



**An-Najah National University
Faculty of Graduate Studies**

**THROUGH A SEMIOTIC LENS: EXAMINING
THE ENGLISH TRANSLATION OF BODY
LANGUAGE IN THE NOBLE QUR'AN**

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2025

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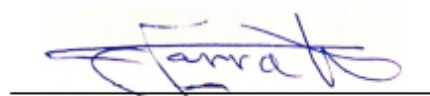
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Dedication

To all who strive with faith and purpose. To the doers and believers...

Acknowledgments

My sincere gratitude goes to Allah, the most Merciful, All-knowing and just. I would also like to express my appreciation to my supervisor and advisor Prof. Ekrema Shehab for the efforts he exerted throughout this journey.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

THROUGH A SEMIOTIC LENS: EXAMINING THE ENGLISH TRANSLATION OF BODY LANGUAGE IN THE NOBLE QUR'AN

I declare that the work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student's Name

Alaa Yusuf Atallah Makharza

Signature



Date

21/05/2025

Table of Contents

Dedication.....	iii
Acknowledgments	iv
Declaration.....	v
Table of Contents.....	vi
List of Tables	viii
List of Figures.....	ix
List of Appendices	x
Abstract.....	xi
Chapter One: Introduction and Literature Review	1
1.1 Introduction.....	1
1.2 Purpose of the Study	2
1.3 Questions of the Study	3
1.4 Statement of the Problem.....	3
1.5 Significance of the Study	4
1.6 Methodology of the Study	4
1.7 Literature Review	6
Chapter Two: Conceptual framework.....	11
2.1 Semiotics Theory	11
2.2 Translation and Semiotics.....	15
2.3 Equivalence Theories.....	16
2.3.1 Formal Equivalence and dynamic equivalence	16
2.4 Non-verbal communication: Body Language.....	17
2.5 Cultural Variations in Non-verbal Communication.....	18
2.6 Body Language Expressions in the Qur'an.....	19
2.7 The Role of the Translator	20
Chapter Three: Data Analysis and Discussion	22
3.1 Introduction.....	22
3.2 Body Language Expressions in Noah's (PBUH) story	24
3.3 Body Language Expressions in Ibrahim's (PBUH) story	29
3.4 Body Language Expressions in Yusuf's (PBUH) story	36
3.5 Body Language Expressions in Musa's (PBUH) story	40
Chapter Four: Conclusion and Recommendations	44
4.1 Overview.....	44

4.2 Conclusion	44
4.3 Recommendations.....	47
4.3.1 Recommendations for translators	47
4.3.2 Recommendations for researchers	47
4.3.3 Recommendations for Publishing Companies	47
List of Abbreviations	48
References.....	49
Appendices.....	57
الملخص.....	ب

List of Tables

Table (1): SL text (1)	24
Table (2): SCL (1).....	57
Table (3): SL text (2)	26
Table (4): SCL (3).....	57
Table (5): SL text (3)	27
Table (6): SCL (3).....	58
Table (7): SL text (4)	28
Table (8): SCL (4).....	58
Table (9): SL text (5)	29
Table (10): SCL (5).....	58
Table (11): SL text (6)	30
Table (12): SCL (6).....	59
Table (13): SL text (7)	32
Table (14): SCL (7).....	59
Table (15): SL text (8)	33
Table (16): SCL (8).....	59
Table (17): SL text (9)	35
Table (18): SCL (9)	60
Table (19): SL text (10)	36
Table (20): SCL (10)	60
Table (21): SL text (11)	37
Table (22): SCL (11).....	60
Table (23): SL text (12)	39
Table (24): SCL (12).....	61
Table (25): SL text (13)	40
Table (26): SCL (13)	61
Table (27): SL text (14)	41
Table (28): SCL (28).....	62
Table (29): SL text (15)	42
Table (30): SCL (15).....	62
Table (31): Semiotic conformity degree	45

List of Figures

Figure (1): A semiotic Triangle (After Nöth)	15
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List of Appendices

Appendix (A): Tables	57
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THROUGH A SEMIOTIC LENS: EXAMINING THE ENGLISH TRANSLATION OF BODY LANGUAGE IN THE NOBLE QUR'AN

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Abstract

The Holy Qur'an, as a sacred text, carries layered religious and cultural meanings that go beyond its verbal elements. It is rich with body language expressions which are considered a major challenge to translators because of the cultural and linguistic variation between the Arabic and English Languages. This study examines the translation of body language expression in the Noble Qur'an from a semiotic perspective. Applying Peirce's (1839–1914) theory of semiotic, the study explores how body language has been translated by comparing four English translations of fifteen selected instances from the stories of Prophets Noah, Ibrahim, Yusuf and Musa (Peace Be Upon Them) and suggest improvement in translation where necessary. The study analyzes the techniques used by the chosen translators – (Hilali-Khan, 2015; (Shakir M. , 1985); (Pickthall, 1996); (Haleem, 2005) to determine the appropriateness of translation and cultural sensitivity regarding the non-verbal signs in the *Ayat*. The findings show a significant variation in the way the translators dealt with non-verbal signs. The level of semiotic conformity achieved by each translator, categorized as either low or high, is also shown.

Keywords: Translation; body language expressions; semiotics; Qur'an, sacred texts; non-verbal signs; Peirce's theory of semiotic.

Chapter One

Introduction and Literature Review

1.1 Introduction

The Noble Qur'an, Allah's final and complete message, exceeds linguistic boundaries, holds deep truths and carries timeless wisdom. Within its *Ayat* (verses), non-verbal cues blend with words to translate minds and mirror subtle meanings (Lester, 1999). Translation, as the bridge between cultures, allows individuals with unmatched traditions, cultures, customs, backgrounds, societies, and mindsets to understand each other while "always" doing the utmost possible to preserve the original meaning, tone and context of the SL (Spivak, 2000). This is why translation requires a keen awareness of the interaction between the communication's elements, both the verbal and non-verbal (Sergeyevna & Savriyevna, 2024). Translators, who are the mediators, negotiators and interpreters for and between both cultures and languages, shoulder the responsibility of faithfully preserving the original meaning of non-verbal cues when conveying meaning (Bedecker & Feinauer, 2006).

Translators relatively do not pay much attention to non-verbal signs hidden in the Qur'anic text, which leaves these elements undiscussed. Much effort has gone into the traditional analysis of the Qur'anic translation, focusing on the linguistic issues (Boukhatem, 2021).

Non-verbal cues, including body language expressions, facial expressions, gestures, paralinguistics (such as tone of voice), physical appearance, personal space and posture, serve as the essential part in communication to convey emotions and intentions (Archer & Akert, 1977). However, their significance within the Qur'anic discourse has often been overlooked or underestimated (AL-Heeh & Diek, 2021).

Since societies and cultures differ in translating and interpreting the non-verbal cues, an acute awareness and a deep detailed understanding are required for avoiding misunderstanding and fostering effective communication (LaFrance & Mayo, 1978). Silence, for example, is considered as a sign of agreement or respect in Arab cultures (السكوت علامة الرضا) whereas it can be interpreted as a sign of discomfort and awkwardness

in many Western cultures (Ling, 2003). Moreover, the Qur'an is a sacred text with a distinctive challenging nature that adds another layer of complexity (Al-Azzam, Ahaydib, & Al-Huqail, 2015). For that, the observation of its linguistic, religious and historical aspects requires a specialized knowledge of its language and context. This is why translators who are interested in the translation of the non-verbal language should analyze and understand the Qur'anic text beyond surface-level to make sure that they are conveying the meaning correctly, maintaining the original meaning and significance in the Qur'anic text (Al Farisi, 2023).

This study will particularly focus on discussing specific instances of body language expressed verbally within the Qur'an. The research will shed light on instances describing physical actions in Prophets' stories -Noah, Ibrahim, Yusuf, and Musa (PBUT) to analyze the translation of the body language expressions embedded within the Holy Qur'an, examining how translators dealt semiotically with these expressions to convey the intended meanings accurately and efficiently. Furthermore, translators may face inaccuracies in their translation of the non-verbal expressions if they overlook and ignore the semiotic aspects (Petrilli, 1992). They may become literal and miss the intended meaning and message in the SL, which leads to lose their connection with the target audience ((Petrilli, 1992). Therefore, this research highlights the importance of a comprehensive approach to translation studies.

1.2 Purpose of the Study

Fifteen instances from the Prophets' stories (Noah, Ibrahim, Yusuf, and Musa (PBUT)) have been selected to analyze the translation of body language expressions embedded within the Holy Qur'an. The study is driven by several key objectives:

1. To examine how often the expressions of body language appear in the Qur'anic text.
2. To explore how the expressions of body language help in expressing intentions, emotions and the cultural aspects.
3. To find out how different cultures, perspectives and backgrounds of translators may lead to variations in accuracy and effectiveness in the translations of body language expression.

4. To analyze how the translation of body language expressions can be influenced by the cultural and linguistic context of the SL and TL.
5. To evaluate the impact of combining multiple approaches and disciplines such as translation studies, semiotics, Qur'an exegesis and cultural studies on the effectiveness and accuracy of translating body language expressions in the Qur'an.
6. To explore how the readers' understanding and appreciation of the Qur'anic text can be approved by annotations (adding explanatory, offering interpretation, providing summary) of body language expressions in Qur'anic translations.

1.3 Questions of the Study

1. What are the most frequent expressions of body language "Physical Actions" appeared in the Prophets' (Noah, Ibrahim, Yusuf, and Musa) stories in the Qur'an?
2. In what ways do the expressions of body language add and enhance the overall meaning and emotional atmosphere of the Qur'anic stories of the selected Prophets?
3. How do translators vary in accuracy and effectiveness of the Qur'anic body language expressions' translations, and what factors contribute to these variations?
4. In what respects are the translation and interpretation of body language expressions influenced by the cultural and linguistic contexts of the SL (Arabic) and TL (English)?
5. What are the recommended methods and strategies that translators can use to overcome the problem of translating Qur'anic body language into English?
6. How does integrating multiple disciplines (e.g. Semiotics, cultural studies, Tafsir) affect translation outcome?

1.4 Statement of the Problem

A gap is observed in scholarly research regarding interpretation and translation of body language expressions within the Qur'anic text despite their central impact and importance on the field of translation (Islahi, 1997). Precisely, the narrow focus on selected narratives and stories within the Qur'an and the many obstacles that face translators in the process

of conveying non-verbal cues accurately create significant difficulties in understanding, grasping and translating body language expressions in the Qur'an from Arabic into English.

