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Exploring Simile Implications in Literary Transcreation: A Study of Al-Manfaluti's Al-'Abarat into English

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Abstract

This study examines the intricate procedure of translation and transcreation of Mustafa Lutfi al-Manfaluti's "Al-Abrat" into English, with a particular focus on the transcreation of Arabic similes. This analysis explores the intricate relationship between faithfulness to the original text and creative modification of the text to connect with English-speaking readers. The research sheds light on the difficulties and strategies of retaining the rhetorical complexity and cultural significance of the source text by examining 200 randomly selected similes from "Al-Abrat". The results demonstrate the crucial importance of cultural sensitivity and language proficiency in the process of literary transcreation. This emphasises the translator's dual obligation to both the original material and the cultural background of the target audience. This work enriches the field of translation studies by emphasising the need for a nuanced understanding of transcreation, especially in the field of literary translation from Arabic into English. There is a need for improved training programmes that equip translators with the skills to deal with the cultural subtleties, artistic qualities and linguistic difficulties inherent in the transcreation process. This research promotes a wider recognition of the potential of transcreation to connect different cultures, enhance intercultural understanding and strengthen the global literary repertoire.

Keywords: transcreation, Arabic similes, cultural sensitivity, literary translation, translation strategies

*Meneroka Implikasi Simile Menerusi Transcripta Kesusasteraan Al-'Abarat
oleh Al-Manfaluti kepada Bahasa Inggeris*

Kajian ini meneliti prosedur penterjemahan dan transcripta (transcreation) yang rumit dalam "Al-Abrat" karya Mustafa Lutfi al-Manfaluti kepada bahasa Inggeris, dengan tumpuan khusus pada transcripta simile Arab. Analisis ini meneroka hubungan yang kompleks antara kesetiaan kepada teks asal dengan pengubahsuaian yang kreatif untuk

berinteraksi dengan pembaca yang bertutur dalam bahasa Inggeris. Kajian ini menjelaskan kesukaran dan strategi untuk mengekalkan kekompleksan retorik dan kepentingan budaya teks sumber dengan meneliti 200 simile yang dipilih secara rawak daripada "Al-Abrat". Dapatan kajian menunjukkan betapa mustahaknya sensitiviti budaya dan kecekapan bahasa dalam proses transciptas kesusasteraan. Hal ini menekankan kewajipan berkembar penterjemah terhadap bahan asal dan latar belakang budaya khalayak sasaran. Karya ini memperkaya bidang kajian penterjemahan dengan menekankan keperluan terhadap pemahaman transciptas yang lebih terperinci khususnya dalam bidang terjemahan kesusasteraan daripada bahasa Arab kepada bahasa Inggeris. Terdapat keperluan untuk program latihan yang dipertingkatkan yang melengkapkan penterjemah dengan kemahiran untuk menangani kehalusan budaya, kualiti artistik dan kesukaran linguistik yang wujud dalam proses transciptas. Kajian ini menggalakkan pengiktirafan yang lebih meluas terhadap potensi transciptas untuk menghubungkan budaya yang berbeza, meningkatkan pemahaman antara budaya dan memperkukuh repertoire sastra global.

Kata kunci: transciptas, simile bahasa Arab, sensitiviti budaya, terjemahan kesusasteraan, strategi terjemahan

1. Introduction

The growing globalization and spread of Arabic content worldwide has led to a heightened scholarly interest in the complex art of Arabic rhetoric and its translation. This research aims to fill a notable void in current literature by examining the impact of the distinctive rhetorical characteristics of Arabic on the accuracy of translation and cultural adaptation. This study makes a theoretical contribution to the academic field by presenting a comprehensive framework that connects rhetorical analysis with actual translation approaches. This framework enhances our understanding of transcreation as a complex linguistic process. In practical terms, the findings have significant consequences. They have the potential to improve the efficacy of intercultural communication by enhancing the accuracy and cultural awareness of translations using Arabic materials. This research seeks to enhance translation practices and improve training programs in translation studies by promoting a more profound comprehension of Arabic rhetorical structures. The ultimate goal is to equip practitioners with the skills to navigate intricate language landscapes more effectively. This comprehensive approach not only addresses a significant lack of scholarly research but also promotes the wider goals of improving global communication and fostering cultural understanding.

A. *Al-Abrat by Mustafa Lutfi al-Manfaluti*

Mustafa Lutfi al-Manfaluti (1876–1924), a prominent Egyptian author and poet, made a significant contribution to contemporary Arabic literature. Hailing from Manfaluti, a town in Upper Egypt, he received his education from well-known scholars such as Sheikh Muhammad Abduh at al-Azhar University in Cairo. His literary work, which includes moral anecdotes, dissertations and novels, aimed to shed light on conventional Arabic writing and thus enrich the Arabic literary heritage. Surprisingly, al-Manfaluti's most important work, "Al-Abrat" (Almanfaluti, 1917), was translated into English only once, and the translator was neither an Arab nor a native English speaker. This particular perspective not only enhanced the appeal of "Al-Abrat", but also emphasised the universal excellence of great writing. The English translation has a crucial function in promoting the worldwide recognition of literature and the preservation of Arabic customs. It conveys an understanding of the themes, images and narrative styles used in Arabic literature, thus connecting different cultures and languages.

