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Applying Nida's Semantic Componential Analysis Techniques to the Translation of Figurative Language in Selected Quranic Verses

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Abstract:

This qualitative comparative research investigated the effectiveness of Nida's theory of equivalence, specifically formal and dynamic equivalence, in translating the aesthetic rhetorical aspect of figurative language in the Holy Quran. The study focused on how Nida's componential analysis could be applied to compare and contrast four different translators in rendering figurative language. By analyzing the translations of three samples of figurative language found in the versions by Marmaduke Pickthall (1930), Arthur John Arberry (1955), Abdullah Yousef Ali (1983), and Muhammad Habib Shakir (2003), the research evaluated the success of formal and dynamic equivalence in preserving the original rhetorical effect. Despite limitations in addressing certain figurative speech terms and cultural expressions, Nida's componential analysis proved effective in achieving naturalness and smoothness in translation, maintaining the intended impact of the original text.

keywords: Nida's semantic analysis, personification, componential analysis, figurative language, Quran

تطبيق تقنيات التحليل التركيب الدلالي "لنيدا" في ترجمة التشخيص في آيات قرآنية مختارة

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تتناول هذه الدراسة المقارنة النوعية فاعلية نظرية التكافؤ للمترجم يوجين نايدا، لا سيما التكافؤ الشكلي والتكافؤ الوظيفي، في ترجمة الجانب البلاغي الجمالي للغة المجازية في القرآن الكريم. وتركز الدراسة على كيفية توظيف التحليل التركيبي لدى نايدا لمقارنة أربع ترجمات مختلفة في معالجة اللغة المجازية. ومن خلال تحليل ثلاث عينات من الأساليب المجازية كما وردت في ترجمات مارمادوك يكثال (1930)، وآرثر جون آربري (1955)، وعبدالله يوسف علي (1983)، ومحمد حبيب شاكر (2003)، تقيس الدراسة مدى نجاح التكافؤين الشكلي والوظيفي في الحفاظ على الأثر البلاغي الأصلي للنص. وعلى الرغم من وجود بعض التحديات في التعامل مع المصطلحات المجازية والتعابير المرتبطة بالسياق الثقافي، فقد أثبت التحليل التركيبي فاعليته في تحقيق الطلاقة والسلاسة في الترجمة، مع الحفاظ على الأثر البلاغي المقصود للنص القرآني.

الكلمات المفتاحية: التحليل الدلالي لنايدا، التجسيد، التحليل التركيبي، اللغة المجازية، القرآن الكريم

I. Introduction

Sacred texts hold special linguistic features that characterize them from all other types of texts. The most distinguished feature is the use of rhetorical language characterized by its special wording, rhyme, and style; generally speaking, the language used is highly sophisticated and rich with rhetorical language,

The Holy Quran employs many stylistic, linguistic and rhetorical features that result in an effective and sublime style. This use of linguistic and rhetorical features challenges the translators of the Holy Quran, especially when translating such literary devices as metaphor, assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy and homonymy. Ali, B., Nordin, & Shaik Ismail (2012. P. 588)

Hence, a perfect translation of the Quran's figurative speech is impossible. Since no perfect translation of the Quran's rhetorical language can be achieved, translators tend to translate its meaning. But even so, translators have always adopted different translation approaches in the process of translating Quranic rhetoric; some preferred to be source language-oriented, faithful to the original, and others were target-oriented, communicating the sense in terms of the target language (TL) and target culture (TC).

In the present paper, Nida's theory of equivalence is applied to analyze personification in the Quran. Personification is a figure of speech that gives human attributes to animals, objects or ideas. In other words, a descriptive verb that is used specifically with humans is used in personification to refer to an object or a thing with some deep shared similarity that defies the literal meaning.

This qualitative descriptive comparative content analysis research focuses on exploring the effectiveness of Nida's Semantic analysis techniques in translating the Quran verses to solve the problem of translating marked personification through the analysis of four

translations of the Holy Quran. This paper applied componential analysis from a new angle on a more specific rhetorical aspect, namely personification. This research analyzed the translations of samples of marked personification used throughout the Quran found in the translation versions of Marmaduke Pickthall's (1930), Arthur John Arberry's (1955), Abdullah Yousef Ali (1983), and Muhammad Habib Shakir (2003) extracted from the interpretations of *Almyzan Commentary* being the most commonly used reference of the interpretation of the holy to interpret the Quran. Evidence from previous research (Farghal et al., M., 2000; Najjar et al., 2012) showed that non-Arab readers, English native speakers in particular, have difficulties in understanding the meaning of the Quran in different translations due to referential gaps caused by the translators' insufficient knowledge of the deep meaning of the verses in the Quran.