1.5 Significance of the Study

By examining and documenting all the instances expressing physical actions and body language in the narratives of Noah, Ibrahim, Musa and Yusuf (PBUT) in the Qur'an, this study aims at enriching translation principles and practices by providing some methods and insights that can improve how the translation is done. Additionally, this research is also considered as a guide for the individuals who are curious about digesting and understanding the embedded meaning within the Qur'an which is not always obvious. It gives the chance for the individuals to gain a deep understanding of Muslims' culture by providing insights into cultural nuances within Islamic societies. Building on that, individuals can expand their knowledge and develop a clear understanding of the message and the theme in these narratives. In addition, this reassert is also seen as a point of reference for translators who are interested and involved in translating the semiotic meaning of body language in general and translating the Qur'anic body language expressions in particular.

By examining the translation of body language in these stories through a semiotic lens, this research evidently empowers the bond between both translators and readers with the Qur'an, enabling deeper insights and advanced knowledge into characters and themes in the Holy Qur'an.

1.6 Methodology of the Study

This study shows a deep analysis of the translation of body language expressions "physical actions" selected from the stories of Noah, Ibrahim, Musa and Yusuf (PBUT) in the Qur'an. A qualitative-comparative approach is adopted to analyze and interpret the cultural, contextual and transitional significance of these expressions by employing Peirce's semiotic theory, developed by Charles Sanders Peirce. The methodology involves a detailed textual analysis, enhanced by academic insights from the fields of

textual analysis, linguistics and exegesis of Qur'an. The Peircean model will be employed as the following:

1. The Representamen: it is the physical form of body language expressions in the *Ayat* i.e. the representamen of Sujoud (prostrating during prayer) is bending down and placing one's forehead on the ground. The representamen is the physical act of the sign itself. In translation, the representamen covers the literal words and phrases that existed in the original text. Translators must find an equivalent expression in the TL that matches the form and function of the SL physical action expression in the *Ayat* to ensure that the translation reflects the exact linguistic and symbolic characteristics. Building on this, a deep understanding of both the source and target languages is required to preserve the symbolic forms.
2. The Interpretant: it is the idea reflected by the representamen or the sense made of the sign. Every sign in order to be a sign must be interpreted as such (Peirce, *Collected Papers*, 2: 308). Building on the aforementioned example, "Sujoud" is interpreted as the spiritual and emotional responses experienced by the individual and shared within the community who believes in it. In translation, the interpretant involves a deep understanding of the cultural, religious, and contextual significance behind the words. Translators often rely on the insights of experts and native speakers of the SL to convey not only the literal meaning but also the intended purpose and nuances understood by the original audience. This step ensures that the readers of the translation will appreciate and digest the same cultural and contextual significance of the SL.
3. The object: This is to which the sign refers. The intended meaning which is expressed through a certain language and context. It exists independently of the interpreter in the world, and verbally in *Ayat*. In translation, the object is the primary message, the central theme or truth conveyed by the *Ayat*. Translators focus on expressing the intended meaning in the SL by coming up with an effective translation that mirrors and conveys the exact external reality and intended message of SL text. Going back to the aforementioned example again, the object of 'Sujoud' can be seen as an act of worship and surrendering to Allah.

By applying this approach, the translators will come up with a well-formed translated text, conveying as close as possible the original text effectively and respecting its form, interpretation and intended meaning.

This chapter sets the groundwork for examining the English translation for the body language in the holy Qur'an through a semiotic lens by clarifying the purpose, themes and significance of the study. The study also introduces the research objectives and questions, addressing an important gap in scholarly research regarding the translation of body language expressions in the Qur'an, shedding lights on the Qur'anic stories of the Prophets Noah, Ibrahim, Yusuf and Musa (Peace Be Upon Them). The cornerstone for the analytical framework is Peirce's semiotic theory. Based on Peirce's semiotic model, the methodological framework of this research is also presented in this chapter.

1.7 Literature Review

In the light of interpreting the body language in Noble Qur'an, particularly describing physical actions in the stories of Noah, Ibrahim, Yusuf, and Musa (PBUT), neither a lot of researchers nor a lot of scholars have explored interpreting the body language in Noble Qur'an (Saifullah & Nurjanah, 2024). Interpreting and translating the body language in the Qur'an plays a significant role in conveying the message of the Qur'an to whom who may be interested in translating body language in religious texts in general and to Muslims who seek to understand the Qur'an in depth in particular (Othman, et al., 2021).

Many studies have been conducted on body language in general and on translating body language in particular with the work of (Vazira & Iroda, 2024; Yu, 2024; Abdulrahman, Bingol, & Kara, 2022; Phutela, 2015; Goldin-Meadow & Alibali, 2013; Thompson, Vinson, & Vigliocco, 2009; Imai, 2002; DePaulo & Friedman, 1998; Poyatos, 1997; Duncan, 1969; Barkai, 1990; Harper, Wiens, & Matarazzo, 1978; Mehrabian, *Nonverbal Communication*, Transaction Publishers, 1972). Notably, there is a lack of research specifically addressing the translation of body language in the Holy Qur'an (Mounadil, 2023; Tawfik, 2012).

According to Albert (1971) studies on nonverbal communication from 1960s and 1970s, the well-known "7%-38%-55% rule was established, stating that in face-to-face interactions, only 7% of meaning is communicated through verbal words, while 38% through voice tone, and 55% through body language, including gestures and facial expressions. Mehrabian's findings highlighted the potent role of nonverbal cues in conveying and expressing emotions and attitudes, indicating how nonverbal cues often carry more impact than verbal communication in understanding a speaker's intent and feelings (Mehrabian & Ferris, 1967).

Muhammad (2011) presents his study that starts with an introduction concerning the core of translating nonverbal expressions in the Qur'an. He applies Peirce's semiotic approach to examine the translation of body language expressions in the Glorious Qur'an and to see how translators digested these expressions transnationally and somatically. He analyzes six *Ayat* featuring body language expressions, comparing them across six different translations. To convey the meaning in the *Ayat* effectively, according to Muhammad's study, semiotic analysis and various translation techniques are required. He adds that using footnotes or commentary is important to clarify cultural aspects meaning for readers. He asserts translators should gain an intensive knowledge and understanding of Arabic traditions and culture to render the nonverbal expressions accurately.

Tawfik (2012) conducts a study 'Rendering Body-Part Idioms in the Holy Qur'an: A Study of Three English Translations' showing the difficulties faces the translators while rendering body-parts idioms in Qur'an. He also reviews the translation of three translators - (Ghali, 2008; Arberry, 1996; Shakir M. H., 1982) - of body-parts idioms in the Qur'an by evaluating their level of acceptability for native speakers. By selecting fifteen *Ayat* containing collocations involving 19 body-part idioms, he tries to answer a question: Do the selected choices by the three translators achieve the level of acceptability for natives or not? Tawfik, in this study, shows the native speakers' argument regarding accepting a choice and neglecting another. He says that this study benefits other researchers who are concerned with translating Qu'ran in the future.

Bukhatim (2021) examines in his research the translation of body language in Qur'an - eye-related expressions- comparing two English translations. It investigated whether translators preserved nonverbal imagery or opted for simplified verbal equivalents. Findings reveal diverse approaches: some translators retain nonverbal imagery, while others clarify meanings in verbal terms. Literal translation does not always convey intended meanings accurately, potentially leading to misunderstandings. Translators typically use nonverbal equivalents for universal expressions but resort to simplified descriptions when direct equivalents are lacking, risking the loss of the original text's aesthetic.

Khan (2020) explores the translation of culture-specific items (CSIs) in Surt Yusuf. In this study, the researcher investigates which of Newmark's (1988) translation strategies the translator applied to handle the cultural nuances. Employing a descriptive approach, Khan explores the strategies used in the translation of the *Ayat* in the Surah, focusing on the frequent use of the cultural equivalent strategy as the most applied procedure. Other frequent methods include descriptive equivalent and through translation strategies, along with transference, functional equivalent, componential analysis, synonymy, modulation, and notes. The findings emphasize the importance of these strategies, especially those designed to achieve clarity in target language, in effectively conveying the meaning of Arabic texts into English across diverse contexts (Khan, 2020).

Ibrahim (2021) underscores in his research "Translating Hand Expressions in the Holy Qur'an" the deep challenges associated with translating body language in the Qur'an, with a special focus on the metaphorical hand expressions that represent divine attributes. He notes a shift towards "interpretation" over strict "translation," yet emphasizing that complexities and issues persist due to the Qur'an's linguistic unique style, cultural significance, and complex metaphors. His study analyzes translations from different historical and cultural backgrounds, exploring types of metaphor and translation strategies used. Ibrahim's (2021) work reveals how translators confront these challenges, providing valuable perspectives and insights into the cosmopolitan approaches and their effect on capturing the nuances of meanings found in the Qur'anic texts.

Othman et al. (2021), applying a qualitative study, organizes a research on kinesics as a form of nonverbal communication in Qur'an. They try to analyze how different forms of kinesics, such as body postures (bowing, lying down and prostration), head movements, leg movements and arm movements, are employed to convey meaning.

The study comes out with the fact that the nonverbal gestures play a crucial role in the completion of the verbal text and add layers of emotional and cultural values that are very important to understand the full context of Qur'anic communication. The study also highlights how the nonverbal gestures work alongside language to mirror complex messages.

Al-Heeh & Diek (2021) conduct a study through a semiotic and kinesics lenses to examine body language used in the Holy Qur'an. The researchers analyze how body parts like hands, face, legs and fingers are utilized in the Qur'an to convey specific meaning. Using corpus linguistics and discourse analysis methodologies, their study reveals nuanced interpretations: eyes indicate despair and disdain, hands indicate suspicion and deception, finger shows arrogance, head signifies refusal and bodily postures denote ethical and behavioral guidelines.

This research shows the Qur'an's intensive application of non-verbal communication to add layers to the textual meaning and ethical teachings, providing insights into cultural and moral values within the Qur'anic text.

Mounadil (2023) evaluates the translations of (Arberry, 1996; Khan, 1998) for *Surat Nissa* in his study "Problems in Translating Culturally Specific References in the Holy Qur'an" applying a comparative analysis technique. The researcher finds out that the two translators failed in rendering the culture specific items in Surat Nissa, highlighting the fact that translating the CSI in Qur'an is out of reach because of the Qur'an's divine nature. The researcher provides valuable insights into the field of translating CSI in Qur'an without providing practical case studies. He says that translators face a dilemma between preserving faithfulness of the Qur'anic text and modifying the text for a clearer comprehension in other languages. He recommends translators to understand the Qur'anic text and the cultural context of both SL and TL in order to reflect the same impact on the

target audience and avoid misinterpretation. He also calls for a balance between the faithfulness for the SL text and the clarity for the global target audience.

