

Harmony in Translation: Exploring the Impact of the Rhythmic Tapestry on Translating Arabic Cognates in the Quran Into English

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Abstract—This study explored the harmonious relationship between rhythm and translation by examining the impact of the rhythmic tapestry on translating Arabic cognates in the Holy Quran into English. Utilizing Nida's approach, it aimed to explore the strategies employed in translating the Quranic Arabic cognate accusatives (CAs). It also sought to unveil the intricate aspects of linguistic rhythm in translation and its impact on the emotional and spiritual experience of readers. Thirty-one of the most common instances of CAs found in the Quran were selected, focusing solely on verbs that meet the definition of CAs. A questionnaire was distributed to 45 non-Arabic speakers. The majority of participants concurred that rhythmic translations enhance their emotional or spiritual experience, highlighting the importance of rhythm and style in translating religious literature. The study underscores the vital role of rhythmic patterns in the Quran and the necessity of preserving them in translation to maintain the text's profound impact on readers. The results also suggested that rhythmic translation strategies, particularly those aligned with Nida's approach, are crucial for conveying the Quran's meaning and emotional resonance to non-Arabic-speaking audiences.

Index Terms—translation, Quran, rhythm, cognate accusatives, Nida

I. INTRODUCTION

Translation is vital to our lives. Scholars and translators agree that translation is an art form, and ability and competence are essential in performing it (Alwazna, 2013). The vast differences between languages show that each has its own qualities (Renlun et al., 2008). Indeed, Arabic differs from English (Akki & Larouz, 2021). They differ in worldview, idioms, grammar, vocabulary, syntax, and cultural norms (Lulu, 2015; Ali & Al-Rushaidi, 2017; Muhiddin & Ali, 2023). Moreover, language and cultural factors affect Arabic-English translation.

Arabic is the language of the Holy Quran, Muslims, and Arab culture (Abdullah, 2021; Al-Jibari, 2018; Salih, 2018). Therefore, those who translate it need to know genre-specific methods, and one of those genres is religious texts. Translators must convey Arabic religious texts accurately due to their complex vocabulary and idioms, and as Habeeb and Rasheed (2019) said, interpreting religious works is challenging. Indeed, Mohamed and Mahmoud (2015) stated that religious translation is sensitive and sacred, making it one of the hardest forms of translation. In 2012, Javed noted that translating the Holy Qur'an is difficult due to its complex rhetorical and artistic aspects. Additionally, translation requirements by Nida (1993) emphasize that functional equivalence requires conveying both meaning and effect. Moreover, Khorsheed and Abid (2022) listed 485 Holy Qur'an versions in 65 languages. Accordingly, selecting a Qur'an translation from the several available was crucial to the present research.

The cognate accusative (CA) emphasizes rhythm by linking a verb and its object. Ibn Hisham (1962, p. 312) called the CA "the adjunct verbal noun that is limited by a binder sharing the same root or meaning." In 2016, Ya'aqbah highlighted that this Arabic structure is repetitive and unusual in English. As-Safi noted in 1980, translators struggle to preserve the CA's rhythmic and melodic quality, which conveys its artistic and emotional meaning. Pound (1965) affirmed "rhythm gives meaning". Thus, rhythm is crucial to a good translation since it conveys the content's depth and beauty.

Finally, the eloquence and elegance of the Holy Qur'an render it challenging to translate, according to Javed (2012). Khorsheed and Abid (2022) listed 485 Holy Qur'an versions in 65 languages. Accordingly, selecting a translation of the Qur'an from the several available was crucial to the present research.

II. LITERATURE REVIEW

A. *The Impact of Cognate Accusative on Translation*

The cognate accusative (CA) in Babylon Dictionary refers to a verb's object that shares a comparable derivation in linguistics. CA typically follows an intransitive verb that operates without an object. Ibn Hisham (1962, p. 312) characterized the CA as "the adjunct verbal noun that is limited by a binder sharing the same root or meaning." Ya'aqbah (2016) asserts that the widespread employment of the CA structure in Arabic leads to rhetorically peculiar repetitive phrases. As noted by As-Safi (1980), translating the CA poses challenges due to its emphasis on musicality, with rhythm being fundamental to all artistic expressions. Pound (1965) affirmed the significance of rhythm. Given that CA possesses a distinct rhythm and ongoing melody, the translation requires meticulous attention. Rhythm is essential for content transfer; hence, it must be considered during translation. Nida's (1993) translation criteria assert that functional equivalence necessitates the transmission of both meaning and effect.

B. *Rhythm in Arabic and Its Role in Translation*

Arabic rhythm (البيّاع/*iqa'a*) organizes sounds and music. Musical harmony has long been associated with it. Everything has a rhythm, including our heartbeat, footfall, ocean waves, songbirds, and wind. Bakoush (2007) stated that language depicts human occurrences. This raindrop-derived phrase refers to harmonic sounds, melodies, and singing. According to Ibn Manthour (1973, p. 198), the word comes from raindrops and indicates the merger of sounds and melodies in music and singing. He felt melody, music, and البيّاع/*iqa'a* separation create rhythm. Az-Zamakhshary (1960) declared that rhythm derives from drop, dropped, and dropping البيّاع/*iqa'a*. When reading, the sequential arrangement of words at predictable intervals provides rhythm, giving the ear a balanced impression. Translating literature like the Holy Quran requires a precise rhythm to preserve its meaning. Translators preserve the melody and cadence of the original language by matching the source text's rhythm to its content and tone. Therefore, understanding cultural sensitivities and language conventions is essential. Since rhythm in translation preserves the text's distinctive traits while communicating its message, translators must maintain rhythm to aid readers in their understanding of that message (Maloo & Ahmad, 2013).

