

Translatability vs Untranslatability: Quran Paradigm

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Received: 06/2023, Published: 01/2024

Abstract:

This study aims to explore three different translations (carried respectively by: Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân, Saheeh International and Jaques Berque (a French translator). In general, It focuses on studying the approach that the translators adopted in order to translate Quran and the translatability of semantic and lexical levels. Also, It is data analysis of Quran verses rhythm from Arabic into English and French as well as the translatability of synonymy phenomenon in Quran.

The comparative and analysis approach is adopted here through studying the translation of some verses and analyze the deep meaning, the rhythm and synonyms translation.

This paper suggests the untranslatability of Quran into other languages according to three aspects: semantic and lexical levels, synonymy and rhythm. But it can be called the interpretation of Quran in other languages since the untranslatability prevailed more than one aspect of the text. Also, translators find that the interpretative approach is the most adequate for the translation of this sacred text. It is the only book that its translation requires interpretations and explanations.

Key words: Translation of Quran, untranslatability, lexical and semantic level, rhythm, synonymy phenomenon, Saheeh international, Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân,, Jaques Berques.

Introduction:

The holy Quran is the sacred text of Islam. It is a compilation of the verbal revelations given to the messenger of Allah "Mohamed" (peace be upon him) over a period of twenty years. "For the Koran is neither prose nor poetry, but a unique fusion of both." explained Arberry (10, 1964). Quran is written in Arabic with deep meanings and values to all the humanity. Man tried to translate Quran into other languages, but Allah said: "It is sent in Arabic " إنا " أنزلناه قرآنا عربيا", hence, the titles of books of Translation of Quran is prevailed by the following words: interpretation of Quran meanings, the Meanings of Quran, English translation of the meanings of Quran; this is explained maybe because It is the word of Allah and sacred text but according to translation studies which differ between many translation approaches, It imposes a research on the translatability of Quran into other languages.

Research in translation of Quran seems widely difficult because it is sacred and holy. Non Arab Muslims find a lot of obstacles to understand the translated text; maybe because the original text itself requires interpretations. This

All translator-researchers confirms that the process is complicated but what is the more adequate approach that conveys the meaning to the reader; it was translated according to the literal approach or the interpretative approach. "Literal translation of religious texts can confuse the reader and provide wrong socio-cultural presuppositions." stated Abdel Raof (28, 2001). Whereas, some others adopted the interpretative approach depending on exegesis. That's why it is agreed to call it "Translation of the meanings of Quran/ترجمة معاني القرآن الكريم".

In his study, the researcher Ali Albchir Mohamed Alhadj suggested for non native speakers of Arabic language to read more than one translation of Quran in order to be close to the meaning, (14, 2020). Thus, reading many versions of Quran translation can help to understand the adequate meaning of the original text.

The translators who have experienced the translation of the meanings of Quran confirmed the hardness of this mission and how many years it took them to finish it, which confirms that not any translator can do it; because of the deep meanings behind its words, verses and Surat.

In Arabic culture, Muslims know that reciting Quran requires meditation in its meanings, sometimes, they refer to the books of interpretation of Quran meanings in order to understand the meaning behind the verses (Ayat/آيات).

There are many books of Tafsir (exegesis) and the most famous ones are: Ibn Kathir, Al tabari, Al-Qurtubi and others. In this regard, "Without full knowledge of the exegesis books, a translator will inevitably fail in translating the Holy Qur'an. In addition, translation of the Holy Qur'an should be carried out by a team of scholars, who are experts in the different branches of knowledge related to the Holy Qur'an" stated Islam Sehrish (32, 2018). So, not any translator can translate it into other languages because this kind of translation requires research and understanding more than other types of texts. It is a challenge and responsibility toward other people who would read it.

The books of Tafsir (exegesis) in Arabic language contain elucidation and interpretation of the meaning of verses. Some verses are clear but some others were revealed following stories or events, or sometimes to give judgments or life rules to Muslims. So, the reader of this kind

of verses (Ayat) finds ambiguity, hence, he can refer to Tafsir books in order to read the whole interpretation.

Principally, those interpretations and explanations were provided basically from the early days of Islam by the prophet Muhamed (peace be upon him) and his companions, which is called Al-ma'thur (received) or by personal efforts which is tafsir by opinion.

So, these exegesis versions (Tafsir) help a lot to understand the holy Quran in Arabic. But, the translations of the text of Quran into other languages contain the target text with long explanations. It was literal translation in the most of them, that's why Quran translators added long footnotes. Texts which are source language-oriented are relatively untranslatable (De Pedro, 1999, 553).