The qualitative content analysis conducted in the research aims to demonstrate the application of Nida's componential analysis in comparing and contrasting how four translators render the rhetorical feature of personification in the Holy Quran, by identifying common and differing sense components between the source language and target language equivalents.. As explained above, the analysis of this choice will be based on Nida's semantic analysis techniques, particularly componential analysis. Research (Abdulwahid et al., A. L. 2011; Gomaa-Moulds, L. 2011; Nida & Taber, 2003; Sadeghi, P. 2013; Zadeh et al.; M. S., 2015) indicated that applying Nida's semantic structure analysis and dynamic equivalence approach played an important role in leading to a better understanding and translation of the connotative meaning of marked compounds in the source text (ST). The researcher collected data from the translations of Pickthall (1930), Arberry (1955), Ali (1983), and Shakir (2003) based on the interpretations of the Quran extracted from the Almyzan Commentary. After the content analysis, the researcher chose the closest dynamic meaning corresponding to the meaning of the Quranic verse meaning.

Translation of the Quran is considered one of the most difficult and complex tasks a translator faces. The study is expected to enhance the awareness of techniques for translating the profound meanings of the Quran by applying systematic structure analysis instead of literal SL interpretation of its meaning.

Theoretical Framework

The theoretical framework of this research is based on applying Nida's theory of equivalence to the descriptive analysis of examples of translated figurative language in the Holy Quran. The current research focuses on exploring the effectiveness of two orientations of Nida's theory of equivalence in translating one aesthetic rhetorical aspect of language, namely, figurative language used in the Holy Quran.

In his theory, Nida distinguishes between two orientations that mirror the traditional conflict between "word-for-word" and "sensefor-sense" translation, which are formal and dynamic equivalence. According to Nida and Taber (2003), "Formal correspondence focuses attention on the message itself, in both form and content, unlike dynamic equivalence which is based upon 'the principle of equivalent effect" On the other hand, there is "A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behaviour relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message". Building on Chomsky's transformational grammar, Nida also believed that all languages share the same meaning through their deep structure. Since the language of the Quran is dynamic and directed to all human beings, the meaning of its wording must produce the same effect in all other languages. Through the analysis of the deep structure of personification in the Quran, a translator can succeed in achieving the dynamic equivalent, producing a similar effect of the source text on the target text.

Nida has introduced techniques that are useful to the analysis of that deep structure. Nida introduced "componential analysis" to analyse those semantic units of meaning. He developed techniques to describe the referential meanings of a series of related words and other techniques to describe the referential meanings of a series of single words; these techniques focus on analyzing the semantic marked features of the term. In this respect, the researcher implemented the techniques of Nida's semantic structure analysis techniques on verses that include figurative language to reach the deep structure meaning shared by all languages. The semantic analysis depends on referential, distributional, derivational, and componential analyses. To be more specific, the researcher adopted the technique of componential analysis to analyze the verses, which include personification.

Componential Analysis is a technique used in linguistics to break down words into their constituent semantic features, allowing for a detailed understanding of their meanings. This approach, discussed extensively by scholars such as Leech (1981), Palmer (1981), and Cruse (2000), seeks to identify the fundamental components that comprise the meaning of a word, akin to how a molecule is broken down into its atomic components.

In translation studies, componential analysis is adapted to address the challenges of translating meaning between languages. Scholars like Nida (1964), Larson (1984/1998), and Newmark (1988) have applied CA to translation, aiming to achieve more accurate and culturally sensitive translations.

Research on Nida's theory of equivalence applied to the analysis of the translation of some *suras* of the Quran and the Bible (Abdulwahid et al., A. L. 2011; Gomaa-Moulds, L. 2011; Nida, & Taber, 2003; Sadeghi, P. 2013; Aldahesh, 2014; Davoudi, 2015; Zadeh et al., M. S. 2015; Jabak, 2020; Aldahesh, 2021; Yari et al.; S.,2022) indicated that applying Nida's semantic structure analysis and dynamic equivalence played an important role in leading to a better understanding and translation of the connotative meaning of

figurative speech used in the Holy Books. Translators of Holy Books should be aware of the techniques and procedures used to analyze and translate the rhetorical language used in order to be able to succeed in rendering the same response and effect of the original text. In other words, the aesthetic function of the Quran must remain as is.

II. Literature Review

In the twentieth century, Nida came up with the theory of equivalence, which was the first one to tackle the issue of translation from the point of view of the receptor. In his book *Toward a Science of Translating*, Nida introduced the field of translation as a scientific field. According to Nida (2003), there are two types of equivalence: Formal and dynamic. Nida used different techniques to reach the referential meaning of words; one important procedure is the componential analysis of referential meanings mentioned in Nida's book, *A Componential Analysis of Meaning: An Introduction to Semantic Structures;* Nida's main goal of componential analysis is to identify the essential features of meaning in translations of the Bible and its various versions. This approach will be applied in the current paper to analyze the translation of the Quran.

Since Nida applied his theory to the translation of the Bible, much research followed his steps, applying his theory of equivalence to religious text translation, for the focus of the application of the theory was generally on sacred texts.

