



Translation of the Rhetorical Device Al-Istikhdam in Arabic Poetry into English: Challenges and Strategies

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Abstract

This study tackles the translation of the rhetorical device istikhdam (the use of a word with two intended meanings) in Arabic literary texts into English. For its unique characteristics and the difficulty involved in fulfilling its conditions, it might be regarded a complicated phenomenon in the process of translation. The study highlights what is meant by istikhdam and how the rhetorical impact on the reader is created. It explores the strategies employed in the process of translation to preserve its dual meaning and rhetorical impact on the target language. It is hypothesized that there is no one-to-one correspondence between istikhdam in Arabic literary texts and its equivalent in English as a result of the linguistic and cultural differences between the two languages. The study revealed that translating istikhdam into English is a dilemma for most of the translators as a result of their limited awareness of this stylistic device. Moreover, the absence of the corresponding lexical item prevents the conveyance of the same two intended meanings in English. To enhance the effectiveness and fidelity of translation, the study proposed adopting dynamic equivalence and cultural adaptation to overcome this linguistic and cultural gap at the expense of the rhetorical impact of stikhdam.

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ترجمة الاسلوب البلاغي الاستخدام في الشعر العربي إلى الإنكليزية: تحديات وإستراتيجيات

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الخلاصة

تبحث هذه الدراسة ترجمة الاسلوب البلاغي "الاستخدام" في النصوص الادبية العربية إلى الإنكليزية. ويعد هذا الاسلوب ظاهرة معقدة في الترجمة لخصائصها الفريدة وصعوبة تحقيق شروطها. كما تسلط الدراسة الضوء على ماهية الاستخدام وكيف يتحقق التأثير البلاغي المقصود في القارئ. وتهدف الدراسة أيضا إلى تحليل الإستراتيجيات المستخدمة للحفاظ على معنى الاستخدام وتأثيره البلاغي في لغة الهدف. وتفترض الدراسة عدم وجود مقابل دقيق في لغة الهدف نتيجة للإختلافات اللغوية والثقافية مابين اللغتين. وإستنتجت الدراسة أن ترجمة الاستخدام في اللغة الانكليزية هو معضلة لمعظم المترجمين لأنهم لم يدركوا أسلوب الاستخدام. وكذلك غياب المفردة المعجمية المقابلة التي يمكن أن تنقل المعنيين المقصودين إلى لغة الهدف. لذلك تقترح الدراسة تبني التقابل الوظيفي للتغلب على الفجوة اللغوية والثقافية وذلك على حساب تحقيق التأثير البلاغي للاستخدام.

الكلمات المفتاحية: الترجمة، الاستخدام، الشعر العربي، التقابل الوظيفي.

Definition of istikhdam

Linguistically, the word istikhdam is derived from the verb خدم (serve) (Al Farahdi,1980:235/4). Terminologically, Istikhdam is one of the semantic embellishments used in 'Ilm al-Badi' (Science of Scheme). On the one hand, this rhetorical device is called استخدام (usage), the common designation, since the first meaning of the word is used as a server or follower for the second meaning. On the other hand, it is also called القطع (qat 'a) interruption since the pronoun used is disconnected from what it should have referred to in meaning (Al- Hili,2005:106). The former is widely used by rhetoricians.

The first rhetorician who explains istikhdam in the Glorious Quran and Arabic poetry is Ibn-Munqith (1987:82/1); he defines istikhdam as using a word with two meanings that you need them both, as explained in the following Ayah:

1. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ [النساء: 43].

O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque)(Hilali & Khan, Qur'an 4:43).

Here, the word 'الصلاة' could mean both the act of praying by using the indicator حتى تعلموا (until you know) and the place of prayer by using the indicator سبيل (or just passing).

Al-Masri (2015:275/1) also says that istikhdam means that the speaker mentions a word with double meaning, then he uses two expressions as indicators for each meaning of the word.

Other rhetoricians such as Al-Maydani (1996:401/2) expresses istikhdam variously as a word with two meanings. The first meaning is intended, and then a pronoun is used to indicate the other intended meaning of the same word.

Obviously, this rhetorical device is interpreted in various ways by rhetoricians, some say it is the use of a word with two possible meanings; each one is achieved by a clue. Others show that one of the possible meanings of a word is achieved by using the same word and the other one is referred to by a pronoun. Thus, in all cases of istikhdam, two meanings are intended either by pronouns or linguistic indicators.