In other kinds of books, translator make efforts, but, if he decided to translate the holy Quran, he should make a commitment toward Allah, because he is dealing with the words of the God not of human, and toward the people who would read the translation of the meanings of Quran. They need to understand the right meaning. So, before thinking about translating Quran, the issue of its translatability imposes itself because: "Translatability is an essential quality of certain works, which is not to say that it is essential that they be translated; it means rather that a specific significance inherent in the original manifests itself in its translatability" illustrated Venuti (16, 2004). In other words, understanding Quran in the original language requires high qualifications. That's why, we find that the best translations into English of the Holy Quran is carried by Muslim Olama (Muslim scientist) who master both languages (Arabic and English) and they have a huge knowledge of Quran and Arabic language; where they have studied this holy book for years.

Even though "The ideology of the translator and the dominant ideology of the society she/he lives in, can all contribute to the establishment of the final work." stated Lelond S et al (Lelond S et al, 1, 2017). Thus, the translator and the society ideology occur directly or indirectly in the translation results. That's why all the translators who chose to translate the meanings of Quran have a religious ideology. Investigating behind their cultural, scientific and social background or their research history, It is obvious that they have a strong link with Islam studies.

For example, the orientalist Jaques Berque explained in the introduction of his famous book "le Coran: essai de traduction" that it is impossible to introduce Quran, he only declared how hard was the work and how many years it took him to finish it (almost sixteen years) (Jaques Berque: 1995). In his translated version, it appears more explanations of verses than the translated text. He had Islamic background and made researches in Islam studies and Arabic language.

It is the only book where the translated text composed of explanations more than the principal text; for example in the translation of Jaques Berque of Quran, It is clear that Surat El Fatiha which containing 8 lines with one page of footnotes where he gives explanations and interpretation of the meanings of the verses (Ayat) of El Fatiha. As a sample for our study: the French edition done by French translator, 1995.

So are other translations of the holy Quran, this mission required long years of hard work and research. Here, the example of the experience: the translation of **Dr Muhammed Taqî-Ud-**

Dîn al-Hilâlî and Dr Muhammed Muhsin Khân (the Noble Qur'ân, English translation of the meanings and commentary) (2013). The first edition was published in 1998. Both of them were Islamic researchers and translators of exegesis book of Saheeh El-Bukhari and the Noble of Quran. Their translation is based on Al-Tabari, Al-Qurtubi, Iben Kathir and Al-Bukhari exegesis books.

Recently, Saheeh International translation of Quran carried by three American women who converted to Islam in the 1980s; Emily Assami (known as Umm Muhamed or Aminah), Mary Kennedy and Amatullah Bantley. They learned Arabic and followed Islamic studies then they agreed to translate Quran; where . The final version of their translation of Quran published in 1997.

Quran is rhythmic due to the combination and arrangement of words. It is considered as an extraordinary miracle; It cannot be imitated, something unique. The language of Quran is eloquent and rhetoric. Arberry stated: "In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which -apart from the message itself- constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind" (10, Arberry, 1964). The rhythm in Quran combines between beautiful sounds and meanings. The translator Arberry witnessed that the translated versions of Quran failed to reproduce approximate rhythm of the original text, "this very characteristic feature -that inimitable symphony-, as the believing Pichthall described his holy book, the very sounds of which move men to tears and ecstasy - has been almost totally ignored by previous translators, it is therefore not surprising that what they have wrought sounds dull and fla indeed in comparison with the splendidly decorated original." " (10, Arberry, 1964).

This study examines the translatability of Quran into other languages, exposing the approaches of translation and how is the only book that contains more explanations and footnotes through the examples picked from the translation of the French Version of Jaques Berque and the English version; one translated by Arabic translator and the second by English native speakers who learned Arabic.

Objectives of the study:

In this study, we will try to:

- Explore the different approaches of translation in three different versions (English and French).
- Identify the translatability of different aspects of Quran: words, meaning and rhythm.
- Analyze the translation of synonymy phenomenon in Quran into other languages.

Study Sample:

Source text: Quran in Arabic.

Target text:

English version:

The Quran: English Meanings translated by Saheeh International. 1997

The Noble Qur'ân, English translation of the meanings and commentary the translation of **Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân** (2013).

French version:

Le Coran: essai de traduction by Jaques Berque, 1995.