B. *The Tears, The English Translation of Al-Abarat by Majid Khan Malik Saddiqui*

"The Tears" is the English rendition of Al-Abarat, originally penned in Arabic by Mustafa Lutfi Al-Manfaluti and subsequently translated into English by Majid Khan Malik Saddiqui. The publication of this work occurred in 1915 for the first time. Mustafa Lutfi Al-Manfaluti, born in 1876 in Manfalut, Egypt, was widely recognized for his substantial contributions to the renaissance of the Arabic language and his

outstanding prowess as an Arabic writer in his era. He translated numerous French plays into Arabic and wrote a wide range of other works. *Al-Abarat* is comprised of a series of eight succinct narratives titled *The Orphan*, *The Veil*, *The Abyss*, *The Punishment*, *The Martyrs*, *The Remembrance*, *The Reward*, and *The Victim*. Some of the writings are genuine, while others are translations of authors like Chateaubriand and Alexandre Dumas Fils. These poignant narratives depict displays of affection, optimism, and benevolence amidst calamity, sorrow, and altruism. "The Tears" is expertly crafted to elicit a range of emotions and engender sympathy for the different individuals, while also softening even the most resolute hearts. Interacting with this book will profoundly and fundamentally change your existence. The book in question is named "The Tears" and serves as the English rendition of "Al-Abarat" by Mustafa Lutfi Al-Manfaluti. The translation was conducted by Majid Khan Malik Siddiqui, and the publication occurred in 2017. Siddiqui claimed that he created his version of *Al-Abarat* with the assistance of the esteemed Islamic scholar and leader of the Naqshbandi Sufi order, Hazarat Allama Pir Alauddin Siddiqui Late (1936–2017).

C. Echoes of Eloquence: The Impact and Legacy of Arabic Rhetoric in Literature and Beyond

Arabic rhetoric represents a profound and intricate field, exerting that has had a substantial impact on the evolution development of both the Arabic language and its literary corpus. This linguistic art form is renowned for its eloquence, coupled with and its capacity ability to persuade, captivate, and entertain. In Arabic rhetoric is of outstanding importance in the realms fields of literature, oratory, and religious studies, Arabic rhetoric holds paramount significance (Scholz, 2019). As a sophisticated system of persuasion and argumentation, it has not only shaped various forms of communication, forms but has also exerted an influence on Western rhetorical practices. At the centre of Arabic rhetoric are principles such as figurative language, repetition and emphasis, which increase the effectiveness of the transmission of messages. Their application is crucial in rendering translations that remain faithful to the original while resonating with the audience. This aspect is particularly vital in the translation when translating complex texts, such as religious scriptures, legal documents or technical manuals. Mastering the rhetorical techniques of Arabic rhetoric makes it possible to produce translations that are both accurate and convincing, ensuring fidelity to the original narrative. Consequently, Arabic rhetoric serves as a conduit for interlingual and intercultural communication, fostering enhanced and promotes understanding and interaction across diverse groups. Beyond translation and transcreation, the influence of Arabic rhetoric also extends into other domains like fields such as philosophy, theology, and jurisprudence. For instance, the distinguished philosopher and theologian Al-Ghazali (1058–1111) contributed significantly to the discourse on Arabic rhetoric, with his writings continuing to stimulate scholarly discussions (Belhaj, 2015). Nonetheless, its profound impact and richness, Arabic rhetoric demands requires careful application in order to yield translations that are both accurate and engaging, and remain faithful to the original intent. Its role in shaping fields such as philosophy, theology, and law further emphasises its importance and complexity in the broader context of linguistic and cultural studies.

D. Transcreation and Arabic Rhetoric: Bridging Cultures in Translation and Communication

Transcreation is a crucial process that involves modifying marketing and advertising content is adapted to specific cultural circumstances, in contrast to traditional translation. (Díaz-Millón & Olvera-Lobo, 2021) emphasise the significance of its function in skillfully adapting communications to align with the cultural inclinations of specific target groups. In recent decades, the idea of transcreation has evolved and become more prominent both in the language industry and in academic discussions. This is demonstrated by the work of (Benetello, 2018), (Gaballo, 2012) and (Katan, 2016). The discussions no longer focus only on literary works, but also on commercial products, which indicates the growing spectrum of the use of transcreation.

The precise meaning of transcreation varies among experts and researchers. Generally, it is associated with superior, genuine translation that fulfils the requirement of surpassing previous shortcomings and accurately meeting client expectations. According to (Zhao, 2023), this method is crucial in preserving the

meaning, style and tone of the original text, thus making it accessible to both the source and target audiences. The versatility and accuracy of transcreation are highly valued when it comes to translating cultural allusions in other media such as religious texts and children's literature (Gunawan, F. & al., 2023).

In the field of Arabic rhetoric, which is renowned for its comprehensive linguistic approaches, the use of strategies such as metaphor and repetition plays a vital role in the translation of intricate texts while retaining their fundamental meaning (Scholz, 2019; (Van De Wege, 2013). Arabic rhetoric serves as a means of effective communication within its cultural setting and also enriches global rhetorical traditions that promote intercultural understanding.

Translating and transcreating literature, especially from Arabic, requires a deep understanding of language, culture and creativity in order to produce translations that engage and connect with audiences. The development of this practice has been greatly influenced by influential writers such as Al-Ghazali, as well as by fundamental research such as Ray's 1995 study that identified transcreation as an innovative method for translating poetry. Although the study of Arabic rhetoric, translation and transcreation has increased, (Paithankar, R. & Khiste, G. , 2017) emphasises the necessity for a thorough bibliometric analysis to identify important themes, researchers and trends. This analysis aims to provide guidance for future research in the field of translation and transcreation of Arabic literary resources. The aim of this analysis is to capture the contributions and collaborations within the discipline and highlight areas that are promising for further research.

