

Transference of Regular Exclamatives in the Glorious Qur'an into English

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*This paper is published in *Journal of Basrah Researches* (Humanities .1
Series), vol. 36, no. 4, 2011.

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Abstract

Abdelwali (2007:1-2) states that “ the Holy Qur'an is artistically constructed and strongly rhetorical in comparison with ordinary prose. The versatility of the Qur'anic lexemes and style were not captured in most of the English versions of the Qur'an ”. Thus, the transference of the glorious Qur'an “ is an extremely difficult endeavour because each translator must consult his/her opinion and aesthetic sense in trying to replicate shades of meaning in another language” .

The present paper explores the transference of regular exclamatives in the Glorious Qur'an. It examines the methods the translators adopt in choosing equivalents and evaluates their translations in terms of meaning and effect. Seven translations are analysed and evaluated. The main conclusion the paper arrives at is that most translators tend to preserve the original contextual meaning at the expense of the original effect. Since the language of Holy Qur'an is miraculous and, thus, difficult to translate, translators are reluctant to change the propositional content of the original exclamatives. They, sometimes, tend to be literal in order to preserve the original structure. Moreover, five criteria are identified concerning the choice of an appropriate equivalent for a Qura'nic exclamative, namely, the context and co-text of use, the existence of more than one interpretation for one verse, the structure of the original exclamative, the propositional content of the exclamative and overtranslation and undertranslation.

I-Theoretical Background

1.1 Introduction

The significance of the paper emanates from the fact that it is the first attempt, as far as Basra is concerned to investigate and study the concept of regular exclamation in Qur'an with its realization in English. It is based on the hypothesis that "although regular exclamatives in Arabic have specific structures expressing the feeling of surprise, they are not easy to translate". Ten regular exclamations in the Glorious Qur'an are selected and their exegetical interpretations are presented. Seven translations for each exclamative are analysed, discussed and assessed in order to arrive at the methods the translators adopt in translating Qur'anic exclamatives and to evaluate the translators' ability to provide successful renderings. Alternative renderings are proposed if the translators' renderings are found to be inappropriate as far as the meaning and effect of the original text are concerned.

1.2 The Model

The model on which the research paper is based is Newmark's approach. His distinction between semantic and communicative translation is adopted in analysing the seven renditions of the Qur'anic exclamatives selected.

Semantic translation conveys 'the exact contextual meaning' of the ST preserving 'the semantic and the syntactic structures' of the ST. It is content-oriented, informative, complex, awkward, detailed, and 'pursues the thought-processes rather than the intention of the transmitter'. It tends to overtranslate, to be more specific than the original, to include more meanings in its search for one nuance of meaning'(Newmark,1982:39).

Communicative translation on its parts attempts to achieve an equivalent effect. It is reader-oriented, in the sense that force, not content, is emphasized. It is simple, clear, direct and conventional. It tends to 'undertranslate, i.e., to see more generic, hold all terms in difficult passages'(Newmark,1982:39).

1.3 Exclamation in English

Arnold(1996:101) defines an exclamatory sentence as“ that kind of sentence which expresses strong feelings or emotions towards someone” .For Greenbaum and Quirk(1990:244) exclamatives can be seen as “ a formal category of sentence and restricted to the type of exclamatory utterance introduced by “What or How” .For instance,

- What a time we have had today!
- How delight her manner is!

In the same vein, Quirk(1973:218) defines exclamation as “ sentences which have an initial phrase introduced by what or how without inversion of subject and operator ” as in :

- What a noise they are making!

Thus, exclamation expresses surprise on the part of the speaker towards the content of the exclamation. The primacy of exclamations is to express sudden feeling , such as surprise , wonder ,pity, sympathy and gratitude(Rett,2008:140).

Interjections are closely related to exclamations in the sense that the dividing line between them is thin (Eckersley and Eckersley,1960:316). In this connection, Miller(1964:241) views interjections as exclamatory sounds uttered to express some strong emotion or feeling .

As far as the syntactic form of exclamation is concerned ,different types of exclamatives are expressed with different syntactic constructions. Eckersley and Eckersley(1960:316) state that there are two types of exclamatory sentences whose sentence structure should be noted:

- 1-Those beginning with What! or how!.
- 2-Those beginning with an adverb like “There, Here”.

In this regard, Onions and Miller(1971:46) point out that exclamative sentences are usually marked either by special introductory subject or by an

inversion of subject and verb or of other parts. For them, the frequent form of exclamatives sentences consists of “ a noun qualified by an attribute” as in :

-Poor cat!

-How short the holidays are !

Swan(2003:193), in this connection, considers exclamations that are constructed with "what and how or with so and such" as an old fashion of exclamatives.

Greenbaum and Sidney (1990:244) present another form of exclamation in which a part or all of the preceding utterance is repeated .They call it “echo exclamation” .It is characterized by a rise –fall or high-fall tone, besides ,it does not have an exclamative structure. For example,

A:I am going to London for a holiday.

B: To London! That's not my idea of a rest .

Rett(2008:144) mentions four types of exclamation in English:

1-Propositional exclamation as in “ Robin baked a blue berry pie! ”

2-Wh-exclamative as in “ What a pie Robin baked! ”

3-Nominal exclamative as in “ (Oh,)the pie Robin baked!”

