

language is a system of options from which its users can choose to fulfill a highly conscious product of individual goals and the social context¹⁶⁷⁴. The interplay of these two factors results in an infinite number of linguistic options. The ideologies of using natural phenomena are constructed at professional discourse: participants, which refer to objects or abstract concepts that are used rhetorically to provide information and clarification. The main concern is to connect the natural phenomena with human behaviour.

Furthermore, circumstantial adjuncts that provide additional information on the meaning of the text to be more precise about fictions of natural phenomena. Also, Capone and Mey (2016) illustrate the consumption of language for the communicative purpose is a social phenomenon which, because of its orientation towards a purpose, can only be expressed adequately on the level of action. The relationship between language and action can be figured out as figurative representation¹⁶⁷⁵.

The semantic relationship of the natural phenomena and their rhetoric employed in any circumstances gives particular emphasis to the cultural and linguistic combination as a figurative expression. Also, the cognitive strategies used in the processing of these concepts are included under either cultural constructs or linguistic functions as a part of social pragmatics¹⁶⁷⁶ (Capone and Mey 2016). This is supported by Munday (2009), who agreed that the use of language by culture should probably first consider the semantic properties connotations or culture-bound components of the figurative expressions in the SL and the TL¹⁶⁷⁷. Notably, the idea that the natural phenomena and their rhetoric of any language are a wide variety of figurative expressions that fit together efficiently into various aspects of culture. Similarly, the concept of the natural phenomena and their rhetoric, when they refer to society or ideology as its vehicle, maybe mapped figuratively onto cultural anthropology or ethnography. However, examining the ventures of natural phenomena such as weather and thunder and its natural disasters such as volcanic and earthquakes from a rhetorical and translational perspective is an objectively new initiative in the field of translation.

The purpose of the study

The investigation of the semantic relationship of the natural phenomena and their rhetoric is to explain the logical connection in the contexts in which they appear. There are, of course, some issues concerned with formal syntax and semantics of the linguistic relationship of the natural phenomena and their rhetoric. In the analysis of the logical relation between them is regarded as being verified by purely semantic principles. The understanding and recognizing of this relationship involve figuring out the natural phenomenon and its components of the figurative expressions used in any situation. The purpose of this study is identifying and exploring a number of important views, perception and beliefs as well as various aspects of cultural values, norms, behavior, customs, traditions, social and anthropological attitudes and beliefs about important natural elements, particularly the way of translating the natural phenomena in the translated version of the religious texts such as the Quran.

Translation of the Natural Phenomena and their Rhetoric

Translation analysis of the natural phenomena and their rhetoric used in religious texts is not an easy task for translators because they need to reproduce reality vision of rhetoric and

¹⁶⁷⁴ Kong, Kenneth (2014). *Professional Discourse*. UK: Cambridge University Press.

¹⁶⁷⁵ Capone, Alessandro and Mey, Jacob L. (2016). *Interdisciplinary Studies in Pragmatics, Culture and Society*. Switzerland :Springer international publishing.

¹⁶⁷⁶ Capone, Alessandro and Mey, Jacob L. (2016). *Interdisciplinary Studies in Pragmatics, Culture and Society*. Switzerland :Springer international publishing.

¹⁶⁷⁷ Munday, Jeremy(2009). *The Routledge Companion to Translation Studies*. UK: Routledge Publications, Inc.

significant natural phenomena that create shared descriptions of human behavior or community in all its complexity as accurately as possible. This is mainly due to the fact that religious books embodied special and unique expressions of the natural phenomena and their rhetoric that create, maintain, challenge, and overthrow power, of the nature that, at times, are hard to be achieved in other languages. The natural phenomena and their rhetoric in the religious texts refer to the distinct situations treated some fundamental issues rhetorically and have to be rendered by figurative language. The translation of rhetorical devices must be given particular attention to text that goes beyond its explicit meaning. Newmark (1988) on the other hand, believes that the most multifaceted component in the translation of any figurative expression is the transferred sense of a physical world, the personification of abstraction, the application of a word or collocation to what it does not denote, i.e., to describe one thing in terms of another¹⁶⁷⁸. Sullivan and Goldzwig (2004) believe that the translation of rhetoric should include the relationship between the material and the symbolic; that is, the translator should inspect the ways both material and symbolic aspects of life become indicated within the translation. The concepts of natural phenomena should be recognized on various levels, from distinct symbols to broad discourses. The translator must, therefore, look to the physical representation of natural phenomena on symbolic. In his seminal study, Nida (1964) divides the rhetorical features into formal rhetorical features and semantic rhetorical features¹⁶⁷⁹. The first thing to be considered in the translation process will be efficiently conducted if these two features are very similar, especially if both languages have similar literary traditions and use similar structures in writing. Nevertheless, the difficulties occur when formal and semantic features and cultures are very different. Also, Lepore (1987) concludes that the semantic notion of a language consists of two distinct components: the relation between language and the world such as truth, reference, and satisfaction, on the one hand, and understanding and cognitive significance, on the other¹⁶⁸⁰.