Classification of istikhdam

Two categories of istikhdam are examined, each one discussed by different rhetoricians as follows:

1. According to Al-Taftatzani (1991:374), Al-Qazwini (1998:599/4), and others, this type of istikhdam is defined as the use of a word with two or more intended meanings; then a pronoun is used

to refer to the other meaning as in the following example:

2. إذا نزل السماء بأرض يوم رعيها وإن كانوا غضابا

When rain falls upon a people's land

We care of its plant, even if they are angry

In this poetic verse, the poet uses the word "السماء" referring to 'the rain', then he uses the pronoun الهاء attached to the word رعيها (care of it) referring to 'the plant' not to the rain in the Arabic poetic discourses.

Or two pronouns are used, each one refers to a different meaning of the word, see the following example:

3. تالله ما ذكر العقيق وأهله إلا وأجراه الغرام بمحجري

By Allah, Al-'Aqiq was not mentioned and its people

Except that the blood flowed through my eyes

Here, istikhdam lies in the word "العقيق" referring to two different meanings, the first one is Al-'Aqiq valley near Madinah which is inferred from the pronoun الهاء attached to the word أهله (its people), and the second intended one is the blood inferred from the pronoun الهاء attached to the word أجراه (flowed) referring to passion figuratively not to the valley (Al-Maraghi, 1982:239).

In al-istikhdam, a word can have two literal meanings, two figurative meanings, or one literal and the other figurative meaning (Al-Hili,2005:110).

2. The second type is explained by rhetoricians such as Ibn-Munqith (1987:275/1), Ibn Malik (1989, 136), and Al-Demer (2008:86) as the use of a double word meaning, which is followed by two indicators referring to each meaning, as in the following Ayah:

4. كُلُّنَا أَجَلٌ كَتَبَ يَمْحُوهُ اللَّهُ مَا يَشَاءُ وَيُنَبِّئُ وَعِنْدَهُ أُمُّ الْكِتَابِ [الرعد: 39]

(For) every matter there is a Decree (from Allāh). Allāh blots out what He wills and confirms (what He wills). And with Him is the mother of the Book (Al-Lauh Al-Mahfūz) (Hilali & Khan, Qur'an 13:39).

Al-Suyuti (2023,287/3) states that the word "كتاب" has two possible meanings: the first intended meaning of the word كتاب is a specific time, which is referred to by the indicator أجل (i.e. everything is decreed by Almighty Allah) and the second intended one is مكتوب (written), which is referred to by the indicator يمحو (erase).

Rhetoric of Istikhdam

In Arabic, istikhdam is the most exciting and aesthetic device (Al-Ghrnati,1990:46). This rhetorical style is based on brevity on the one hand, and the appreciation of the recipient intelligence and his satisfaction (Al-Maydani1996:401/2). According to Al-Hili (1992:296), the poet can rarely fulfill istikhdam's conditions due to its difficulty to master. He also sheds light on fact of its rarity in that many authors, who deal with istikhdam within

Arabic rhetoric, mention only two or three Ayahs as examples of istikhdam.

Fayood (2008:185) shows that the eloquence of istikhdam lies in stimulating the addressee and drawing his attention. For example, the poet says:

5. ورب غزالة طلعت بقلبي وهو مرعاها

A sun (or a gazelle) might rise

And my heart would be her grassland

Surprisingly, here the poet makes use of istikhdam by using the word "غزالة", which has two meanings: the first intended one is (the sun) indicated by the pronoun *التاء* attached to the verb *طلعت*, and the other intended meaning is the (gazelle) itself referring to it by using the pronoun *الهاء* attached to the word *مرعاها* (her grassland). Thus, this rhetorical device provokes the readers mind, makes the language more eloquent, adds beauty and depth to the Arabic poetry.

Istikhdam and Tawriya (Pun) in Arabic

There is a confusion between istikhdam and tawriya (pun) in Arabic. Consequently, the rhetoricians distinguish between them as follows:

Tawriya (pun) indicates a word with two meanings, the near one with a clear reference and the far one with a hidden reference. The speaker intends the far meaning but he uses the near one as a cover (Al-Maraghi, 1982:389).