4- Inversion exclamative as in “ (Boy), Did Robin bake a pie! ”

She adds that all the three types are common cross linguistics but the fourth type is rarely used.

To summarize, an exclamatory sentence shows strong feeling and emotion and it should end with an exclamation mark. Different syntactic constructions are used to express an exclamatory sentence among which is the interjection.

II -Exclamation in Arabic

2.1 Regular Exclamation

Arabic rhetoricians and grammarians have different opinions on the understanding of exclamatory sentence . “Do they consider it as constative ,or performative”(Mohammed,1959:83).

Regular exclamation refers to surprise and astonishment on the part of the speaker. It expresses the internal feeling of a person when he/she is surprised or excited(Al-Dagher,2010:109). It is regular because its form and meaning refer directly to exclamation and astonishment. From an Arabic linguistic point of view, direct exclamation can be defined as“ a high wrought happens when a person feels that a reason of something is hidden”(Abid Al-Hamed,2002:34).

From a terminological Perspective , regular exclamation refers to“ the increase of exaggeration in depicting the subject, its reason is hidden , and the person to whom exclamation is done has a few matching ”(Al Hashimi,1987:65). Once a person gets surprised or astonished of something up normal , and the reason behind it is hidden ,he/she will have regular exclamation. That is why Arabs say “If the reason is clear(obvious), the exclamation disappears”.

Two distinctive types of exclamation can be identified in Arabic , namely: regular exclamation and aural exclamation. Regular exclamation consists of two devices: (افعل به , ما افعله). The former consists of three parts: the exclamatory particle(ma) (ما التعجبيه), the exclamatory verb and the person or thing upon him/it the exclamation occurs . It is important to note that the particle in this kind of exclamation must precede the exclamatory verb. The latter must be always in the past form and it must not be separated from the person or thing upon him/it the exclamation occurs (المتعجب منه) by any preposition, adverb or vocative infinitive unless it is related to them(Ahmed,1999:6), as in:

ماحسن اليوم أنشادك.
ماالصبر على البلاء زيدا.

Moreover, Mohammed (1959:285) states that the person or thing upon him/it the exclamation occurred (المتعجب منه) must be a common noun or at least a defined indefinite noun, for example,

ماحسن الصدق .
اكرم برجل يجاهد في خدمه بلاده.

The second device of regular exclamation is (افعل به) (afil bihi). It also consists of three parts :the exclamatory verb, the preposition (bi)(ب)and the person or thing upon him/it the exclamation occurs (المتعجب منه). Mohammed(1959:87-

88) states that the exclamatory verb in this kind of exclamation is always in the imperative form but its reference is in the past as in :

أعذب بالماء!

The person or thing upon him/it the exclamation occurs (المتعجب منه) can be omitted in the two devices of exclamation if there is a reference to him/it in the context as in :

جزى الله عني والجزاء بفضلله ربيعه خيرا ما عاف وإكراما

It is worth mentioning that not all verbs can be made in the form of regular exclamation. There are certain conditions the Arabic verb must meet in order to be used in exclamation as in the following:

- 1- The verb must be trio, that is composed of three letters like, (كرم, جمل, حسن)
- 2- It must be perfect (تام) not defective (ناقص)
- 3- It must be positive .
- 4- It must be in the active voice .
- 5- It must be dynamic (تام التصرف) not static .
- 6- It can occur in comparative and superlative degrees .
- 7- The adjective from which it is derived must not be in the form of (af'il fa'ala' (افعل-فعلاء).
- 8- It cannot be substituted by another verb (Mohammed, 1959:84; Al-Anbari, 1995:56 ; Al-Dagher, 2010:110).

Once the verb meets the aforementioned conditions, it can be used directly in exclamation. For example,

ما أعذب الماء!

أعظم بأيام الشباب نضاره يا ليت أيام الشباب تعود

Reversely, if one of these conditions is violated, the exclamation cannot be made regularly. The following illustrates this :

If the verb consists of more than three letters like (انتصر) (intasar) or the verb is imperfect (غير تام), the exclamation can be made directly by using the helping verbs (auxiliaries) (ما أشد, ما أعظم, ما أجمل) that meet the aforementioned conditions and put it in the form of (af'il bihi , ma afaluh) (ما افعله, افعل به), then bringing the infinitive (مصدر الفعل) to which the exclamation can be made whether the infinitive is direct or not, (Mohammed, 1959:85) as in :

ما أشد أن يحمر البلح أو أشدد باحمرار البلح.

To sum up, regular exclamation can be identified in terms of two devices: *ma af'aluh* and *af'il bihi* (ما افعله، افعّل به). Not all verbs can be used in regular exclamation, there are certain conditions in which the verb must meet so that it can be used as such. Otherwise, an auxiliary verb must be used to meet these conditions and be used in either of the two forms of exclamations.

2.2 Vocative Exclamation

Another form of regular exclamation in Arabic is to use the “vocative exclamation”. The effectiveness and charmness of such an exclamation stems from the use of vocative (Juma', 2005:130). Accordingly, there are two types of exclamation as far as vocative is concerned:

First, at seeing a surprising thing or person, you call for it. For example,
(يا للماء!) !