Building on the contributions laid by previous studies into translating body language expressions in the Holy Qur'an, yet certain research gaps and challenges remain unexplored. A deeper and culturally nuanced approach is needed despite the valuable insights offered by the previous researchers in this field. Therefore, this study sets out its objectives to close the gap in the literature review, providing new insights in translating body language expressions in the Holy Qur'an:

1. Identify and list body language expressions within selected Qur'anic *Ayat* from Qur'an to examine their context, frequency and importance in conveying emotional, cultural values and intentions.
2. Compare selected translations of the *Ayat* containing body language expressions, measuring their accuracy and fidelity to the ST.
3. Explore how the translator's perspective and background can affect their translation and interpretation for the nonverbal expressions in Qur'an.
4. Create a methodology for translating body language expressions in the Qur'an, drawing on theories from semiotics, translation researches, and cultural studies to improve both accuracy and comprehensibility.
5. Evaluate the impact of annotated translations or explanatory notes on readers' comprehension and understanding of body language expressions in the Qur'an and their cultural and contextual significance.

The chapter reviewed the related literature on body language and translation. It highlighted various scholarly approaches and explored important gaps in the previous studies related to the field of translation and semiotics. The chapter pointed to a need for an integrated translation approach, thereby justifying the focus and contribution of this current study.

Chapter Two

Conceptual framework

2.1 Semiotics Theory

When it comes to semiotics and its definition 'the study of signs', the first thing comes to mind is road signs, pictures, and symbols (Chandler, 2004). However, when diving deeply in the concept of semiotics, things become more complicated because semiotics is not only about the physical objects. The domain of semiotics also includes anything that communicates meaning such as (language) words, body language (non-verbal communication) and even sounds (spoken or musical) (Chandler, 2004). This domain does not exist as a fully developed science, but it should be visible in human knowledge:

'It would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance ... The laws which semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge (Saussure F. , 1983, pp. 15-16; Saussure F. , 1968-1974, p. 16).

In Europe, three major schools of semiotics emerged, aiming to apply linguistic concepts to various forms of non-verbal communication. The first, the Prague School, emerged in the 1930s and early 1940s (Fořt, 2011). The second, the Paris School, developed in the 1960s and 1970s, exploring linguistic ideas in the field like painting, photography, fashion, cinema, music, and comic strips (Perron & Collins, 1989). Lastly, the social semiotic school, influenced by the principles of systematic-functional linguistics by Michael Halliday, further expanded semiotics, including visual semiotics, through the contributions of researchers like (Kress & Van Leeuwen, 2006; O'Toole, 1994).

The primary figures in semiotics are its pioneers: The Swiss linguist Ferdinand de Saussure (1857–1913) a founder in linguistics and semiotics in his work (*Course in General Linguistics*, 1916), The American philosopher Charles Sanders Peirce (pronounced 'purse') (1839–1914), and the developer of behaviorist semiotics (Morris, 1901-1979). Building on Saussure's and Peirce's work, (Barthes, 1997; Yuri, 1922-1993;

Metz, 1931-1993; Kristeva, 1941; Jakobson, 1896-1982) are some of the linguists other than Saussure and Peirce who have worked within a semiotic framework (Chandler, 2004).

Saussure came up with a Dyadic Model of sign where a sign has a meaning and works by pairing a *signifier* (the physical form of the sign) with a *signified* (the concept, the idea or the mental image of the sign). This link between the form and meaning (the signified and signifier) is what forms a sign. The Swiss linguist Ferdinand de Saussure explained that the signifier and the signified are distinct but connected by what he termed *signification* (Saussure F. , 1983, p. 67; Saussure F. , 1968-1974, p. 67). For example, the use of the sign “open” (a signifier: the word itself) on the front door of a market (a signified: the shop is open for business) may stand for a different signified if it were on the top of a packing carton. According to Saussure, a sign cannot be a sign without having both a signifier and a signified; it is a combination of a signifier with a specific signified. The relationship between the signified and the signifier is arbitrary (Saussure F. , 1983, p. 101; Saussure F. , 1968-1974, pp. 102-103).

At around the same time while Saussure was working on his Dyadic Model of sign, another model was being formulated by the pragmatist philosopher Charles Sanders Peirce (Chandler, 2007).

According to Chandler (2007), the most fundamental difference between the two scholars - Saussure and Peirce - lies in their perspectives on language. De Saussure, being a language professor, approached semiotics purely from a linguistic standpoint, often overlooking the role of the reader (Saussure F. , 1983, p. 119; Saussure F. , 1968-1974, p. 121). He sees linguistics as a branch of ‘semiology’:

Linguistics is only one branch of this general science [of semiology]. The laws which semiology will discover will be laws applicable in linguistics ... As far as we are concerned ... the linguistic problem is first and foremost semiological ... If one wishes to discover the true nature of language systems, one must first consider what they have in common with all other systems of the same kind ... In this way, light will be thrown not only upon the linguistic problem. By

considering rites, customs etc. as signs, it will be possible, we believe, to see them in a new perspective. The need will be felt to consider them as semiological phenomena and to explain them in terms of the laws of semiology (Saussure F. , 1983, pp. 16-17).

Saussure declares that ' semiology' is a 'science' studies signs ' as part of social life' focusing on how meaning arises within structure (Chandler, 2007). Conversely, Peirce's semiotic model explicitly incorporates the interpreter or reader as a crucial component. For Peirce, 'a sign... is something which stands to somebody for something in some respect or capacity' (Peirce, 1931–1958, p. 2.225).

Another contrast lies in terminology: Saussure introduced the term "semiology" (sémiologie) in a manuscript from 1894 (structuralist semiotics), later adopted by scholars within the Saussurean tradition such as (Barthes, 1950s-1980s; Lévi-Strauss, 1950s-2000s; Kristeva, 1960s-present; Baudrillard, 1960s-2000s). In contrast, "semiotics" which is seen as ' an umbrella term' (Nöth, 2012, p. 14) for the whole field refers to those working with the Peircean and Saussurean traditions, including (Sebeok, 2001; Morris, 1938; Ogden & Richards, 1923). Jappy (1984) further elaborates that Saussure's semiology is grounded in a theory of language, while Peirce's semiotics functions are more akin to logic (Peirce, 1931–1958, p. 2.227).

In the 1960s and 1970s, Barthes, who was deeply influenced by Saussure's approach of semiotics and also engaged with the Peircean triadic model of sign, translated a collection of essays 'Methodologies' into English. This step expanded the idea of semiotics from a linguistic focus to a more cultural perspective to include gestures, images, objects, music and even entertainment and rituals (Barthes R. , [1964] 1967, p. 9).

Semiotics is an interdisciplinary field involving different academic stances and methodological tools. Umberto Eco states in his definition for semiotics that it is everything that can be taken as a sign (Eco, 1976, p. 7). Wople communicate, they are creating signs that represent something else. For example, when saying "chair", the word "chair" represents the actual object in reality. When communicating, people are not just creating signs randomly, they intend to convey meaning, and the person receiving the

message forms an interpretation of the representation of the sign (interpretant). The sign represents objects only in relation to specific ideas or concepts associated with them, known as the "ground" of the representamen.

In the 1970s, semiotics went on a shift-away in focus from the classification of sign systems (structuralist semiotics) to become less Saussurean. Peirce (1931–1958), explored the social production of signs and meaning, focusing on social practice in everyday life (De Lauretis, 1984, p. 167). Peirce, as the owner of one of the two most dominant models of what defines a sign, came up with the term 'semiosis' which refers to the process of meaning-making (De Lauretis, 1984, p. 167). He presents a triadic model of sign that includes:

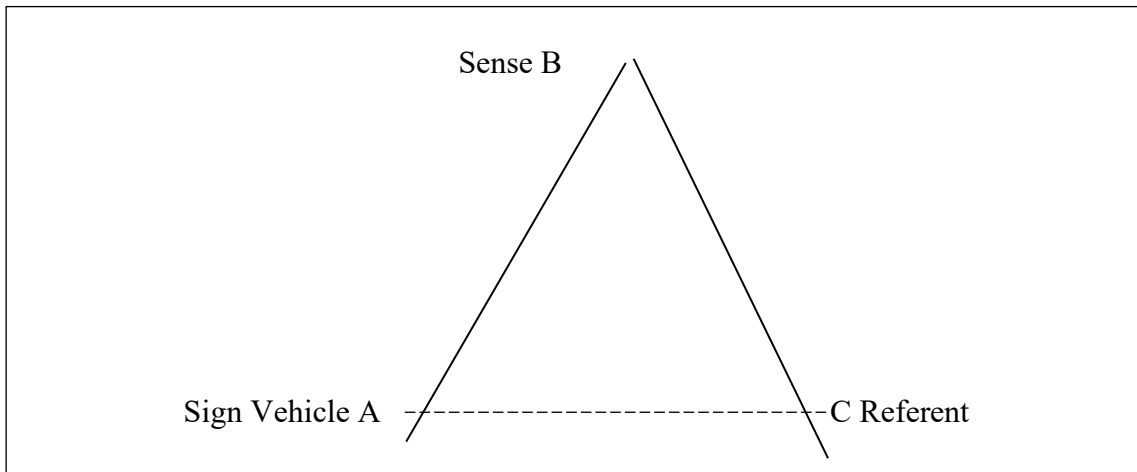
1. The representamen: According to Wiktionary (n.d.), the term is derived from the Latin *repraesentāmen* that means 'to display'. It is Peirce's technical term for the word "sign". It is the form of the sign, or the shape it takes, the physical form of the sign. The representamen is the equivalent term for signifier in the Saussure's model (Silverman, 1983, p. 15).
2. The interpretant, or (the sense it conveys, the mental concept). The interpretant is the similar meaning to the signified in Saussure's model (Silverman, 1983, p. 15). The concept is derived from Latin *interpretārī*, which means 'to explain' (Wiktionary, n. d).
3. The object to which the sign refers (meaning). It is the referent that does not exist in the Saussurean model (Chandler, 2004, p. 32). The cooperation between these three elements has become known as the triadic model

Peirce (1931-1958) says that a sign 'or Representamen, is an example of 'Firstness' which stands in such a genuine triadic relation to a 'Secondness', called its Object, as to be capable of determining a 'Thirdness' ,called its Interpretant (Peirce, 1931–1958). The complexity of Pierce's terms has limited the influence of his theory in the semiotic world.

Nóth (1990, 89) illustrated Peirce's semiotic model by conceptualizing it into what is commonly known as 'the semiotic triangle' (Chandler, 2004, p. 34).

Figure (1)

A semiotic Triangle (After Nóth)



In this figure, Nóth (1990) has reformulated Peirce's terms, which are used as (A) ‘symbol’, (B) ‘thought or reference’, and (C) referent (Ogden R. M., 1923, p. 14). The broken line at the triangle's base signifies the absence of a direct relationship between the sign vehicle and the referent, as noted by (Chandler, 2004, p. 34).

Peirce's sign model categorizes signs into three types based on how the sign vehicles relate to their referents. He emphasizes that a sign's meaning is derived from its interpretation and should not be confused with the content of the sign itself. Therefore, according to Peirce's model, semiotics—the interaction between the representamen, object, and interpretant—is essential for understanding meaning (Chandler, 2007).