Zadeh et al. (2015) investigated four versions of translations of Surat Alfatiha. The translations were analyzed by applying Nida's theory of equivalence. The study concluded that Ali's and Marmaduke Pickthall's translations were "formal", whereas Muhammad Habib Shakir and Arthur John Arberry's were dynamic. Sadeghi (2015) also conducted a comparative analysis of four Persian translations of the Quran. The study explored which type of equivalence, dynamic or formal, is used in translating three *surahs* (Al-Qadr et al.) based on Nida's theory.

Davoudi (2015) conducted a descriptive study focusing on another rhetorical feature in the Quran, the ellipsis. Davoudi's research concerned ellipsis and how it should be rendered. Therefore, his conclusions shed light on the characteristics of ellipsis transference. His work reviewed the processes employed for the translation of ellipses, taking into account the crucial significance that ellipses play in the English and Arabic languages in fostering text cohesiveness and boosting readers' comprehension. Davoudi's study focused solely on the addition method, but the current study highlighted expansion and decrease adjustment procedures.

Jabak (2020) outlined Nida's translation theory, which employed an English translation of surah Ash-Shams from the Quran. Additionally, a contrastive analysis was developed and offered to help match the source and target texts and assess how well Nida's theory of translation applied to each of them. The analysis showed that Nida's theory was applicable except for one component that concerned word order. Jabak recommended extensive research to either support or refute the results of his study about the applicability of Nida's theory to an English translation of the Holy Qur'an.

Yari and Zandian (2022), pinpointed the translation of the unusual blend of form and meaning, particularly when translating sacred writings. Because of the Quran's unique blend of style and content and its unmatched level of structure, translating it has proven to be difficult. The study compared three translations of the Az Zariyat surah, shedding light on the changes in its form and meaning (by Arberry, Pickthall, and Shakir).

The literature reviewed collectively provide insights into various aspects of Quranic translation, focusing on equivalence theory, rhetorical features like ellipsis, and challenges specific to the Quran's translation. However, they primarily concentrate on formal and dynamic equivalence in general terms or specific rhetorical features. In contrast, the current study uniquely focused on analyzing figurative language and personification in Quranic translations,

aiming to fill the gap in literature regarding these specific rhetorical aspects.

III. Methodology

The method used in this paper is descriptive comparative analysis. The paper analyzed and compared four versions of the translations of some instances of personification that are employed in the Quran to answer the following research question:

How is marked figurative language of the Holy Quran translated, applying Nida's semantic analysis to achieve their dynamic meaning?

What process is employed to apply Nida's technique of componential analysis when translating different marked figurative language in the Ouran?

Nida's semantic structure analysis was applied to determine the type of equivalence adopted in each translation, that is, whether it is formal equivalence (SL-oriented) or dynamic equivalence (TL-oriented).

The researcher assumed that applying Nida's componential analysis technique to the description of choices of the synonyms of the verb included in the marked personification to be analyzed in the four translations can help determine the closest meaning and effect to the original.

Although this research was carefully prepared, the researcher is still aware of its limitations. One limitation is that the researcher focused on only one aspect of the translation of the Quran: figurative language. Another limitation is that only one technique of semantic structure analysis, componential analysis, was implemented in analysing three examples of personification. Furthermore, the analysis was limited to three verses due to the comprehensive explanation required to fully demonstrate the application of Nida's componential analysis. These verses were randomly chosen as they

are representative of the broader use of figurative language in the Holy Quran. This focused selection allows for an in-depth exploration of the method's effectiveness.

The researcher collected samples of figurative language translations from four different translations due to their popularity: Marmaduke Pickthall's (1930), Arthur John Arberry's (1955), Abdullah Yousef Ali's (1983), and Muhammad Habib Shakir's (2003). The researcher bases her analytical application scheme on Nida's technique of componential analysis to ultimately reach a conclusion about the type of equivalence used by each translator. The researcher focused on Nida's types of translation equivalence, namely, formal equivalence and dynamic equivalence.

This paper is interested in figurative language since it combines marked compounds that violate the system of normal collocation, which leads to difficulties in translation. First, the researcher provided a componential analysis of the original figurative language. Then, the four different translations are provided for the same verse. To distinguish the translated marked figurative language of the four different versions, the translated marked figurative language will be underlined in the data analysis section. Based on Nida's theory, the choices of marked personification or figurative language in the verses are analyzed after defining the *Oxford Advanced Learner's Dictionary* for each translated term of personification. The researcher analyzed the features of the componential analysis of each expression from the criteria employed in each definition. Then, the analysis results are compared and classified to determine the type of equivalence used-formal equivalence or dynamic equivalence.

IV. Data Analysis and Discussion

The researcher analyzed the data qualitatively based on Nida's theory of equivalence and his semantic analysis techniques. The analysis focused on marked personification and figurative language used in the chosen verses.