Some rhetoricians, such as Al-Sakaki (1987:201) and Al-Sabki (2003:243), call it iyham (delusion) or ibham (obscurity), because of its use as a kind of coverage and trick, as in the following example:

6. اقول وقد شنوا الى الحرب غارة دعوني فاني اكل العيش بالجين

(Cited in

Fayood, 2008:144)

Called up to launch a war raid I respond

Had it not been for life, chicken out I would have

Tawriya lies in the word "الجين", which has two meanings: the near and unintended one (the cheese itself) and its reference *اكل العيش* (I eat bread); the far and intended one is the other meaning of the word *الجين* (cowardice) and its reference *غارة الحرب الى شنوا* (they waged a war).

Regarding istikhdam, as explained previously, it uses a word with two meanings which are equally referred to by using linguistic indicators.

In brief, istikhdam and tawriya are both rhetorical devices utilizing a word with a double meaning and each one is indicated by a reference; the former, istikhdam, intends both meanings while the latter intends only one of the meanings.

Data collection and procedure

In this study, the data consist of six lines of verse from Arabic poetry. To ensure a degree of reliability, four faculty members from the Department of Translation at the University of Mosul, who specialize in and teach literary translation, were asked to translate these six lines of

verse. Three lines of verse for each type of istikhdam were chosen. The analysis is made within the rhetoric framework by using comprehensive tables for the source language text (SLT) and the target language text (TLT). To analyze the TLTs of the translation of istikhdam, Nida & Taber's model (1964) is adopted, which is based on the dynamic theory:

1. Formal equivalence concentrates on the message itself by keeping the exact words, structures, and grammar. Thus, it fails to convey the intended meaning naturally in the target language, in particular when the linguistic and cultural structures vary remarkably.

2. Dynamic equivalence concentrates on the equivalent effect principle. In other words, it makes sure that the target receiver understands the message as the original one and even if the form changes.

This study gives priority to the content, therefore the dynamic equivalence approach, which emphasizes naturalness, contextual meaning, and functional equivalent, is adopted as the most appropriate one to achieve this goal.

SLT (1)

دع الهويينا وانتصب واكتسب واكدح فنفس المرء كداحة
وكن عن الراحة في معزل فالصنع موجود مع الراحة

Interpretation

The poet urges leaving idleness and working hard. The word 'الراحة' has two meanings: the first intended one is the (rest) indicated by the verbs 'انتصب' and 'اكتسب' (stand up and earn), the second intended one is (the palm of hand) indicated by the word *الصفع* (slap) (Al-Madani, 1969/1:316)

Table (1) SLT (1) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
1	راحة	Rest	(rise& work hard انتصب واكدح)
		Palm	(slapping) الصفع

TLTs

TLT (1)

Avoid idleness; you, rise up!

Go ahead and never stop.

Work hard; don't give up!

Be away from having rest.

Those to have it are the worst.

TLT (2)

Leave relief, rise, gain

And be diligent like the soul

Leave comfort in isolation

Comfort gives you nothing at all.

TLT (3)

Leave the leisure, stand and gain

Toil up as man is apt to contrive

Stop reposing and lagging alone

They incur but slaps and strive

TLT (4)

Leave behind your idleness, stand and gain
Toil, for man's soul is toiling in nature
Refrain from rest in isolation
For comfort brings with it slapping

Discussion

Apparently, none of the translators rendered *istikhdam* appropriately in the TLTs as a result of their poor realization of this rhetorical device. The first intended meaning of *istikhdam* is rendered formally into 'rest' by translators (1) and (4), and 'comfort' by translator (2) but the second intended one (palm) was not recognized. Concerning translator (3), his rendition is regarded free because he focused on producing an aesthetic effect at the expense of the contextual tenor. Thus, he failed to convey the poet's intention and ignored *istikhdam* word in the second half of the line of verse.