It is easy to find matching equivalent natural phenomena and their rhetoric in the religious texts that have made the same impression, special syntax, and acute content in handling figurative language. There is, however, the risk may not be easy to find matching the intended meaning, whether it is synonymous or in finding the matching translation. The translator thus needs language competence in this area to be able to practice a more involvement translation strategy when this is necessary. According to Owomoyela (2005), some rhetorical devices do not have equivalents in TL corpus. Perhaps, the best approach to understanding them of SL, therefore, is to start in on an etymology (the study of the origin and history of words)¹⁶⁸¹. It is, therefore, not problematic to detect that the study of rhetorical devices has been complicated by the grouping of conventional rhetorical devices that share their traditional acceptance in SL and TL. In this respect, Mathews (2015) confirms that rhetorical value associates with the natural sciences as deals with things rather than with abstractions¹⁶⁸². Nida and Tabar (1981:107) reveal three situations in which figurative expressions are translated into TL¹⁶⁸³:

- Shifts from figurative to nonfigurative usage.

¹⁶⁷⁸ Newmark, Peter. (1988). *Approches to Translation*. London, UK: Multilingual Matters.

¹⁶⁷⁹ Nida, Eugene A. (1964). *Toward A Science Of Translating*. Netherlands: E.J.Brill, Leiden.

¹⁶⁸⁰ LePore, Ernest(1987). *New directions in semantic*. USA: Academic Press.

¹⁶⁸¹ Owomoyela, Oyekan (2005). *Yoruba proverbs / Oyekan Owomoyela*. Lincoln and London: University of Nebraska Press.

¹⁶⁸² Mathews, Shailer (2015). *The Rhetorical Value of the Study of Hebrew*. University of Chicago Press, Vol. 7, No. 9 (May, 1888), pp. 276-280

¹⁶⁸³ Nida, Eugene and Taber, Charles R. (1981). *The Theory And Practice Of Translation* Netherlands: E.J.Brill, Leiden.

- Shifts from one type of figurative expression into another figurative expression.
- Nonfigurative expressions changed to figurative ones.

It seems that the translation of figurative expressions may be difficult, even when one has to express the core meaning of the SL into the TL. In the translation process, the translator might face various obstacles in comprehending the rhetorical expressions of the SL. In other words, meanings are influenced by specific settings within the context, for a diverse cultural meaning, as well as being influenced by the intentions of the participants. Furthermore, Temple and Honeck (1999) review that a full rhetorical conception demands five multistage to form figurative comprehension¹⁶⁸⁴:

- Literal meaning construction.
- Identification that this meaning is inadequate.
- Literal transformation of the literal meaning.
- Construction of a figurative meaning.
- Instantiation of this meaning.

As a consequence of serial procedures conducted through compositional analysis, the literal meaning of the natural phenomena and their rhetoric is converted to smooth the translation of a non-literal meaning. It seems that translating natural phenomena cause an intellectual challenge for translators. The comprehension of the natural phenomena and their rhetoric demands various kinds of figurative language that serve human purposes. Dancygier and Sweetser (2014:9) clarify that language is a multilectal phenomenon; high-quality literary texts are unique and magnificent creations, and indications of the human cognitive talent to extend and innovate from conventions. They add¹⁶⁸⁵

Not just in literature, but in value-laden domains such as religious and political language, and in more “prosaic” domains like Scientific Discourse, figurative cognition and language are pervasive as well. And frequently these discourses have their own domain-specific and genre-specific figurative usages.”

Besides, there must be an agreement between the literal meaning and figurative meaning to convey the core meaning of the natural phenomena and their rhetoric through a pragmatic approach. The most important source of translating them is to eliminate complications of mismatching the linguistic structures, including rhetorical devices of the two languages. To distinguish the literal meanings, one must make reference to a concrete entity as well as its non-literal meaning. Concrete entity refers to something with the physical existence of the natural phenomena that intrinsically bind them with an environment situated in., i.e., the most basic and physical meaning, out of context, and the non-literal meaning refers to something abstract, or abstract qualities in terms of human behavior associated with the natural phenomena.