C. *The Function of Rhythm in Quran*

The Holy Quran uses rhythm in many fundamental ways. It promotes focus and passion by using poetry-based patterns to convey meaning, connect human perception to the cosmos, aid memory, and influence psychology. These functions show how rhythm affects Quranic language, emotions, spirituality, and cognition. According to Nakhavali and Seyedi (2013), the Quran's cadence is unique to Arabic speech. The Holy Quran's unmatched cadence helps understand and interpret its discourse. Furthermore, harmonization creates a musical melody that affects listeners and performers psychologically.

D. *Related Studies*

While it is well acknowledged that translating the Holy Quran is an extremely challenging task, numerous studies have focused on translating religious literature, particularly the Quran. This is because the language of the Quran is remarkably rhetorical, as highlighted by Abdul-Raof (2004, 2005). However, studies are scarce about the translation of contextual additions (CA) from Arabic into English.

Aqel (2018) conducted a study in which 30 students specializing in translation were asked to translate 30 selected sentences from the novel *The Lamp of Umm Hashim*. These sentences consisted of several types of objects, including the CA. Aqel defined CA as Cognate Object (CO) and asserted that CA poses the greatest challenge for students, as it is not commonly utilized in English as it is in Arabic. She asserted that students made a higher percentage of errors while translating CO/CA into English. Abdul Magid (2019) carried out a study where 35 female undergraduate students from Hurimilla College of Science and Humanities, Shaqra University, Saudi Arabia, were randomly selected to translate five Arabic COs/CAs into English. The study demonstrated that several students experienced confusion when attempting to translate, while others completely avoided translating the selected sentences. However, the rest of them employed a literal translation method, which confirms that students had challenges in translating Arabic into English cognates.

Al-Qurashi (2020) found Arabic CAs in all verbs, including "passive and unaccusative verbs." According to his research, English CAs cannot be in passive constructions. He also found that Arabic CAs with genitives are more grammatically correct than English ones due to redundancy. Ashraf (2020) also addressed CA translating issues. Her work showed the gaps between Arabic and English CAs and gave translators solutions from related studies to address the gaps in translation from Arabic COs/CAs to English. The researcher found that Arabic learners and speakers are more conscious of CA than English ones. In another study, Yasin (2014) examined Arabic-to-English CA translation.

The researcher created a 39-sentence Arabic questionnaire for University of Jordan B.A. students with various CAs. The study showed that students deemed English superfluous. Thus, they thought English had no CAs.

Furthermore, Abdul Muttalib (2018) investigated Pickthall and Ali's translation of CAs from Arabic to English in Chapter 30 of the Holy Quran. The CA matches the English verbal noun, according to his analysis. Moreover, it also showed that Arabic CAs are more productive than English ones. Al-Biruni (2022) examined Surah Al-Waqi'ah's CA idea. The researcher explained the CA's benefits in the Quran and Surah Al-Wqi'ah. The researcher identified six CAs in the selected surah and analyzed their benefits.

Moreover, Harakat (1998), Al-Baqillan (1997), and Mahadi (2016) pointed out that rhythm is essential in translating works like the Holy Quran to retain its meaning. They provided important factors of rhythm in translation, including rhythmic literature, like the Holy Quran, to preserve its musicality and cadence. This involves maintaining rhythmic patterns, stresses, and pauses to make the text appealing. Even though the aforementioned scholars studied rhythm in the Holy Quran, the current study tackles the perception of the audience toward translating the rhythmic CA in the English translation version, and it also tries to bridge the gap in the previous studies by combining CA translation with rhythmic expressions of Qur'anic verses because rhythm's functions in the Holy Quran are both significant and multifaceted.

III. METHODOLOGY

For the purpose of this study, 31 of the most common instances of cognate accusatives found in the Quran were selected. Due to the study's constraints, only samples derived from verbs that adhere to the definition of a cognate accusative (CA) were included.

After tallying them in a table, the Quran translations were sourced from the website "corpus.Quran.com," which provides a selection of seven versions: Sahih International, Pickthall, Yusuf Ali, Shakir, Muhammad Sarwar, Mohsin Khan, and Arberry. Presented in various formats, these translations maintain the same meaning and do not distort the intended message. The researchers determined the specific context in which Naida's 1964 approach is applicable. This approach emphasizes the translator's responsibility to accurately express the equivalent meaning while also preserving the transfer of both meaning and rhythm.

Regarding the second phase, the researchers utilized a questionnaire that was distributed to 45 non-Arabic speakers fluent in English, irrespective of their religious beliefs. The questionnaire was disseminated among academic colleagues (see the questionnaire in the appendix). The questionnaire consisted of two sections: the first section contained nine questions concerning the participants' inclination towards religious literature and their perception about translating them. This was followed by an evaluation of their comprehension of the concept of CA, with the last question exploring the participants' emotional impact regarding the use of linguistic rhythm through the translation of the CA. The second section contains 11 multiple-choice questions. Each question included three options, each corresponding to a different translation of a specific part of the Qur'an that includes the CA. One of these translations includes a rhythmic rendition of the CA, wherein the CA form is derived from the verb in the same part of the selected text.

