

The Difficulties of the Rhetorical Lesson of Non-Arabic Speakers and Its Technological Solution (Translation from Arabic to Malay as a Model)

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ABSTRACT

Rhetoric is an essential art in the stages of learning the Arabic language, especially for non-native speakers, in their different stages because it combines in nature between two indispensable aspects of one another: science and art, which are important for the development of the learner's personality by including rhetoric educational aspects such as cognitive, emotional, And skills such as computer skills are achieved some of the functions of the Arabic language, and reveal to learners about the minutes of the language, and secrets, and develop their skills of taste and criticism, and the ability to differentiate, which makes them able to persuade and influence, rhetoric is intended to increase information Offspring of learners, not a study material depends in its study on logical perceptions but originally the art of literary depends on pure taste and sense of literary, if put into practice this aspect, the outlook for reading, writing becomes a spiritual look as a source of gratification and persuasion. Given the importance of rhetoric and its major sources, methods of teaching, and difficulties, solutions have been devised to be a help to researchers, students and those concerned with the preparation of curricula and authorship, this research comes in response to our sense of the need for more Arabic writings, which should take care of this important section of the weakness in response to the call to upgrade it and address its difficulties. The conclusion of that research with is the use of modern-day computer advantage in the teaching of rhetoric, and building computerized software to teach anagrams to encourage self-learning, reconciling rhetorical rules, the literature

industry, and criticism taking advantage of modern trends in the teaching of this Arab art.

Keywords : Rhetorical, ICT, Arabic for Non-Native, Blended Learning.

I. INTRODUCTION

The world has witnessed in the last quarter of the twentieth century, an amazing speed in the size of the changes that have spread in the desorption of the scientific, economic, social and political, and known as the means of communication and knowledge transfer developed an amazing accompanied by an explosion in computer technology and information has led to a change in how to obtain knowledge, on topics and various dictionaries in CDs, and if globalization is inevitable dictated by political, economic and cultural transformations, it must Arabic language to adapt to this situation the new world to be able to effective social development participation, and to achieve this has to be the development to rejuvenate teaching aids through the use of audio-visual aid [1].

Before we talk about the difficulties of rhetoric and translation from Arabic to Malay, we would like to point out the following points: that there is a difference between the science of rhetoric and art of rhetoric: science of rhetoric is a set of rules and rhetorical lessons that make up the three sciences of rhetoric: meanings, statement and creative. Under these rules, the student can judge the beauty or ugliness of literary work [2]. The art of rhetoric: is the art of saying beautiful and influential expression of what wanders your mind in an attractive manner affects the hearts of listeners using

rhetoric techniques of the meanings, statement and adorable.

Rhetoric is based on a set of examples and evidence that we can see by explaining the second meanings under the first meanings of the expression, and that this requires the rhetoric to be familiar with the first sense understood from the apparent words, and then look for the hidden meanings meant by the writer or creative. In the words of the Almighty: (and the day that the oppressor bites on his hands say, wish that I took with the Apostle way) (Furqan: 27). Rhetoric of rhetoric does not stop at the apparent meaning of the verse, which is biting hands; but looking for the sign of this biting on the hidden meaning of remorse and sorrow for what this unjust committed in his world and now he wishes that if he had followed the approach of the Prophet (PBUH) and his law. In verse as a remorse for the second meaning. Similarly, the Almighty said: (and was surrounded by its fruit and became flips his hands on what was spent in it ...) (Cave: 42).

If we recognize this, we enter directly to the problem of this research: the difficulty of rhetorical lesson for non-Arabic speakers [3]. They must first master language skills and control the first meanings so that they can access the second meanings that are essentially the subject of rhetoric.

The teacher of Arabic rhetoric - often resort to - to translate these examples into the language of the learner, if the teacher is not familiar with the language of the source able to understand as understood and interpreted the mother tongue, will not be able to communicate the intended meaning of these examples. The one who costs the translation without counting it misleads and misleads others [4]. some of the mistakes of the translators resulting from a lack of understanding of what is meant by the examples. He cited the French translation of the Almighty saying: (They are dressed for you and you are dressed for them) (Al-Baqarah: 187). They are dress (trousers) for you and your dress for them).