Suggested translation

Avoid idleness, stand up

Earn & work for man's soul is for toil

Keep away from rest in isolation

A slap hides when palm feels rest

Table (2) TLTs (1) Analysis

TL T No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Rest	+	-	-
2	Comfort	+	-	-
3	Ignored	-	-	-
4	Rest	+	-	-

SLT (2)

وإذا مشيت تركت بصدرك ضعف ما بحليها من شدة الوسواس

Interpretation

In this line of verse, the poet describes his beloved walking by using *istikhdam*. The word 'وسواس' has two intended meanings: passionate obsession with its linguistic evidence 'بصدرك تركت' (left in your chest). The second one is the sound of jewelry with its linguistic evidence 'ما بحليها ضعف' (double the jewelry she wears). In this type, two linguistic evidences were used by the poet as an indication to the both intended meanings. (Al-Hili, 2005:108).

Table (3) SLT (2) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
2	وسواس	Emotional obsession	(left in your chest) تركت بصدرك
		Jingle	(double her jewelry) ضعف ما بحليها

TLTS

TLT (1)

As she sways,

She leaves sound

Echoing twice in your chest

Of that melodic jingling gold

TLT (2)

As she walks, she obsessively leaves in you

A double impression that her jewelry gives you

TLT (3)

When she walks, she leaves twice of her ornaments luster

Inside of you because of over - obsession

TLT (4)

She walks and leaves you with a tremble

Because obsession love sends your way

Discussion

One can recognize that all translators did not realize the poet's intention of this wordplay of 'وسواس'. Although, translator (1) dynamically rendered the second intended meaning of *istikhdam* word as 'melodic jingling' referring to the sound of jewelry, he ignored the first intended one in an attempt to convey the general idea of the SLT message. Translators (2), (3), and (4) provided formal renditions, as they rendered "وسواس" as 'obsessively', 'over obsession', and 'obsession love', respectively, referring to the basic meaning without paying attention to the second communicative meaning (jingle). Thus, the aesthetic aspect was not rendered appropriately due to the translators' unawareness of *istikhdam*.

Suggested translation:

When she walks, she burdens your chest double the jewelry she wears,

For the intensity of passionate obsession and her jewelry's jingle.

Table (4) TLT (2) Analysis

TLT No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Melodic jingling gold	-	+	-
2	Obsessively	+	-	-
3	Over obsession	+	-	-
4	Obsession love	+	-	-

SLT (3)

وإن هم استخدموا عيني لرعيهم أو حاولوا بذلها فالسعد من خدمي

Interpretation

The poet feels proud of himself even if his eye was taken to care for others or his wealth was offered for them as a symbol of his faithfulness and generosity. In this line, *istikhdam* lies in the use of the word 'عين', which has two different meanings: the seeing eye with its linguistic evidence 'رعيهم' (caring them) and the second one is wealth with its linguistic evidence 'بذلها' (spending it) (Al-Madani, 1/319).

Table (5) SLT (3) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
3	عين	Seeing eye	(Caring them) (رعيهم)
		Wealth	(spending it) (بذلها)

TLTs

TLT (1)

If they ask to use my eye!

To gurd them or sacrifice
It matters not to give an eye
Luck of mine is always nice!
TLT (2)
If they ask me for protection
I'm at their service with no objection

TLT (3)

If they harness my eyes to take care of them
Or attempt spending it, then weal is mine

TLT (4)

If they use my eye to light their way or even
Sacrifice it, I would count it as a blessing to serve

Discussion

The renditions of this line of verse showed that the four translators did not capture the double meaning of istikhdam word 'عين'. Although, translators 1, 3, and 4 rendered its first primary meaning formally into 'eye' in addition to its linguistic evidence, they missed its other pragmatic meaning (wealth). Translator (2) ignored istikhdam word 'عين' and he used free translation to come up with an effective TLT by maintaining the general meaning of this poetic line and creating a strong rhyme by ending the two parts of line with words sharing the same sound (protection and objection) at the expense of the rhetorical image of the SLT.

Suggested translation

Whether they used my eyes to care of them

Or tried to spend my wealth! happiness is one of my services

Table (6) TLT (3) Analysis

TL T No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Eye	+	-	-
2	Ignored	-	-	-
3	Eye	+	-	-
4	Eye	+	-	-

SLT (4)

فسقى الغضا والساكنيه وإن هم شيوه بين جوائح وقلوب

Interpretation

Al-Buhturi calls for rain to fall on the land of Al-Ghadha and its people, even if they are the reason for his deprivation, which burns his soul. Istikhdam is expressed by using the word 'الغضا' (Al-Ghadha), which refers to two different meanings regardless of its literal meaning 'الشجر'. The first intended meaning is the place Ghadha and its indicator is the pronoun الهاء attached to the word 'الساكنيه'. The other intended meaning is the flame of Ghadha and its indicator is the pronoun الهاء attached to the word 'شيوه' (Al-Madani, 1969, 1/309).

