified as a female who is bearing all the burdens of the world like a motherly figure who bears the burden of a family. Personification is a rhetorical device which compares two things without using like and as and human qualities are given to a non-human object just like earth is personified as female. This use of personification creates an imagery for the readers to comprehend the presented situation in Quran. Here, it is again evident that having different cultural backgrounds do not affect the use of rhetorical devices by the translators. The use of devices shows the mastery of the translators over their subjects. The verse also has rhetorical question in the form of hypophora and the answer to this question is made clear in the next verse (4). Later in the verse 7 and 8, metaphor of 'atom's weight' is used by both Asad(1924) and Arberry (1955) to depict the significance of humans' little good actions in the world which will be rewarded by Allah Almighty on the Day of Judgement.

4.2. Surah Al- 'Adiyat (Chapter 100)

Asad translates Al- 'Adiyat as "*The Chargers*" but it is translated as "*The Assaulters*" by J. A. Arberry. The metaphorical images like "*sparks of fire striking*" and "*raising clouds of dust*" by Asad and "*the strikers of fire*" and "*blazing a trail of dust*" employed in the first five verses (see appendix 1 & 2) present that the translators have the ability to image the Quranic message into another language. Translators' content schema makes them to clarify the message of Quran in a comprehensible way. A metaphor indirectly compares two things to state one as another thing. The use of the words like 'verily' by Asad (1924) and 'surely' by Arberry (1955) shows the authentication in verse 8. Epithet "*His Sustainer man*" refers to the quality of man being the servant of Allah (Sustainer) by Asad (1924), on the other hand Arberry(1955) directly uses the word '*Man*' in translation without use of any rhetorical device.

Furthermore, device hyperbole is used in translated verses, "... *the graves is raised and brought out*" (Asad, 1924, 100: 8) and "... *men's hearts is bared*" (Asad, 1924, 100: 9) which shows the exaggerated condition of the Day of Judgement which emotionally appeals the readers towards its message. The use of hyperbole by Arberry(1955) is little different "...*which is in the tombs is over-thrown*"(100: 9) and "...*which is in the breasts is brought out*" (Arberry, 1955, 100: 10). Asad asks a rhetorical question to authenticate and logically make the readers to understand that God "*has always been fully aware of them?*" (100: 11) and He knows His creation. On the other hand, irony is used by Arberry (1955) as he states that "*Surely on that day their Lord shall be aware of them!*" (100: 11). This use of irony shows that God's creation is already known to Him but on Day of Judgment nothing could be hidden from God on that day.

4.3. Surah Al-Qariah (Chapter 101)

Al-Qariah is translated as 'The Sudden Calamity' by Muhammad Asad (1924) and "The Terrible Calamity" by A. J. Arberry (1955). Asad's(1924) translation of the surah starts with exclamatory sentence "*Oh, the sudden Calamity*" (Asad, 1924, 101: 1), where 'oh' is used as asterismos to attract reader's attention towards the next events in this chapter. But on the other hand, Arberry's (1955) translation starts with "*The Clatterer!*", which also attracts the readers' attention towards the message by making it an exclamatory phrase. In the second verse "*How awesome . . .*" marks the ironical comment for sudden calamity by Asad (1924). This shows that the calamity is awesome (ironic) for those who never admitted the power of Allah Almighty. The uses of rhetorical devices in this surah also highlight that though the translators have distinct native cultures but both of them have employed their educational and professional skills to imitate the message of the Quran in English language.

Rhetorical question device is used in the verse number 3 (see Appendix) which refers to Day of judgment by Asad (1924). Same technique is employed by Arberry(1955) in verse 3. This shows that the both the translators have tried to keep the real meaning by employing the same devices as used in Arabic version of Quran regardless of their distinct cultures. These rhetorical questions are answered in the next verses (4-5) by using similes. Similes like "*moth swarming*" and "*fluffy tufts of wool*" (101: 4-5) are used by Asad (1924) to highlight the hardships of the Day of the Judgment where everything will come to an end. Arberry (1955) uses similes like "*scattered moths*" and "*plucked wool tufts*" (101: 4-5) to show the weakened nature of the man in front of God.

Asad employs metaphors "*happy state*" and "*an abyss*" (101: 7-8) and "*pleasing life*" and "*womb of the Pit*" (101: 7-8) are used by Arberry to refer to heaven and hell, respectively. The use of rhetorical devices shows that both translators have extensively used rhetorical devices based on their knowledge about the content of the source text. Furthermore, hypophora is used as rhetorical device in verse 10 "*...what that will be?*" by Asad and Arberry translates it as "*...what is the Pit?*" and the answer to this rhetorical device is given in the next verse (10) using metaphor by both translators. Asad uses "*a fire hotly burning*" (101: 10) whereas Arberry uses "*a blazing fire*" which refers to hell.