I would also like to point out that I am not fluent in Malay although I can read it and understand some of its vocabulary. I will also rely on the testimony of the owners of this language who have written research in Arabic on this subject and recorded their suffering from these rhetorical issues and realized what their students suffer when they are offered rhetoric lessons in their traditional form, and the difficulty of translating them to Malay because of the different cultures. The solution of this problem, in my view, can be in the creation of soft books for non-Arabic speakers in rhetoric and in all Arabic sciences rely on examples and evidence closely related to the Malay environment, and it is desirable that

the material is taken from topics related to customs, traditions and culture prevalent in the country [5].

II. PROBLEMATIC TRANSLATION OF THE LANGUAGE OF THE HOLY QURAN

Since ancient times, many Orientalists have translated the meanings of the Qur'an and their motives are known. Some of the oldest translations are: Translation known as Dirkouni translation in 1142 in Toledo [6]. This monastery was held under the slogan "study of the Islamic religion and the need of Muslims and persuade them to abandon him to Christianity and the Savior."

Contemporary translations include Jacques Burke's French translation. The man was well versed in Arabic and did not begin that translation until he reached the age of sixty and grew mature. I was honored to listen to him in a lecture at Qatar University in 1991. And his age was then over eighty. During his two-hour lecture, the man struggled to adjust his language and make no mistake [7]. Nevertheless, some lapses and linguistic abuses have been condemned by him. This error may spoil the meaning. And today I told colleagues: Now show me the scientific evidence that the Koran is a divine revelation and not as some claim that the Prophet Muhammad (PBUH) received from the (Lake monk) because a lake Ajami like Jack Burke. And Allah Almighty saying in this regard: Ajami (And we know that they say, but it is taught by mankind to the tongue to which they are singing to him, and this is the Arabic tongue shown). (Al-Nahl: 103). Dr. Mohammed bin Nasser, Dr. Abdul Qahar Dawood and Dr. Seut Yildirim have presented three excellent researches on the problem of translating the meanings of the Holy Quran. That [8]:

1. Diversity of semantics in the Holy Quran:

The word in Arabic is defined in the context of the sentence and not separate from it, and cannot in any way proceed from the absolute linguistic meaning of the word, for example, the word (guidance) came in seventeen meaning, and the word (way) in fourteen meaning, and the word (Strife) stated in ten meanings, and look at what the owner of the tongue in the (hand) has mentioned of the meanings: grace, and the hand of eternity: the extension of his time, and the hand of the wind: its authority, and so long hand: if he allowed Jawad, and this workmanship in the hands So and so: in his property he mastered.

2. In the Qur'an some words that we do not find in return in foreign languages, such as the word (loose) in the Almighty saying: (What made God of the lake and not loose and no connection ...) (Al-Ma'idah: 103) meaning (loose) has nothing to do in the sense (lost) also comes to mind sometimes. It came in the sense (The

camel, which gives birth to ten consecutive abdomens, honors and leaves alive, not slaughtered until death comes) Even if - even if the translator is able to the language in which it is translated - will find no meaning to them.

3. There are words closed their meaning even on the Arabs saved from the Companions, may Allah be pleased with them. When asked about the meaning of "fruit and father," Abbas said, "I don't know what the father is."

4. The translator's ignorance of the history of the meaning and what happens to some vocabulary from tourism from one language to another.

5. The metaphorical expressions used by the Qur'an a lot.

- So God tasted her the clothes of hunger and fear ... (Al-Nahl: 112)

- (They are dressed for you and you are dressed for them ...) (Al-Baqarah: 187)

- (And do not wear the right of falsehood ...) (Al-Baqarah: 42)

- "And the face of your Lord, who is glorious and generous," (Rahman: 27)

- And eat and drink until the white thread of the black thread of the dawn becomes clear to you. (Al-Baqarah: 187)

6. The phenomenon of deletion and brevity in the Koran: If the translator did not appreciate the words deleted or indication of brevity and did not refer to them in the translation did not understand the meaning to often [9].

An example of deletion is the deletion of the answer of the section of the listener to be intended as in the verse: {The conflicts drowning. And active women are active ...} (Al-Naz'at: 1-2) answer: to send them and account. And omitted the sentence, which is many in the Koran, such as in the story of Joseph peace be upon him in the verse: (... I tell you to interpret it and they sent. Joseph, our friend, has fascinated us ...) (Yusuf: 45-46) and appreciating the deleted sentence: They sent him to Joseph and called him saying [10].