In this type of istikhdam, a word is mentioned and then followed by two pronouns referring not to the literal meaning of the word, but to two other distinct meanings.

Table (7) SLT (4) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
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4	الغضا	Place	Pronoun (هاء) attached to ساكنيه (itsdwellness)
		Fire	Pronoun (هاء) attached to شيوه (burned it)

TLTs

TLT (1)

Send rain on the trees and the people dwelling around

As they set fire between ribs and heart

TLT (2)

May Allah water those trees and the dwellers therein
Even if their passion was ignited in their hearts within

TLT (3)

Rain be upon Al-Ghadha land and its people though
They set it's a flame inside my own heart

TLT (4)

May Al-Ghadha and its people be granted rain
Though they kindled fire in my soul and heart

Discussion

All translators, except (3), failed in conveying the word of istikhdam 'الغضا' into TLT. Translators (1) and (2) adopted formal translation inappropriately by rendering it as 'trees' (unintended literal meaning). Thus, they did not recognize its two intended communicative meanings. Moreover, the two pronouns, referring back to Ghadha in the SLT, were not transferred in their renderings as 'the people dwelling around' 'set fire' by translator (1) and 'the dwellers therein' 'passion was ignited' by translator (2). Translator (3) adopted appropriately dynamic translation by rendering the first intended communicative meaning into Al-Ghadha land and the second one into 'flame'. In addition to the conveyance of the two pronouns into 'its people' and 'its flame'. Translator (4) adopted formal translation inappropriately because he transliterated the word غضا as 'Ghada' without any indication to the TL reader that the intended meaning is a known place in Arabic culture. Concerning the two pronouns, only the first one is conveyed into 'its people' and the second one is ignored.

Table (8) TLTs (4) Analysis

TLT No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Trees	+	-	-
2	Trees	+	-	-
3	Ghada	-	+	+
4	Ghada	+	-	-

SLT (5)

كم صافحت يده عند اللقاء يدي ومهجتي بجزيل الحمد تلقاها

Interpretation

It can be noted that the poet describes his gladness to meet a dear person; when he shook his hand, he felt so grateful. The rhetorical device *istikhdam* is expressed by using the word “يد” referring to its literal meaning a body part (hand) and its metaphorical meaning (giving) through the pronoun *هـاء* attached to the word ‘تلقاها’. In this type, a word is mentioned and then it is followed by a pronoun referring to other distinct meaning (Al-Maydani, 1996:2/40).

Table (9) SLT (5) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
5	يد	Hand	Literal meaning
		Giving	Pronoun (هـاء) attached to تلقاها (received it)

TLTs

TLT(1)

So many times, we shook hands in greetings

My heart is grateful to those meetings

TLT (2)

My hand shook his, many times at meeting

My heart indeed, with great gratitude, is beating

TLT (3)

How many times his hand met mine when meeting

And myself received its gift with thanks

TLT (4)

How many times his hands met mine when greeting

And my soul welcomed it gratefully

Discussion

Concerning translator (1), he adopted a formal translation inappropriately; he failed in rendering *istikhdam* meaning because he focused on the handshake itself as a social act ‘we shook hands in greetings. Thus, he ignored the poet’s intention of using the word ‘يد’ literally and metaphorically through the pronoun reference. Translator (2) used inappropriate formal translation since in his rendering ‘my hand shook his’, he attributed the verb ‘shake’ to a part of the body (hand) and not to the agent in his rendering; this is unnatural in English. In addition, he neglected the pronoun reference in the second half of the line of verse. Translator (3) provided an appropriate dynamic translation in that he rendered its literal meaning into ‘hand’ and the second intended pragmatic one is conveyed into ‘its gift’, where the pronoun ‘its’ refers back to ‘hand’ and the word ‘gift’ refers metaphorically to ‘giving’ meaning. Translator (4) adopted formal translation inappropriately by conveying the first basic meaning as ‘hand’, while the second communicative one is conveyed as an object pronoun ‘it’ referring to the preceding word ‘hand’, rather than ‘giving’. Thus, most translators neither understood *istikhdam* meaning nor recognized its structure.