Second, at seeing a surprising thing or person that you glorify, you call it. For example,

(يا للعلماء!) ! (Mohammed, 1959:128)

Vocative exclamation is composed of three parts: the vocative particle 'ya' "يا", the preposition 'le' "لـ" which is attached to the person /thing to whom exclamation occurs and the vocative exclamation (المنادى المتعجب منه) as in:

(يا لجمال الزهر في الربيع!)
(يا لجلال القرآن!)

There are four ways to make vocative exclamation (Juma', 2005:131):

The first method is to use the vocative particle 'ya' "يا" followed by the preposition 'le' "لام جر مفتوحة" then, followed by the person or thing to whom exclamation occurs. For instance,

كقول امرؤ القيس متعجبا من طول الليل:
فيالك من ليل كأ ن نجومه بكل مغار الفتل شدت بيذبل

The second method is to omit the exclamatory person (المتعجب له) and keep the person or thing upon which or whom the exclamation occurs (المتعجب منه) and use with them the vocative particle 'ya' "يا" and 'le' "لام جر مفتوحة". For example,

يا للعجب!
يا للعباد!

The third method is to omit 'le' "لام من المتعجب له" and use the exclamatory verb as in the speech of the poet Al Asha' :

فيا عجب الرهن للقائلا ت من اخر الليل: ماذا احتجن؟
وقولنا: يا عجباً لم فعلت هذا؟

The fourth method is to omit 'le' (اللام) entirely but without the omission of the vocative particle in it as in :

حجبه عن الرياح لاءني قلت: ياريح بلغيه السلا ما
وقول الفرزدق:
فيا عجباً حتى كليب تسبني كان اباها نهشل او مجاشع

To sum up, the charmness of the vocative exclamation depends on the means upon which it approaches the feeling of the speaker. So, the use of vocative in exclamation does not merely mean warning or calling somebody or something but it has a rhetorical feature.

2.3 The Translation of both Religious Texts and Qur'anic Texts

Recognizing the meaning of a religious text is not an easy task. This is due to the fact that such texts involve many ambiguities (Salih, 2006:85). Moreover, religion is highly influential in some communities and 'any conflicting or competing religious opinions and ideas that might emerge in the process of translation are liable to lead to an ideological shift' (Hamzah, 2005:94).

As far as translation is concerned, there are two types of religious texts. In the first type, form and content are sacred. They are of equal importance such as the Glorious Qur'an. In the second type, only content is sacred such as the Bible (Salih, 2006:86).

That the form and content of the Holy Qur'an are sacred is a big challenge to translators. The divinity of the words is lost once they are rendered into the target language. In order to provide a successful translation, the translator should be familiar with both source and target languages and with the 'subject-matter', i.e. the exegetical interpretations of the Qur'anic texts and the way by which the Qur'anic stylistic peculiarities can be reflected (Ibid, 85-87). The aim of the translator must be 'conveying a high degree of the same dynamics between the target texts and their receptors as the original texts do' (Hamzah, 2005:94).

III- Practical Analysis

3.1 Data Analysis

As regards the analysis of the data studied, ten different verses from the Holy Qur'an are scrutinized for analysis with their seven renditions. They have been selected to give as a wide diversity of structure as possible. Each verse is analysed according to the type of translation adopted by each one of the translators whether it is semantic or communicative. A proposed translation is given when necessary. The translators whose renderings are analysed are:

1. Ali
2. Shakir
3. Pickthall
4. Sahib International
5. Sarwar
6. Khan
7. Arberry

SL Text:

قال تعالى: (قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ) (سورة عبس، آية 17)

Interpretation

The exclamative 'ما الكفره' involves the polyseme 'كفر' (kufr) which either means being ungrateful for a grace, or 'disbelieving' (Maaluf, 1996:691). The intended meaning of this polyseme in the verse under discussion is 'being ungrateful'.

Man is referred to as being ungrateful for Allah's grace .The exclamation is short but forceful in showing Allah's wrath and the surprise that should be expressed at Man's ungratefulness(Az-Zamakhshary,2003:1330).

TL Texts:

- 1- What hath made him reject Allah?(Ali)
- 2- How ungrateful is he?(Shakir)
- 3- How ungrateful!?(Pickthall)
- 4- How disbelieving is he(Sahih International)
- 5- What makes him disbelieve?(Sarwar)
- 6- How ungrateful he is !(Khan)
- 7- How unthankful he is !(Arberry)

Discussion

In texts (1),(4) and(5), the polyseme 'كفر' 'Kafare' is misinterpreted as 'disbelieve' or 'reject'. Thus, the meaning of ungratefulness is missed .In (4),a wh- exclamative with no exclamation mark is used , but in (1)and (5) rhetorical questions are used to express surprise and wrath indirectly . indicating surprise at Man's ungratefulness. These three renderings are inaccurate since they have failed in conveying the original meaning. Moreover, there is no need to express surprise indirectly by using a rhetorical question. An equivalent exclamative conveying an equivalent content can be an appropriate translation.

In texts(2),(3),(6) and (7), translators adhere to semantic translation. Their renderings are wh-exclamatives. Their directness and shortness resemble those of the original exclamative .Researchers agree with these translations since they preserve the original meaning and effect.