The technique of componential analysis could reveal a resemblance in the marked personification between the human attribute and the subject described in one or more levels of their semantic features. Within the framework of rhetoric, personification is one of the most powerful rhetorical devices used in the Quran. It is used to convey the intended semantic power mirrored in the marked personification to deliver the intended meaning and effect. The Quran is rich with rhetorical devices that need to be analyzed to figure out the beauty of the image and find a suitable translation that transfers the same effect to the TC. In this paper, the researcher analyzed personification in three verses by applying Nida's componential analysis.

Surat Alaraf (7:154)

Transliteration: Walammā sakata 'an mmūsá alghaḍabu akhadha al'alwāḥā wafī nuskhatihā hudan waraḥmatun llilladhīna hum lirabbihim yarhabūna

Translations:

Pickthall: Then, when Moses' anger abated, he took up the tablets, and in their inscription, there was guidance and mercy for all those who feared their Lord.

Yusuf Ali: When Moses' anger was appeased, he took up the tablets: in writing, thereon was guidance and mercy for such things as fear of their Lord.

Muhammad Habib Shakir: And when Musa's anger calmed down, he took up the tablets, and in the writing thereof was guidance and mercy for those who feared for the sake of their Lord.

Arthur John Arberry: And when Moses' anger abated in him, he took the Tablets, and in their inscription was guidance and mercy unto all those who hold their Lord in awe.

Personification is a figurative speech considered challenging for the translator to translate. Applying the proper procedure will render a well-formed translation that maintains the same effect as the original. In this verse, Nida's componential analysis is applied to describe the choices made by four translators in rendering personification, with the final aim of examining the translators' tendencies towards either formal or dynamic equivalence based on their micro-semantic choices. In this verse, the normal collocation system is intentionally violated to create a very emphatic image of a condition of anger and then the subsiding of that anger. 'الغضب', literally 'anger', is described in the ST as a verb that is used as an attribute to humans. The verb "سكت", which normally collocates with a +human subject, is used to collocate with the abstract noun "الغضب". The aesthetic function of the personification used is to deliver an image which mirrors the intended effect of describing the rage and anger that Moses was experiencing, thus creating a vivid image to impose an effect on the reader through the unique usage of words of Allah.

To be able to compare the choices of the translation made by the translators and the way they managed to preserve the marked collocation's effect, the two terms can be analyzed using componential analysis to determine the specific attribute through which they share similar features on a specific semantic level. To begin with, a definition of "Al-Mu'jam Al-Wasit" is provided for both terms. Componential analysis of the terms is based on the criteria employed in the definition, i.e., the researcher mainly depends on the main criteria that distinguish one term from the other.

/Sakata/: (fi'l (

He was silent / He refrained / He stayed silent, silently and quietly, he is silent, and the object is silenced.

سكَت الشَّخصُ / سكت الشَّخصُ عن الكلام : صمَت ، وانقطع عن الكلام The person was silent / The person refrained from speaking: he was silent, and ceased speaking.

سكتَ الرجلُ: مات

The man was silent: he died.

سكت عن قول الحقّ : تغاضمَى عنه

He refrained from speaking the truth: he overlooked it.

سكتتِ الرّيحُ: ركدت وانقطعت وسكنت

The wind became silent: it calmed down, ceased, and became still.

سكتت الحركة: سكنت

The movement became silent: it stopped.

سكت فلانٌ على الإهانة: تحمَّلها وصبر عليها

Someone was silent about the insult: they endured and patiently bore it.

سكَت عنه الغضبُ : فتَر وزال ، سكَن و هدأ

His anger subsided: it calmed down and became quiet.

سَكَتَ الْحَرُّ: اِشْتَدَّ

The heat intensified: it became severe.

سَكَتَ صَاحِبَهُ: غَلَبَهُ فِي السُّكُوتِ

His companion became silent: he overcame him in silence.

سَكَتَ الْفَرَسُ: جاء سُكَّبْتاً

The horse became silent: it came calmly.

In short, the Arabic verb "سكت" (sakata) and its derivatives have multiple senses and usages in Arabic dictionaries:

- 1. To be silent or refrain from speaking.
- 2. To die or cease to exist.
- 3. To calm down or subside (used for wind, movement, and emotions).
- 4. To endure or tolerate (used metaphorically).
- 5. To intensify or become severe (used for heat).
- 6. To overcome someone in silence (used metaphorically).

anger,) اسم: (غَضَب). To calm or become calm (used for a horse). 7 (N.

ghaḍab : (ism)

مصدر غَضت:

"غَضَبُ". The verbal noun derived from

رَأَيْتُ الغَضَبَ بَادِياً عَلَى وَجْهِهِ: ظُهُورُ عَلاَمَاتِ الانْفِعَالِ وَالتَّشَنَّجِ عِنْدَ الْمَيْلِ إِلَى الاعْتِدَاءِ I saw anger manifesting on his face: signs of agitation and tension when leaning towards aggression.