Methodology:

This study followed the comparison, investigation and analysis tools of the translatability of Quran into other languages (French and English) choosing three different samples, as follows: Jaques Berques (1995): (French edition), The Noble Qur'ân, English translation of the meanings and commentary the translation of **Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân** (2013) and The Quran: English Meanings translated by Saheeh International, (1997). Exploring the different approaches of translation; Analyzing the translation of lexical and semantic levels and comparing between the original text and the target texts in English and French. This study attempts also to analyze the translation of synonymy phenomenon in Quran into other languages, as well as, the translatability of rhythm in different Surat. It focuses on identifying the translation approach of different verses.

Surat Al-Fatiha is selected as a sample to identify the general approach of translation, whether It is literal or interpretative approach. Then, to study the synonymy phenomenon in Quran: the example of "ولد and غلام" in Surat "Maryam (Sura 19 in Quran) and Al-Îmrân (Sura 3)" and the equivalence in the target texts and the example of the different names of "القيامة". For the analysis of rhythm, Surat "Al-Adiyat" (Sura 100) is the selected sample among many other Surat. Here, It is data analysis, exploring the untranslatability of rhythm in Quran into other languages; comparing the original verses with the translated one into English and French and how far It is conveyed.

Discussion:

El-Fâtîha in Arabic (P 1)	Saheeh International Translation	Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân	Jaques Berques
<p>سورة الفاتحة باسم الله الرحمن الرحيم - الحمد لله رب العالمين - الرحمان الرحيم - مالك يوم الدين - إياك نعبد وإياك نستعين - اهدنا الصراط المستقيم - صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين.</p>	<p>Surat Al-Fatiha (P 1) - [All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, - Sovereign of the Day of Recompense. - It is You we worship and You we ask for help. - Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have</p>	<p>-Sûrat El-Fatiha (the opening) (P1) -All praise and thanks are Allâh's, the Lord of Âlamin (mankind, jinn and all that exists). -The most gracious the most merciful. -The only owner (and the only Ruling Judge) of the day of recompense (i.e the day of resurrection). -You (alone) we worship, and you (alone) we ask for help (for each and everything).</p>	<p>L'ouverture (P 23) - Louange à Dieu, Seigneur des univers - le Tout miséricorde, le miséricordieux - Le roi du jour de l'allégeance - C'est toi que nous adorons, Toi de qui le secours implorons - Guide nous sur la voie de rectitude - La voie de ceux que tu as gratifiés , non pas celle des réprouvés, non plus que de ceux qui s'égarant.</p>

	evoked [Your] anger or of those who are astray.	–Guide us to the straight way –The way of those on whom you have bestowed your Grace, not (the way) of those who earned your anger (i.e those whose intentions are perverted: they know the truth, yet do not follow it), not of those who went astray (i.e, those who have lost the (true) knowledge, so they wander in error and are not guided to the truth).	
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Discussion:

Three different translations (two English versions and a French version). According to the meaning and word levels, the samples of translations for one source text (Quranic Sûra), both English and French versions were literal and direct translation. It's almost word for word translation with footnotes at the end of each page containing long explanation of verses according to exegesis books. Footnotes are used to provide additional information about something mentioned in the principal text. In the case of Quran, footnotes presents almost an integrated part of the principal text in order to make the meaning clear for the reader. Without footnotes and explanations, the meaning is ambiguous.

In the English translations (Sample 1 and 2), both translators used transliteration for the word "Al-Fatiha", in the second sample, the translators added the literal translation of the word as (The opening). Whereas the French translator used literal translation without any borrowing procedure. But, in the footnotes, he explained this Sura word for word using the transliteration of its terms such as: "Rubûbiya, Rahma, Rahim, Bismi, Hamdu". It cannot be explained without referring to Arabic words. It is an integrated part of Quran; It can be only explained with foreign languages.

The translators (Sample 1) added the meaning of this Arabic word "Al-Fatiha" into English as "the opening". They used Borrowing procedure (transliteration) to translate the title, in order to fill a metalinguistic gap and to preserve the real name because it's cultural Quranic meaning; related purely to Quran.

Then, the translators explained their choice of the word Allah as it's a proper name of the only almighty God. Also, it's cultural word which belongs to Quran, Islam and Muslims culture. But for the word "Rabb" it was translated as the Lord of the worlds. Whereas, in sample 2, it was translated also as the Lord of Âlamin adding explanation to the word (mankind, jinn and all that exists). In the footnote, both versions translators explained that the word "Rabb" has a different meaning in Arabic language than English language, because Muslims believe that there is only one God in the world but it's not the same in other cultures. So, (Allah, Rabb) is the Lord of Muslims.