SL Text:

قال تعالى: (أُولَئِكَ الَّذِينَ اسْتَرَوْا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ) (سورة البقرة، آية 175)

Interpretation

In this verse, the form 'ma 'fal' 'ما فعل' is used to express surprise. This exclamative refers to the followers of the Holy Scriptures (i.e. the Christians and the Jews) who went astray and distorted what was revealed in their Holy Scriptures. In the verses that precede this exclamative Allah threatens those who have concealed Allah's revelations in the Scriptures that He will not speak to them on the Day of Resurrection, and will not purify them. Their penalty will be grievous. These threats are followed by reproaches indicating that they have purchased error for right direction and Torment in place of forgiveness. Then, the exclamative under discussion appears to emphasize the fact that what they have done should make us express surprise. (Az-Zamakhshary, 2003:99).

Significantly, the expression 'ما اصبر' is idiomatic. Az-Zamakhshary (Ibid) maintains that an expression such as :

(ما اصبرك على القيد والسجن !)

-What endurance you have for cuffs!

may be addressed to a person who insists on disobeying the ruler. The expression

(ما اصبرك على الله !)

(What endurance you have for (the torment) of Allah!)

may be addressed to a person who lies after making an oath to show surprise at one's insistence on lying although he/she knows the punishment of Allah.

TL Texts

1. Ah! What boldness (they show) for the fire! (Ali)
2. How bold they are to encounter fire! (Shakir)
3. How constant are they in their strife to reach the Fire! (Pickthall)
4. How patient they are in pursuit of the Fire! (Sahih International)

5. What makes them seek the fire so earnestly(for they are doomed to be punished)?(Sarwar)
6. So how bold they are (for evil deeds which will push them)to the Fire.(Khan)
7. , how patiently they shall endure the Fire!(Arberry)

Discussion

Wh-exclamatives are used in renderings(1),(2),(3),(4),(6) and (7).Subject-operator inversion which is used with relatively long sentences in literary texts(Al-Wasity and Al-Wakeel, 1979:121) appears in rendition(3). All these renderings preserve the exclamatory structure of the original exclamative.

Significantly , the word 'اصبر' which means ' becoming daring' , ' forbearing' or 'patient'(Maaluf,1996:114) is translated as ' bold' in renditions(2) and (6) as 'boldness' in (1). The word ' bold' is a polyseme having various meanings .It means ' fearless before danger', 'adventurous', ' standing out prominently ' or ' impudent'(Merriam Webster's Collegiate Dictionary ,1998:129) . The first three meanings have positive connotations. The opposite is true to the fourth meaning .The meaning , viz fearless before danger', is the meaning of 'bold' in renditions(1),(2),(3) and (6). The followers of the Holy Scriptures are not afraid of Allah's punishment so they insist on distorting their Holy Scriptures. The difference between rendition(1) and renditions(2) and (6) is that (1) begins with ' What' followed by the noun 'boldness' , whereas(2) and (6) begins with 'how' followed by the adjective ' bold'. By the way, the adjective shows the permanent quality of the person it describes(Al-Samararly,1987:24). Renditions(2) and (6) are more forceful than (1), as showing boldness at a certain time is definitely different from being bold, i.e., having boldness as a trait.

In rendition (3), the word 'اصبر' is translated as ' constant' which means ' to stand firm 'or' be consistent' (Merriam Webster Collegiate Dictionary,1998:247). Instead of referring to the Christians and Jews as being fearless to face the torment of Allah, the translator refers to their consistent and earnest endeavour to reach the Fire. Hence, he creates a different image to show their insistence on committing the sin of concealing the truth they know.

In renditions(4) and (7), the word 'اصبر' is translated as 'patient' and 'patiently' which means having the 'power of enduring trouble, suffering, inconvenience, without complaining' (Hornby et al, 1963:712). In (4), the wrong doers are patient in pursuing the torment of Allah and in (7) they are patient in enduring the torment of Allah. Since the word 'patience' does not have a negative connotation it does not convey the negative attitude associated with the original exclamation.

Notably, rendering(1) starts with the interjection 'ah'. Interjections, in English, are used to express sudden feeling or emotion (Eckersley and Eckersley, 1960:315). The interjection 'ah' expresses surprise, sympathy (Oxford Word Power, 1999:16), regret, contempt, etc (Merriam Webster's Collegiate Dictionary, 1998:24). It is used in rendition(1), to intensify the feeling of surprise expressed by the exclamation. But, in fact, the source-language exclamation is not meant to express the feeling of surprise. On the part of Allah (SWT), Az-Zamakhshary (2003:683) maintains that Allah (SWT) does not get surprised. It cannot be said that Allah expresses His feeling of surprise. When an exclamation is used, it indicates that people should show their surprise at what was done. This shows that this exclamation is used to show the Christians and Jews insistence on concealing the truth revealed in their scriptures. Thus, the use of an interjection is not appropriate in this context.

The word 'Fire' is written with capital 'F' in renditions(1),(3),(4),(6) and (7) to differentiate between the fire of Hell and the ordinary fire. In renditions(2) and (5), this difference is overlooked.