الغَضَبُ: استجابة لانفعال ، تتميز بالميل إلى الاعتداء

Anger: a response to emotional arousal, characterized by a tendency .towards aggression

In summary, the Arabic word "غَضَب (ghaḍab) and its derivatives have multiple senses and usages in Arabic dictionaries:

- 1. Anger: the emotional response characterized by signs of agitation and tension.
- 2. Wrath or rage: intense anger that leads to aggression or hostility.
- 3. Indignation: a strong feeling of displeasure or resentment, often in response to perceived injustice or unfair treatment.

4. Anger as a physiological response: the bodily manifestation of anger, such as facial expressions or physical gestures indicating agitation.

Outburst: a sudden and intense display of anger or rage.

The componential analysis of both terms is demonstrated in Tables below:

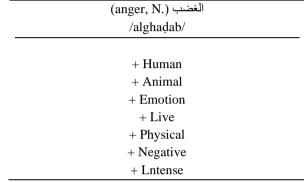


Table 1. Componential analysis of the lexical items 'الغضب', /alghadab/ literally 'anger'

```
(be silent, V.)
/ Sakata/

To become+ not + speaking+
+ Action of human
+/- manner emotion
+ Live
+ Physical
+- Negative
- intense
```

Table 2. 1Componential analysis of the lexical items سکت /Sakata/ literally as 'be quiet.'

Based on the analysis above, translators need to consider the shared distinctive feature to find an equivalent which fulfils the exact purpose of the personification used. The four translations are compared to assess which one fulfils the closest meaning in as far as it maintains a similar aesthetic expressive function of the personification in the Holy Quran and, as such, elicits the closest

similar response on the target reader as that of the Quran on the Arab reader.

as "anger". As for the other verbal part of the personification expressed in "سكت"/Sakata/, translators differed in rendering the level of equivalence; some chose to stick to the normal collocation system while others transferred the image concerning the receptor culture to reach a dynamic equivalence. Pickthall and Arberry have chosen the verb "abated"; Ali "appeased"; and Shakir "calmed down", which is a paraphrase of the denotative or 'locutinary' meaning. Applying Nida's componential analysis technique to the choices of the synonyms of the verb "سكت" in the four translations can help determine the closest meaning and effect to the original.

The researcher provides below definitions of the verbs according to *Oxfrod Learner's Dictionary*:

1. Abate: v.

[No Object] (Of something unpleasant or severe) become less intense or widespread: ex. *the storm suddenly abated*

[WITH OBJECT] Make (something) less intense: ex. *nothing abated his crusading zeal*

- 2. Appease: [WITH OBJECT]
- a. Pacify or placate (someone) by acceding to their demands: ex. *Amendments have been added to appease local pressure groups*
- b. Assuage or satisfy (a demand or a feeling): ex. we give to charity because it appears our guilt

3. Calm down:

[NO OBJECT] (calm down) (Of a person) become tranquil and quiet: ex. Gradually I calmed down and lost my anxiety

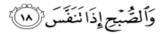
Translator	Term		o)	ion			not	
		Abstract	Human feature	Physical emotion	Strength	By Force	Become speaking	Satisfaction
Pickthal,	Abated	+	-	-	-	+	+	-
Arthur John								
Arberry								
Ali	Appease	-	+	-	-	+	+/-	-/+
Muhammad	Calm	-	+	+	-	-	+	+
Habib SHakir	down							

Table 2. Componential analysis comparing the different translations of "سكت"/Sakata/

Based on the analysis in Table 2, it can be inferred that Pickthall and Arberry opted to employ a common English phrase, pairing the abstract term "abated" with the abstract noun "anger." So, they sacrificed the marked collocation in the Quran and as such, the effect intended meant by collocating an abstract "الغضب//ghadab/ with the human-specific verb, "سكت"/Sakata/ intended to achieve the same effect. Unlike "abated", the terms "appeased" used by Ali and "calm down" used by Shakir are closer to the original personification, which violates the normal collocation system in the receptor culture. However, the term "appease" could be analyzed as a - physical emotion, indicating -/+ satisfaction, since it is used generally to describe emotions caused by political events and pressures, whereas "calm down" is + physical, and indicates +satisfaction, which is the best equivalent to the original verb used in the original personification (Table 3). Hence, Shakir's is the translation that could be considered the closest to achieving dynamic or functional equivalence; it attempts to transfer the personification by transferring it to a verb that is used to describe human actions with an abstract "الغضب/"/alghadab/ bearing in mind rendering the same effect and response to the receptor culture. Since the expression "calm down" has been assessed to be "the closest natural equivalent to the source-language message." (Nida, 1964, p.166), the same marked features of the original personification described earlier are transferred to the receptor language as illustrated in table 3 below:

Anger	Calm down	
+ Human	To become + not speaking	
+ Animal	+ Action of Human	
+ Emotion	+/- Manner emotion	
+ Live	+ Live	
+ Physical	+ Physical	
+ Negative	+- Negative	
+ Intense	- Intense	

Table 3. Componential analysis of the lexical items "anger" and "calm down."