The cultural Relationship

It can be agreed that understanding the cultures of nations can be significantly improved by the study of their environments that reveal the diverse facets of the particular culture over the centuries. Cultural traditions are conveyed from each generation to the next. Dancygier and Sweetser (2014) point out there is a close relationship between cultural, linguistic and figurative uses and the structures to be found in these nonlinguistic representations and artifacts¹⁶⁸⁶. So, the natural phenomena and their rhetoric link linguistic figurative elements and nonlinguistic representations that require both psychology and anthropology awareness in

¹⁶⁸⁴ Honeck, Richard P., and Jeffrey Welge. (1997). Creation of Proverbial Wisdom in the Laboratory *Journal of Psycholinguistic Research*, 26: 605–629.

¹⁶⁸⁵ Dancygier, B. and Sweetser, E (2014). *Figurative Language*. UK: Cambridge University Press.

¹⁶⁸⁶ Dancygier, B. and Sweetser, E (2014). *Figurative Language*. UK: Cambridge University Press.

order to facilitate understanding of how to render cultural and linguistic relationship religiously. It is, therefore, necessary to conduct more theoretical and empirical research, particularly concerning the periodic features of cultural systems. Nida and Tabar (1981:110) emphasize the process of translating cultural expressions is influenced by specific problems relating to the historical meaning of the event and the importance of the religious values that make the translator unable to transfer the cultural concepts. Of course, these concepts are likely to be misunderstood by the receptors differently in different cultural contexts¹⁶⁸⁷.

The semantic and syntactic features of equivalent words or concepts may exist in every culture where an SL cultural lexical item is translated by a TL cultural word. Common knowledge shows the basic role of culture in producing the natural phenomena that are used in social situations for social purposes. The natural phenomena and their rhetoric also illustrate the way of constructing shared descriptions of human behavior or community. Likewise, Naudé (2002) confirms the best translation procedure and the most suitable for translating texts that comprise cultural expressions need a functional approach associated with the results of corpus translation studies¹⁶⁸⁸. The translation is considered as the reproduction of cultural expressions in that the act of translating religious texts, in particular, involves transferring aspects of the culture-bound religious lexical items. Kovecses(2006:283) identifies some of how the figurative language and culture are deeply connected¹⁶⁸⁹:

1. The cultural models for abstract domains (i.e., our shared understandings of abstract objects and events) are, and can only be, metaphorically constituted.
2. Conceptual metaphors are often expressed in the language-a major component of culture. Thus, the language may be a chief indicator of conceptual metaphors.
3. Conceptual natural phenomena may realized in cultural practice, including institutions, behavior, symbols, and artifacts. Thus, conceptual metaphors often have a strong physical-material existence in a given culture.
4. When conceptual metaphors are expressed in the form of metaphorical linguistic expressions in the discourse, they may serve a culturally distinct social-cultural function.
5. The conventional metaphorical system of a culture preserves and lends stability to a particular culture.
6. Culture can be thought of as sets of shared understandings, creativity in figurative thought(including metaphor and conceptual integration) can provide cultures with the potential of change and new experience.

All in all, the act of translation implies the cultural translation that is one of the most effective ways of recognizing various cultural aspects. The translator needs to understand the differences between cultures. This is because grasping of cultural translation of the natural phenomena and their rhetoric is the virtually universal translation, by rotating other many actual physicals activates of nature and practices into their equivalents in their language. That can help to construct an equivalence based on the universal meaning that emerged from universal natural phenomena.

On the other hand, cultural conceptions in the translation of natural phenomena and their rhetoric facilitate to understand the ideological foundations of a social group and can be the

¹⁶⁸⁷ 10. Nida, Eugene and Taber, Charles R. (1981). *The Theory And Practice Of Translation* Netherlands: E.J.Brill, Leiden.

¹⁶⁸⁸ Naudé, J. A. . (2002). An overview of recent developments in translation studies with special reference to the implication for Bible translation *Recent developments in translation studies*.