Renditions(1),(2),(3),(4),(6) and (7) show the translators' attempt to convey the original contextual meaning in a form of a wh-exclamation. Their translations are semantic. In rendition(5) a rhetorical question is used to show the wrong doers' insistence on committing the same sin. The image of hell and the wrong doers' pursuit to or endurance of fire appears in all the renditions.

It appears that to provide an appropriate equivalent to this idiomatic exclamation, the translator should do his/her best to preserve the original attitude towards the wrong doers in the source language exclamation. The

exclamative under discussion is frequently used in situations where the speaker wants to show that he/she is upset or angry with the addressee . In English, to show that someone is angry about what somebody has done or said, one uses the expression 'how dare..' as in :

How dare you speak to me like that !(Oxford Word Power,1999:190)

This expression can be an appropriate equivalent to the original exclamative in expressing an equivalent effect, the researchers propose the following rendering :

How dare they do so!

SL Text:

قال تعالى: (أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ) (سورة مريم، آية 38)

Interpretation

The exclamative structure used in this verse is 'افعل' 'af'il'. The exclamative has two interpretations .First, it means that those who have refused to hear and see the truth in this life will clearly hear and see on Doomsday. This will definitely surprise anyone who can see them .Second, it is a threat to those unbelievers. On Doomsday, they will see and hear what will shock them (Az-Zamakhshary, 2003:683).

TL Texts:

1. How plainly will they see and hear,..(Ali)
2. How clearly shall they hear and how clearly shall they see(Shakir)
3. See and hear them on the Day they come unto us!(Pickthall)
4. How[clearly]they will hear and see the Day they come to us ,(Sahih International)
5. (Muhammad), how clearly they will hear and see on the day..(Sarawar)
6. How clearly will they(polythesists and disbelievers in the Oneness of Allah)see and hear,...!(Khan)
7. How well they will hear and see on the day they come to us!(Arberry)

Discussion

Renderings(1),(2),(4),(5),(6)and d(7) are semantic translations. They are wh-exclamatives involving 'how' followed by an adverb. The operator (auxiliary) used in (1),(4),(5),(6) and(7) is 'will'; 'shall' is used in rendition(2).Since the auxiliary 'shall' indicates threatening when used with the pronoun'they' (Eckersely and Eckersely,1963:164), it successfully conveys the threatening tone that may be implied in the source-language text.Unlike renditions(1),(4),(5),(6) and (7) , rendition(2) does not involve ellipsis which is unjustifiable taking into consideration the structure of the original verse and the frequent use of ellipsis coordination, and apposition in English, Quirk and Greenbaum (1973:283) maintain, “often involve ellipsis”.

An imperative structure ending with an exclamation mark is used in rendition (3)instead of using an ordinary exclamatory form . The meaning this rendition provides is different from the meaning of the original verse. In the original verse , the unbelievers who refused to hear and see the truth in their life can hear and see clearly on Doomsday .In rendition(3), the addressee(s) are asked to hear and see the unbelievers on Doomsday. Hence, the original meaning is distorted .Accordingly, the translation the researchers propose is as follows:

How clearly they shall hear and see ..!

SL Text:

قال تعالى: (مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا
كَذِبًا)(سورة الكهف, ايه 5)

Interpretation

The above- mentioned exclamative has the form 'fa<ule' .It refers to the wrong doers who have committed a grave sin by saying that Allah has a son. What they say is surprising because it shows their presumption. The word"كلمه" in this exclamative refers to their speech (Az-Zamakhshary,2003:652). It is a polyseme used to mean 'word' , 'poem' or 'speech'. (Maaluf,1996:695).

TL Texts

- 1-It is a grievous thing that issues from their mouths as a saying!(Ali)
- 2-A grievous word it is that comes out of their mouths...(Shakir)
- 3-Dreadful is the word that cometh out of their mouths!(Pickthall)
- 4-Grave is the word that comes out of their mouths;(Sahih International)
- 5-Whatever they say about(this matter) is vicious blasphemy...(Sarwar)
- 6-Mighty is the word that comes out of their mouths[i.e.He begot(took sons and daughters)](Khan)
- 7-, a monstrous word it is , issuing out of their mouths.

Discussion

In renderings (2),(3),(4) and(7), the translators adhere to semantic translation where they observe the structure and the contextual meaning of the original text. In line with the SL exclamative , the TL exclamatives start with the word that shows the dreadfulness of what has been said .All the equivalents of the word 'كَبْر' , i.e. grievous, grave, dreadful and monstrous convey the negative meaning of the original .

Rendition(1)is an exclamation in the form of a statement starting with the subject 'it'. It conveys the intended meaning but it is less forceful than the SL exclamative due to its word order .Moreover, the word 'كَلِمَة' is translated as 'thing' .This is unjustifiable since the word 'thing' is general in its meaning. The word ' word' would have been more adequate since it is used in English to mean ' a short statement or conversation'(Oxford Word Power ,1999:849).

In target text(6), the word 'كَبِيرٌ' is translated as 'mighty' which means 'powerful' , 'great' or ' massive;(Hornby et al , 1963:619). The positive connotations of the meanings of the word 'mighty' definitely show that it is not an adequate equivalent.