Surat Altakwer (81:18)

Transliteration: /Wālṣbḥi idhā Tanaffassa/

Translations:

Pickthall: And the breath of morning

Yusuf Ali: And the Dawn as it breathes away the Darkness-Muhammad Habib Shakir: And the morning when it brightens,

Arthur John Arberry: By the dawn sighing,

In this verse, the abstract noun "الصبح" / Wālṣbḥi / (literally as morning, N.) has been personified by a verb that is human attribute specific "تنفس" /Tanaffassa/ (literally as breathing, V.). One can feel the harmony between collocating "الصبح" and "تنفس" as the birth of a new day; one who observes the first appearance of sunrays in the morning would feel as the morning is breathing. The image given through the personification is so vivid. The researcher provided definitions of the terms according to المعجم الوسيط "AlMoajam" المعجم الوسيط "AlMoajam" Based on the definitions, the researcher established the

criteria upon which she constructed the semantic features utilized in the componential analysis. "الصبح" / Wālṣbḥi / (literally meaning the morning, N.) and "تنفس" / Tanaffassa / (literally meaning breathing, V.) are defined as(صُبْح: (اسم

Morning الجمع : أَصْباح Mornings الصُّبْح : الصّباح ، الفجر ، أوَّلُ النَّهار Dawn, daybreak, early morning اِنْبَلَجَ الصَّبْحُ : ظَهَرَ أَوَّلُ ضَوْءِ الصَّبَاحِ

The morning dawned: The first light of dawn appeared.

In summary, definition of the can be listed as:

- 1. Morning
- 2. Mornings
- 3. Dawn, daybreak, early morning
- 4. The morning dawned: The first light of dawn appeared)

تَنَفَّسَ: (verb) 1. تنفَّسَ / يتنفَّس / تنفُّسًا / مُتنفِّس

.He breathed / breathes / breathing / he is a breather -

تَنَفَّسَ الرَّجُلُ : أَدْخَلَ النَّفَسَ إِلَى رِئَتِهِ وأَخْرَجَهُ مِنْهُمَا

.The man breathed: he took air into his lungs and then expelled it -

تَنَفَّسَتِ الرِّيحُ: هَبَّتْ طِبِّيَّةً

.The wind breathed: it blew gently -

تَنَفَّسَ النَّهَارُ: اِنْتَصنَفَ

.The day breathed: it reached midday -

تَنَفَّسَ فِي الْحَدِيثِ: أَطَالَ

.He breathed in conversation: he spoke at length -

تَنَفَّسَ النَّهْرُ: زَادَ مَاؤُهُ

.The river breathed: its water increased -

تَنَفَّسَ فِي الإِنَاءِ: شَرِبَ مِنْ غَيْرِ أَنْ يُبْعِدَهُ عَنْ فَمِهِ

He breathed in the vessel: he drank without moving it from his - mouth

تَنفَّس الصُّبْحُ: ظهر وتبلّج

.The morning breathed: it appeared and brightened -

تنفَّس النَّفسَ الأخير: مات

.He breathed his last breath: he died -

تَنَفَّسَ المَوْجُ: نضبَحَ الماء

.The wave breathed: it splashed water -

تَنَفَّسَ العمرُ: تراخى وتباعَد

.Life breathed: it relaxed and stretched out -

تَنَفَّسَ القوسُ: تصندَّعَت

.The bow breathed: it cracked -

وتنفَّس الصُّعَداءَ: تنفَّس نفسًا طويلاً من تعب أو كَرْب

And the weary breathed: he took a long breath out of exhaustion - .or distress

The Arabic verb "تَنَفَّسُ" (tanaffasa) and its derivatives have various meanings in Arabic dictionaries:

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- 1. To breathe or inhale and exhale air.
- 2. To blow gently (used for wind).
- 3. To reach midday (used for the day).

- 4. To speak at length or engage in prolonged conversation.
- 5. To increase or become more abundant (used for water).
- 6. To drink directly from a vessel without removing it from the mouth.
- 7. To appear and brighten (used for morning).
- 8. To die or breathe one's last breath.
- 9. To splash water (used for waves).
- 10. To relax or stretch out (used metaphorically for life).
- 11. To crack or split (used for a bow).
- 12. To take a long breath out of exhaustion or distress.

As indicated in Table 4 below, a componential analysis is applied to both terms to determine the marked features of both lexical items and the deep semantic features of the personification used.

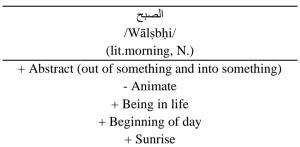


Table 4. Componential analysis of the lexical items "الصبح / Wālṣbḥi / (literally as the morning, N.)