E. Transcreation in Translation: Mastering the Art of Cultural and Linguistic Adaptation in Arabic Texts

Transcreation is a comprehensive translation method that combines linguistic translation, cultural adaptation and artistic reinterpretation to cater to the specific requirements of a target audience. It goes beyond simple literal translation, especially when translating Arabic works, by incorporating cultural and historical backgrounds. This is a difficult endeavour due to the extensive vocabulary and cultural references found in Arabic literature. The inclusion of this practice in international standards such as ISO 17100 has led to its growing recognition in the language services sector. However, there is always controversy over the definition, origins and extent of implementation of this method. Sometimes transcreation is seen as an expansion of translation, with an emphasis on cultural significance and intent. However, some individuals emphasise its unique qualities.

The notion of transcreation is associated with figures such as Purushottam Lal, who emphasised the transformative nature of translating ancient writings, and Haroldo De Campos, who linked it to philosophies of creative translation. The reliance on literary and academic foundations distinguishes transcreation from basic translation. It necessitates additional skills, including specialised training to comprehend and effectively convey the purpose, style and cultural context of the original text.

Transcreation in literary translation means the adaptation of works to the cultural subtleties and circumstances of the intended recipients. It involves employing an innovative strategy used to preserve the meaning, style and intent of the original while ensuring that it remains accessible and engaging across many cultural contexts. This is especially relevant for Arabic literature, which is abundant in rhetorical and stylistic subtleties and requires adherence to rhetorical traditions for effective communication.

Translators and transcreators play a crucial role in bridging cultural divides, disseminating literary works to a wider audiences, and promoting intercultural understanding. Their approach is to adopt a "meaning for meaning" strategy, which consists of remaining faithful to the original while also accommodating the cultural expectations and linguistic sensitivities of the addressees. The aim of this research is to investigate the translation of Arabic rhetorical elements, analysing the influence of genre, the translator's point of view and the development of translation techniques in order to improve translation

studies, technology and training. The ultimate goal is to foster a greater appreciation of Arabic culture and facilitate more effective intercultural communication.

This study explores the intricacies of translating Arabic rhetorical elements and aims to enrich translation studies by providing a deeper understanding of modulation and mutation, as well as practical guidance for translators on how to deal with the unique linguistic difficulties of Arabic. It emphasises the importance of cultural sensitivity in translation and can lead to improvements in translation technology to cope with the complexities of the Arabic language. The research findings may also influence the training of translators by pushing for a curriculum that better prepares translators for the unique demands of Arabic translation. The course aims to improve intercultural relations and dialogue in a globalised world by promoting a deeper understanding and respect for the Arabic language and culture.

2. Literature Review

In her pivotal study, Ketola (2018) extends the traditional boundaries of translation studies by introducing and elaborating on transcreation theory. This theory diverges significantly from standard translation and localization practices by advocating for a deep integration of cultural nuances into the translation process. Transcreation is not merely about linguistic conversion but involves a creative and culturally sensitive adaptation of content, making it relevant to the target audience's social and cultural context.

Ketola introduces two critical mechanisms within transcreation theory—mutation and modulation—which she argues are essential for the effective adaptation of content across cultural boundaries. Mutation involves altering the source text to align with the cultural and linguistic expectations of the target audience. The target audience may not resonate with or misunderstand idiomatic expressions, cultural references, or any other element. The objective of mutation is to ensure cultural relevance and avoid potential misinterpretations or offenses.

Modulation, on the other hand, deals with the alteration of the text's tone, style, and register. This process is crucial for matching the communicative intent of the original message with the cultural and emotional expectations of the target audience. Modulation may involve shifting the level of formality, adapting slang or colloquialisms, and even recalibrating the humor to suit the audience's tastes and sensibilities.

Ketola (2018) asserts that these strategies of mutation and modulation are what distinguish transcreation from simpler translation tasks. By embracing these approaches, translators can produce texts that are not only linguistically accurate but also culturally resonant and engaging for the intended audience. This perspective is particularly important in marketing and multimedia contexts, where the emotional and cultural impact of a message can significantly influence consumer engagement and brand perception.

Through her comprehensive analysis, Ketola underscores the significance of a transcreative approach, arguing that it enhances the effectiveness of cross-cultural communication by ensuring that translations are not just accurate but also culturally adapted and resonant. This approach, according to Ketola, is indispensable in today's globalized world, where understanding and respecting cultural diversity is key to successful international relations and business operations.

In her seminal work on the translation of picturebooks (Ketola, *Translating Picturebooks*, 2018), Anne Ketola introduces the concepts of mutation and modulation as key strategies in the transcreation process. According to Ketola, the translation of picturebooks often goes beyond conventional text translation and requires creative adaptation to the multimodal nature of the source material. She illustrates this with her analysis of Margaret Wise Brown's picturebooks, 'The Colour Kittens' and 'The Sailor Dog', and their Finnish translations. Ketola identifies 'mutation' — the introduction of elements that have no equivalent in the original — and 'modulation' — changes to the semantic or stylistic aspects of the text — as critical techniques used in transcreation to achieve coherence and resonance with the target audience. This approach emphasises the necessity of reimagining rather than merely translating the source material,

but to re-create it in order to preserve its essence in different cultural and linguistic contexts (Ketola, 'Picturebook Translation as Transcreation').

This framework not only cites Ketola's research, but also summarises her key findings and their relevance to the broader field of translation studies, particularly in relation to the translation of multimodal texts such as picturebooks.