Table (10) TLTs (5) Analysis

TL T No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Hands,	+	-	-
2	Shook,	+	-	-
3	His hand, its gift	-	+	+
4	His hand, it	+	-	-

SLT (6)

وللغزالة شئ من تلفته ونورها من ضيا خديها مكتسب

Interpretation

Apparently, the poet compares his beloved to a gazelle for her light movement and the sun acquired its light from her cheek light. The poet showed *istikhdam* by the word ‘غزالة’, which has double meanings: gazelle (the known animal) and (the sun) through the pronoun *هـاء* attached to the word ‘نورها’ referring anaphorically to word gazelle (Al-Hashimi, 2019:301).

Table (11) SLT (6) Analysis

SLT No.	Istikhdam Word	Intended Meaning	Linguistic Indicator
6	غزالة	Gazelle	Literal meaning
		Sun	Pronoun (هـاء) attached to نورها (its light)

TLTs

TLT (1)

With a smart move of her like deer

Its elegance and gentle grace

Are reflected from your shining

TLT (2)

The deer has some of her motion

Her cheeks shine like the sun on the ocean

TLT (3)

The gazelle has something of my love’s turnings

Its brightness she takes from the light of cheeks

TLT (4)

The gazelle’s glance is but her charm

And its glow is borrowed from the light of her cheeks

Discussion

Both translators (1) and (2) inappropriately translated *istikhdam* word غزالة into a distinct rhetorical device, which is a simile by translator (1) in the first half of the poetic line as ‘with a smart move of her like deer’ and translator (2) as ‘her cheeks shine like the sun.’. Moreover, none of them recognized the second intended communicative meaning (sun). Thus, both translators altered the rhetorical function of the source text. Concerning translators (3) and (4), they used inappropriate formal translation. Although they rendered the first intended meaning into ‘gazelle’, they failed in conveying the second intended communicative

meaning because they used the pronoun 'its' in their renditions as 'its brightness' and 'its glow' respectively referring back to gazelle, which is not the intended meaning of the poet.

Suggested translation

The gazelle holds something from her glance

And the sun's bright borrowed from her cheeks light

Table (12) TLTs (6) Analysis

TLT No.	TL Equivalent	Formal	Dynamic	Appropriateness
1	Deer	-	+	-
2	Deer	-	+	-
3	Gazelle	+	-	-
4	Gazelle	+	-	-

Findings

1.Evidently, each translator adopted a certain strategy in conveying istikhdam in the translation of these lines of verse. Translators (1),(2), and (4) adopted formal equivalence in most of their renditions because they focused on form of the SLT regardless the content. Translator (3) adopted inconsistent strategy in that he mixed between the formal and dynamic equivalence.

2.Regarding the formal rendition of istikhdam, which represents 71%, it shows a high failure rate in rendering istikhdam to the TLT because the translators focused primarily on the surface meaning of words.

3.Regarding the dynamic renditions, which represents 21%, only 2 renditions out of 5 produced a successful transfer of the dual intended meaning of istikhdam. While the remaining ones involved a shift to another rhetorical device.

4.Notably, 8% of renditions omitted istikhdam word showing limited awareness of this rhetorical device rather than a strategic choice, which leads to a complete loss of istikhdam meaning and structure.

4.None of the renditions reflected the SL aesthetic rhetorical aspect of istikhdam.

Table (13) Translators' Overall Strategies of Istikhdam

Translator No.	Formal	Dynamic	Omission
1	4	2	-
2	4	1	1
3	3	2	1
4	6	0	-
total	17	5	2
Percentage	71%	21%	8%

Conclusions

Two major challenges emerged out of the preceding analysis and discussion, namely, the challenge of identifying and understanding the complex nature of istikhdam, which is a multi-

layered meaning in Arabic. Thus, it may not be notable in the SLT by most translators. Once the rhetorical device is identified, the second challenge emerged in the difficulty of finding a direct counterpart in the TL since it is almost impossible to find a word with its double meaning in the TL because it is deeply rooted in the linguistic and cultural context of Arabic. Therefore, the study recommends to resort to dynamic equivalence which contains an explanatory translation.

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