A. Aims and Research Questions of the Study

By delving into the rich tapestry of the Arabic language and its unique rhythmic features, this study aims to explore the strategies employed in translating the CAs of the Quran, namely Nida's approach, within the sacred text. The study also aims to investigate the impact of translating Arabic cognates in the Holy Quran, with a specific focus on unveiling the intricate aspects of linguistic rhythm. Therefore, this study is an attempt to answer the following research questions:

1. To what extent did translators use Nida's approach of translating the Arabic-English CA?
2. What are the participants' perceptions on rhythmic translation of Arabic-English cognates accusative (CA) in the Holy Quran?

B. The Concept of Rhythm in Nida's Approach

Nida (1964) suggested "dynamic equivalence," which entails accurately interpreting the original text's content, cadence, and style. Through the dynamic equivalence, he conveyed a text's literal information and stylistic features like rhythm, tone, and register, i.e., "dynamic equivalence" emphasizes transmitting the original text's significance and manner in an authentic and significant way in the intended language. He prioritized the source text's full impact on the target audience to ensure a communicative and beautiful translation. The rhythmic flow and stylistic intricacies of the Arabic text, especially the cognate accusative's stress and intensity, must be captured while translating the Holy Quran and the cognate accusative using Nida's dynamic equivalence. Translators must accurately convey the Quranic verses' rhythmic patterns, beauty, pragmatic impact, and cognate accusative meaning in the target tongue.

IV. RESULTS AND DISCUSSION

In the first step, the researchers identified the most apparent samples of CAs in the Holy Quran. The samples match the definition of CA in Arabic, which refers to a verbal noun. An accusative noun is "a noun that follows a verb to validate the action or indicate its type or quantity" (Abdul Magid, 2019, pp. 187-194). The selected samples of CAs in the Holy Quran are shown below Table 1.

TABLE I
SAMPLES OF CA'S IN THE HOLY QURAN

The Qur'anic Verse/Ayah	Verb	Transliteration	Cognate	Transliteration	Translation of V. and CA
(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)	كلم	kallama	تكليما	Takleema	spoke to Moses with [direct] speech
(ان تميلوا ميلا)	تميلوا	tamilou	ميلا	mayl'an	to digress [into] a great deviation
قال تعالى: (فَيَكِيدُوا لَكَ كَيْدًا).	فيكيدوا	fa-yakiddu	كيدا	Kaidda	they will contrive against you a plan.
(يمتعكم متاعا حسنا الى اجل مسمى)	يمتعكم	yumati 'ukum	متاعا	mata'an	He will let you enjoy a good provision
وليبتبروا ما علوا تبتيرا	ليبتبروا	li-yutabbirou	تبتيرا	Tatbeera	to destroy what they had taken over with [total] destruction.
ففجر الأنهار خلالها تفسرا	فانفجر	fatufajjira	تفجيرا	Taffeera	make rivers gush forth within them in force
(فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَمْذِيرًا)	فدمرناها	fadamar-naha	تدميرا	tadmeera	destroy it with [complete] destruction
(وَلَا تُبْذِرْ تَبْذِيرًا)	تبذر	tubazzir	تبذيرا	tabzeera	spend wastefully.
وفضلناهم على كثير ممن خلقنا تفضيلا	وفضلناهم	faddalna 'hum	تفضيلا	taffedela	preferred them- with [definite] preference.
وكبره تكبيرا	كبره	wa kabbirhu	تكبيرا	takbeera	glorify Him with [great] glorification
وَنُفِّخْ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا)	فجمعناهم	fajama 'nahum	جمعا	jam'a	assemble them in [one] assembly
وعرضنا جهنم يومئذ للكافرين عرضًا	وعرضنا	wa 'aradna	عرضا	'arda'	present Hell that Day to the Disbelievers, on display
وسلموا تسليما	سلموا	sallimou	تسليما	tasleema'	salute him with a worthy salutation
وزلزلوا زلزالا شديدا	وزلزلوا	wa zulzilou	زلزالا	zilzalan	and shaken with a severe shaking
ولا تبرج تبرج الجاهلية الأولى	تبرج		تبرج		display yourselves as [was] the display..
وبطهركم تطهيرا		wa yutah-hirakum		ta-theera	to purify you with [extensive] purification.
ومن يغصن الله ورسوله فقد ضلّ ضلالا مبينا	ضل	dalla	ضلالا	dalalan	has certainly strayed into clear error
يا أيها الذين آمنوا اذكروا الله ذكرا كثيرا	اذكروا	izkuruo	ذكرا	zikrran	remember Allah with much remembrance
وقولوا قولا سديدا	قولوا	wa koulou	قولا	qawlan	and speak words of appropriate justice
إنا فتحنا لك فتحا مبينا	فتحنا	fatahna	فتحنا	fathan	We have given you a clear conquest
فأخذناهم أخذ عزيز مقتدر	فأخذناهم	fa-akhadnahum	أخذ	akhd'a	We seized them with a seizure
وأسررت لهم أسرارا	اسررت	asrartu	اسرارا	israra	and confided to them secretly
(والله أنبتكم من الأرض نباتا	انبتكم	anbatakum	نباتا	nabata	to grow from the earth a [progressive] growth
* ثم يعيدكم فيها ويخرجكم إخراجا	يخرجكم	yukhrigkum	إخراجا	ikhraga	extract you [another] extraction
أو زد عليه وزل القرآن ترتيلا	رتل	rattel	ترتيلا	tarteela	recite the Qur'an with measured recitation
وتبتل إليه تبتيلا	تبتل	tabattal	تبتيلا	tabteela	devote yourself with [complete] devotion.
(إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا).	نزلنا	nazzalna	تنزيلا	tanzeela	We who have sent down to you, the Qur'an progressively.
وإذا شئنا بدلنا أمثالهم تبديلا	بدلنا	badalna	تبديلا	tabdeela	change their likenesses with [complete] alteration
(شققتنا الأرض شقا)	شققتنا	shaqaqna	شقا	shaqqa	We broke open the earth, splitting it
أنا صببنا الماء صبا	صببنا	sababna	صبا	sabba	We poured down water in torrents
ينظرون إليك نظر المشعبي عليه من الموت	ينظرون	yanduruon	نظر	nadar	Is looking at you with a look
فاصفح الصفح الجميل	فاصفح	fa-sfah	الصفح	alsafh	forgive with gracious forgiveness
وتأكلون التراث أكلا لما *	تأكلون	ta 'kuloun	أكلا	aklan	consume inheritance, devouring [it] altogether
وتحبون المال حبا جمًا	تحبون	tuhiboun	حبا	hubban	And you love wealth with immense love