2.2 Translation and Semiotics

In *The Theory and Practice of Translation*, Nida defines translation as ‘the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida, 1964, p. 2). He sees translation as an art, believing a good translation is only good when its response on the receptor of the translated text is quite the same response on the original text reader (Jixing, 2013). It is not a surprise that scholars and researchers have involved themselves in research to find theories and tools in the field of semiotics that help to explore new realms in the field of translation. Gorlée (2022) highlights that translation involves aspects of communication and deals with the

utilization, interpretation, and manipulation of messages, akin to semiotics. In other words, translation entails more than simply substituting signs or symbols with equivalents in the target language; it involves utilizing signs or symbols in the TL to evoke a similar response on the target audience as on the SL audience (Petrilli, 1992). Unlike the literal translation, when translating semiotically a deep understanding for the social, cultural and contextual meaning is required, because semiotics goes beyond the verbal communication to include the non-verbal signs, gestures, colors and body language, all of which carry different meanings in different contexts in different societies (Berger, 2014).

2.3 Equivalence Theories

It is a principle task in the process of translation to find equivalence of the ST in the TT (Yinhua, 2011). In other words, not finding equivalence of a certain aspect or degree leads not to come up with a translated text of the original text. For that, a text is untranslatable when no equivalence of the SL can be achieved in TL (Catford, 1965).

2.3.1 Formal Equivalence and dynamic equivalence

Nida (1964) introduces and defines formal equivalence concept as a translation approach that prioritizes preserving the original text's linguistics and syntactic features as closely as possible in the target language. It is the literal rendering for meaning in the source text, keeping its wording, structure and grammatical form (Nida E. A., 1970). In other words, formal equivalence mirrors and maintains the syntax, sentence order and grammatical rules of the SL, without imposing subjective meaning by the translator. This type of equivalence may be referred to as "word for word" or 'literal translation' (Tymoczko, 2014). As a result, using formal equivalence is a good choice when translating texts requiring accuracy and precision like sacred texts, legal documents and scientific texts (Strauss, 2005). However, it is not the best choice when clarity and naturalness are required (Kim, 2015). In this case shifting to the dynamic (functional) equivalence, which focuses on naturalness, response and impact on the target audience is a better choice- according to Nida- even if that means to change the sentence structure or the choice of words (Nida E. A., 1969, p. 24).

Nida (1969) asserts a 'Dynamic Equivalence is to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language'.

When translating semiotically, a translator can decide whether to use formal equivalence or dynamic equivalence according to many factors and aspects (Krein-Kühle, 2014). To clarify, using a formal equivalence is useful when a sign is universally recognized (such as the Olympic sign), scientific or technical diagrams (a chemical hazard symbol), religious symbols (Islamic crescent) and legal or standardized sign (the STOP sign) (Ivir, 1981). However, using a dynamic equivalence is necessary when translating culturally specific symbols such as "white color" which symbolizes purity in Western but mourning in China (Li & Choi, 2021). Besides, translating body language and gestures that are not universally known or differ across cultures acquires using dynamic equivalence (Kaharuddin, 2020). For example, nose touching which is known as "Khushm-makh" in the Arab gulf is a way to greet and show respect and honor (Khalaf, 2016) unlike when getting "nose to nose" in sports and fights which indicates challenge and aggression (Cooperrider & Núñez, 2012).

2.4 Non-verbal communication: Body Language

Non-verbal communication, or body language, plays a crucial role in human interaction. In many situations, it can support, enhance or replace verbal communications (Phutela, 2015). As a result, scholars in communication, translation, and social sciences are increasingly directing their attention to this area (Fast, 1970). In the same context, some authors have attempted to highlight the presence of this language -body language - in the Holy Qur'an and the Prophetic tradition (Atashi, 2019).

Non-verbal communication cannot be defined separately from body language definition since both enrich and enhance the understanding of each other by adding and providing wider insights and methods (Bull & Frederikson, 2019). Hence, language serves as potent element of non-verbal communication. Consequently, going over the definitions of non-verbal communication will assist in comprehending body language.

'Body language is also referred to as nonverbal communication—an important communication tool which can constitute 50% or more of what we are communicating to other people. Body language is not only crucial in a plain daily communication situation but also for the interpreter. Knowing how to read and use body language effectively makes it easy to see why it is not always a bad thing to be lost for words! (Patel, 2014).

Albert (1971) defines body language as a form of non-verbal communication. According to Givens (2002, p. 33), non-verbal communication is the process of sending and receiving messages without using words through facial expressions, gestures, postures, gaze and voice tones. Crystal (2001) asserts that body language-- the communication including position, appearance and body movement- is technically called non-verbal communication– in human and animal.

According to Phutela (2015) body language is the silent form of communication to grab one's attention and to transmit a message without using any form of speech.

2.5 Cultural Variations in Non-verbal Communication

Language and body language are intertwined with culture since they have shared norms, behaviors and values within certain communities.

“Language is a guide to social reality ... it powerfully conditions all our thinking about social problems and processes... The ‘real world’ is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The world in which different societies live are distinct worlds, not merely the same world with different labels attached” (Sapir, 1921, pp. 68-69).

Likewise, body language, as a form of non-verbal communication, can convey additional layers of meanings and forms (Karimova & Khamrayeva, 2024). Communities can create an agreed-upon list of common sense by using the same gestures, gaze and eye engagement to express the same attitudes (Zhi-Peng, 2014).

For example, the (V) sign is a symbol for victory in many Western cultures. Similarly, wide eyes with a partially open mouth denote terror or astonishment (Zhi-Peng, 2014). Another example of body language that can express the same meaning in different cultures is using a toothpick in public, which is considered impolite in most cultures. And if you want to do it, you should cover your mouth with your hand ((Zhi-Peng, 2014).

However, not all body language can convey the same meanings across cultures. In many cultures, direct eye contact is considered as the old saying " the window of the soul' while in other places such as Ghana, Guiana, eye contact from a child with an adult is considered as an act of disrespect. "In a number of places, such as Ghana, Guinea—Bissau, the Philippines, some Hispanic countries, and even Appalachian Mountain areas in the U.S., direct eye contact from child to adult is not allowed" (Oguibe, 1992). As a sign of respect for adults, children are supposed to look down instead (Zhi-Peng, 2014). However, in certain societies, it is not just the children who are forbidden from making eye contact with elders, but individuals of all ages. For instance, in the Islamic culture, if a man talks to a woman, he should look downward and avoid direct eye contact as it is forbidden for both Muslims -men and women- to make eye contact with each other (non-mahram) (Muhammad & Omer, 2016). In Japanese culture, a speaker is supposed to look at the listener's neck or elsewhere, not into his or her eyes (Oguibe, 1992).

This indicates the fact the nonverbal world varies from culture to culture, and these cultures employ different forms of the same exact body language (Oguibe, 1992).

2.6 Body Language Expressions in the Qur'an

The Noble Qur'an, Allah's final message, represents a source of guidance and direction, presenting messages that are not confined to verbal language alone. It carries precise and profound evidence that shows the use of non-verbal cues as a means of communication within its *Ayat* (Heidarnejad, 2022). This Holy book employs the silent language to convey the messages of Allah (Jabbari, 2021). By understanding and reflecting this wordless language, one can apply this understanding to their lives and interaction with the surrounding and gain a deeper appreciation for Allah's divine message.

Al-Jayousi (2007) states that words of Qur'an play a potent role in showing its unique qualities and characteristics due to their deliberate arrangement of its words and vivid description. These elements guarantee that each word in Qur'an carries a distinct meaning, making it unreplaceable by any other term or word.

People tend to express their feelings and attitudes more nonverbally than verbally (Levine & Adelman, 1982). For this reason, the Glorious Qur'an illustrates various human emotions and attitudes through body language expressions. Therefore, even when compared to other Arabic texts, the Qur'anic text's originality lends the Glorious Qur'an's body language expressions unique semiotic qualities (Jahangir & Jahangir, 2024). Building on this, translators must pay exceptional attention to the uniqueness of the Qur'anic text in order to translate the Qur'an accurately into English and ensure that all its distinctive semiotic features are transmitted, as well as to leave an effect on readers of the TL that is comparable to that of readers of the SL (Al-Shraideh & El-Sharif, 2019).

2.7 The Role of the Translator

Regarding translation, the translator's role should extend beyond converting words from SL to TL (Nida E. A., 2003). Translators should be involved in deep studies and research regarding cultures in both SL and TL, including not only the non-verbal communication patterns but also the customs, traditions and backgrounds (Malmqvist, 2005). Translators should dive inside cultures to recognize the context in which the body language expression is used, because the meaning of a gesture, for example, in the SL may shift dramatically in the TL and vice versa. They must strive to transfer the intended meaning expressed by the body language forms using the utmost proper translation techniques (Xian, 2008).

Translating semiotics requires translators not only to transfer the meaning of words, but also to transfer the cultural, contextual and semiotics elements in the text (Petrilli, 1992). To achieve this, translators should gain a deep knowledge and understanding for the theories of semiotics to know how signs can be interpreted in different cultural contexts (Petrilli, 1992). From a semiotic perspective, a translator is a sign interpreter who must balance both the connotative meaning (cultural and symbolic meaning) and also the

denotative meaning (literal meaning). Additionally, a semiotic translator is an interpreter for signs who must not just interpret the surface- level meaning but also the interpretant which is the concept behind the representamen. He must find a suitable equivalence in the TL that carries the same or similar meaning of the sign in the SL (Steconi, 2004). Furthermore, a semiotic translator should act as a semiotic mediator (Nöth, 2012). He needs to dive deeply into the cultural context in both TL and SL in order to make sure that the translated text or the sign does not lose meaning in the process of translation (Nöth, 2012). Finally, a translator, when translating semiotics, should act as a negotiator between the dynamic and formal equivalence (Croitoru, 2008). To clarify, formal equivalence is required in some cases to ensure preserving the original linguistic structure while in other cases when the meaning, tone and cultural context are the center of the focus (i.e. translating metaphors, body language and idiomatic expression) then dynamic equivalence is required (Croitoru, 2008).

Chapter Three

Data Analysis and Discussion

3.1 Introduction

This study analyzes all *Ayat* (verses) containing body language and physical actions in the stories of Prophets Ibrahim, Musa, Yusuf, and Noah (PBUT). For each *Ayah* examined, the specific words representing the body expression language (the representamen) will be determined. Subsequently, the interpretation of these expressions, according to some authentic interpreters such as Al-Tabari (2000); Ibn Kathir, Al-Baghawi and Al-Baydawi will be determined to clarify the intended idea conveyed. Furthermore, attention will be given to show how the object of these expressions should manifest in reality.