Among the three versions, the translators of Sample 2 choose to add explanations between brackets of many terms; for example: Âlamin (mankind, jinn and all that exists). Here, they

used the transliteration with the meaning of the word in English; even though it has a direct equivalence in English. In Sample 1, they used The "Lord of the Worlds", and in Sample 3, the translator used "Seigneur des univers" which is literal translation for both version.

The day of recompense = مالك يوم الدين, adding (and the only Ruling Judge) as an explanation for the word (مالك يوم الدين) it is implicit meaning, the translators selected to be implicit in the English version, then they added also: (i.e the day of resurrection) which is the equivalence of "يوم الدين". In sum, one verse contains explicit and implicit meaning. So, the translators added two explanation expressions: The owner of the day of recompense (literal direct translation) = the only Ruling Judge + the day of resurrection. (interpretative translation).

As well as, the verses: You (alone) we worship, and you (alone) we ask for help (for each and everything) = "إياك نعبد وإياك نستعين". Here, it is also literal translation but with kind of affirmation of implicit meaning which is: Muslims worship only Allah and the only ask only him for help; through using the word (only).

Then the verse: "غير المغضوب عليهم", he added the word (way) as follows: "not (the way) of those who earned your anger"; because in the previous verse, they translated the word "صراط" as "the way" so he repeated the word "way" to make the meaning clear; which means there are two different ways then he added meaning of this way (i.e those whose intentions are perverted: they know the truth, yet do not follow it), "not of those who went astray (i.e, those who have lost the (true) knowledge, so they wander in error and are not guided to the truth)" = "ولا الضالين". One single verse containing three Arabic words with a long interpretative translation into English. In the second Sample of translation, the translators tried to make their text explicit following footnotes providing interpretations.

In general, literal translation covers the three samples with long footnotes based on exegesis books explaining the meaning of verses and different words. Semantically, the translated versions are clear but since it's Quran translation, it required accurate language in use and conveying the contextual level.

the translation of **Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân**, turns the Arabic verses explicit and interpretative. Here occurs the impact of translator's ideology in his translation.

Discussion:

Tackling the topic of Quran translation guide us to synonymy phenomenon. Where one word has more than ten synonyms. This synonymy can affect the semantic level in the target language. "Semantic loss can occur because of difference of vocabularies in different languages in the process of translation." says Islam Sehrish (21, 2018). Quran has a rich vocabulary, It is Allah's words, written with deep meanings and words. El Munjid in his book "Synonymy in Quran" insists that each term in Quran is mentioned for reason and precise meaning. (El Munjid, 114: 1997).

For example:

<p>قال تعالى في سورة مريم (يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا (7) قال رب أنى يكون لى غلام وكانت امرأتى عاقرا وقد بلغت من الكبر عتيا (8)</p>	<p>[He was told],752 "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."(7) . He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age? (8) (P 288)</p> <p>[Allâh said] "O Zakariyyâ (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)" He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the</p>
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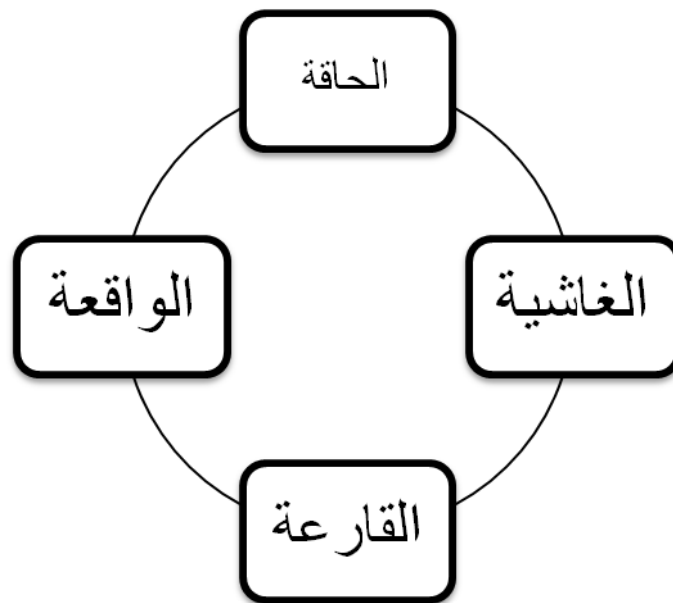
	<p>extreme old age." (P 402)</p> <p>"Zacharie", Nous te faisons l'annonce d'un garçon du nom Jean: Nous ne lui avons jusqu'ici point donné d'homonyme" "Seigneur, di-il, comment me viendrait un garçon quand ma femme est stérile, et que j'en suis venu, de vieillesse, à sécher?" (P320)</p>
<p>إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (45) قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (سورة آل عمران)</p>	<p>[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah] (verse 45) She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allâh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is. (verse 47) (P 50)</p>
	<p>(Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be" - and he was! i.e., "Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh." (45) ... She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what he wills. When he has decreed something, He says to it only: "Be! and it is." (verse 47). (75)</p>
	<p>Lors les anges dirent: "Marie, Dieu te fait l'annonce d'une Parole de lui venue. Son nom est le Messie Jésus fils de Marie, prodigieux dans cette vie et dans l'autre, et du petit nombre des rapprochés (de Dieu)" (verse 45) "Mon seigneur, dit-elle, comment enfanterais-je sans qu'un homme ne m'ait touchée? - C'est ainsi", dit-il Dieu crée ce qu'il veut. S'il décrète une chose, il Lui suffit de dire: "Sois", et elle est. (75)</p>