A. The Application of Nida's Approach

According to Nida's approach, the translators seek to convey rhythm, grace, and pragmatic impact through translating the CA meaning. To determine which of the selected cognate accusatives in the Holy Quran were translated using Nida's dynamic equivalence to capture the Arabic text's rhythmic flow and stylistic characteristics, particularly the cognate's stress and intensity, the researchers identified English translation versions of Arabic CAs that matched the definition of CA and used the verbal noun from the main verb. See some of the translated versions in the following Table 2 below:

TABLE 2
ENGLISH TRANSLATION VERSIONS OF ARABIC CA'S MATCHING THE DEFINITION OF CA

Ayyah	Sahih International	Pickthall	Yusuf Ali	Shakir	Muhammad Sarwar	Mohsin Khan	Arberry
تميلوا ميلا				"... that you should deviate (with) a great deviation."			
فيكيدوا لك كيدا		"...they plot a plot against thee."					
فدمرناها تدميرا	"...and to destroy what they had taken over with [total] destruction."			"They might destroy whatever they gained ascendancy over with utter destruction."		"...and to destroy with utter destruction all that fell in their hands."	
ولا تبذر تبيذرا						"But spend not wastefully (your wealth) in the manner of a spendthrift."	
وفضلناهم تفضيلا	"...preferred them over much of what We have created, with [definite] preference."	"...have preferred them above many of those whom We created with a marked preferment."				"...and have preferred them above many of those whom We have created with a marked preference."	
وكبره تكبيرا	"Glorify Him with [great] glorification."					"And magnify Him with all the magnificence"	"And magnify Him with repeated magnificence."
جمعناهم جمعا	"We will assemble them in [one] assembly."	"We shall gather them together in one gathering."		"We will gather them all together."			"We shall gather them together."
وزلزلوا زلزالا شديدا	"...and shaken with a severe shaking."	"...and shaken with a mighty shock."	"They were shaken as by a tremendous shaking."	"...and they were shaken with severe shaking."		"...and shaken with a mighty shaking."	
ولا تبرجن تبرج الجاهلية	"...and do not display yourselves as [was] the display of the former times of ignorance."	"Bedizen not yourselves with the bedizement of the Time of Ignorance."		"...and do not display your finery like the displaying of the ignorance of yore; and keep up prayer."			
ويطهركم تطهيرا	"O people of the [Prophet's] household, and to purify you with [extensive] purification."	"...and cleanse you with a thorough cleansing."		"O people of the House! and to purify you a (thorough) purifying."			
فقد ضل ضلالا مبينا				"...he surely strays off a manifest straying."			
اذكروا الله تذكرا كثيرا	"Remember Allah with much remembrance."	"Remember Allah with much remembrance."		"Remember Allah, remembering frequently"		"Remember Allah with much remembrance."	

وسلموا تسليما		“Salute him with a worthy salutation.”		“...and salute him with a (becoming) salutation.”		“...and (you should) greet (salute) him with the Islamic way of greeting (salutation).”	
فدكتنا دكة		“...and crushed with one crash.”		“... and crushed with a single crushing.”		“...and crushed with a single crushing.”	
والله انبتكم من الارض نباتا	“And Allah has caused you to grow from the earth a [progressive] growth.”	“And Allah hath caused you to grow as a growth from the earth.”		“And Allah has made you grow out of the earth as a growth.”			
ورتل القران ترتيلا	“...and recite the Qur’an with measured recitation.”			“...and recite the Quran as it ought to be recited.”			
وتبتل اليه تبتيلا	“Devote yourself to Him with [complete] devotion.”	“Devote thyself with a complete devotion.”		“Devote yourself to Him with (exclusive) devotion.”		“Devote yourself to Him with a complete devotion.”	“Devote thyself unto Him very devoutly.”
ونزلنا اليك القران تنزيلا		“We, have revealed unto thee the Qur’an, a revelation.”		“Surely We Ourselves have revealed the Quran to you revealing (it) in portions.”			“We have sent down the Koran on thee, a sending down.”
بدلنا امثالهم تبديلا						“We can replace them with others like them with a complete replacement.”	