The article, "Introducing Transcreation Skills in Translator Training Contexts: A Situated Project-Based Approach", authored by Elisa Calvo and Marián Morón-Martín and published in *The Journal of Specialised Translation* in February 2018, discusses the integration of transcreation skills in translator training. This technique emphasises the importance of training translators not only in language conversion but also in the skilful alteration of information to preserve its intended meaning, style and emotional resonance in different cultures. The study is expected to explore the techniques and advantages of incorporating project-based learning environments to provide future translators with the essential abilities for transcreation, signalling a transition to more flexible and innovative approaches to translation.

In the paper article entitled "Transcreation as a Way to Promote Employability in Translation Training: Adding Value to Translation Training", Marián Morón Martín (Martín, 2020) discusses the changing role of transcreation in the translation business and its importance for translation training. The study examines the integration of transcreation, a combination of translation and creative writing, into the translation sector. This integration requires not just only language proficiency but also business acumen and cultural adaptability. The article presents the TeCreaTe project at the University Pablo de Olavide, which presents a novel method of incorporating for integrating transcreation into translator education. This initiative aims to improve students' abilities beyond traditional translation by providing them with realistic professional work. It emphasises the development of creativity, project management skills and a comprehensive awareness of the demands of the industry. The results of qualitative research, which includes comments from participants, demonstrate that this training improves students' employability by matching their abilities with the ever-changing demands of today's translation market. In general, Morón Martín supports a holistic and innovative approach to translator training that recognises the industry's transition towards a wider array of services such as cultural consultancy and marketing-oriented translation.

The study conducted by (Yahiaoui, 2022) entitled "Transcreating Humour for (Re)dubbing into Arabic: Creativity, Register Variations, and Meaning Making between Overt and Covert Dichotomies" delves into the complexity and techniques of adapting humor in audiovisual content into Arabic, with a particular focus on the dubbing process of Disney's "Monsters, Inc." The study examines the differences between the Egyptian dubbing and the retranslation into Modern Standard Arabic (MSA) and how the use of colloquialisms and deviations in the standard language affect the translation's ability to convey the original humor. The text explores the function of the translator as author in the effective expression of humor and the impact of linguistic and ideological factors on the translation process. The research employs House's translation quality assessment model to examine the effectiveness of translation strategies (covert vs. overt) in the transcreation of humor. It emphasises the importance of creativity and cultural sensitivity in the transcreation process.

The study by Nouf Alawad and Basmah Alosaimi (Alawad, N. & Alosaimi, B., 2023), "The Application of Transcreation in Subtitling Cultural References: The Case of Masameer Animated Cartoon" deals with the significance of transcreation in the translation of cultural references in subtitling. This study explores the effectiveness of transcreation in conveying the meaning and core elements of cultural references in the Masameer cartoon series. Transcreation is the skilful adaptation of content to overcome cultural and linguistic barriers. The study used qualitative methodologies to examine specific examples from Masameer and showed how transcreation enables a more nuanced and culturally appropriate form of translation. The findings emphasise the importance of creativity, cultural adaptation and accuracy in conveying the intended meaning and impact of the original material and advocate the utilisation of transcreation in audiovisual translation to ensure effective intercultural communication.

The opening of "Global Landscapes of Translation" by (Angela Kershaw & Gabriela Saldanha, 2013) explores the figurative application of landscapes in the field of translation studies. This analysis explores how the use of the metaphor of a landscape might enrich our understanding of translation by framing it as a dynamic and multifaceted process rather than a straightforward transfer from the original to the final version. The authors argue that the use of the landscape metaphor provides a more nuanced view of the cultural and linguistic contexts in which translations are produced and received. This challenges conventional notions of rigid demarcations and advocates for a perception of translation as an imaginative and altering endeavour that both influences and is influenced by global cultural exchanges.

3. Research Methodology

3.1 Study Design

This study uses a qualitative research approach to examine the intricacies of transcreating similes from Arabic to English in the literary work "Al-Abrat" by Mustafa Lutfi al-Manfaluti. The focus is on comprehending the intricate strategies employed by translators to convey the cultural and rhetorical complexity of the source text in another language.

3.2 Data Collection

The main data of the study comprises 200 similes randomly selected from "Al-Abrat" (the Source Text, ST) along with their English translations in Siddiqi's rendering (the Target Text, TT). This excerpt guarantees a diverse sample of the metaphorical language of the text. The similes were manually recognised and extracted from both the source text (ST) and the target text (TT) to ensure the accuracy of their selection and analysis.

3.3 Analysis Framework

Each selected simile is classified according to whether it was modulated, mutated or remained constant during the translation process.

- 1. Comparative Analysis:** For each simile, a thorough examination is carried out to analyse how the original Arabic simile's meaning, cultural implications, and rhetorical effect of the original Arabic simile are translated into English. This means that the translator's choices must be evaluated in terms of linguistic precision, cultural awareness and innovative modification.
- 2. Contextual analysis:** involves examining the cultural and historical context of both the source text (ST) and the target text (TT) in order to comprehend the significance of translation decisions. This includes examining the cultural significance of particular similes in Arabic literature and considering how they could be interpreted or modified for an English-speaking readership.
- 3. Identifying and analyzing analysing** the strategies used by the translators in dealing with modified similes helps them comprehend the reasons for their choices. This involves assessing whether the strategy is aimed at retaining the original meaning, adapting to cultural variations, or improving readability and engagement for the target audience.
- 4. Assessment of Transcreation Effectiveness:** The transcreation of each simile is evaluated on the basis of its ability to reflect the rhetorical impact, cultural significance and emotional depth of the original. Factors considered include fidelity to the original work, ingenuity in adaptation, and effective bridging of cultural differences.