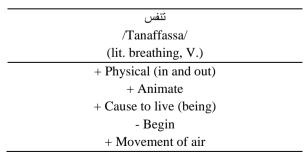


Table 5. Table 5. Componential analysis of the lexical items "تنفس"/Tanaffassa/(literally as breathing, V.)

Based on the analysis illustrated in Table 4, the translator must try as much as possible to preserve the same semantic features when rendering the meaning to successfully elicit the same effect and response in the receptor culture. The researcher compared the four translations accordingly to decide which is the closest in meaning concerning the semantic features of each.

Before moving to the analysis of the given translated personification, definitions of the different translated terms are listed according to *the Oxford Learner's Dictionary*:

Translation of الصبح /Wālṣbḥi / (literally as the morning, N.)

Morning: N.

The period between midnight and noon, especially from sunrise to noon

Dawn: N.

The first appearance of light in the sky before sunrise Translation of تنفس /Tanaffassa/ (literally as breathing, V.) Breath: N.

- 1. The air taken into or expelled from the lungs
- 2. An inhalation or exhalation of air from the lungs
- 3. A slight movement of air

Brighten: V.

Make or become light

Sighing: V.

Emit a long, deep audible breath expressing sadness, relief, tiredness, or similar

The componential analysis of the translated terms is divided into two tables; Table 5 provides componential analysis for the two versions of translation of the noun "الصبح" /Wālṣubḥi/ (literally as morning, N.) chosen by the translators, and Table 6 provides componential analysis for the verb "تنفس"/Tanaffassa/ (literally as breathing, V.).

Term	Abstract	Animate	Sunrise	Transition	Darkness	Begin
Morning	+	-	+	-	-	+
(Pickthal,						
Shakir)						
Dawn	+	-	-	+	+	+
(Ali,						
Arberry)						

Table 6. Componential analysis comparing the translation of the lexical item "الصبح"/Wālsbhi / (literally as the morning, N.)

	Animate	Cause live	to	The action of in and out	Air
Breath (Pickthal, Ali)	+	+		+	+
Brighten (Shakir)	-	-		-	-
Sigh (Arberry)	+	-		+	+

Table 7. Componential analysis comparing the different translations of the lexical item "تنفس"/Tanaffassa/ (literally as breathing, V.).

Based on the analysis above, it is clear that Pickthall and Ali rendered the image literally without considering the receptor culture. Pickthall and Ali tended to render the expression as is, which lacked the naturalness and ease of expression and, as a result, would not produce a similar response on the part of the receptor. Shakir paraphrased the meaning as "the morning when it brightens", giving up the use of the personification indicated in the original. By paraphrasing the personification, Shakir lost a very significant rhetorical element, which would not trigger a similar response to the original in the TR.

Relying on the definition of collocating "تنفس" with "الصبح" with "الصبح" provided by *Almoajam AlWasset*, "the first appearance of light",

Arberry's "the dawn sighing" is considered the closest equivalent to the original. Arberry transferred the personification into an equivalent personification in the receptor culture; he personified "dawn" with the human-specific verb "sigh". When compared to the componential analysis of the ST, Arberry's translation analysis will be as follows:

Dawn	Sigh
- animate	+ animate
+ abstract	- cause to live
+ Transition	+ action of in and out
- sunrise	+ Air
+ Darkness	+ Physical (in and out)
+ begin	

Table 8. Componential analysis of Arberry's "Dawn" and "Sigh."

Although, as shown in Table 7, it differs slightly in one semantic feature from the original, Arberry's translation is considered the closest. Relying on Nida's dynamic equivalence and the principle of equivalent effect, Arberry preserved the figurative speech and so the effect of the personification used in the ST by analyzing the deep structure of meaning rather than the surface one; he collocated a verb that is human-specific "sigh" with an abstract noun "dawn" instead of morning concerning the deep meaning of the personification provided by "Almoajam Alwaseet" in the the interpretation of the original collocation. In short, in this verse, Arberry's translation exemplifies dynamic equivalence, achieving a similar response and effect while preserving the rhetorical language of the original, despite predating Nida's theory by several decades.

Suratu Al-Qasas (28:31)

Transliteration: /wa-'an 'alqi 'aṣāka fa-lammā ra'āhā tahtazzu ka-

'annahā jānnun wallā mudbiran wa-lam yu'aqqib yā-mūsā 'aqbil wa-lā takhaf 'innaka mina l-'āminīn^{a/}

In this verse, the word جان /Jann/ has been translated differently, as indicated below.

Pickthall: Throw down thy staff. Moreover, when he saw it writhing like <u>a demon</u>, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

Yusuf Ali: "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been <u>a snake</u>, he turned back in retreat and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.