The table compares various translations of specific phrases from the Quran by different translators, focusing on the application of verbal nouns, or “masdars”, derived from verbs. For instance, for the verse “تميلوا ميلا” Sahih International translates it as “... that you should deviate (with) a great deviation,” using “deviate” as the verb and “deviation” as the verbal noun. This method clearly shows the action and its extent.

In the same manner, in “يفكيدوا لك كيدا” Sahih International translates it as “they plot a plot against thee,” with “plot” serving both as a verb and a noun, effectively conveying the scheming action.

Additionally, in the verse “ولا تنذر تنذيرا” Mohsin Khan translates it as “But spend not wastefully (your wealth) in the manner of a spendthrift.” Here, “spend” is the verb, and “spendthrift” implies wasteful spending, though the verbal noun form is less clear.

Furthermore, for “وقضلناهم تفضيلا” Sahih International translates it as “preferred them over much of what We have created, with [definite] preference,” using “preferred” as the verb and “preference” as the verbal noun. Similarly, Pickthall’s “have preferred them above many of those whom We created with a marked preferment” and Arberry’s “and have preferred them above many of those whom We have created with a marked preference” both using “preferred” as the verb and “preferment” or “preference” as the verbal nouns, showing a clear preference.

Moreover, the verse “تكبره تكبيرا” is translated by Sahih International as “glorify Him with [great] glorification,” with “glorify” as the verb and “glorification” as the verbal noun. Muhammad Sarwar’s “And magnify Him with all the magnificence” uses “magnify” as the verb and “magnificence” as a related noun, though not a direct verbal noun. Shakir’s “And magnify Him with repeated magnificence” similarly uses “magnify” as the verb with a less common noun form.

On the other hand, for “جمعناهم جمعا” Sahih International’s translation “We will assemble them in [one] assembly” uses “assemble” as the verb and “assembly” as the verbal noun. Pickthall’s “We shall gather them together in one gathering” and Arberry’s “We shall gather them together” also demonstrate this pattern with “gather” as the verb and “gathering” as the verbal noun.

Similarly, in “وزلزلوا زلزالا شديدا” Sahih International translates it as “and shaken with a severe shaking,” using “shaken” as the verb and “shaking” as the verbal noun. Pickthall’s “and shaken with a mighty shock” uses “shock” as a related noun, while Yusuf Ali’s “they were shaken as by a tremendous shaking,” Shakir’s “and they were shaken with severe shaking,” and Arberry’s “and shaken with a mighty shaking” all employ the verbal noun “shaking”.

Additionally, for “ولا تبرجن تبرج الجاهلية” Sahih International translates it as “and do not display yourselves as [was] the display of the former times of ignorance,” with “display” serving as both the verb and noun. Furthermore,

Pickthall's "Bedizen not yourselves with the bedizenment of the Time of Ignorance" uses "bedizen" as the verb and "bedizenment" as a rare verbal noun form.

Moreover, the verse "وَيُطَهِّرْكُمْ تَطْهِيرًا" is translated by Sahih International as "O people of the [Prophet's] household, and to purify you with [extensive] purification," using "purify" as the verb and "purification" as the verbal noun. Pickthall's "and cleanse you with a thorough cleansing" and Yusuf Ali's "O people of the House! And to purify you, a (thorough) purifying" also follow this pattern with "cleanse" or "purify" as the verbs and "cleansing" or "purifying" as the verbal nouns.

Similarly, for "فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا" Sahih International translates it as "he surely strays off a manifest straying," using "strays" as the verb and "straying" as the verbal noun.

In the same manner, in "لَنُذَكِّرَنَّ اللَّهَ نَذْرًا كَثِيرًا" Sahih International's "remember Allah with much remembrance," Pickthall's "remember Allah with much remembrance," Yusuf Ali's "remember Allah, remembering frequently," and Arberry's "remember Allah with much remembrance" all use "remember" as the verb and "remembrance" as the verbal noun.

Furthermore, for "وَسَلِّمُوا تَسْلِيمًا" Sahih International translates it as "salute him with a worthy salutation," with "salute" as the verb and "salutation" as the verbal noun. Yusuf Ali's "and salute him with a (becoming) salutation" and Shakir's "and (you should) greet (salute) him with the Islamic way of greeting (salutation)" follow the same pattern.

On the other hand, for "فَنَكْنَا نَكَّةً" Sahih International translates it as "...and crushed with one crash," with "crushed" as the verb and "crash" as the related noun. Pickthall's "...and crushed with a single crushing" and Yusuf Ali's "and crushed with a single crushing" use "crushed" as the verb and "crushing" as the verbal noun.

Moreover, the phrase "وَرَتَّلْنَا الْقُرْآنَ تَرْتِيلًا" is translated by Sahih International as "and recite the Qur'an with measured recitation," using "recite" as the verb and "recitation" as the verbal noun. Shakir's "and recite the Quran as it ought to be recited" uses "recite" as the verb and "recited," which functions as a verbal noun.

In the same manner, in "وَرَتَّبْنَا لَهُ تَبَتُّلًا" Sahih International translates it as "devote yourself to Him with [complete] devotion," using "devote" as the verb and "devotion" as the verbal noun. Pickthall's "devote thyself with a complete devotion," Shakir's "devote yourself to Him with (exclusive) devotion," and Arberry's "devote yourself to Him with a complete devotion" follow the same pattern.

Lastly, "وَنَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا" is translated by Pickthall as "We have revealed unto thee the Qur'an, a revelation," with "revealed" as the verb and "revelation" as the verbal noun. Shakir's "Surely We Ourselves have revealed the Quran to you, revealing (it) in portions" and Arberry's "We have sent down the Qur'an on thee, a sending down" similarly use verbal nouns to convey the act of revelation.