It is brevity of the Almighty saying: (does not have the creation and the matter ...) (Al-A'raaf: 54) opened the words "creation" and "command" fall all the things of the world and the Hereafter are not large volumes to count. The existence of some special methods in Arabic such as pay attention to the method of interview and pun and the problem and presentation and delay. And the negative impact on the holiness of the Koranic text if there is a mistake in the transmission of the second meanings that radiate light and emotion dominate the minds and hearts. Quranic readings and guide each reading and the resulting provisions of legitimacy. Dr. Abdul-Qahar Dawood has identified a range of

translators' errors, which are serious errors resulting from ignorance of the context and ignorance of the second meanings of the Holy Quran [11].

III. ANALOGY ISSUES

The analogy in Arabic rhetoric is based on a similar or similar relationship between two parties by means of a tool of analogy in order to clarify the first party by likening it to the second party stronger in character and clearer in meaning, and the elements of the analogy are known and types as well: the sender and the assured and the overall and detailed and eloquent and implicit and inverted etc.

The analogy is different in terms of form and composition in Arabic than in Malay as the tools of analogy in Arabic are divided into name, action and character. The analogy tools in Malay are all names, and the analogy is certain and eloquent is not contained in Malay because in Malay does not come without the analogy tool often. In most cases, it is not mentioned in the Malay language, but merely mention the suspect and the analogy only. Non-Arab students face great difficulties in understanding the exact details of the analogy lesson, especially when faced with analogy examples drawn from the Holy Quran, and also derived from the ancient Arab environment with its culture, customs and traditions. All strange to non-Arab. Dr. Mohammed Al-Baqir Al-Hajj Yaqoob has presented us in his valuable research on (analogies and its educational problems). And then they do not reach the rhetoric secret of some analogies. It includes [12]:

1. The analogy in the verse: (the example of those who carried the Torah and then did not carry it like the donkey is carrying books) (AL-Jumaa: 5). The learner here needs a detailed definition of the donkey and its nature as envisaged by the ancient Arabs (at the time of the descent of the Qur'an) Because the learner cannot imagine the foolishness of the donkey, but vice versa; because it may feel sympathy for the ass injustice in the coexistence with humans because Malay if they want to simulate foolishness, they look like a fool with cow and not ass. The Arab environment uses donkeys to carry weights while the elephant and cow are used in other environments.

2. It is difficult for the Malay student to understand the rhetorical significance of the similarities in the following verses and hadith because of the different culture also:

The Almighty says: (and those who disbelieve their actions as a mirage Bqeaa calculated by the thieves' water ...) (Sad: 262)

The Almighty says: (and do not enter Paradise until camel runs into the poison of sewing ...) (Al-A'raaf: 40)

The words of the Prophet (PBUH): (Like a believer

who reads the Qur'an like allergies, it tastes good and its wind is good. He reads the Qur'an like (Bitter melon) with no wind and it tastes bitter. The analogies in this talk with the grafts and smells of fruits and plants known to the Arabs may draw some of them and not others while others, while the fruit (Durian), for example, the taste and smell in the Malay country, and some Arabs cannot tolerate its smell and not taste and taste.

3. Zaid's likeness to the lion in courage, and Zainab with the monkey in ugliness and cat in predation needs to be reviewed, as an example. The fictional image of the lion courage is not a positive one in all cultures. Malaysian culture regards lion as irritable and the mood of courage in contemporary culture is different from the past. The storming of lion represents the courage of the idiots who do not fit the level of civilization in this era. And similar to the monkey in ugliness does not affect the conscience of the Malaysian recipient; because the monkey in this environment useful animal and useful as used in the collection of coconut fruit, which is graceful and lightness is not vilified, but praised, and can be likened without anger, and the likeness of the cat in the Arab image is different from the Some cultures consider the cat to be beautiful, gentle and nice [13]. Dr. Mohammed Al-Baqer gave more examples and concluded that Malay students find it very difficult to understand these examples and have difficulty in the eloquent analogy in which the tool is lacking, in determining the quality of the analogy (sender, assured, beautiful, detailed and eloquent) and in determining the likeness and purpose of the analogy [14].