To ensure and enhance the credibility and validity of the qualitative analysis, the research employs a triangulated methodological framework. Authoritative *Tafsir* sources such as (Al- Baghawi, d.1122; Ibn Kathir, d.1373; Al-Tabari, 2000: d.923) were consulted to form the contextual and exegetical meaning of the selected *Ayat*. These sources provided foundational interpretations, which are widely recognized in contemporary academic and traditional Islamic scholarship and (Rippin, 2022; McAuliffe, 2006). Second, as expert validation is important in such studies to enhance interpretive reliability (Creswell & Poth, 2016), a specialist and expert in Qur'anic translation reviewed the interpretations and findings to validate accuracy, consistency and alignment with established linguistic and theological norms.

The study will assess the translations selected to explore the translators' handling of the body language expressions under review. Specifically, the chosen translators are Muhammad Hilali and Muhammad Muhsin Khan (2015), referred to as (Hilali & Khan, 1996), Muhammad Marmaduke William (Pickthall, 1930), (Shakir, 1982) and M.A.S (Haleem, 2005).

Fifteen instances from the stories of Prophets Ibrahim, Musa, Yusuf, and Noah (PBUT) were selected based on purposive sampling, focusing on the *Ayat* that contain rich body language signs in the narratives of four Prophets. The *Ayat* were chosen due to their

relevance to the study's purposes and objectives. The size of the sample – 15 verses- allows for a comprehensive investigation for the cultural and semiotic aspects of non-verbal signs in Qur'an. The stories of Prophets Ibrahim, Musa, Yusuf, and Noah (PBUT) were selected due to the frequent use of body language expression.

To begin the discussion, the study will first determine whether the body language expressions are culturally similar between the source language (SL) and target language (TL), using general, specialized dictionaries and Al-Saheeh Translation for Qur'an. The translations will then discuss both semiotic and translational analyses.

The semiotic analysis, based on the Peircean model, will assess how well the translations align with the intended meaning of the body language expressions. Meanwhile, the analysis will examine the techniques used by translators to determine the accuracy of their translations and their cultural sensitivity regarding body language communication.

These analyses aim to identify the most suitable translations and suggest improvements when necessary. Finally, a summary table will present the results, focusing on the degree of semiotic conformity achieved by each translator. It is worth noting that the table will evaluate how well translators represented the object, which is crucial in determining whether the interpretant was effectively conveyed.

3.2 Body Language Expressions in Noah's (PBUH) story

Table (1)

SL text (1)

TL texts		
قال تعالى: ﴿جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ ﴿٩﴾ [إبراهيم: 9]		
Hilali & Khan (1)	To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent.	
Pickthall(2)	Their messengers came unto them with clear proofs, but they thrust their hands into their mouths , and said: Lo! we disbelieve in that wherewith ye have been sent...	
Shakir (3)	Their messengers come to them with clear arguments, but they thrust their hands into their mouths	
M.A.S Haleem (4)	only to God? Their messengers came to them with clear proof, but they tried to silence them , saying, 'We do not believe the message with which you were sent.	
Interpretation		
At-Tabari (2001:16:606) and Ibn- Kathir (1999: 4: 481) comprehend the ayah as they were biting their hands in rage and anger / disagreement		
Peircean Model Application to SL Text 1		
Representamen	Interpretant	Object
Biting hands	Indicates rage and anger / disagreement	Showing rage and anger / disagreement

The sign in this ayah indicates rage and anger. According to Givens (2002) the act of making physical contact with one's own clothing or body parts, particularly when touching the face with the hands, is known as a tactile sign. Behaviors such as scratching, rubbing, biting, or pinching the skin tend to increase with anxiety and can indicate deception, disagreement, fear, anger or uncertainty. This tactile sign possesses the same representamen in both Arabic and English; however, it differs in its interpretants and objects.

Going back to Peirce's model, translators (1) have effectively analyzed the ayah semiotically, achieving semiotic conformity in the target text (TT). Specifically, they (1) include interpretation within the text "biting them from anger". In contrast, translators (2) and (3) provide a literal translation for the nonverbal expression. Moreover, the translator (4) has shifted the translation from a direct physical action to a figurative understanding and explanation for the nonverbal expression by using a metaphorical interpretation "but they tried to silence them" for the act of disagreement, lacking consideration of the interpretant and object, resulting in lower semiotic conformity. Thus, translation (1) is considered as accurate translation for this body language expression in the ayah, see Table (2) in appendix (A).

Table (3)

SL text (2)

قال تعالى: ﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا
وَأَسْتَكْبَرُوا اسْتِكْبَارًا﴾ [نوح: 7]

TL texts

- Hilali & Khan (1)** And verily! Every time I called unto them that You might forgive them, **they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal)**, and magnified themselves in pride.
- Pickthall (2)** And lo! whenever I call unto them that Thou mayst pardon them **they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal)** and magnify themselves in pride.
- Shakir (3)** And whenever I have called them that Thou mayest forgive them, **they put their fingers in their ears, cover themselves with their garments**, and persist and are puffed up with pride
- M.A.S Haleem (4)** every time I call them, so that You may forgive them, **they thrust their fingers into their ears, cover their heads with their garments, (persist in their rejection)** and grow more insolent and arrogant.

Interpretation

At-Tabari (2001:23:291) and Ibn- Kathir (1999:8: 232) comprehend the ayah as **(they thrust their fingers into their ears, covered themselves up with their garments (so that they could not hear what I was calling them to))**

Peircean Model Application to SL Text 2

Representamen	Interpretant	Object
Fingers into ears, covering heads	Indicates rejection and refusal	Showing rejection and refusal

In this ayah, there are two body language expressions. As it is shown above in the table, the representamen verbalized into (fingers into ears (جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ) (covering heads with garments) (اسْتَغْشَوْا ثِيَابَهُمْ)) can signify a refusal to listen to something, indicating that the person is shutting out external noise or information. It is a nonverbal way of expressing disagreement, disapproval, or refusal to engage. The translators (1), (2), and (4) have semiotically analyzed the body language expression in this Ayah, considering

the representamen, interpretant, and object. Recognizing that a literal translation would be insufficient, they employed in-text interpretation to achieve semiotic conformity. Both Hilali & Khan (1) and Pickthall (2) have used the expression "in their refusal" to emphasize the meaning of disagreement and refusal. In contrast, M.A.S. Haleem (4) used the expression "persist in their rejection" to convey the same meaning through a verbalized sign.

Shakir (3), satisfied with a literal translation, has provided a translation devoid of any techniques aimed at achieving semiotic conformity, which is crucial for the TT reader's understanding of the exact meaning of the ayah. Consequently, Shakir's rendering demonstrates low conformity. The translations by Hilali & Khan (1) and Pickthall (2) can be seen as more appropriate and are preferred over Haleem's (4) translation, see Table (4) in appendix (A).

Table (5)

SL text (3)

قال تعالى: ﴿ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴾ [هود: 42]		
TL texts		
Hilali & Khan (1)	Nûh (Noah) called out to his son, who had separated himself (apart) : "O my son! Embark with us and be not with the disbelievers.	
Pickthall (2)	Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers	
Shakir (3)	Nuh called out to his son, and he was aloof : O my son! embark with us and be not with the unbelievers.	
M.A.S Haleem (4)	Noah called out to his son, who stayed behind , 'Come aboard with us, my son, do not stay with the disbelievers.'	
Interpretation		
At-Tabari (2001:7:48) and Ibn- Kathir (1999:4: 280) comprehend the ayah as Noah's son was among the disbelievers in his father's message. He chose to align himself ideologically and physically with the disbelievers)		
Peircean Model Application to SL Text 3		
Representamen	Interpretant	Object
Staying apart	Indicates rejection of faith	Showing emotional ,ideological and physical break

Semiotically speaking, some authentic interpreters At-Tabari (2001:7:48) and Ibn- Kathir (1999:4: 280) believe that the phrase (في معزل) does not only imply a physical separation but also a separation in the ideology and emotions. This separation indicates a rejection of connection and a refusal of faith. For that, translators should consider the context, in order to provide a translation that not only shows the physical separation but also the ideological separation (the spiritual distance).

The four translators interpreted the physical separation without taking into account the multiple connotation of the phrase (في معزل) in Arabic. None of the translators has achieved the semiotic conformity since they have not looked at this ayah semiotically. The four translators render the ayah literally without providing any semiotic equivalent that performs the same function as that in the SL nor using interpretation whether within the text or in the footnotes. A suggested translation could be **(Noah called out to his son, who had separated himself (spiritually and physically))**, see Table (6) in appendix (A).

Table (7)

SL text (4)

قال تعالى: ﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴾ [نوح: 5]		
TL texts		
Hilali & Khan (1)	But all my calling added nothing but to (their) flight (from the truth) .	
Pickthall (2)	But all my calling doth but add to their repugnance	
Shakir (3)	But my call has only made them flee the more:	
M.A.S Haleem (4)	but the more I call them, the further they run away:	
Interpretation		
Ibn- Kathir (1999:8: 246) comprehend the ayah as (Noah's people were avoiding him, rejecting him and running away from him (extreme aversion))		
Peircean Model Application to SL Text 4		
Representamen	Interpretant	Object
Running away	Indicates rejection	Showing extreme aversion

In this ayah, the word (flight) is a strong translation for (فرارا). It reflects the idea of avoidance and aversion. Here, the disbelievers react towards Noah's call as they are being chased by something they need to escape from (fear of the truth).

Among all, the translators Hilali & Khan (1) provide a proper translation for the semiotic meaning in the ayah, using in-text-interpretation (from the truth) to achieve the semiotic conformity. The other three translators overlooked this semiotic aspect, resulting in literal translation - lack of a symbolic depth- of the ayah that fail to convey its deeper meaning or provide an equivalent semiotic representation within the TL, either in the text or footnotes, see Table (8) in appendix (A).

3.3 Body Language Expressions in Ibrahim's (PBUH) story

Table (9)

SL text (5)

<p>قال تعالى: ﴿ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَتَّقُونَ ﴾ [الأنبياء: 63]</p>		
TL texts		
Hilali & Khan (1)	Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"	
Pickthall (2)	He said: But this, their chief hath done it. So question them, if they can speak.	
Shakir (3)	He said: Surely [some doer] has done it; the chief of them is this , therefore ask them, if they can speak.	
M.A.S Haleem (4)	He said, 'No, it was done by the biggest of them- this one. Ask them, if they can talk.'	
Interpretation		
At-Tabari (2001:16:300) and Ibn- Kathir (1999:5: 294) comprehend the ayah as 'Rather, this (Ibrahim's thumb) - the largest of them did it, so ask them, if they should [be able to] speak		
Peircean Model Application to SL Text 5		
Representamen	Interpretant	Object
Pointing with thumb	Indicates impossibility and mockery	Showing impossibility and mockery

In the Ayah, At-tabari (2001:18:461) explains that Ibrahim’s use of the thumb to point at the large idol was a metaphor for impossibility and mockery, as he implicitly pointed to himself as the real actor who broke the idols (قَالَ بَلْ فَعَلَهُ), while leaving the disbelievers to think that the actor was the idol, highlighting a clever irony and a strong argument

Evidently, the translator Shakir (3) stands out as the sole translator who caught the semiotic aspect in the ayah, using in-text-interpretation to achieve the semiotic conformity. The other three translators overlooked this semiotic aspect, resulting in literal translations of the ayah that fail to convey its deeper meaning or provide an equivalent semiotic representation within the target language, either in the text or footnotes, see Table (10) in appendix (A).