3.4 Limitations and Ethical Considerations

Constraints and Ethical Concerns

The study acknowledges its scope limitations, in breadth since it focuses on a single piece of work and a particular group of translations. The subjective nature of qualitative analysis and the possibility of translator bias are recognised. Ethical considerations include upholding the respect and integrity of the original work and its translations, as well as the correct citation of all sources.

3.4.1. Expected Outcomes

The methodology was developed to provide insights into the intricacies of literary transcreation, specifically in the translation of Arabic similes into English. It seeks to emphasise the equilibrium between fidelity to the original text and the creative freedoms required for successful cultural adaptation. The study aims to contribute to wider conversations about translation studies, cultural exchange and the valorisation of global literary heritage.

3.5 Study Limitations

As we approach the end of this study on the transcreation of al-Manfaluti's "Al-Abrat", focusing on the translation of similes into English, it is crucial to recognise the limitations of the study in order to define its contributions and set the stage for future research. The analysis limited to a subset of 200 similes, may not fully represent the range of rhetorical techniques used in "Al-Abrat", which could restrict the applicability of our findings to the entirety of al-Manfaluti's work or other literary pieces. Furthermore, the subjective nature of analysing similes introduces a level of subjectivity that could impact the evaluation of translation efforts. The limited scope of the study in demonstrating the multifaceted nature of literary transcreation is further emphasised by the subjectivity involved and the exclusive focus on similes.

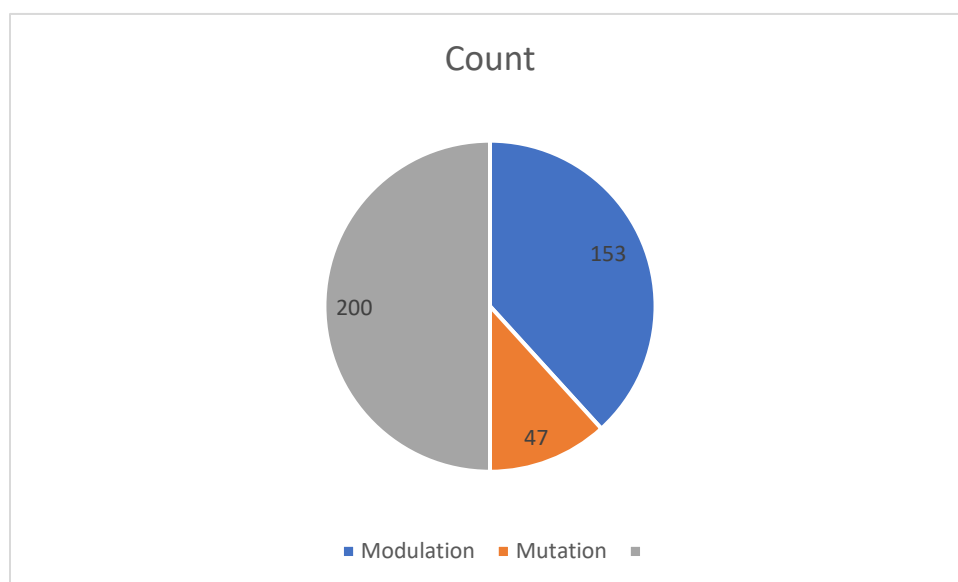
Furthermore, relying on only one English translation of "Al-Abrat" might reveal certain biases or preferences of the translator, which emphasises the need for comparing and contrasting other versions in order to gain a deeper understanding. Finally, the complex interplay of cultural and linguistic subtleties inherent in the transcreation process emphasises the difficulty of expressing the deep meaning of the original work, a task further hampered by the cultural and linguistic backgrounds of the researchers themselves. These constraints emphasise the intricate nature of literary translation and transcreation as well as identify areas that require additional investigation. This indicates the need for a multidisciplinary approach that integrates wider linguistic, cultural, and literary viewpoints.

4. Result and Discussion

The following section utilises the theoretical frameworks developed by authors like such as Ketola (2018) and Morón and Calvo (2018) to examine and evaluate the changes produced during the transcreation process, with a particular focus on the distinctive rhetorical features of Arabic. The empirical investigation relies study is based on Ketola's categorisation of these changes as modulation and mutation. Modulation, in this context, refers to significant changes in meaning or style between the source text (ST) and the target text (TT), which may involve can encompass entire paragraphs. In this study, the term "mutation" comprises both insertions and deletions. It specifically pertains to the insertion of entire paragraphs into the target text (TT) that do not have a direct counterpart in the source text (ST). The table provided offers a concise overview of the frequency of the various strategies used in a compilation of transcreated works. There are 153 incidences of modulation and 47 occurrences of mutation, resulting in a total of 200 cases of translation changes. The quantitative data unequivocally shows that modulation is considerably more frequently than mutation in the transcreation of Arabic texts.

Moreover, this approach explores the profound implications of the rhetorical features of the Arabic language. The linguistic and stylistic intricacy of Arabic, especially its profound syntactic structures and its wealth of metaphorical expressions, poses a particular challenge in both modulation and mutation. The next inquiry, perhaps illustrated in the graphic, delves into the process by which certain Arabic features are changed during transcreation. This analysis will examine whether these elements are preserved, altered or completely reinterpreted in the translation, providing insight into the cognitive process of the transcriber. The main aim of this study is to elucidate the influence of the cultural and linguistic characteristics of Arabic on the final rendering of the translated content. This is illustrated by the strategies evaluated in Table XXX and comprehensively analysed using the figures.