Shakir: And saying: Cast down your staff. So when he saw it in motion as if it were <u>a serpent</u>, he turned back, retreating, and did not return. O Musa! Come forward and fear not; surely you are of those who are secure;

Arberry: 'Cast down thy staff.' Furthermore, when he saw it quivering like <u>a serpent</u>, he turned about retreating and turned not back. 'Moses, come forward, and fear not, for surely thou art in security.'

The translations of the word "Jann" varied among different translators: Pickthall translated it as "demon," Ali as "snake," Shakir as "serpent," and Arberry also as "serpent.". In order to achieve the formal equivalence, Nida's componential procedures are employed in which the necessary and sufficient features of the class are highlighted using semantic markers as follows:

Snake/ جان	serpent / ثعبان	Demon /جان
-Abstract	-Abstract	+Abstract
+Animate	+Animate	-Animate
+ reptile	+ reptile	-reptile
- legs	- legs	- legs
-giant	+ giant	+- giant
+fast moving	-fast-moving	+fast-moving
+small	-small	+-small
+poisonous	+poisonous	-poisonous

Table 8. Componential analysis comparing the different translations of the lexical item "جان" as a snake and "ڠجان" as a serpent and a demon as a "حان"

The difference between serpent "ثعبان" and snake "جان "as indicated in اللغة مقابيس :

The serpent in language: the large, long snake. The root of the word "th-'-'b" connotes the extension and spreading of a thing, so this name calls the snake due to its size and its extension in form and Movement.

Translation: The snake in language: a large, long serpent. The root of the word "ڬ" signifies extension and spreading, hence the snake was named this because of its size and sprawling movement.

Transliteration: / Ath-thu'ban fi al-lugha: al-hayyah al-dhakhm al-taweel wa-asl maaddat "tha aayn baa" al-dalaalah 'ala imtidaad ash-shay' wa-inbisatih, fa-sumiya ath-thu'ban bi-hadha al-ism nazaran li-dhakhamatihi wa-imtidaadihi khulqan wa-harakat./

As for the snake "Jann" in language, it is a type of snake that is small in size and moves lightly.

Translation: The "jann" in language: a type of creature, small in size and light in movement.

Transliteration: / Al-jaan fi al-lugha: naw' min al-hayyat daqeeq al-hajm khafeef al-harakah./

Picktall translated the word جان "Jan" as 'demon'. Unlike other translators, Pickthall misunderstood the word "جان" and did not pay attention to other verses that describe the same situation when the staff of Moses (PBH) turned into a snake or a serpent as a miracle. The Arabic noun "جان" "is used in this verse to refer to a small and fast-moving snake while in other verses the word "غيان" "is used to refer to a giant snake. The English translation "demon" of the word "جان" in this verse lacks accuracy and correctness of expression and, as a result, does not match the different elements in the SL. From the previous semantic analysis, we can indicate that the translator employed an incorrect equivalence that lacks accuracy and correctness. Based on the previous semantic analysis, it can be said that the closest equivalence to the Arabic word "جان" is "snake".

V. Conclusion

This study underscores the critical importance of addressing the intricate challenge of translating figurative language in the Holy Quran. The Quran, known for its rich literary and spiritual significance, presents a formidable task for translators aiming to capture both its linguistic beauty and profound meanings. By focusing on Nida's theory of semantic analysis and employing componential analysis, this research provides a methodological framework that not only enhances translation accuracy but also preserves the Quranic text's integrity. The findings underscore the necessity of translators to navigate linguistic complexities carefully, aiming not merely for literal equivalence but for conveying the intended rhetorical and emotional impact of the original text to diverse audiences.

The significance of this study lies in its demonstration of how Nida's semantic techniques can effectively navigate the complexities of figurative language, especially personification, in the Quran. Through thorough analysis, this approach facilitates achieving dynamic equivalence, ensuring that translations resonate

authentically with the original text's rhetorical power and spiritual depth. Such fidelity is crucial to conveying the intended impact and message of the Quran to diverse audiences.

Moreover, by highlighting the effectiveness of componential analysis in handling figurative language and cultural nuances, this study contributes to broader discussions in translation studies. It offers insights into methodologies that bridge linguistic and cultural gaps, fostering a more nuanced understanding of religious texts across diverse readerships and contexts.

Ultimately, this research not only enriches scholarly understanding of translation strategies but also enhances the accessibility and appreciation of the Quran's profound teachings globally.

VI. Recommendations

Given the current study's corpus constraints, the findings cannot be generalized across other surahs. Therefore, future research should consider using a broader corpus, encompassing a wider array of sacred texts and Quranic verses, particularly those with significant personification. Further studies could also delve into different translations of the Quran, applying Nida's semantic analysis techniques to assess whether Quranic translators tend to prioritize dynamic equivalence over formal equivalence, or vice versa. By expanding the scope and methodology, researchers can gain deeper insights into the translation strategies used in rendering Quranic texts.

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