Table (11)

SL text (6)

قال تعالى: ﴿ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ﴾ [الأنبياء: 65]		
TL texts		
Hilali & Khan (1)	Then they turned to themselves (their first thought)	
Pickthall (2)	And they were utterly confounded	
Shakir (3)	Then they were made to hang down their heads	
M.A.S Haleem (4)	Then they lapsed again	
Interpretation		
At-Tabari (2001:16:302), Ibn- Kathir (1999:5: 350) and Al-Baydawi (4:100) comprehend the ayah as ((Then they turned to themselves (falsehood))		
Peircean Model Application to SL Text 6		
Representamen	Interpretant	Object
overturned upon one's heads	Indicates retraction from the truth after acknowledging it \ uncertainty	Showing retraction from the truth after acknowledging it\ uncertainty

According to Collins English dictionary (2024), the expression "turn something on its head" or "stand something on its head" refers to using the existing facts of an argument or theory to reach a contrasting or inverted conclusion. Al-Baydawi, Muhammed, & Al-Baydawi (1997, 4:100) describes it as 'نَكَّسَ رَأْسَهُ', which means turning something upside down, causing its top to become its bottom. However, he clarifies that this is not a literal physical inversion but rather a metaphorical expression indicating that the people of Ibrahim turned back to their falsehood and argument. He also suggests that this metaphorical "turning upon head" signifies that Ibrahim's people encountered a situation or received information that left them in a state of total disorientation or uncertainty.

The translators vary in their analyses and translations of the body language expression in this ayah. Hilali & Khan (1) have successfully analyzed and rendered the ayah achieving a high degree of semiotic conformity. Translators (1) have used appropriate expression of (overturned upon one's heads), but they supported this expression by the in-text interpretation of (their first thought) to convey the meaning that achieves the semiotic conformity. Shakir (3) has preferred utilizing an English equivalent idiom (hang down their heads) which symbolizes a person's acknowledgement of wrongdoing or inadequacy in a given situation, yet he resorted to the interpretation in the footnotes when he added (of shame) which is the way (Al-Mawardi, 3:452:1992; and Al-Tha'labi, 6:280:2002) have comprehend the ayah. Conversely, (2) and (4) have rendered the ayah using interpretive translation (utterly confounded) and (lapsed again) respectively, without employing any type of interpretation. Consequently, their translations got low degree of semiotic conformity. The most appropriate translations of the body language expression in this ayah are that of Hilali & Khan (1) and Shakir (3), see Table (12) in appendix (A).

Table (13)

SL text (7)

قال تعالى: ﴿ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ﴾ [هود: 70]

TL texts

Hilali & Khan (1) But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them.

Pickthall (2) And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them.

Shakir (3) But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them.

M.A.S Haleem (4) When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them.

Interpretation

At-Tabari (2001:12:447) and Ibn- Kathir(1999:4:333) comprehend the ayah as (When he saw their hands did not reach towards the meal as the angels do not have any desire for food, nor do they crave it, nor do they eat it.)

Peircean Model Application to SL Text 7

Representamen	Interpretant	Object
not eating the food	Indicates the divine nature of angels \ angels in a mission	Showing the divine nature of angels\ a purpose behind the angels' visit

Culturally speaking, this form of body language can occur in English and Arabic. The difference is that in the Arab tradition, refusing hospitality signifies not coming as a guest but as an enemy seeking to plunder. Nonetheless, this view is not supported by the succeeding Ayah. Some authentic interpreters (At-Tabari 2001:12:447/ Ibn-Kathir 1999:4:333) believe that Prophet Ibrahim was afraid of the angels because it was known among the prophets that angels appeared in human form when delivering severe trials or punishments for transgressions.

In this ayah, the representamen verbalized into (their hands did not reach towards it *لَا تَصِلُ إِلَيْهِ*) which indicates that those guests are not among those who eat food, suggesting their angelic nature and implying they have come on a mission. The four

translators have not achieved the semiotic conformity since they have not looked at this ayah semiotically. This led them to render the ayah literally without providing any semiotic equivalent that performs the same function as that in the SL nor using interpretation whether within the text or in the footnotes. The suggested translation could be **(when he saw their hands reached not to it (refused to eat, as they are angels on a mission)**, see Table (14) in appendix (A).

Table (15)

SL text (8)

قال تعالى: ﴿ وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ نَهْأَهَا إِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾ [هود: 71]		
TL texts		
Hilali & Khan (1)	And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot)..	
Pickthall (2)	And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.	
Shakir (3)	And his wife was standing [by], so she laughed , then We gave her the good news of Ishaq and after Ishaq of [a son's son] Yaqoub.	
M.A.S Haleem (4)	His wife was standing [nearby] and laughed . We gave her good news of Isaac and, after him, of Jacob.	
Interpretation		
At-Tabari (2001:12:474) and Ibn- Kathir (1999:4:334) comprehend the ayah as (she laughed of wonderment \ in delight of the good news of Lout's people destruction)		
Peircean Model Application to SL Text 8		
Representamen	Interpretant	Object
Laughing	Indicates wonderment / gladness	Showing wonderment / gladness

Provine (2000) explains that laughter extends beyond expressing joy or humor, also conveying emotions such as wonder and surprise. He suggests that laughter can signal feelings of awe, amazement, or disbelief in various contexts. Al-Heeh & Diek (2021) further highlight that laughter holds diverse meanings across cultures. While generally perceived positively as a gesture of gladness and happiness, laughter can also convey negative emotions like mockery, sarcasm, or passive-aggressiveness.

Al- Thalabi (2002:5:179) explains Sarah laughed because she found it astonishing that these guests, who appeared as ordinary travelers, did not eat Ibrahim's food. This laughter was not intended in a mocking or negative way, but rather out of wonderment at the unusual behavior of the guests who turned out to be angels.

Clearly, among all the translators Hilali & Khan (1) are the only ones who grasped the semiotic aspect in this ayah, using in-text interpretation to achieve semiotic conformity. The others (2), (3) and (4) have merely diagnosed the representamen (laughed / ضحكت) in this ayah without realizing the interpretant and the object. They did not achieve semiotic conformity in their translation. For this ayah, the only appropriate translation is that of Hilali & Khan (1), see Table (16) in appendix (A).

Table (17)

SL text (9)

قال تعالى: ﴿ فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴾ [الذاريات: 29]

TL texts

- Hilali & Khan (1)** Then his wife came forward with a loud voice, **she smote her face**, and said: "A barren old woman!"
- Pickthall (2)** Then his wife came forward, making moan, and **smote her face**, and cried: A barren old woman!
- Shakir (3)** Then his wife came up in great grief, and she **struck her face** and said: An old barren woman!
- M.A.S Haleem (4)** His wife then entered with a loud cry, **struck her face (In her incredulity and embarrassment)** and said, 'A barren old woman?'

Interpretation

At-Tabari (2001:21:529) and Ibn- Kathir (1999:7:398) comprehend the ayah as **(she smacked her face just as women do when confronted with an amazing and embarrassing thing)**

Peircean Model Application to SL Text 9

Representamen	Interpretant	Object
Struck the face	Indicates disapproval and embarrassment	Showing disapproval and embarrassment

In this ayah, the verb *صك*, according to Ibn 'Adil (1998), means 'to struck or hit violently'. Othman et al. (2021) state that slapping or hitting the face serves as a form of expression noted in the Qur'anic context. For instance, it was employed by the wife of Prophet Ibrahim to convey bewilderment and embarrassment. This gesture was a customary among Arab women as a sign of disapproval and incredulity. M.A.S. Haleem (4) stands out as the translator who comprehended the semiotic conformity of this ayah, providing a footnote interpretation to ensure semiotic conformity "In her incredulity and embarrassment". Conversely, translators (1, 2) and (3) did not see the ayah from a semiotic lens, rendering it literally without offering a semiotic equivalent that serves the same communicative function in the SL, nor providing interpretive insights within the

text or footnotes. Translations (4) viewed as a proper translation to this body language expression in this ayah, see Table (18) in appendix (A).

3.4 Body Language Expressions in Yusuf's (PBUH) story

Table (19)

SL text (10)

قال تعالى: ﴿وَجَاءَ وَآبَاهُمْ عِشَاءً يَبْكُونَ﴾ [يوسف: 16]		
TL texts		
Hilali & Khan (1)	And they came to their father in the early part of the night weeping .	
Pickthall (2)	And they came weeping to their father in the evening	
Shakir (3)	And they came to their father at nightfall, weeping .	
M.A.S Haleem (4)	and at nightfall they returned to their father weeping .	
Interpretation		
At-Tabari (2001:13:34) and Ibn- Kathir (1999:4:75) comprehend the ayah as (They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yusuf, falsely claiming that)		
Peircean Model Application to SL Text 10		
Representamen	Interpretant	Object
Weeping	Indicates internal sorrow	Showing sorrow to elicit sympathy

Navarro (2018), a former FBI agent and expert in non-verbal communication, explores the phenomenon of crying in his book "The Dictionary of Body Language". He acknowledges that crying can be learned and used manipulatively, particularly by children who discover its effectiveness in eliciting sympathy or influencing others. He suggests that this behavior may persist into adulthood

This Ayah describes the emotional state of Yusuf's brothers as they return to father with a fabricated story, hiding and concealing themselves in the darkness of night, fearing exposure of their deceit. Their tears and weeping are part of the act of deception, as they pretend to mourn Yusuf's supposed death. The weeping here serves as a dramatic device

to enhance the appearance of sorrow and tragedy, reinforcing their false narrative to their father.

In terms of Peirce's model, none of the translators succeeded in grasping the semiotic conformity of this Ayah. They achieved a low level of semiotic conformity because they contented themselves with a literal rendering of the representamen "weeping," without considering the interpretant and the object. According to Collins English Dictionary (2024), '**to feign**' means "if someone feigns a particular feeling, attitude, or physical condition, they try to make other people think that they have it or are experiencing it, although this is not true." Therefore, a suggested translation could be: "And they came to their father at nightfall, feigning weeping", see Table (20) in appendix (A).