The exclamative under discussion is missed in rendering(5). It is included as a phrase (viz vicious blasphemy) in the structure of the sentence that follows it. Whatever the wrong doers say is ' vicious blasphemy and plain lies'. Although the translator has tried to provide a communicative translation, he has failed at conveying the intended effect. The translations that have an equivalent effect are (2),(3),(4) and (7) and the researchers agree with them .

SL Text:

قال تعالى : (وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا) (سوره النساء, ايه 69)

Interpretation

The exclamative above has the form "فعل" 'fa'ule'. It refers to those who obey Allah in their lives .They will dwell in Paradise in the afterlife and will accompany the prophets, the truthful , the martyrs and the righteous. (Az-Zamakhshary,2003:242-243).

TL Texts

1. Ah! How beautiful is their company !(Ali)
2. And a goodly company are they!(Shakir)
3. The best of company are they!(Pickthall)
4. An excellent are those as companions (Sahih International)
5. They are the best friends that one can have (Sarwar)
6. And how excellent these companions are ! (Khan)
7. Good companions they!(Arberry)

Discussion

Translators adhere to semantic translation in (1),(2),(3),(4),(6) and (7). Wh-exclamatives are used in (1) and (6) .The other four renderings start with the word 'حسن' which is translated differently as 'beautiful', 'goodly','best', 'excellent ' and' good' . All these equivalents are appropriate since they describe the company of believers in Paradise in a very positive way .

Preceding the exclamative in rendition(1)with an interjection is totally inappropriate in this context. This is because the feeling of surprise implied in the verse under discussion is not that of the speaker ,i.e. Allah(SWT) , but of the beholders who can see the company of believers in paradise .

Although rendering (5) is intended to be communicative , it does not convey the original effect. The feeling of surprise that should be expressed is missing .

It is a statement not an exclamative. Thus, the researchers agree with renditions(2),(3),(4),(6), and (7).

SL Text:

قال تعالى: (وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ) (يوسف, ايه 19)

Interpretation

This exclamation is part of the story of Joseph(Peace be upon him) narrated in the Holy Qura'n. Joseph's jealous brothers put him down in the depth of a well. When the water-carrier of a caravan of travelers let his bucket down into the well, he was surprised to see a boy in the bucket instead of water. His surprise is expressed by using the vocative form to indicate that the good news are so clear and evident. The good tidings is so clear that it similiar to a person we can see and call (Al-Tabatibaiy ,Vol. 11,2002:109). Moreover, this exclamation is an announcement on the part of the water-carrier to the other travelers(Az-Zamakhshary,2003:531).

SL Texts

1. Ah there! Good news! Here is a(fine)young man!(Ali's translation)
2. O good news !this is youth(Shakir's translation)
3. Good Luck !Here is a youth(Pickthall's)
4. Good news! Here is a boy (Sahih International)
5. Glad news, a young boy !(Sarwar)
6. What good news! Here is a boy (Khan)
7. Good news! He said "Here is a young man "(Arberry)

Discussion

Rendition (2) is a literal translation of the source language exclamative. The SL vocative is translated as 'O' which is used to produce direct address or express emotions such as surprise (Merriam Webster Collegiate Dictionary, 1998:808) and sudden pleasure (Hornby et al, 1963:667).

Renderings (1),(4),(5),(6) and (7) are semantic translations of the original exclamative. Renditions (4), (5) are nominal exclamatives. Rendition (6) is a wh-exclamative. Rendition(1) starts with the interjection 'ah' which is used in English to express surprise and pleasure (Oxford Word Power Dictionary,1999:16). This interjection is followed by 'there' which is used in English to form an exclamative (Eckersely and Eckersely, 1960: 316). In certain contexts, it is used to indicate 'triumph'(Hornby et al ,1996:1046). It appears that the translator wants to emphasize the feelings of surprise , pleasure and triumph that are associated with finding a lad in the well.

Rendering(3) is a communicative translation of the original exclamative . The idiomatic expression ' Good Luck' which is usually used to express a wish (Oxford Word Power Dictionary,1999:451) is used as an equivalent to exclamative "يا بشرى" literally 'O good news'. The rendering conveys the surprise and pleasure expressed in the source language but it does not involve announcing the good news to other travelers.

What is notable in this respect is that the word 'غلام' is translated differently in the seven renditions mentioned above : 'a boy' , ' a youth man'; and ' a young boy' . Since the word 'man' in the phrase 'a young man' presupposes maturity, it is not an appropriate equivalent for the word 'غلام' which means 'a teen'(Maaluf,1996:). The word 'youth' means ' a young person' but it refers to a person we do not have a good opinion about'(Oxford Word Power,1999:858). Since it may include a negative connotation , it is not an appropriate equivalent . The word 'boy' is ' male child up to the age of 17 or 18'. It is, thus, appropriate as an equivalent . The same goes to the word 'lad' which means ' a male person of any age between early boyhood and maturity(Merriam Webster's Collegiate Dictionary, 1998:651). The rendition the researchers proposes is as follows:

Ah there! Good news! Here is a lad.