Strategy	Count
Modulation	153
Mutation	47
Total	200



1. Mutation

When transcreating a text from one language to another, cultural differences, linguistic nuances, and the translator's interpretation often influence the deliberate or inadvertent transformations known as mutation. This concept plays a crucial role in literary translation, shaping a new audience's perception of the text. Three primary types of mutation exist: maintaining the original simile's meaning, which aims to preserve the source text's imagery and emotional tone; changing perception, which involves adjusting elements to suit the target audience's cultural or contextual needs; and omission, which intentionally excludes elements due to considerations like cultural sensitivity or narrative flow. In the following discussion, we explore examples of each type, offering insights into the intricate relationship between language, culture, and translation.

1.1 Example: 1

ST	إن الحب نبات يَظِلُّي تقتله شمس الشقاء الحارة
TT	This is because love is like vegetation; a plant which requires shade, otherwise the hot sun of misfortune would exterminate it.
BT	وذلك لأن الحب كالنبات؛ نبتة تحتاج إلى الظل، وإلا أبادتها شمس المحنة الحارقة.

The simile "الحارة إن الحب نبات يَظِلُّي تقتله شمس الشقاء", which translates as "Love is like shade-loving vegetation; a plant which requires shade, otherwise the hot sun of misfortune would exterminate it," aptly describes the fragility of love by comparing it to delicate plants that thrive in shaded environments. These plants symbolise the fragility and specific conditions necessary for the cultivation of love, meaning that love, like these plants, can flourish in favorable conditions but is vulnerable to adverse circumstances. The simile uses the metaphorical depiction of the "scorching sun of adversity" to signify the difficulties and adversities faced in one's existence. This suggests that just as excessive sunlight can harm plants that prefer shade, hardship can adversity harm or even destroy love. This comparison not only illustrates love's susceptibility to external factors, but also emphasises that it needs a nurturing and protective environment in order to flourish.

1.2 Example: 2

ST	عاد بوجه كوجه الصخرة الملساء تحت الليلة الماطرة
TT	he returned, his face was like the soft particles on soil of a rainy night.
BT	عاد وكان وجهه مثل المادة الناعمة على تربة ليلة ممطرة

By employing the mutation technique in the translation, the phrase "عاد بوجه كوجه الصخرة الملساء تحت الليلة" is transformed into "he returned; his facial expression resembled the sleek particles on the surface of moist earth during a rainy night," resulting in significant modifications from which leads to considerable changes compared to the original. The original Arabic phrase, which can be read literally read as "He came back, his countenance resembling a sleek stone amidst a rainy night," impressively conveys a hard and unyielding facial expression, reminiscent of a rain-soaked smooth stone. This artwork illustrates stoicism and resilience in the face of difficult conditions, as symbolised by the rainy night. However, the mutation that takes place during the translation process changes this perception. The phrase "his face bore a resemblance to the intricate particles discovered on the moist ground during a rainy night" conveys a contrasting visual depiction. Despite its durability and resilience, a rock evokes a sense of fragility and vulnerability, akin to the gentle softness of rain-soaked soil. This translation choice shifts the emphasis from resistance and strength to receptivity and metamorphosis. It suggests that the person's experiences or emotions have not led to their hardening, but rather have made them more sensitive, akin to how rain makes the earth more pliable. A mutation in translation profoundly alters not only the linguistic content, but also the overall visual and emotional resonance of the statement. It corresponds to a specific aesthetic or emotional preference in the target language and aims to elicit a response that matches the cultural or linguistic background of the intended audiences.

1.3 Example: 3

ST	إِنَّكَ لَمْ تَحْتَفِظْ بِهِ إِحْتِفَاطَ الرِّجَالِ .
TT	because you could not safeguard your kingdom like men.
BT	لأنك لم تقدر أن تحفظ مملكته مثل الناس.

The phrase "إِنَّكَ لَمْ تَحْتَفِظْ بِهِ إِحْتِفَاطَ الرِّجَالِ" can be translated as "you did not retain it in the manner typical of men/humans." This translation provides a more detailed/precise explanation of the phrase. The original Arabic phrase suggests that it is a criticism or reproach that the person addressed has not upheld or maintained something (presumably something important such as a kingdom, honour or duty) in the manner expected of men, often implying attributes such as strength, vigilance, alertness or conventional masculine qualities.

In this context, the statement could be understood as a remark on failing to reach traditional or expected standards of male duty or guardianship. This suggests that the person did not exhibit the typical traits or actions associated with the male method of protecting or reserving something valuable or important. This could be interpreted as a criticism not only of the behavior (or lack thereof) but also of the inability to conform to culturally defined gender roles or expectations.

1.4 Example: 4

ST	وقضيت بجانب المريض ليلة ليلاء
TT	Omitted
BT	

The simile "وقضيت بجانب المريض ليلة ليلاء" can be translated as "And I spent the night beside the ailing individual." in the context of translation methods, however, the absence of this sentence means a conscious decision by the translator to exclude this particular sentence from the target text. Omission is a translation technique in which certain elements of the source text are deliberately excluded from the target version. This can be accomplished for a multitude of reasons, including considerations of cultural sensitivity, alignment with the target audience or optimisation of the narrative flow. The exclusion of "وقضيت بجانب المريض ليلة ليلاء" in this situation may be a decision made by the translator to determine its meaning or influence in the translated context.