¹⁶⁸⁹ Kövecses, Zoltán (2006). *Metaphor in Culture Universality and Variation*. UK: Cambridge University Press.

basis for perceptions of reality in religious texts in so far as conceptual constructs inform a translator's understanding of particular discourse, procedures, motivations, and even assumptions. Bielsa (2014) assures that that the interest of translation is on how TTs perform in their TL cultures, rather than on textual resemblances between SL and TL¹⁶⁹⁰. It is necessary to mention that texts and traditions are transformed in order to comprehend new needs in different cultural contexts. Also, Sullivan, P and Goldzwig, S (2004) states that culture is a property shared with others and rhetorically transferred based fundamentally on public property, historically situated, and social bound¹⁶⁹¹. Although some aspects are affected by everyday rhetorical transactions, other aspects of one's culture show a preference for continuing stable over time. Similarly, Morgan (2008) points out that culture concerns the constructive activity that comprises natural, social, and economic realities¹⁶⁹². Thus, the relationship of the natural phenomena and their rhetoric employed in any circumstances give particular emphasis to the cultural and linguistic combination as a figurative expression. These fields of cultural aspects would be model to have studies concerning a critical-rhetorical analysis, in addition to the identity effects of the translation process as a result of cross-cultural communication.

Translation of religious texts

The distinctive linguistic nature of Religious texts reduces its translatability because words of God are considered to be a miracle that cannot be reproduced by man. Dancygier and Sweetser (2014) illustrate that religious texts are essential in guiding humans' understanding of morality and behavior. Translation of religious texts needs sound linguistic competence in both SL and TL aspects and culture. As far as the translation studies about Quran are concerned, the rhetorical Quran can be classified based on Islamic rhetoricians like al Baqillani (1996) into inimitable rhetoric and legislative rhetoric¹⁶⁹³. The former is a characteristic feature of the Quranic rhetoric through which the inimitable rhetoric takes place as in words underlined of chapter (19) Surat Maryam (Mary)

{قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا }

“He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to you, my Lord, unhappy.”

(TB. Sahih International 2004)

Mathews (2015) confirms that the study of Hebrew possesses as an aid in the interpretation of the Holy Scriptures, it also has a purely rhetorical values that acquire three qualities¹⁶⁹⁴:

1. Simplicity. Both the words and the sentence in Hebrew are exceedingly simple.
2. Concreteness. The secret of successful oratory lies mainly in the presentation of thought insensible form. Abstract thought and expression are doubtless marks of the highest development of intellect and language, but they are not adapted to oratory. In this respect, the considerable rhetorical value lies in the study of the natural sciences. It is this sensuous, often anthropomorphic, method of dealing with truths of the most profound philosophical or religious import, which makes the study of the Hebrew especially valuable in a rhetorical way to the preacher.

¹⁶⁹⁰ Bielsa, Esperança (2014). Cosmopolitanism as Translation. *Cultural Sociology*, Vol. 8(4) 392–406

¹⁶⁹¹ Sullivan, P and Goldzwig, S (2004). *New approaches to rhetoric*. UK: Sage Publications.

¹⁶⁹² Morgan, David (2008). *Key Words in Religion, Media and Culture*. UK: Taylor & Francis e-Library.

¹⁶⁹³ Al-Baqillani, abi Bakr Muhammad (1996). *Ijaz Al-Quran*. Beirut: Dar Al-Kutub Al-Ilmiyyah.

¹⁶⁹⁴ Mathews, Shailer (2015). The Rhetorical Value of the Study of Hebrew. University of Chicago Press, Vol. 7, No. 9 (May, 1888), pp. 276-280

3. Conversational intensity. A simple style and concrete may be called conversational. It has the advantage of enabling the speaker to address his audience as so many individuals, and is, therefore, the elemental form of oratorical composition.

Avis(2013:73) emphasizes that religious language is implied with figures of speech and cannot exist in constructing from it. "The language of scripture, theology, belief, and the liturgy is permeated with metaphor, symbol and myth."¹⁶⁹⁵

The translations of religious texts cause a sensible challenge for translators. The knowledge of the meaning of the holy book requires a multistage expansion of linguistic and rhetorical restrictions that constrain the meaning. Besides, there must be an agreement between the literal meaning and figurative meaning to convey the core meaning of the religious texts through a pragmatic approach. TL text has to be managed by TL linguistic and rhetorical norms of texture in order to accomplish acceptability in the TL reader. The translator has to apply acceptable TL equivalences based on various views of translation theories and whether such equivalents exist among languages.