IV. METAPHOR ISSUES

Metaphor is a type of metaphorical language and the relationship between the real and metaphorical words is a similar relationship between the alias him (imitated) and borrowed him (The suspect) and the rhetorical purpose of them is the embodiment and diagnosis and the transfer of moral to sensory and show many meanings with little words. It is divided into declarative, spatial and representational metaphors. The metaphor exists in the Malay language, as Dr. Asim Shehadeh mentions, two types: declarative and metaphorical. He represented the first example in Malay and translated it into "her eye like the Eastern Star" to denote her beauty. A second example of what is translated is "the worm of the coast" to indicate that this person is like a worm or leech that sucks the blood of its victim. The "Princess of Darkness" is a prostitute for prostitutes at night.

Then he exaggerated the exaggeration and paradox. For example, in the Malay language (from the young man who picked the flower of the neighborhood?) An example of the machine (the moon smiles to me a sweet smile) likened the moon to a beautiful woman and

borrowed the character of smiling. As for the differences, the most important are the many branches of metaphor in the Arabic language to declarative, spatial, original, dependency, candidate, constrained, representative, and other subsidiaries to concordance, stubbornness, mentality, sensory, etc. Man while in Arabic borrows from all assets as in the verse: (and reduce the wing of humiliation of mercy) (Al-Isra: 24). The errors of the translation of the metaphor are often due to the different cultures between the people of the two languages and then the translator has the burden of clarifying what is meant in the original text, but will the reader taste it and will the same feeling felt by the Arab reader? That's what suspected [15].

Through experience with non-Arab students and the culture prevailing in the Malay Archipelago, I found a clear difference between the Arab culture and the Malay culture: we in Arab culture borrow the donkey for the stupid man while the Malay people borrow it for the lazy man and borrow the cow for the stupid man. Arab poets with their beauty and likened the eyes of beautiful girls with his eyes, and fascinated by grace and lightness, it is borrowed in Malay for the smart man, and the strangest of this metaphor (crocodile) for the lustful man who loves to chase women and who is not satisfied or persuaded but is (Minister of women), then they borrow (camel) For the man The subordinate servile, and (ants) of the active man may have noticed this from the tropical environment in which the ants abound in various types and saw the ants and its activity in collecting food and build a house that may reach a height - as I saw it myself - to three meters or more [16].

Finally, they borrow (the tiger) for the unjust and bad man (the elephant) for power and power and (the snake) for the corrupt man and (the monkey) sometimes borrow it for the man who does not thank the one who did him a favor as they borrow (the prophet) for the holy man, because the Prophet in their eyes the finest generosity and not They have (Hatim) Malay like (Hatim al - Tai) in Arabs.

V. METONYMY

The euphemism of the rhetoric: the word was launched and I want the necessary meaning with the permissibility of the original meaning of the real, which is understood from the explicit term; On the hands). The second is an indication of what is associated with that movement and coupled with or sent by a sense of remorse and a sense of loss and misguidance. The first indication is the positive indication of the terms of the method on the near or direct meaning, and the second indication of this near meaning on another meaning is to be. The metaphor of this kind of semantic deviation and the return of words from its apparent meaning, which

meaning of positivism to the hidden meaning of the method.

The euphemism is divided into three types; a metaphor for a recipe, a metaphor for a prescribed, and a metaphor for a ratio. Such a technique may be easily understood by native speakers. For non-Arabic speakers, the hidden meaning or meaning is required. It is difficult to understand if the recipient receives it in Arabic, and it is also difficult for the translator to translate it into the second language with its intended hidden significance, because the hidden significance is based on the cultural and social heritage of the Arab environment, which is, of course, absent from the memory of the non-Arab student. Therefore, we believe that the translation of metonymy methods will often be pronounced if the translator does not understand its meaning and purpose. If it understands its meaning, it will endeavor to translate its moral translation into second language syntaxes that are somewhat close to the Arabic metaphor, but the recipient in this case will not taste the rhetorical significance of them as the creator wanted them and as the Arab understands them.

Even contemporary synonyms are also difficult to translate, including [17]:

- Pessimism about pessimism (he looks at the world with a black lens).
- metaphor for his ability to clarify things B (he puts points on the letters).
- The metaphor for the call for peace B (he holds the olive branch).

There are also synonyms based on the customs and traditions of a society such as:

- The metaphor for the authority of the tongue and bad manners (long tongue).
- The metaphor for cunning and savvy with (blue tusk).
- The euphemism for generosity (long hand), which in Malay does not indicate the generosity, but shows that the characteristic of this capacity is stolen.