B. The Participants' Perceptions on Rhythmic Translation of CA

Table 3, below, provides insights into the responses of 45 participants regarding their engagement with religious texts and their perceptions of translated religious texts, especially those incorporating cognate accusatives (CA). The questions explore various aspects of reading preferences, translation challenges, and the impact of linguistic rhythm on understanding and emotional response. The survey data provides insights into individuals' engagement with religious texts and their perspectives on translation, particularly in the context of the cognate accusative (CA) and linguistic rhythm. When asked if they engage with religious texts from various cultures, a significant majority, 32 out of 45 respondents, answered affirmatively, indicating a broad interest in diverse religious literature. Similarly, 34 participants preferred reading religious texts over other types of texts, suggesting a strong inclination towards religious literature.

Altogether, 32 respondents thought translated religious literature could convey 100% of the intended message, while 13 disagreed. Despite doubt, this shows faith in religious translations. Most translators agreed that interpreting religious material is difficult, with 36 agreeing and 9 disagreeing. The number of agreements matches Agliz's (2015) claim that translating religious literature is difficult due to translators' constant exposure to "equivalence, grammatical structure, and other complexities primarily associated with the domain of discourse".

The concept of cognate accusatives (CA), as defined by Babylon, was recognized by respondents in the context of their native languages. Specifically, 35 respondents affirmed that their native language includes cognate objects, while 10 did not. This indicates that the phenomenon of CA is relatively common across various languages. Accordingly, this indication aligns with the assertion by Ashraf (2020, p. 552) that "COs/CAs exist in every language, but they may have different syntactic and semantic features".

TABLE 3
INSIGHTS INTO THE PARTICIPANTS' RESPONSES

Questions	Yes	No
Do you engage with religious texts from various cultures?	32	13
Do you have a preference for reading religious texts over other types of texts?	34	11
Do you believe that translated religious texts effectively convey 100% of the intended message?	32	13
Do you think translating religious texts poses challenges for translators?	36	9
In Babylon's definition, a cognate accusative (CA) is "a verb's object that is etymologically related to the verb. More specifically, the verb is one that is ordinarily intransitive (lacking any object), and the cognate object is simply the verb's noun form." Does your native language have cognate objects (CO)?	35	10
Have you encountered translations of religious texts, specifically the Quran, where the translated cognates maintain a rhythmic flow?	24	21
How would you describe your experience with translated cognates that incorporate linguistic rhythm in comparison to those that do not?	44	1
Do you believe that translated cognates with rhythm enhance the overall reading experience and understanding of the text?	40	5
In your opinion, does the use of linguistic rhythm in translated cognates affect the emotional or spiritual impact of the religious text on the reader?	36	9

There were 24 respondents who agreed translated cognates keep rhythmic flow in religious books like the Quran, while 21 did not. This shows that rhythm preservation in translated texts is controversial. However, 45 of 45 respondents had positive experiences with translated cognates that integrate linguistic rhythm. This shows a love of translating rhythm. In addition, 40 respondents claimed translated cognates with rhythm improved reading and comprehension, whereas five disagreed. This emphasizes rhythm's value in comprehension and enjoyment. Finally, 36 agreed that linguistic rhythm in translated cognates influences religious texts' emotional or spiritual impact, while nine disagreed. This implies that rhythm in translations affects religious texts' emotional and spiritual resonance. Furthermore, the study shows a widespread appreciation for religious texts, the difficulties of translation, and the importance of language rhythm for understanding and emotion.

On the other hand, the responses of the part related to translation preference of the participants can be shown as follows:

TABLE 4
THE PARTICIPANTS' PREFERENCE FOR QURANIC TRANSLATION CONTAINING CA

Verses Containing CA	Responses
"And Allah spoke to Moses with [direct] speech."	33
"But spend not wastefully (your wealth) in the manner of a spendthrift."	31
"Lest they plot a plot against thee. Lo! Satan is for man an open foe."	30
"...and preferred them over much of what We have created, with [definite] preference."	28
"We shall gather them together in one gathering."	34
"...and do not display yourselves as [was] the display of the former times of ignorance."	31
"So forgive, (O Muhammad), with a gracious forgiveness."	31
"...and ye devour heritages with devouring greed."	30
"O people of the House! and to purify you a (thorough) purifying."	32
"...that you should deviate (with) a great deviation."	33
"We can replace them with others like them with a complete replacement."	31

The following diagram also shows the frequencies of selecting the translated Qur'anic verses that contain the CA:

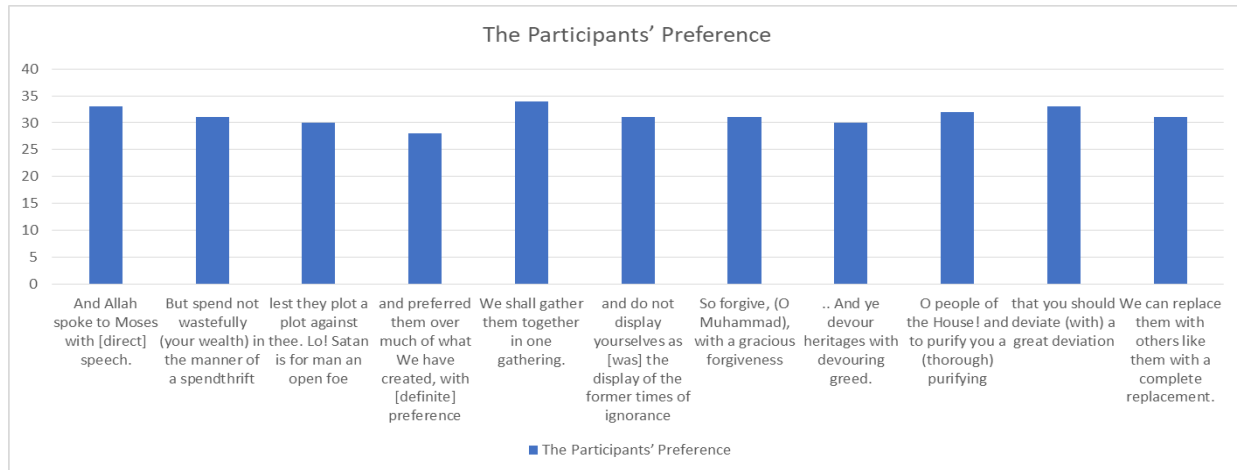


Figure 1. The Frequency of Participants' Preference for Translations

The survey data emphasizes that a majority of participants prefer translations of religious texts that have a rhythmic aspect, particularly those that have a cognate accusative. A cognate accusative is when the object of a verb is a word that is derived from the same verb. These choices highlight the significance of rhythm and alignment in translation for effectively communicating the intended message.

To illustrate, the verse “And Allah spoke to Moses with direct speech” got 33 responses, suggesting a clear inclination towards the harmonious correspondence between “spoke” and “speech.” This exemplifies the participants’ gratitude for translations that utilize the verbal noun to improve clarity and emphasize important points.

Furthermore, 31 participants preferred the translation “But spend not wastefully (your wealth) in the manner of a spendthrift.” The cognate links between “spend” and “spendthrift” emphasize the caution against wastefulness, strengthening the moral message through rhythmic repetition.

Similarly, the verse “Lest they plot a plot against thee. Lo! Satan is for man an open foe” was chosen by 30 participants, reflecting their preference for the rhythmic and repetitive use of “plot.” This creates a sense of caution and vigilance, effectively conveying the verse’s warning through its rhythmic structure.

The verse “and preferred them over much of what We have created, with [definite] preference” elicited 28 responses. The recurring use of “preferred” and “preference” emphasizes the notion of heavenly favor and choice, enhancing the power of the message through its rhythmic structure.

Similarly, the verse “We shall gather them together in one gathering” had the highest number of responses, with 34. The recurrence of the term “gather” in both its verb and noun forms establishes a coherent and rhythmic rendition, which is likely to captivate participants due to its lyrical resonance and unambiguous significance.

Moreover, the verse “and do not display yourselves as [was] the display of the former times of ignorance” was selected by 31 participants. The frequent usage of the word “display” highlights the need for modesty and the historical background. The use of rhythmic repetition serves to emphasize the importance of the message, enhancing its memorability.

In addition, the statement “So forgive, (O Muhammad), with a gracious forgiveness” garnered 31 responses. The presence of the cognate accusative, namely the words “forgive” and “forgiveness,” serves to strengthen the concept of forgiveness, so amplifying the verse’s moral and spiritual teaching through rhythmic repetition.

Furthermore, the verse “...and ye devour heritages with devouring greed” was the selected choice of 30 participants. The frequent use of “devour” and “devouring” underscores the strong disapproval of avarice. The rhythmic alignment amplifies the social justice theme of the verse, intensifying its impact and resonance.

Additionally, 32 responses were received for the verse “O people of the House! And to purify you a (thorough) purifying.” These responses indicated that participants preferred translations that incorporated rhythmic aspects by using cognate accusatives. The verse employs the repetition of the verb “purify” and its noun form “purifying” to establish a rhythmic pattern that highlights the significance of the purification process.

Similarly, 33 of the participants expressed their preference for the verse “that you should deviate (with) a great deviation,” indicating their admiration for the harmonious connection between the words “deviate” and “deviation.” The repeat serves to underscore the seriousness of the departure, so enhancing the impact of the warning.

In the same manner, the selected verse “We can replace them with others like them with a complete replacement” was picked by 31 participants. The rhythmic alignment between the words “replace” and “replacement” reinforces the theme of rejuvenation and divine capability through consistent rhythm.

In general, participants in this study showed a preference for translations that utilize cognate accusatives to enhance the rhythm and clarity of the message. This, in turn, makes the spiritual and moral implications of the verse more impactful and resonant.

V. CONCLUSION

This analysis reveals the consistent presence of cognate accusatives (CA) in the works of seven translators, showcasing their adherence to Nida's techniques in Arabic-to-English translations. These findings serve as a valuable guide for translation learners and professionals, offering insights into the intricate process of preserving meaning while navigating linguistic and cultural nuances. The study also highlights a moderate interest among participants in religious texts from diverse civilizations, underscoring the universal appeal of such works. However, it emphasizes the immense challenges translators face, particularly when dealing with religious materials, where precision and faithfulness to the original meaning are paramount.

One of the most striking discoveries is the role of linguistic rhythm in shaping the emotional and spiritual resonance of translated religious texts. Participants overwhelmingly agreed that rhythmic translations enhance their connection to the material, elevating their emotional and spiritual experiences. This rhythmic quality, often achieved through the repetition of cognate words and melodic phrasing, not only amplifies the text's impact but also makes it more memorable. The careful synchronization of verbs and their cognates, for instance, adds depth and emphasis, drawing attention to the meticulousness of the translation process.