1.5 Example: 5

ST	يئن أنين الذبيح
TT	sighing and screaming like a slaughtered animal
BT	على غرار طريقة إخراج النبي آدم من الجنة.

The simile "وقضيت بجانب المريض ليلة ليلاء" can be translated as "And I spent the night beside the ailing individual/sick man." However, in the context of translation methods, the absence of this phrase signifies sentence means a conscious decision by the translator to exclude this particular sentence from the target text. Omission is a translation technique in which certain elements of the source text are deliberately excluded from the target version. This can be accomplished for a multitude of reasons, including considerations of such as cultural sensitivity, adaptation to the target audience or optimising the flow

optimisation of the narrative flow. Excluding The exclusion of "وقضيت بجانب المريض ليلة ليلاء" in this situation may be a choice made by the translator, who decides on the meaning or impact in the translated context.

2. Modulation

Modulation in transcreation is the process of changing the form of the original message without altering its core meaning when translated into another language. This technique is particularly valuable in overcoming linguistic and cultural barriers, ensuring that the translation resonates appropriately with the target audience. Modulation can manifest in various ways, such as using a different point of view, employing a change in tense or voice, or adapting idiomatic expressions to reflect local usage. The goal is to maintain the original text's intent and tone while making it more accessible and relatable to new readers. This approach highlights the translator's skill in creatively navigating language differences to enhance comprehension and engagement among the readers of the target language.

2.2. Example: 6

ST	فاستمر في مكانه يقعد مرة ويقوم أخرى، ويقف حيناً ويتمشى
TT	Paris like a drunken person falling all over the place
BT	باريس مثل شخص مخمور يسقط في كل مكان

The Arabic term "فاستمر في مكانه يقعد مرة ويقوم أخرى، ويقف حيناً ويتمشى" denotes refers to a person persisting who remains in their position, intermittently sitting, standing, pausing, and then walking around. The aforementioned description is then transformed or modified into a simile in the English language, simile comparing Paris to a drunken person walking awkwardly.

In this application, the modulation refers to a shift from a literal depiction of a person's physical actions (such as sitting, standing, pausing, and walking) to a figurative depiction (comparing the comparison of Paris to a drunken person stumbling without uncontrollably). The fundamental concept of irregular or volatile motion remains intact; however, the phrasing is modified to adapt it to the stylistic conventions of the target language or to better emphasise certain images for the intended recipients. The use of similes in the present text reinforces the depiction of chaos or the absence of control, perhaps in an exaggerated manner. Whilst this differs from the style of the source material, it is likely to have a stronger impact on the target audience.

2.3. Example: 7

ST	رَ غَبَبْتُكَ فِي الْخُرُوجِ مِنْهَا خُرُوجَ الْيَائِسِ الْمُنْتَجِرِ
TT	So why are you facing the world like a person who is at despair from it, and wants to leave?
BT	فلماذا تواجه العالم كشخص يائس منه، ويريد الرحيل؟

The phrase "رَ غَبَبْتُكَ فِي الْخُرُوجِ مِنْهَا خُرُوجَ الْيَائِسِ الْمُنْتَجِرِ" can be translated and understood as: "It aroused in you a longing to leave it, similar to the departure of a hopeless and self-destructive person." The translation faithfully captures the essence of the original Arabic statement, which raises concerns about the justification for portraying oneself to the outside world as someone who is hopelessly unhappy and longs to escape from it. The text delves into profound feelings of desolation and utter hopelessness, establishing and establishes a connection between the subject's desire to break free (whether from a situation, a place, or, symbolically, existence itself) and the consideration of suicide by a person trapped in

a state of intense despair. In its original Arabic context, the phrase employs a powerful metaphor (المنتحر, meaning suicidal) to express a deep sense of despair. The translation and interpretation adeptly convey the deep sense of despair and the yearning to escape an unbearable situation and consistently maintain this intensity. The question format utilised in your translation elicits a reflective element, prompting the reader or listener to reflect on the underlying reasons for such profound sorrow.

2.4. Example: 8

ST	ومشيت إلى أبيك كما يمشي الحائن إلى مصرعه
TT	towards your father like a dead person walks towards their grave.
BT	مشيت تجاه أبيك كما يمشي الميت إلى قبره.

The expression "ومشيت إلى أبيك كما يمشي الحائن إلى مصرعه," translated as "you proceeded towards your father with the gait of a lifeless being approaching its final resting place," conveys a deep feeling of apprehension and inescapability. The speaker's profound unwillingness and sorrow are effectively communicated through this figurative depiction, as if each movement is burdened with a premonition of impending disaster. The metaphor of a deceased person advancing towards their burial site effectively portrays the profound sense of hopelessness and acceptance experienced by the speaker. This experience transcends just physical travel; it is an emotional voyage filled with trepidation, acceptance, or even a feeling of inescapable destiny. This translation skillfully conveys the fundamental nature of the original Arabic text, depicting a voyage embarked upon with profound sorrow, as if progressing towards an unavoidable and undesirable fate, akin to the irrevocability of a burial site. The visual is powerful and evocative, successfully portraying an inevitable development towards a highly feared or dreaded destiny. In the target text, the translator has chosen to reduce the use of similes to clarify the meaning by simplifying the comparison. The fundamental concept that remains intact is that the speaker is approaching the addressee's father in a manner reminiscent of a deceased individual traveling towards their final resting place. This method has rendered the simile more direct and comprehensible in the English language, eradicating any possible vagueness and guaranteeing the preservation of the intended significance.