Table (21)

SL text (11)

<p>قال تعالى: ﴿ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴾ [يوسف: 84]</p>		
TL texts		
Hilali & Khan (1)	Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.	
Pickthall (2)	Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.	
Shakir (3)	O my sorrow for Yusuf! and his eyes became white on account of the grief	
M.A.S Haleem (4)	'Alas for Joseph!' His eyes went white with grief and he was filled with sorrow.	
Interpretation		
At-Tabari (2001:13:296) and Ibn- Kathir (1999:4:406) comprehend the ayah as (oh my sorrow over Joseph, and he lost his sight from grief)		
Peircean Model Application to SL Text 11		
Representamen	Interpretant	Object
White eyes	Indicates losing sight	losing sight

In Arab culture, the expression "**white eyes**" connotes "**lost sight**" rather than a real change in eye color. However, the translation by Saheeh International opted for a literal rendering, stating "**his eyes became white**" (Saheeh, 2012, p. 321), which fails to capture the nuanced cultural meaning. This literal translation may lead to confusion among English speakers, particularly those in North America, where historically "**white eyes**" referred to European settlers as perceived by Native Americans (Boukhatem, 2021).

The lack of direct cultural and semiotic equivalence between Arabic and English complicates the accurate translation of this nonverbal expression. This discrepancy accounts for the varying interpretations and translations among scholars of this ayah. Translation (1), Hilali & Khan, applying interpretation rather than a direct translation, analyzed and rendered the ayah as "he lost his sight," achieving a high degree of semiotic conformity. Conversely, others (Translators 2, 3, and 4), being unmindful of the object and interpretant, provided literal rendering of representamen that overlooked the semiotic conformity of the expression. Translation (1) viewed as proper translations to this body language expression in this ayah, see Table (22) in appendix (A).

Table (23)

SL text (12)

قال تعالى: ﴿ وَقَالَتِ آخُرُجْ عَلَيْنَ فَمَا رَأَيْنَهُ أَكْبَرَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ ﴾ [يوسف: 31]

TL texts

Hilali & Khan (1) She said [(to Yûsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and **(in their astonishment) cut their hands.**

Pickthall (2) Said (to Joseph): Come out unto them! And when they saw him they exalted him and **cut their hands**

Shakir (3) Said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and **cut their hands (in amazement)**

M.A.S Haleem (4) She said to Joseph, 'Come out and show yourself to them!' and when the women saw him, they were stunned by his beauty, and cut their hands

Interpretation

Ibn- Kathir (1999:4:331) comprehend the ayah as **(she said to Yusuf "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands)**

Peircean Model Application to SL Text 12

Representamen	Interpretant	Object
Cutting hands	Indicates astonishment and loss of control in the face of temptation	Showing losing control, astonishment

Ibn Kathir (1999:4:331) highlights that the wife of Aziz Msr- Zulikha was criticized by the Egyptian women for her infatuation with Yusuf. For that, she prepared a gathering to prove that any woman would react the same toward Yusuf's beauty. Then she provided the women with fruit and Knives to make her staged plan succeed. When the women of Egypt saw Yusuf, their reaction proved Zulikha's argument. The women unintentionally cut their hands while they were peeling the fruit due to the extreme astonishment of Yusuf's beauty (PBUH).

Al-Tabari (2001: 13:133) explains that the verb "وَقَطَّعْنَ" in Arabic is not just a physical act but it also has deeper implications. The verb means 'deep cuts rather than light

scratches', which illustrates the extreme distraction , loss of control due to admiration, An unconscious reaction to an unusual experience and surrender to a divine perfection. There is no single equivalent phrase in English that fully conveys and captures all these symbolic, idiomatic and emotional meaning.

Building on that, none of the translators found a direct equivalent for the sign in the TL that captures its literal and semiotic depth. Hence, they all used a plain literal translation without preserving the semiotic meaning of the sign. First, Hilali & Khan (1) stick to the literal translation and explanatory without translating the symbolic meaning of the sign (surrender and loss of control). Pickthall (2), Shakir (3) and M.A.S Haleem (4) keep the translation of the sign literal, without explaining why the women cut their hands. A suggested translation can be **(they cut their hands without realizing it (overwhelmed))**, see Table (24) in appendix (A).

3.5 Body Language Expressions in Musa's (PBUH) story

Table (25)

SL text (13)

قال تعالى: ﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ﴾ [القصص: 15]		
TL texts		
Hilali & Khan (1)	So Musa (Moses) struck him with his fist and killed him.	
Pickthall (2)	So Moses struck him with his fist and killed him	
Shakir (3)	so Musa struck him with his fist and killed him	
M.A.S Haleem (4)	Moses struck him with his fist and killed him	
Interpretation		
At-Tabari (2001:18:189) and Ibn- Kathir (1999:6:225) comprehend the ayah as (Moses struck him and finished him with no intention to kill)		
Peircean Model Application to SL Text 13		
Representamen	Interpretant	Object
struck with fist	Indicates no intention to kill	Showing no intention to kill

According to (Ibn Abi Hatim, 9/2955; Abd al-Razzaq, 2/89; Al-Suyuti, 5/122), it is recounted that Moses struck the Egyptian man (with a single blow to the chest with his fist or using a stick) and unintentionally caused his death. This act, not intended as fatal, illustrates that the resultant death was unintended, highlighting the distinction between a strike and an intentional killing.

Regarding Peirce's model, none of the translators succeeded in maintaining the semiotic conformity of this Ayah. They achieved a low level of semiotic conformity because they contented themselves with a literal rendering of the representamen "**struck with fist**" without considering the interpretant and the object. Therefore, a suggested translation could be: "**Moses struck him and unintentionally killed him**".

Table (27)

SL text (14)

<p>قال تعالى: ﴿ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اُسْتَنْصَرُهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ﴾ [القصص: 18]</p>		
TL texts		
Hilali & Khan (1)	So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help	
Pickthall (2)	And morning found him in the city, fearing, vigilant , when behold! he who had appealed to him the day before cried out to him for help	
Shakir (3)	And morning found him in the city, fearing, vigilant , when behold! he who had appealed to him the day before cried out to him for help.	
M.A.S Haleem (4)	Next morning, he was walking in the city, fearful and vigilant , when suddenly the man he had helped the day before cried out to him for help.	
Interpretation		
Ibn- Kathir (1999:6:225) comprehend the ayah as (he became inside the city fearful and anticipating (exposure))		
Peircean Model Application to SL Text 14		
Representamen	Interpretant	Object
Cautious anticipation	Indicates anticipating danger, being on high alert	Showing fear, preparation for danger.

In the aforementioned ayah, the body language expression (يتربق) portrays the physical and psychological state of Musa after he killed the Egyptian man. According to Ibn Kathir (6: 225), He was not just waiting but on a high alert, anticipating danger and experiencing anxiety.

Going back to pierce's model, the representamen يتربق reflects "a state of cautious anticipation". It materializes the unseen (fear) through the seen body language (eye movements, scanning and looking around). Translationally speaking, the ayah has been translated successfully by all the translators. Hilali & Khan (1) use in text interpretation to ensure semiotic **conformity** "**waiting as to what will be the result of his crime of killing**". Translators (2), (3) and (4) were able to portray Musa's physical and psychological state by providing semiotic equivalents "**fearing, vigilant**" which serve the same communicative function in the SL, see Table (28) in appendix (A).

Table (29)

SL text (15)

قال تعالى: ﴿وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا﴾ [الأعراف: 149]		
TL texts		
Hilali & Khan (1)	And when they regretted and saw that they had gone astray, they repented	
Pickthall (2)	And when they feared the consequences thereof and saw that they had gone astray,	
Shakir (3)	And when they repented and saw that they had gone astray	
M.A.S Haleem (4)	When, with much wringing of hands , they perceived that they were doing wrong	
Interpretation		
At-Tabari (2001:10:448) and Ibn- Kathir (1999:3:475) comprehend the ayah as (And when regret overcame them and they saw that they had gone astray)		
Peircean Model Application to SL Text 15		
Representamen	Interpretant	Object
fall down into one's hands	Indicates regret , repentance and shock	Showing regret , repentance and shock

Regret is a universal concept, yet its expression varies across languages and cultures. Although the core idea of regret remains consistent, Arabic and English utilize different symbols and expressions to convey it.

In terms of body language, as depicted in this ayah, there is a notable absence of cultural and semiotic correspondence between Arabic and English. In light of this, it is unsurprising that translators exhibit a range of analyses and interpretations regarding the body language expression in this ayah. Shakir (3) have effectively digested the ayah achieving a high degree of semiotic conformity. He has used appropriate translation "**And when they repented**" as the word (repented) captures both the emotional aspect of regret and the spiritual aspect of repentance. On the other side, Hilali & Khan (1) used a simplified translation that misses the depth of the semiotic meaning presented in the ayah. Pickthall(2) has exploited the phrase "**And when they feared the consequences**" which has nothing to do with showing the object or indicating the interpretant "regret, repentance and shock ". Similarly, M.A.S Haleem (4) has preferred utilizing an English idiom (functional equivalent) "**with much wringing of hands**" which indicates rubbing and twisting hands due to worry or upset, yet he has not used any type of interpretation leaving the rendering entirely restricted to the meaning of worry and upset. Thus M.A.S Haleem's (4) translation got low degree of semiotic conformity. The most appropriate translation of the body language expression in this ayah is that of Shakir (3), see Table (30) in appendix (A).

A detailed translational and semiotic analysis of the selected instances from the stories of Noah, Ibrahim, Musa and Yusuf that contain body language signs is provided in this chapter. The study explores how different translators dealt with and rendered these non-verbal signs by applying Peirce's semiotic model. The analysis shows varying degrees of semiotic conformity. Some translators offered contextual clarity while others relied on literal rendering for body language signs, leading to fail to convey the intended meaning.

Chapter Four

Conclusion and Recommendations

4.1 Overview

In this final chapter, the findings and recommendations of the study are concluded and summed up for all the parties linked to the field of translating the body language expressions.

4.2 Conclusion

The aim of this study was to analyze the translation of the body language expressions embedded within the Holy Qur'an. For that, fifteen selected instances describing physical actions in Prophets' stories -Noah, Ibrahim, Yusuf, and Musa (PBUT) have been considered, exploring how translators vary in accuracy and effectiveness of the translations of the Qur'anic body language expressions. Four translations - Hilali & Khan, Pichthall, Shakir and M.A.S Haleem - were compared and analyzed, examining how body language expressions were rendered from Arabic into English. The central question was whether the translators would prefer to use another nonverbal equivalent, simplified verbal language or literal translations to convey meaning while preserving the original style.

Building on the analysis of this study, the translators differ in the approaches they follow to render and translate the semiotic meaning of the body language expressions. Some translators prefer to keep the nonverbal image presented in the original text (literal translation) to maintain the stylistic and rhetorical features of the SL. While other translators tried to explicate the meaning of the nonverbal imagery than preserving it in order to make the text more comprehensible to the target audience.

The analysis of the Qur'anic translations in this study reveals that the most frequent used technique is explications paired with annotations or explanatory notes. Following this, literal translation, as it conveys clarity and aids TL readers' comprehension, but it lacks cultural and emotional depth. Then, Idiomatic translation, which seeks to show the emotional and cultural aspects of the semiotic meaning, is used less frequently as the translators tried to avoid introducing unintended cultural biases. It is clearly noticeable

that the more the signs are shared among Arabic and English cultures, the easier the translation is.