Ultimately, this study underscores the artistry involved in translation, particularly in religious contexts. It demonstrates how rhythm, style, and precision intertwine to create translations that are not only accurate but also emotionally and spiritually evocative. By harmonizing meaning and melody, translators breathe new life into ancient texts, ensuring their relevance and resonance across cultures and generations.

Based on the findings, the researchers suggest the following recommendations for translators of religious texts: first, the Quran should be translated with rhythm and cognate accusative purity since rhythm boosts the brain, heart, and spirit. Hence, readers may benefit from these religious translation features. Second, translators should determine and resolve root causes. Third, for accuracy and theology, translators should consult language and religion. Coordination provides cultural, linguistic, and theological knowledge for translations. The Quran and other global texts require a comprehensive approach with different angles. Finally, translators could invite diverse readers to boost translation accessibility and impact. Respecting text settings and adapting texts to the target audience's culture without changing meaning requires cultural sensitivity.

APPENDIX

Consent Letter

Dear Participant,

This study aims to investigate the translation of Arabic cognates in the Quran and its impact on audience perception. As a potential participant in this study, your contribution would involve answering the questions of the questionnaire. Participation in this study is entirely voluntary, and you have the right to withdraw at any time without providing a reason. Your responses will be kept confidential and will only be used for research purposes.

Please note that by participating in this study, you consent to the use of your responses for research purposes. Your identity will remain anonymous, and your information will be stored securely.

If you have any questions or require further clarification, please do not hesitate to contact me at Luizahabeeb86@gmail.com or luizahabeeb@yahoo.com.

Thank you for considering participation in this study.

Sincerely,
The Researchers

QUESTIONNAIRE

Educational level (Optional):

Gender:

Age:

SECTION (1)

❖ Perception of Cognate Accusative

Questions	Yes	No
Do you engage with religious texts from various cultures?		
Do you believe that translated religious texts effectively convey 100% of the intended message?		
Do you have a preference for reading religious texts over other types of texts?		
Do you think translating religious texts poses challenges for translators?		
In Babylon's definition, a <u>Cognate Accusative (CA)</u> is "a verb's object that is etymologically related to the verb. More specifically, the verb is one that is ordinarily intransitive (lacking any object), and the cognate object is simply the verb's noun form." Does your native language have cognate objects (CA)? (For example: "I love to (sing) a (song)."		
Have you encountered translations of religious texts, specifically the Quran, where the translated cognates maintain a rhythmic flow?		
How would you describe your experience with translated cognates that incorporate linguistic rhythm in comparison to those that do not?		
Do you believe that translated cognates with rhythm enhance the overall reading experience and understanding of the text?		
In your opinion, does the use of linguistic rhythm in translated cognates affect the emotional or spiritual impact of the religious text on the reader?		

SECTION (2)

❖ Preference of Verses

- 1- Which of the following selected translations is the most impactful or effective?
 - a)... And Allah spoke to Moses with [direct] speech.
 - b)... and Allah spoke directly unto Moses.
 - c) ...and to Musa, Allah addressed His Word, speaking (to him)
- 2- Which of the following selected translations is the most impactful or effective?
 - a) And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.
 - b) And give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness
 - c) And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift
- 3- Which of the following selected translations is the most impactful or effective?
 - a) He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.
 - b) He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.
 - c) He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitan (Satan) is to man an open enemy!
- 4- Which of the following selected translations is the most impactful or effective?
 - a) and preferred them over much of what We have created, with [definite] preference.
 - b) and exalted them above most of My creatures.
 - c) and conferred on them special favours, above a great part of our creation.
- 5- Which of the following selected translations is the most impactful or effective?
 - a) and preferred them over much of what We have created, with [definite] preference.
 - b) and We shall collect them all together.
 - c) We shall gather them together in one gathering.
- 6- Which of the following selected translations is the most impactful or effective?
 - a) and do not display yourselves as [was] the display of the former times of ignorance.
 - b) and do not display yourselves like that of the times of ignorance
 - c) and do not display yourselves after the manner of the (pre-Islamic) age of darkness
- 7- Which of the following selected translations is the most impactful or effective?
 - a) So forgive, (O Muhammad), with a gracious forgiveness.
 - b) so overlook (O Muhammad SAW), their faults with gracious forgiveness.
 - c) so (Muhammad) forgive them graciously.
- 8- Which of the following selected translations is the most impactful or effective?
 - a) And you consume inheritance, devouring [it] altogether
 - b) And ye devour heritages with devouring greed.
 - c) And ye devour inheritance - all with greed.
- 9- Which of the following selected translations is the most impactful or effective?
 - a) and to make you pure and spotless.
 - b) and to purify you with [extensive] purification.
 - c) and to purify you thoroughly
- 10- Which of the following selected translations is the most impactful or effective?
 - a) And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.
 - b) And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.
 - c) Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.
- 11- Which of the following selected translations is the most impactful or effective?
 - a) We can change their likenesses with [complete] alteration.
 - b) We can replace them, bringing others like them in their stead.
 - c) We can replace them with others like them with a complete replacement.

Thank you for taking the time to answer the questions in our questionnaire. Your valuable input is greatly appreciated and will contribute significantly to our research.

*Best Regards,
The Researchers.*

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