Research Design and Methods

The translation of the natural phenomena in the translated version of the religious texts needs to give a detailed analysis of the point of similarity between natural phenomena and human life in cultures and communities based on rhetoric and semantic features of the texts. The qualitative method is applied for the study to promote understanding in translating the natural phenomenal texts. Furthermore, the study makes an effort to elucidate and determine the approaches that the translators need in translating the natural phenomena in the translated version of the religious texts. The researcher will select a small number of religious texts that contain the natural phenomenal expressions and perform a corpus-based study to show how they are rendered in similar or different ways. Moreover, the study will just choose the most four popular and trusted English versions of translations understudy to deal with in the comparative research analysis as a corpus of the present study. The procedures for analyzing the data will divide into two stages. Firstly, determining the situational context of the Rhetorical device of the natural phenomena and identify their senses to make precise all the contextual meanings of the source text. Secondly, review the chosen translation to investigate how far they retrieve standard equivalents from the linguistic system to convey the intended meaning of the natural phenomenon expressions as shown in figure 1.

Figure (1) illustrates the theoretical framework as explained earlier is captured visually and more succinctly as follows:

¹⁶⁹⁵ Avis, Paul (2013). *God and the Creative Imagination: Metaphor, Symbol and Myth in Religion and Theology*. UK: Routledge.

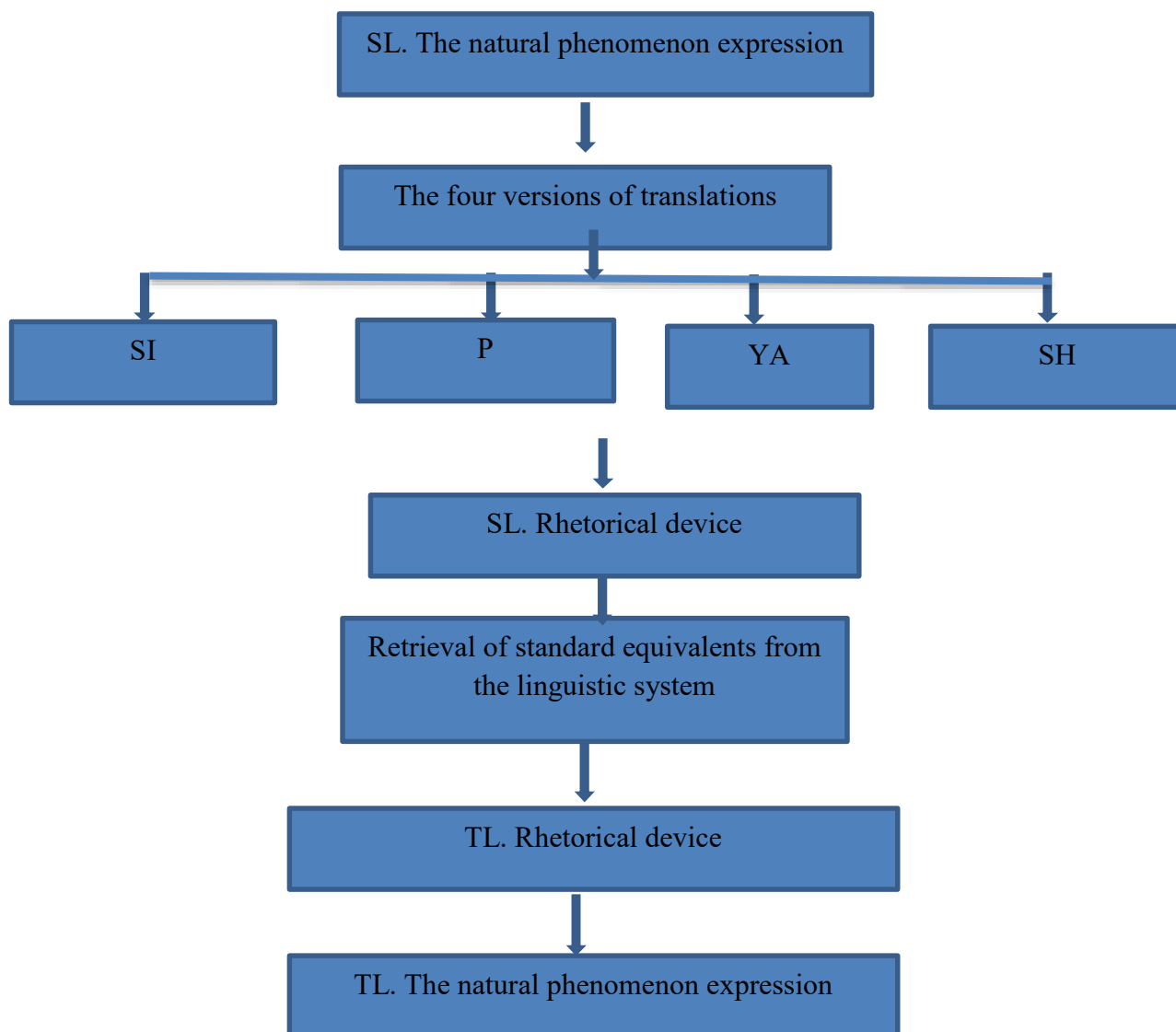


Figure 1. The stages of theoretical framework.