In these different examples, there are two words mentioned in Surat "Al-Imrane and Meryem" which are (ولد and غلام). The general meaning of both words in Arabic is "a boy". But, in the contextual meaning, it can have a specific meaning. At the first example, it is translated as: a boy, a son and in the French version it was translated as "un garçon" which means "a boy". The meaning of the word in this verse (Aya) is a boy. So, It was direct and literal translation. In the version translated by Dr. Muhammed Taqî-ud-Dîn and Dr. Muhsin Khân, they used the word "Son" which is more specific; moving from general meaning to specific. So the word "غلام" in this example has one specified and direct meaning. It was the adopted translation of this word in different verses such as (Verse 39 and 40 Sûrat Al-Îmrân), (Verses 19 and 20 Sûrât Maryam).

In the second example, the verse (47, Sûrât Al-Imrân), three different translations for one word (ولد). In Saheeh international, they selected the word child as equivalence, for Dr. Muhammed Taqî-ud-Dîn and Dr. Muhsin Khân, they choose the word "son" which is the same for the word "غلام" and Jaques Berque selected the translation with transposition; which means changing the grammatical categories from one language to another comment *enfanterais-je" in English: "How can I give birth to a child?"*. Semantically, the word "ولد" means "a boy, a child, a son, a baby, a new born" but in this context, It has one meaning, which is "a child" in general, there is no specificity. Because the verse has an astonishment meaning, Mary is astonished when the angel "Gabriel" announce to her the tiding of a Word which is "Be! and it was"; here, the contextual meaning of this verse that Allah is able to do and create anything he wants. So, He who made her pregnant with Îsâ (Jesus), and Mary was astonished: how comes? she was not married, never has been touched by man and she was always pious and religious! So, her answer was how can she have a child! the word has a specific meaning (a child) neither a boy or a girl. Thus, the contextual meaning here affects the translation and the meaning in general. So, two synonyms (ولد and غلام) in different verses but the semantic aspect of language can change according to the context.

Discussion:

the Word "القيامة" mentioned in Quran with many synonyms, like:



The equivalence of these synonyms in English and French versions are:

The word in Arabic as it is mentioned in the Holy Qura	Saheeh International	Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân	Jaques Berque
الحاقة	Al Haqqah The inevitable reality (586)	Sûrat Al-Hâqqah (the inevitable) (786)	L'inéluctable (631)
الغاشية	Al-Ghashiyah Overwhelming (event)	Sûrat Al-Ghaâshiyah (the overwhelming) (835)	L'occultante (P 676)
القارعة	Al-Qari'ah (647) The Striking Calamity	Sûrat Al-Qâri'ah (the striking hour) (P 850)	La fracassante P 694)
الواقعة	Al-waqi'ah Occurrence (647)	Sûrat Al Wâqi'ah (The Event) (P 735)	L'échéante (588)

In Quran language, the word "القيامة" has different synonyms. And this can not be in vacuum. Each word has a meaning describes this day of "Resurrection". At the level of translation, The translators of English versions both Saheeh international and **Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân** choose the transliteration (borrowing procedure) with a word describing the meaning of the Arabic word. But, the French translator, Jaques Berque, is content with the translation of the words with approximate meaning.