SL Texts:

قال تعالى : (أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّآخِرِينَ) (سوره الزمر, ايه 56)

قال تعالى: (يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ) (سوره يس, ايه 30)

Interpretation

The same exclamative is used in both verses. In the first verse the wrong doers, on Doomsday , express their regret and grief for being among the scoffers and for neglecting the worship of Allah in their life (Al-Tabatibaiy, Vol. ,2002:282-283). In the second verse, Allah refers to the people who scoff at the prophets in the sense that their attitude deserves showing sorrow and grief for them for what they will face in the afterlife . It may also emphasize their regret for what they have done . The use of the vocative particle "يا" "O" makes the exclamative more effective . It is a call to grief to come .Grief is personified in order to show how grave their sins are. It may be used metaphorically to indicate that Allah expresses sorrow or rejection of what they have done (Az-Zamakhshary,2003:996)

TL Texts(1):

1. Ah! Woe is me !(Ali)
2. O woe to me!(Shakir)
3. Alas, my grief!..., (Pickthall)
4. Oh[how great is]my regret...(Sahih International)
5. Woe to me ...woe to me ...!(Sarwar)
6. Alas, my grief...(Khan)
7. Alas for me...(Arberry)

TL Texts(2):

1. Ah! alas for the servants!(Ali)
2. Alas for the Servants !(Shakir)
3. Ah, the anguish for the bondmen!(Pickthall)
4. How regretful for the servants (Sahih International)
5. Woe to human beings!(Sarwar)
6. Alas for mankind!(Khan)
7. Ah, woe for those servants !(Arberry)

Discussion

The interjection 'woe' is used as an equivalent to the SL exclamative(1) in renditions(1),(2),and (5).The interjection 'woe' expresses 'grief, regret or distress'. It is also used as a curse (Hornby et al ,1963:1156) . In renditions(3),(6), and (7), the interjection 'alas' is used. It expresses 'sadness'(Oxford Word Power Dictionary , 1999:18), 'sorrow', ' regret'(Hornby et al ,1963:24) , 'unhappiness', pity or concern'(Merriam Webster's Collegiate Dictionary, 1998:27). The difference in meaning between 'woe' and 'alas' is that 'woe ' can be used as a curse but 'alas' cannot. Besides, ' alas' can be used to show pity or concern but 'woe' cannot.

Concerning source-language exclamative(2), 'woe' is used in renderings(5) and (7) and 'alas' in(1),(2) and (6) .Since wrong doers , in the first verse , express their regret and grief for themselves , not pity , 'woe' is more appropriate than' alas'. The opposite is true in the second verse where sympathy and grief are shown for wrong doers.

The interjection 'ah' is used in rendition(1) of target texts(1)and in renditions(1),(3)and (7) of the target text(2). This interjection expresses various meanings such as surprise and pity (Hornby et al,1963:21)'O' and 'Oh' also expresses feelings of surprise , fear and pain (Hornby et al,1963:667; Oxford Word Power, 1999:510) . They are used in renditions (2)and (4)of target text (1) .The meaning of most interjections is wholly illocutionary force with no propositional content(Reboul,1990:340). Interjections are added to enhance the feelings of regret and grief conveyed. The same effect is achieved in rendition (5)of target texts(1) by repeating the interjection 'woe'.

Two wh-exclamatives are used as equivalents to the original exclamative. They are renditions(4) of the target texts(1)and (2). Nominal exclamative is used in rendition(3) of the target text(2). The translators opt for semantic translation to convey the exact contextual meaning of the original exclamative.

The rendering that can be proposed for exclamative (1)involves the interjection 'woe':

Woe is to me !

SL exclamative (2) has various interpretations, but it is mainly meant to show grief for human beings'. This grief may be the human beings' grief of regret for rejecting prophets or it may be addressed to believers and angels to show their grief, for those wrong doers. It may be metaphorically used to express Allah's rejection of and sorrow for sinful human beings. The translation that can convey these meanings is as follows :

Alas for Mankind!

SL Texts:

قال تعالى : (وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ) (سوره الصافات, ايه 20)

قال تعالى : (يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا) (سوره الفرقان, ايه 28)

Interpretation

In verse(1), the wrong doers on the Judgment Day are shocked . They are terrified because of their rejection of faith in life.(Al-Tabtibaiy, Vol. 23,2002:131).In verse no.(2), the wrong doer curses himself/herself for taking unbelievers for friends .The vocative structure is used to make the exclamative more forceful (Az-Zamkhshray, 2003:813). The word 'ويل' which means ' death'(Maaluf,1996:)is personified and preceded by the vocative particle 'يا' 'O'. The speaker calls his/her death to come (Az-Zamkhshray, 2003:813).In those two contexts, the exclamative conveys the same meaning.