Translation Analysis

The corpus of this study is the Quran. It consists of some verses of the Quran referred to the natural phenomena with their considerable rhetorical values in guiding human understanding of morality and behavior. The natural phenomena and their rhetoric are investigated regarding adopt the most four popular and trusted English versions of translations understudy to deal with in the comparative research analysis as follows:

1. The Quran: English Meanings. Sahih International (SI) Professional Editing and Typesetting of Islamic Literature, Almunatada Alislami, Abul Qasim Publishing House (2004).
2. The Meaning of the Glorious Koran Mohammed Marmaduke Pickthall (P) Literary Licensing, LLC (2011). First published 1930.
3. An English Interpretation of the Holy Quran with English Translation and Full Arabic Text Yusuf Ali (YA)(2007). First published 1934.

4. The Qur'an: Arabic Text and English Translation (English and Arabic Edition) M. H. Shakir (SH) Published by Tahrike Tarsile Quran (1999).

Chapter 2 sūrat I-baqarah (The Cow) (2:17)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

“Mathaluhum kamathali allathee **istawqada naran** falamma adaat ma hawlahu thahaba Allahu binoorihim watarakahum fee **thulumatin la yubsiroona**”

TL.2:17

SI: Their example is that of **one who kindled a fire**, but when it illuminated what was around him, Allah took away their light and left them in **darkness [so] they could not see**.

P: Their likeness is **as** the likeness of **one who kindleth fire**, and when it sheddeth its light around him Allah taketh away their light and leaveth them in **darkness, where they cannot see**.

YA: Their similitude is that of **a man who kindled a fire**; when it lighted all around him, Allah took away their light and left them in **utter darkness. So they could not see**.

SH: Their parable is **like** the parable of **one who kindled a fire** but when it had illumined all around him, Allah took away their light, and left them in **utter darkness-- they do not see**.

The natural phenomenon and its rhetoric of this verse (TL.2:17) illustrate the relative clause ‘allathee istawqada naran’ (lit.one who kindled fire) is the natural phenomenon, i.e., lit fire in the darkness to provide light and secure. Allah deducted their light, and left them in darkness; they do not see. In this case, ‘kamathali’ (Similitude is like) is the rhetorical device element, and the implicit notion (Similitude the hypocrites with one who kindled a fire, that is, to connect the light with faith from one hand, and darkness with misguidance from the other hand) (Tafsir al-Jalalayn 2007) is the feature of the natural phenomenon and its rhetoric¹⁶⁹⁶. Table one illustrates the components of the natural phenomenon and its rhetoric (TL.2:17) according to the four adopted versions of translations.

Table one: The components of the natural phenomenon and its rhetoric (TL.2:17) according to the four adopted versions of translations

The four versions of translations	The natural phenomenon	Rhetorical device	The Rhetorical device element	The feature
SI	one who kindled a fire	simile	their (Hypocrites) example	The example of the hypocrites to be one who kindled a fire
P	one who kindleth fire	Metaphor	their (Hypocrites) is as likeness	Likeness of the hypocrites as one who kindleth fire
YA	a man who kindled a fire	Metaphor	their (Hypocrites) similitude	The similitude of the hypocrites with a man who kindled a fire
SH	one who kindled a fire	simile	their (Hypocrites) parable is like	Parable of the hypocrites to be like one who kindled a fire

¹⁶⁹⁶ Al-Suyuti, Jalal Al-Din and Al-Mahalli, Jalal Al-Din (2007). *Tafsir Al-Jalalayn (Explanation of the Holy Qur'an)* (F. Hamza, Trans.). Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought

Linguistically, in the translation of the rhetorical device element in phrase ‘**Mathaluhum kamathali**’ (mathal and ka), the four translators used synonymous words as (example, likeness, similitude, parable is like) to match the intended meaning. As far as The natural phenomenon is concerned, the four translators used the article ‘a’ with the determiner ‘one’ as a general pronoun. The word ‘one’ can also stand as a substitution for one person who kindled a fire like people who belong to the class of the hypocrites. Except for YA, who used the article ‘a’ with ‘man’ referring to the human race regardless of sex. Furthermore, the four translators used the same wording ‘أَسْتَوْقَدُ’ (kindled) to confirm the meaning of ‘أَسْتَوْقَدُistawqada’ denoting to the natural phenomenon, except P who used archaic Language ‘kindleth’ to give a sense of antiquity for the wording. The word ‘أَسْتَوْقَدُistawqada’ refers not only to cause a fire but also to provide light and secure in the darkness.