Arabic and Malay share a single euphemism, but two things are different. For example, Arabs and Malay people agree on the use of the following expressions (son of his father) and (and light of the eye), but the meaning is different in both languages. The son of his father in Arabic is a metaphor that the son is similar to his father in morality is generous as his father or brave as his father.

VI. CONCLUSION

Submit offers language in a way enjoyable and interesting and exciting interesting than before students use computers and the Internet in the provision of learning active, which depends on the use of sound, image and movement and watch some of the

applications process in Arabic so able students to practice the language.

And attention to the development of the skills of the four Arabic language (listening, speaking, writing and reading) are modern in line with what is provided a computer and the Internet from a sense of exploration and experimental when the learner. Stirring thinking and satisfying tendencies. Opportunities are rich to identify the errors and processed. What provided the computer of confidence in self and the ability to take decisions because he assesses his own.

Facing Arabic language is currently the challenges of a major can be summed up in making the Arabic language development and knowledge and continue to be able to be the language that reached knowledge, and is also the language that produces and disseminates knowledge that circulated by members of the community. Thus, the greatest challenge for the Arabic language is its transformation into a language for the dissemination of knowledge. Since that there are modes other such network global information and various tools technology that compete in the dissemination of knowledge, it must be a language content. Until an end now, the presence of Arabic language in network informatics is by % 1.6 A figure not quite done for the start of which was the presence almost non-existent. But with that it is far from the number that can be the Arabic language. For the press written there is a presence not quite done for the language of Arabic, and there are areas other attend the language Arabic as a need to encourage and support [18].

The use of information technology in teaching Arabic language: Microcomputers are becoming more widely available, and new educational programs are emerging in our schools and elsewhere in our educational institutes. And began a lot of language teachers in the writing of their educational programs or special courses them, along with the use of disposable ones currently in the market and education with the help of electronic computer, and is the term used to describe the electronic computer programs designed for the purpose of teaching. It is important not to confuse this term with computer-assisted language learning, a term given to various forms of computer-based instruction. It is that all through the integration of laboratory language and computer programs and offers multiple. And the adoption of methods of research and extrapolation of the Arabic language on the computer. And encourage students to write and communicate with others through technology communication different. And take advantage of systems programming and applications intended for the user of the Arabic, such as The Godfather automated, which is based on the analysis of the word to the elements of derivatives and the disposal

[19]. And Expression automated analysis semantic, which draws the meanings of words from their context and determines the extent of correlation and consistency of sentences with each other. Use the rules of data dictionaries and Electronic dictionaries on Internet [20]. The reasons for the use of computers in education in general and in Arabic in particular: There are many of the reasons that led to the need for the use of computers in education an explosion of knowledge and the flow of information, where the so-called this era the era of revolution information. And the need to speed in the age of information: so because this era is the era of speed, which makes human need to deal with this quantum massive of information. And finding solutions to the problems of difficulties learning that face learners General and the children of Arabic language especially where proven studies that computer role an important in helping to solve the difficulties of learning [21]. Improve future job opportunities by preparing students for a world centered on advanced technologies.

VII. CONCLUSION

Thus, we have seen in this research that the issues of translating Arabic rhetoric into Malay are diverse and cause great difficulties for the students of the understanding of the rhetorical lesson. We have proved in this research problematic translation of the language of the Koran in general because most examples of rhetoric derive from the Koran and mentioned the reasons for the problematic translation of the Koran. We then followed up with the problems of translation of metaphor, metaphor, and metaphor. The translator should therefore explain this to the Malay reader. We have also provided some solutions to that problem. In term of ICT with the language Through research in this area I found some important results that may be useful in expanding the process of using computers in the field of teaching Arabic. The use of computer automation in teaching Arabic language makes Arabic language more Interested me and attracted baller for students. Although the use of technology in teaching Arabic language is a way of means to preserve them and guide on that language is able to keep abreast of developments in the incident in this era. The high cost of computers and software. Need some teachers time longer courses and training to learn how to use the computer in teaching the language. The goal of teaching Arabic language using a computer response to from a concern to language immobility and lack of ability to keep up with civilization and which demonstrate the ability of Arabic language to face the challenges against it.

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