The word "الحاقة" means that the day of resurrection is inevitably coming one day so the words "the inevitable, the inevitable reality and "l'inéluctable" explain the meaning of the Arabic word. For the word "الغاشية", It describes the day of "Resurrection" and the overwhelming fear that affects strongly people that day. On the other hand, the French version choose literal translation, which means something that covers entirely. But, the exegesis books interprets this word as the overwhelming fear the day of resurrection. For the word "القارعة" one of the name of "Resurrection day" also, It gives a warning to remember judgment day. It has been translated as: the striking, the striking calamity and "la fracassante" in French. It is a literal translation.

The source of the word in Arabic is "قرع" which means to strike something upon another to make noise the equivalence of "Strike" in English and "Fracas" in French that makes big noise. As well as, the translation of the word "الواقعة" was transliteration accompanied with literal translation in the English versions but the French translator selected a literal translation only. The literal meaning of this word is "Fact, event, occurrence". But, in the French version "l'échéante" means the due event. This words contains an implicit meaning also which is "the Inevitable" and It tells that the day of resurrection is due and unavoidable. So it is not a simple or ordinary event or fact but it's implicitly inevitable event. In general, literal translation overwhelms the different synonyms of "Resurrection" where each synonym carries a meaning

Discussion:

As it is mentioned before, Quran has a special Rhythm. Most verses contain rhyme. Analyzing a couple of Suwar (Sûrat) reveals the inimitable language. For example: Al-waqiah, Al-nas, Al-samad, Al-Kawthar, A-Rahman, Al-qariah, Al-Adiat and many others.

The beauty of Quran sounds comes from the perfect combination and order of words; which is considered as a whole aspect and part of Quran. Analyzing the translation of rhythm in Surat Al-adiyat as follows:

It contains 11 verses with 3 rhymes only as follows:

Al-Adiyat in Arabic	Saheeh International	Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân	Jaques Berque
<p>The first five verses from eleven contains one rhyme and one word rhyme equals 45.45%</p> <p>(ضَبْحًا، قَدْحًا، صُبْحًا، نَفْعًا، جَمْعًا)</p> <p>Then verses (6,7,8,11) also with one rhyme (36.36%)</p> <p>(لَكْنُودٌ، أَشْهِيدُ، أَشَدِيدُ، لَّخْبِيرٌ)</p> <p>Verses (9 and 10) with one rhyme (18.18%)</p> <p>(الْقُبُورِ، الصُّدُورِ)</p>	<p>2 verses with one rhyme (18.18%) (panting and striking)</p> <p>9 verses without any rhyme (0%)</p>	<p>All the verses contain no rhyme (0%)</p>	<p>All verses with no rhyme (0%)</p>

This Sura (Al-Adiyat) is one sample among 114 other Surat. This data analysis unveils that the rhythm in Quran is great. Only the translators of Saheeh International could reproduce one rhyme in two words only. The other versions, translated by Dr Muhammed Taqî-Ud-Dîn al-Hilâlî and Dr Muhammed Muhsin Khân and Jaques Berque failed to reproduce any. Analysing the verses of the original text, It does not contain only one word rhyme in the verses, but all the verses (Ayat) are produced with one rhythm. For example the first two verses transliterated as follows:

"Wal-Adiyati Dabhan"

"Fal-Mouriyati Qad'han"

"Fal-Moughirati Sob'han"

Reciting the original text makes rhythm and beautiful sound. In the other hand, reading the translated text which is not reproduced with rhythm and rhymes, It's like reading any ordinary text.

Conclusion:

In this research, we tried to analyze different translations of the holy Quran, choosing three famous and successful versions in English and French, comparing the translation of different aspects: semantic and lexical levels, synonymy phenomenon in Quran and the translatability of rhythm. It is concluded that the prevailed approach in different translations was literal approach accompanied with footnotes where explanations of the source text were provided. Semantically, the target texts require footnotes in order to achieve or provide a meaning at least. For synonymy phenomenon, the transliteration procedure prevailed the target texts with literal equivalence. As well as, the rhythm and rhyme were almost untranslatable. Despite, the rhythm is considered as an integrated part of Quran.

Thus, the translation of the noble Quran is not an easy task. The untranslatability of most of the aspects of this sacred text can be judged. It is rhetorical, eloquent with rhyme and rhythm; those characteristics belong to Arabic language.

To sum up, researches in Quran translatability vs untranslatability is popular. Although the untranslatability of linguistic, meta-linguistic and cultural elements of Quran into other languages because It is

Arabic-language oriented text. So, texts that are source-language oriented are almost semantically and culturally untranslatable.

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