The rhetorical analysis of the natural phenomenon and its rhetoric (TL.2:17) presents an artistic image of Quran that connects natural phenomena like darkness, fire, and light with the social and hypocritical human behaviour. The four translators conveyed the two related concepts that the figurative expressions always characterise two propositions through which the natural phenomenon and its rhetorical sense is clarified or transferred. They rendered the point of similarity: The hypocrites and one who kindled a fire. P and YA managed to transfer the same figurative expression of the TL for the figurative expression of the SL, but SI and SH translated the Quranic simile as a metaphor (omitting like or as). The following is another example of this category.

QP.10:24 **إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ**

SI: The example of [this] **worldly life** is but **like rain which We have sent down from the sky** ...

P: The similitude of **the life of the world** is only **as water which We send down from the sky**...

YA: The likeness of **the life of the present** is **as the rain which We send down from the skies**...

SH: The likeness of **this world's life** is only **as water which We send down from the cloud**...

The QP refers to the life of this world is like rain mixes with plants of earth to produce its crops. The Quran illustrates that the vanishing of life and rain has a similar completion (Tafsir al-Jalalayn 2007).

The sentence —main anzalnahu mina alssamai faikhtalata bihi nabatu alardi الماء انزلناه من السماء (lit.water which We sent down from the sky) is denoting to the natural phenomenon, —ka الك (like) is the rhetorical device element, and the implicit notion (the life of this world is like rain mixes with plants of earth) is the Q feature.

To illustrate the components of the natural phenomenon and its rhetoric (TL.10:24) according to four adopted versions of translations, there are some differences in the wording used in the translations of these components as in Table 2.

Table2: The components of the natural phenomenon and its rhetoric (TL.10:24) according to the four adopted versions of translations

The four versions of translations	The natural phenomenon	Rhetorical device	The Rhetorical device element	The feature
SI	rain which We have sent down from the sky	simile	like	the life of this world is like rain mixes with plants of earth

P	water which We send down from the sky	simile	as	the life of this world is as rain mixes with plants of earth
YA	the rain which We send down from the skies	simile	as	the life of this world is as rain mixes with plants of earth
SH	water which We send down from the cloud	simile	as	the life of this world is as rain mixes with plants of earth

Linguistically, The four translators used similar wording in translating the phrase of the proverb-to (almumathal) — alhayati alddunya الحياة الدنيا (lit. worldly life) except YA who translated the word _alddunya الدنيا (lit. world) synonymously into _present'. The Quran uses the word alddunya الدنيا (lit. world) as an adjective to the noun _alhayati الحياة (lit. life) to refer to the present life opposed to Hereafter (Tafsir al-Jalalayn 2007). In the translation of the proverb (al-mumathal bihi), the four translators used similar wording to match the meaning of sending water (rain) from the sky.

Rhetorically, the four translators transferred the point of similarity of the the natural phenomenon and its rhetoric: the life of this world is like rain mixes with plants of earth to produce its crops. They used the same components of the proverbial simile to show the point of similarity through which the components of natural phenomenon and its rhetoric are conveyed.

QP (2:19)

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِي أذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

Chapter (2:19) sūrat l-baqarah (The Cow)

“Aw kasayyibin mina alssamai feehi thulumatun waraAAadun wabarqun yajAAaloona asabiAAahum fee athanihim mina alssawaAAaiqi hathara almawti waAllahu muheetun bialkafireena”

TL.2:19

SI: Or [it is] like a rainstorm from the sky within which is **darkness, thunder and lightning**. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

P: Or like a rainstorm from the sky, wherein is **darkness, thunder and the flash of lightning**. They thrust their fingers in their ears by **reason of the thunder-claps, for fear of death**, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).

YA: Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of **darkness, and thunder and lightning**: They press their fingers in their ears to keep out the **stunning thunder-clap, the while they are in terror of death**. But Allah is ever round the rejecters of Faith!

SH: Or like abundant rain from the cloud in which is **utter darkness and thunder and lightning**; they put their fingers into their ears because of **the thunder peal, for fear of death**, and Allah encompasses the unbelievers.