4.4. Surah Al-Takathur (Chapter 102)

Al- Takathur is translated as "Greed for More and More" and "Worldly Gain" by Asad (1924) and Arberry(1955) respectively. Both of them use analogy to compare the worldly life with final life in order to retain the real essence of Quran. Epizeuxis "*more and more*" (102: 1) is used by Asad (1924) to emphasize the Quran's message about greed and obsession with worldly matters. Arberry (1955) uses "*gross rivalry*" (102: 1) which shows exaggeration in translation. Asad(1924) and Arberry (1824) use "*Day*" and "*day*" respectively in verse 8 to symbolize Day of Judgement. Moreover, "*eye of certainty*" (102: 7) is used as metaphor for faith and "*blazing fire*" (102: 6) is used as metaphor for Hell by Asad (1924). Arberry(1955) uses metaphor "*eye of certainty*" (102: 7) for faith but he directly uses the word "*Hell*" in verse 6, this shows that the cultural influence makes him to use the simple words in translation to facilitate his audience.

In order to drive audience or readers to a point and emphasize the importance of message, epanalepsis is used as a rhetorical device by translators. Asad uses this as "*Nay, in time you will come to understand*" and "*... Nay, in time you will come to understand*" (102: 3-4). Arberry also uses the same technique in the following words, "*No indeed; but soon you shall know*" and "*...no indeed; but soon you shall know*" (Arberry, 102: 3-4).Epanalepsis is the repetition of phrases or words at the end of the sentences to mark the importance of the verse as Allah Almighty is warning human beings about Day of Judgment when everything good and bad will be revealed to them. Rhetorical devices are purposefully used by the writers to authenticate and convince readers to a point. Quran is full of rhetorical devices and its translation is also based on the same techniques by the translators.

V. DISCUSSION AND FINDINGS

The analysis of selected chapters from 99 to 102 show that multiple rhetorical devices are incorporated by Asad and Arberry in their translations of Quran. Both of them, born as non-Muslims but later in his life Arberry closely affiliated himself with Arabic language study and learning and Asad converted to Islam which ultimately developed their interest in Quranic studies. The translations of Asad and Arberry are based on content schemas because production of a high-quality translation of Quran is not an easy job. Both translators have vast academic and cultural background of learning and understanding the content of Quran and Arabic culture as collected from their biographies which made the analysis possible.

The analysis of selected chapters show that metaphors are greatly used in the translation by both translators like *"atom's weight"* in Surah Zalzalah, *"blazing fire"* for Hell by Asad in Al-Takathur, *"A fire hotly burning"* (Asad, 1924, 101:10) and *"a blazing fire"* (Arberry, 1955, 101:10) for Hell etc. This represents that more or less both the translators have used same technique to capture the essence of the original work. Their background knowledge about Quran has made them to incorporate same techniques in their translations. For the purpose of analogy, similes are also used once in the sample of selected surahs. In surah Al-Qariah similes are used by both translators in verses 4 to 5 to create an imagery in the minds of the readers about Day of Judgment. Similar use of words like *"moth swarming"*, *"fluffy tufts of wool"* (Asad, 1924, 101: 4-5) and *"scattered moths"* and *"plucked wool tufts"* (Arberry, 1955, 101: 4-5) proves that both translators have rich intellectual and cultural experiences which helped them to translate Quran more appropriately.

Moreover, the use of metonymy in Surah Al-Zalzalah shows that the real meaning of Quran is implied by representing the smaller events related to Day of Judgment. Translators' content schema makes it easy for the readers to comprehend the real message of the Quran because translators have made an effort to use rhetorical devices which can capture Quran's message in the selected surahs of data. The use of epithet *"His Sustainer man"* in Surah Al- 'Adiyat is used by Asad (1924) in reference to man, whereas Arberry (1955) directly uses the word *'Man'* not to make it appear unusual for the readers. This depicts that content knowledge of the text makes the translator to comprehend the real message of the source text and make it clear for the target language audience.