TL Texts(1):

1. Ah! Woe to us! (Ali)
2. O woe to us! (Shakir)
3. Ah, woe for us ! (Pickthall)
4. O woe to us!(Sahih International)
5. Woe to us !(Sarwar)
6. Woe to us !(Khan)
7. Woe , alas for us!(Arberry)

TL Texts(2):

1. Ah! Woe is me! (Ali)
2. O woe is me! (Shakir)
3. Alas for me ! (Pickthall)
4. Oh, woe to me ! (Sahih International)
5. Woe to us! (Sarwar)
6. Ah! Woe to me ! (Khan)
7. Alas..! (Arberry)

Discussion

All the renditions show that the translators are communicative in their orientation. The English interjection 'woe', which is used as a curse (Hornby et al, 1964:1156) is used in all renditions of target texts (1) and in renditions(1),(2),(4),(5), and (6) of target texts(2), the interjections 'ah' and 'O' are used at the beginning of renditions(1),(2),(3) and (4) of the target text (1) and renderings(1),(2),(4) and (6) of the target text (2). They intensify the feeling of surprise associated with the meaning of the original surprise .

The interjection 'alas' is used in renditions(3) and (7) of the target text(2) .It is also used side by side with the interjection 'woe' in rendition(7) of the target texts (1). Since ' alas' cannot be used as a curse, it is not an appropriate equivalent. Its use results in a different effect. The renderings the researchers suggest are as follows for SL texts(1) and (2), respectively:

- 1- Ah! Woe to us!
- 2-Ah!Woe to me !

3.2 Conclusions

This paper arrives at the conclusion that there are several criteria affecting the choice of a specific equivalent. The first criterion is the context of use of the exclamative. The meaning a certain exclamative conveys is determined by the verses that precede and follow the exclamative and the whole chapter, i.e. sura, in which it appears. The feeling of surprise may be associated with other feelings such as anger or pleasure. The exclamative may be produced by Allah (SWT) or by a certain personality in the verse. This crucially determines the choice of a certain equivalent.

The second criterion is the interpretation of the verse in which the exclamative appears. There may be several different interpretations for one verse. The translator should do his/her best to choose an equivalent that may involve more than one interpretation or at least base his/her translation on one interpretation so as to provide a consistent translation.

The third criterion is the structure of the original exclamative and whether there is a relationship between the form of an exclamative and the meaning or feeling it conveys. If a common exclamatory structure is used in the original, should the translator use a common exclamatory structure in English as an equivalence? A certain exclamative may be translated into the form of a statement or a rhetorical question.

The fourth criterion is the propositional content of the original exclamative. A certain exclamative may be added to the verse to enforce the feeling of surprise, pleasure or anger. Its propositional content may not be essential to understand the meaning of the verse. Thus, adhering to communicative translation is the best method. The opposite may be true for some exclamatives. Since their propositional contents are crucial in the interpretation of the whole verse, adhering to semantic translation in order to preserve the propositional content seems important. Adhering to communicative translations in such contexts may distort the meaning of the whole verse.

The fifth criterion is undertranslation and overtranslation. The omission of a certain exclamative may negatively affect the resultant translation of the verse

or the whole chapter. Likewise , adding a certain item which is not found in the source language text may result in an inadequate translation. For example, it is inappropriate to add an interjection expressing surprise to an exclamative where Allah (SWT) is the Speaker.

Evaluating the seven translations , the researchers arrived at the following:

1. Translators prefer semantic to communicative translation . This is due to their attempt to preserve the original contextual meanings of words and utterances.
2. The effect of the original is sometimes overlooked as translators believe that preserving an effect entails missing content.
3. Translators may misinterpret a certain polyseme, leading definitely distorts the original meaning. This shows that they fail in arriving at the intended contextual meaning.
4. The paper has also found out that exclamation devices differ to a great extent from one culture to another and consequently from one language to another. This factor remains the main reason behind the failure of the translators in translating regular exclamations in the Holy Qur'an.

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ترجمة جمل التعجب القياسي في القرآن الكريم إلى اللغة الانكليزية

الخلاصة

يؤكد عبد الوالي(2007: 1-2) بأن لغة القرآن الكريم تتميز عن النشر ببنييتها الفنية والبلاغية فتتووع استعمالات المفردات والأساليب القرآنية وتعددها قد تجعل من الترجمة مهمة صعبة إلى أقصى الحدود. وليتمكن المترجم من ترجمة دقائق المعاني إلى اللغة المستهدفة عليه أن يعتمد على رأيه الخاص والحس الجمالي لديه و انطلاقا من مقوله عبد الوالي يتولى هذا البحث بالدراسة ترجمة الجمل التعجبية القرآنية ويتتبع المناهج التي يتبناها المترجمون في اختيار مكافئ مناسب ويقيم هذا البحث أيضا ترجماتهم من باب قدرتهم على نقل المعنى والتأثير. وبعد تحليل سبع ترجمات وتقييمها وتوصل البحث إلى النتيجة التي تقول بان معظم المترجمين يحافظون على المعنى السياقي للنص الأصلي حتى لو أدى ذلك إلى خسارة التأثير. ولأن لغة القرآن اعجازيه , وبذلك تصعب ترجمتها ,يبتعد المترجمون عن تغيير المضمون القضوي للجمل التعجبية وفي بعض الأحيان يقدمون ترجمة حرفيه تحافظ على التركيب ألا صلي . فضلا عن ذلك ,توصلت الباحثتان إلى إن هناك خمسة معايير تحكم اختيار المكافئ المناسب وهي السياق ومحيط الملفوظة , وتعدد التفاسير, والتركيب النحوي للجمل التعجبية والمضمون القضوي لها والاضافه والحذف من النص الأصلي واليه.