This verse deals with another group of hypocrites who suffer from severe psychological misery. The natural phenomenon likens them as people are during heavy rain facing the darkness, thunder, and lightning. They put their fingers in their ears because of the sound of the thunder and fear of death. Allah encompasses the disbelievers (Tafsir al-Jalalayn 2007). The rhetorical component of this verse (TL.2:19) shows that the conjunction “او” (lit. or) refers to the likeness of another group of hypocrites. The phrase “sayyibin mina alssamai كصيب من السماء” (lit. rainstorm from the sky) is the natural phenomenon. “Ka ك” in “kasayyibin”(like) is the rhetorical device element. The implicit notion illustrated by Tafsir al-Jalalayn (2007:5) is as follows “ the unbelief that is like darkness, the threat of punishment that is like the sound of thunder, and the clear arguments that are like the clear lightning, they shut their ears in order not to hear it and thereby incline towards [true] faith and abandon their religion, which for them would be death; and God encompasses the disbelievers in both knowledge and power, so they cannot escape Him” is the feature of the natural phenomenon and its rhetoric. However, this verse displays another artistic image that associates the hypocrites, who face severe psychological misery with the fear of the natural phenomena, i.e., the characteristic features of the human behaviour (as sound effects of thunder and fear of death). However, there are some differences in the wording used in the semantic features of these components, as in Table two that illustrates the components of the feature of the natural phenomenon and its rhetoric (TL.2:19) according to four adopted versions of translations.

Table 3: The components of the natural phenomenon and its rhetoric (TL.2:19) according to the four adopted versions of translations

The four versions of translations	The natural phenomenon	Rhetorical device	The Rhetorical device element	The feature
SI	a rainstorm from the sky	simile	Hypocrites like	like the hypocrites is one who faces rain storm accompanying darkness, thunder and lightning
P	a rainstorm from the sky	simile	Hypocrites like	like the hypocrites is one who faces rain storm accompanying darkness, thunder and lightning
YA	a rain-laden cloud from the sky	Metaphor	Hypocrites	Similitude of the hypocrites is one who faces rain storm accompanying darkness, thunder and lightning
SH	abundant rain from the cloud	simile	Hypocrites like	like the hypocrites is one who faces rain storm accompanying darkness, thunder and lightning

Linguistically, SI and P used the same wording of the phrase “sayyibin mina alssamai كصيب من السماء” (rainstorm from the sky) denoting to the natural phenomenon. They successfully matched the meaning of ‘كصيب من السماء’ referring to a storm accompanied by heavy rain. YA used the phrase ‘a rain-laden cloud’ to denote the same meaning while SH used the adjective ‘abundant’ to describe the heavy rain. The different wording that has been managed to render the natural phenomenon is to be noted. Furthermore, the four translators utilised the same word ‘sky’ to express the meaning of the word ‘السماء’ (lit. sky) in “كصيب من السماء” (rainstorm from the sky) but SH rendered it differently into ‘cloud’ that means ‘a grey or white mass made of very small drops of water, that floats in the sky’ (Oxford Advanced Learner's Dictionary 2010).

The holy Quran used the word 'sky' instead of the 'cloud' because Arabic culture uses the name of sky for whatever above you, for example, ' *sama* albeit *سَمَاءُ الْبَيْتِ*' (lit. Sky of the house) to refer to the roof of the house (Ibn Manzur 2009). Hence, the word 'sky' is a part of the Islamic religious culture and if the translator is faithful to the SL culture, the term should reflect the interplay of acceptability and adequacy in TL.

Rhetorically, the four translators transferred the point of similarity of the natural phenomenon and its rhetoric: The hypocrites like one who faces rainstorm accompanying darkness, thunder, and lighting. They conveyed the same figurative expression of the proverbial simile except for YA, who translated it as a metaphor (omitting *like* or *as*). YA's translation is not precise as the other three translations where the point of similarity is explicit by using the word 'like.' In other words, he used the implicit expression of figurative language 'Similitude' to show the point of similarity through which the semantic components of natural phenomenon and its rhetoric are conveyed.

Conclusion

Quran mentions a group of verses referred to natural phenomena. Each has its ideology, whether concerning human behavior, the shared relationship between natural phenomena and religious beliefs, behaviors, and societies in general or the reality of a specific situation as identified by that phenomenon. It should be noted that there is a clear matching semantic relationship of the natural phenomena and their rhetoric concerning cultural and linguistic combination as a figurative expression. This study emphasized on studying the natural phenomenon and their rhetoric in various discourse types is vital and requires interpreting the point of similarity between them. It may clarify the specific strategies used in translating them, enable us to get a better understanding of translation specificity, and enhance our comprehension of linguistic structure.

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