2.5. Example: 9

ST	تَشْعُرُ بِهِ أَفْرَاحُ الطُّيُورِ اللَّاجِئَةِ إِلَى أَحْضَانِ أُمَّهَاتِهَا
TT	under which we would peacefully rest after we had raced and become tired, like baby chicks find security in the comfort of their mother's wings.
BT	حيث نستريح بسلام بعد أن تسابقنا وتعبنا، مثلما تجد صغار الكتاكيت الأمان في راحة أجنحة أمهاتهم.

The Arabic phrase "تَشْعُرُ بِهِ أَفْرَاحُ الطُّيُورِ اللَّاجِئَةِ إِلَى أَحْضَانِ أُمَّهَاتِهَا" can be precisely translated as "One feels the joy of refugee birds seeking refuge in the arms of their mothers." The translation faithfully produces the essence of the original term, which signifies the act of seeking comfort and protection after exertion, drawing an endeavor and draws a parallel with young chicks taking peace beneath their mother's wings. The original Arabic text highlights the joy and comfort experienced by birds, especially young birds, as experience when they return to the safety and warmth of their mother's embrace. The metaphor symbolises emotions of such as security, serenity, and fostering.

The translation further expands on this imagery by describing a situation in which one finds serenity and security after enduring exhaustion, akin to how fledglings seek solace and shelter beneath their mother's

wings. In this interpretation, the core theme of seeking comfort and protection through a kind, motherly figure is preserved

Example: 10

ST	فتبكي بكاء الواله في إثر قوم ضاعين
TT	She would cry like a mad lover forsaken by his beloved
BT	كانت تبكي مثل العاشق المجنون الذي هجرته حبيبته

The simile فتبكي بكاء الواله في إثر قوم ضاعين effectively expresses a strong emotional depth by comparing the woman's tears to the intense sorrow felt by a passionate lover who has been abandoned by their beloved. This analogy emphasises the intense and overwhelming grief experienced in moments of strong emotional connection and eventual loss, and does not focus solely on the act of sobbing. It describes a deep sense of despair that goes beyond mere melancholy, exploring the world of overwhelming despair and yearning that reflects the intensity of a loved one's irretrievable heartbreak. The simile invites the reader to comprehend the woman's profound sorrow, interpreting her tears as an expression of an unimaginable pain comparable to the suffering of a rejected lover. This emphasises the universal themes of love, loss and the lasting effects of such experiences on the human spirit.

5. Conclusion

This study delves into the intricate process of translating and transcreating Mustafa Lutfi al-Manfaluti's "Al-Abrat" into English, focusing specifically on the complexities of Arabic similes and their implications for literary transcreation. By examining 200 similes through the lenses of modulation and mutation, the research highlights the delicate balance between remaining true to the original text and embracing the artistic liberties necessary to resonate with an English-speaking audience.

The findings underscore the critical importance of cultural sensitivity and linguistic proficiency in the transcreation process. It is evident that the translator's role extends beyond mere linguistic conversion to include a deep engagement with the cultural values and artistic nuances of both the source and target languages. This study has demonstrated that effective transcreation, particularly of literary texts rich in rhetorical and stylistic complexities like "Al-Abrat," requires a nuanced understanding of the dynamic interplay between language, culture, and literary expression.

Furthermore, the results reveal a significant gap in both scholarly understanding and practical application of transcreation within the field of Arabic-to-English literary translation. Translation studies should recognize transcreation as a distinct discipline, requiring a tailored approach that respects the unique qualities of the original work and ensures its relevance and appeal to the target audience.

Ultimately, the transcreation of "Al-Abrat" serves as a compelling case study that illuminates the broader implications of translating and transcreating literary works across different languages and cultures. Transcreators are pivotal in bridging cultural divides, fostering cross-cultural understanding, and facilitating the global dissemination of significant literary works. This research advocates for a comprehensive and advanced training approach in translation and transcreation, aimed at equipping translators with the skills needed to navigate the complexities of literary aesthetics, cultural nuances, and linguistic challenges. In conclusion, the process of transcreating literary texts enriches the literary landscape of the target language, fosters ongoing cultural exchange, and deepens the global appreciation of the enduring human spirit through literature.

6. Further Future Research Directions

By addressing the nuanced domain of translation and transcreation of Arabic similes in al-Manfaluti's "Al-Abrat" into English, the study opens up several avenues for future scholarly pursuit. The necessity to broaden the corpus of study to include a wider range of al-Manfaluti's works, or even extend to other Arabic literature, is paramount to understanding the diversity of transcreation strategies across different genres and authors. Further, a comparative analysis of multiple English translations of the same Arabic text could shed light on the range of interpretative choices made by translators and offer insights into the subjective nature of translation and its impact on cultural and literary fidelity.

Using approaches from different fields such as linguistics, cultural studies and literary criticism could help to translate texts more deeply and ensure that they are sensitive to different cultures and have nuanced meanings. A broader focus that goes beyond similes to examine other rhetorical devices would provide a more comprehensive understanding of the challenges of translating figurative language. Furthermore, examining the impact of technological advances on the transcreation process could reveal new methods and tools that facilitate the translation of literary works. Empirical studies of reader reception of transcreated texts would further elucidate the effectiveness of translation strategies from the audience's perspective and emphasise the importance of engagement to the success of transcreation. Finally, evaluating and refining pedagogical approaches to transcreation education within translation studies programmes could better prepare future translators to navigate the complexities of literary translation. By delving into these proposed directions, future research can significantly contribute to the advancement of translation practices, enrich the cross-cultural exchange of literary heritage, and deepen appreciation for the intricate art of transcreation.

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