Hyperbole is another device used by Asad (1924) and Arberry (1955) in their translations to emphasize the nature of the hardships of the Judgement Day in exaggerated form as presented by Quran. It is revealed from the analysis that both translators have employed same technique, but the selection of words is different. Asad(1924) uses the words 'graves' and 'heart' but Arberry(1955) uses 'tombs' and 'graves' which when compared show that Arberry uses the umbrella terms to show the vastness of the decline that will occur on Judgment Day. Moreover, Asad (1924) uses more specific words to highlight that nothing would be neglected by Allah Almighty. In addition to hyperbole, personification is also evident in Surah Al-Zalzalah (verse 3) where earth is personified as motherly figure. This personification implies that the translators have brought in the universal figure of mother and her love for her children. Both translators make it comprehensive to understand that on Judgement Day, earth will spill out everything she has heard for years on orders of God. This brings in the idea that translators have rich knowledge about the cultural metaphors and personified words used in the Arabic and thus they also translate that in the same manner.

Rhetorical questions are used purposely by both translators to make readers think critically and it is the second most used rhetorical device in the selected sample after metaphors. However, it is seen that where a lot of rhetorical questions are posed by Asad (1924), Arberry (1955) uses ironical statement instead as in Surah Al- 'Adiyat and Surah Al-Qariah. This makes it clear that content schemas of a text make it feasible for the translators to use the rhetorical devices which more appropriately suit their purpose. Rhetorical questions are also asked in the form of hypophora in verse 3 of Surah Al-Zalzalah which is immediately answered in the next verses.

The use of asterismos is also evident in the translation of Surah Al-Qariah translation. This device marks that Quran itself uses the attention seeking words which are translated by Asad (1924) and Arberry (1955) in their own ways. Their contact with the language and culture of the text makes it ground able for them to use the rhetorical devices accordingly. When it comes to repetition and emphasis on a specific message or idea epizeuxis and epanalepsis are integrated in translations. Epizeuxis is used as a rhetorical device to depict the importance of message about not to run after worldly materialistic things in the surah Al- Takathur. The repetition in expression *"more and more"* (102: 1) by Asad (1924) presents that being a Muslim, Asad tries to capture the essence of the real Quranic verse, but on the other hand Arberry (1955)

simply uses the words “gross rivalry” (102: 1) only to communicate the message. Epanalepsis is evident in Surah Al-Takathur (verse 3-4) where the repetition of phrases points out the importance of Allah’s warning to human beings on the Day of Judgment.

The above findings of the study show that Asad (1924) and Arberry (1955) both are non-native Arabic translators. They belong to different cultures and have vast academic and professional skills to translate Quran. They have used almost similar rhetorical devices in their translation based on their content schema. Very few instances in the selected sample are observed where difference is obvious in types of rhetorical devices, but others are almost same. This implies that content schemas greatly affect the translation quality of a text. Both translators have spent much time in learning and studying Arabic and culture of Arabic people which helped them to produce translation with extensive use of rhetorical devices.

VI. CONCLUSION

Quran is central religious text of Muslims and Islam. Translating Quran is equally tough and sensitive job to do in relation to Islamic ideology. This is because Quran is famous for its eloquence and “an Arabic word can have a variety of meanings depending on the context” (Pickthall, 1977, p. 2). This nature of complicated meanings in Quran mark that translations of Quran are only interpretations of its meaning not the exact translations of Quran.

Rhetorical devices also serve the purpose of authentication and emphasis on the meaning of a text which are used to convince audience towards its message. Muhammad Asad’s (1924) and John Arthur Arberry’s (1955) translations of selected surahs (99 – 102) are compared to analyze the use of rhetorical devices based on the content schemas of the translators. For this purpose, Ian McKenzie’s (2015) framework of rhetorical devices and Carrell and Eisterhold’s (1983) model of content schema are employed in the study. The translations of chapters Al-Zalzalah, Al- ‘Adiyat, Al- Qariah, and Al-Takathar are compared using the aforementioned models.

From the analysis mentioned above it is concluded that rhetorical devices are integral part of Quranic translations and no translator can convince the readers towards message of Quran without translating rhetorical devices in best possible ways. Translation of Quran requires profound understanding of its content and culture to reflect the meaning of the actual devices used in Quran into the target language, English. It is also comprehensible that the message of Quran cannot be captured in eternity, but the content schemas of the translators greatly affect the translations of Quran. A well read and skilled translator makes an effort to closely relate his or her translation to Quran by using as much equivalents as he or she can. Thus, it is highlighted that content schemas play an important role in translating a source text into a target language text and Quran being a masterpiece of Arabic language needs to be translated in a highly complicated way.

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