The table below shows the detailed result of achieving semiotic conformity for each translator. It is clear that Hilali & Khan's translations are the most successful among the others.

Table (31)

Semiotic conformity degree

Translator	Semiotic conformity						
	SLT 1	SLT 2	SLT 3	4 SLT	5 SLT	6 SLT	7 SLT
Hilali & Khan (1)	High	High	Low	High	Low	High	Low
Pickthall(2)	Low	High	Low	Low	Low	Low	Low
Shakir (3)	Low	Low	Low	Low	High	High	Low
M.A.S Haleem (4)	Low	High	Low	Low	Low	Low	Low

TR	Semiotic conformity						
	SLT 8	SLT9	SLT 10	11 SL	SLT12	SLT13	SLT14
(1)	High	Low	Low	High	Low	High	High
(2)	Low	Low	Low	Low	Low	Low	High
(3)	Low	Low	Low	Low	Low	High	High
(4)	Low	High	Low	Low	Low	High	High

TR	SLT15	Percentage of Semiotic Conformity Achieved
(1)	High	60%
(2)	Low	13%
(3)	High	33%
(4)	Low	26.6%

- Literal translation does not always convey the intended meaning. It may even distort the meaning of the original body language expression leading to a potential for misinterpretation and flattening in meaning.
- Nonverbal equivalents bridge the gap between the SL and TL while preserving the original style. They are preferred to be used when the body language expression is self-explanatory, universal or when the surrounding context itself helps in understanding the meaning by providing clues and hints.

- Because of the absence of direct equivalent for certain nonverbal expressions in this study, translators are forced to rely on simplified translations or verbal explanations to convey the intended meaning and make the message understandable. However, this approach diminishes the stylistic beauty and leads the translators to use plain verbal descriptions instead of the layered images appeared in the Qur'anic text.
- To overcome the obstacles that face translators while translating and rendering body language signs, there are some recommended methods and strategies which are drawn from both theoretical and applied translation studies, include **cultural substitution** (when gestures have no one-to-one direct counterpart in the target language (English) then a culturally equivalent expression can be used), **corpus-based comparison** (by examining how different translators have rendered the same sign across different translation to identify best practices), **contextual modulation** and **annotation**.
- Communicative conventions and cultural norms of Arabic and English have a deep effect on the translation and interpretation of body language signs in the Qur'an. Body language signs in Arabic in Qur'an carry socio-religious connotations (e.g., refusal, shame, grief) which are bound to Islamic values. On other hand, English may express these cues in a different way, or may not grasp the sign in the same semiotic way.
- Arabic body language references in the Qur'an often carry socio-religious connotations (e.g., gestures of humility, shame, or refusal) that are contextually bound to Islamic values and Arab cultural practices. In contrast, English—especially in Western contexts—may interpret or express these physical cues differently, or may not prioritize them in the same semiotic way.

4.3 Recommendations

Based on the conclusion made in the present research, the following recommendations can be made:

4.3.1 Recommendations for translators

- Translators should acquire a comprehensive understanding of the symbolic and cultural aspects of the body language expressions in the SL to achieve accurate translation for nonverbal expressions.
- Translators should engage in training programs that include modules on translating the nonverbal expressions, focusing on the sacred and religious texts.
- Footnotes and commentaries are recommended while translating the non-verbal expressions to clarify complex images.
- Collaborative workshops should be organized where translators can discuss the obstacles in translating body language expressions with cultural experts and linguists.
- The results of this research should be taken into consideration.

4.3.2 Recommendations for researchers

- Researchers are recommended to analyze a border range of body language expressions in order to deepen understanding in the field, identify patterns and asses the reliability of the findings of this research.
- The results of this research should be taken into consideration.

4.3.3 Recommendations for Publishing Companies

- Publishers are advisable to invest in reviews from experts and translators to ensure the symbolic and cultural aspects of nonverbal expressions are conveyed accurately.
- Publishers should add supplementary material, such as glossaries or notes, to enhance and aid the readers' accessibility and understanding of body language expressions.

List of Abbreviations

Abbreviation	Meaning
ST	Source Text
TT	Target Text
SL	Source Language
TL	Target Language
SCL	Semiotic Conformity Level

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Appendices

Appendix (A)

Tables

Table (2)

SCL (1)

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	interpretation		
				In text	Footnote	
(1)	but they put their hands in their mouths	√	--	biting them from anger	--	↑
(2)	but they thrust their hands into their mouths	×	--	--	--	↓
(3)	but they thrust their hands into their mouths	×	--	--	--	↓
(4)	but they tried to silence them	×	--	tried to silence them	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (4)

SCL (3)

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	interpretation		
				In text	Footnote	
(1)	they thrust their fingers into their ears, covered themselves up with their garments	√	--	In their refusal	--	↑
(2)	they thrust their fingers in their ears and cover themselves with their garments and persist	√	--	In their refusal	--	↑
(3)	they put their fingers in their ears, cover themselves with their garments	×	--	--	--	↓
(4)	they thrust their fingers into their ears, cover their heads with their garments	√	--	in their rejection	--	↑

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (6)*SCL (3)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) who had separated himself (apart)	×	--	--	--	--	↓
(2) and he was standing aloof	×	--	--	--	--	↓
(3) and he was aloof:	×	--	--	--	--	↓
(4) who stayed behind,	×	--	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (8)*SCL (4)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) (Their) flight (from the truth).	√	--	From the truth	--	--	↑
(2) add to their repugnance	×	--	--	--	--	↓
(3) made them flee the more:	×	--	--	--	--	↓
(4) the further they run away:	×	--	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (10)*SCL (5)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) Nay, this one , the biggest of them (idols) did it.	×	--	--	--	--	↓
(2) their chief hath done it. So question them, if they can speak.	×	--	--	--	--	↓
(3) [some doer] has done it; the chief of them is this,	√	--	Some doer	--	--	↑
(4) the biggest of them - this one. Ask them, if they can talk	×	--	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (12)*SCL (6)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	Then they turned to themselves	√	--	their first thought	--	↑
(2)	And they were utterly confounded	×	--	--	--	↓
(3)	Then they were made to hang down their heads	√	hang down their heads	(idiom)	--	↑
(4)	Then they lapsed again	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (14)*SCL (7)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	But when he saw their hands went not towards it	×	--	--	--	↓
(2)	when he saw their hands reached not to it	×	--	--	--	↓
(3)	their hands were not extended towards it	×	--	--	--	↓
(4)	their hands did not reach towards the meal	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (16)*SCL (8)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	and she laughed	√	--	either, because the Messengers did not eat their food ... people of Lout (Lot)	--	↑
(2)	And his wife, standing by laughed	×	--	--	--	↓
(3)	And his wife was standing [by], so she laughed ,	×	--	--	--	↓
(4)	His wife was standing [nearby] and laughed	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (18)*SCL (9)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) She smote her face		×	--	--	--	↓
(2) Smote her face		×	--	--	--	↓
(3) Struck her face		×	--	--	--	↓
(4) Struck her face		√	--	--	In her incredulity and embarrassment	↑

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (20)*SCL (10)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) in the early part of the night weeping .		×	--	--	--	↓
(2) And they came weeping		×	--	--	--	↓
(3) at nightfall, weeping .		×	--	--	--	↓
(4) returned to their father weeping .		×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (22)*SCL (11)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1) he lost his sight		√	--	--	because of the sorrow	↑
(2) his eyes were whitened		×	--	--	--	↓
(3) his eyes became white		×	--	--	--	↓
(4) His eyes went white		×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (24)*SCL (12)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	they exalted him (at his beauty) and (in their astonishment) cut their hands.	×	--	--	--	↓
(2)	they saw him they exalted him and cut their hands	×	--	--	--	↓
(3)	they deemed him great, and cut their hands (in amazement)	×	--	--	--	↓
(4)	they were stunned by his beauty, and cut their hands	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (26)*SCL (13)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	struck him with his fist	×	--	--	--	↓
(2)	struck him with his fist	×	--	--	--	↓
(3)	struck him with his fist	×	--	--	--	↓
(4)	struck him with his fist	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (28)*SCL (14)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	he became afraid, looking about in the city	√	--	(waiting as to what will be the result of his crime of killing)	--	↑
(2)	And morning found him in the city, fearing, vigilant	√	√	--	--	↑
(3)	And morning found him in the city, fearing, vigilant	√	√	--	--	↑
(4)	He was walking in the city, fearful and vigilant	√	√	--	--	↑

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.

Table (30)*SCL (15)*

Translation	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In text	Footnote	
(1)	And when they regretted	×	--	And when they regretted	--	↑
(2)	And when they feared the consequences	×	--	--	--	↓
(3)	And when they repented	√	--	And when they repented	--	↑
(4)	with much wringing of hands	×	--	--	--	↓

Note: ↑= High Semiotic Conformity - ↓= Low Semiotic Conformity.



جامعة النجاح الوطنية
كلية الدراسات العليا

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قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغويات التطبيقية والترجمة بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس، فلسطين.

2025

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الملخص

القران الكريم نصٌ مقدس، يزخر بمعانٍ ثقافية ودينية تتخطى عناصره اللفظية. يعد هذا الكتاب الكريم بيئة خصبة بتعابير لغة الجسد التي تشكل تحدياً حقيقياً للمترجمين بسبب تباين الأبعاد الثقافية واللغوية بين اللغتين العربية والإنجليزية. تبحث هذه الدراسة في ترجمة تعابير لغة الجسد في القرآن الكريم من منظور التحليل السيميائي. وبتوظيف نظرية بيرس (1839-1914) في السيميائية، تسعى هذه الدراسة لاستكشاف الآلية التي تُرجمت فيها تعابير لغة الجسد عن طريق مقارنة أربع ترجمات باللغة الإنجليزية لخمس عشرة مثالا من الأنبياء نوح وإبراهيم ويوسف وموسى -عليهم الصلاة والسلام-، مع اقتراح تحسينات في الترجمة عند الاقتضاء. تحلل الدراسة المنهجيات والطرائق التي اتبعتها المترجمون - (الهاللي وخان، 2015؛ شاكر، 1985؛ بكتال، 1996؛ عبد الحلیم، 2005) لتحديد مدى فعالية الترجمة في نقل البعد الثقافي لتعابير لغة الجسد في الآيات المختارة. تظهر النتائج تباين ملحوظ في الطرائق التي تعامل فيها المترجمون مع العناصر غير المنطوقة، كما صنفت النتائج درجة تحقيق التوافق السيميائي لدى كل مترجم إلى فئتين: عالية ومنخفضة. الكلمات المفتاحية: ترجمة، لغة الجسد؛ السيميائية؛ القرآن الكريم؛ النصوص المقدسة؛ العناصر غير اللفظية؛ نظرية بيرس.