An-Najah National University
Faculty of Graduate Studies

The Translatability of Conjugated Verbs in the Holy Qur'an: A Morpho-Semantic Study

By
Halima Judeh

Supervisor
Dr. Ayman Nazzal

This Thesis is Submitted in Partial Fulfillment of the Requirements for the Master Degree of Applied Linguistics and Translation, Faculty of Graduate Studies, An-Najah National University, Nablus, Palestine.
2017

The Translatability of Conjugated Verbs in the Holy Qur'an: A Morpho-Semantic Study

By

Halima Judeh

This Thesis was defended successfully on 06/07/2017 and approved by:

<u>Defense Committee Members</u>	<u>Signature</u>
Dr. Ayman Nazal / Supervisor	………..…………
Dr. Mahmoud Eshreteh / External Examiner	………..…………
Dr. Ruqqaya Herzallah / Internal Examiner	………..…………
Prof. Yahya Jabr / Internal Examiner	………..…………

Dedication

Praise be to Allah, the Cherisher and the Sustainer of the world.

Peace and blessing be upon my first teacher, Prophet Muhammad, the first teacher of the world.

To the memory of my mother.

To the memory of my father.

To my husband, who has helped and supported me during my study.

To my daughters and sons.

To my brothers and sisters.

Acknowledgement

Although my name appears on the cover of this thesis, so many great people have contributed to its completion and production. I owe my sincere and deep gratitude to everyone who has made this work possible and because of whom my study experience has been something that I will like forever.

The first thank is directed to Allah the Almighty for supporting me and empowering me through this long journey. This humble research would never be fulfilled without His support.

My deepest gratitude is, second of all, to my supervisor, Dr. Ayman Nazzal. I have been extremely lucky to have him as a supervisor; he gave me the freedom to explore on my own, and at the same time, the guidance to recover when my steps faltered. I have benefited greatly from his thoughtful criticism, advice, monitoring and supervision.

Thanks, as well, are extended to the thesis committee members for their insight, encouragement and patience.

My work on this thesis has involved many people that it will be impossible to thank and express gratitude to them all adequately. On top of those who helped me is my husband; without his help, patience, advice, and encouragement, this would never have been produced.

It is my pleasure, at the end, to extend my gratitude to all my instructors of An-Najah National University who taught me and helped me to fulfill my dream in getting the MA degree in Applied Linguistics and Translation.

الإقرار

أنا الموقعة أدناه مقدمة الرسالة التي تحمل العنوان:

ترجمة الأفعال المتصرفة في القران الكريم:
دراسة في علم الصرف وعلم المعاني

The Translatability of Conjugated
Verbs in the Holy Qur'an:
A Morpho-Semantic Study

اقر بأن ما اشتملت عليه هذه الرسالة إنما هي نتاج جهدي الخاص، باستثناء ما تمت الإشارة إليه حيثما ورد، وان هذه الرسالة ككل، أو أي جزء منها لم يقدم من قبل لنيل أية درجة علمية أو بحث علمي أو بحثي لدى أية مؤسسة تعليمية أو بحثية أخرى.

Declaration

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:	**Halima Judeh**	اسم الطالب:
Signature:	…………………………………	التوقيع:
Date:	**16/07/2017**	التاريخ:

Table of Contents

List of Tables

The Translatability of Conjugated Verbs in the Holy Qur'an: A Morpho-Semantic Study
By
Halima Judeh
Supervisor
Dr. AymanNazzal

Abstract

This thesis aims to address the translatability of conjugated verbs from a morpho-semantic perspective following a comparative-analytical approach. Conjugated verbs have special forms that result from affixation for the purpose of manipulating the intensity of the meaning. This thesis also aims to identify the various methods three notable translators of the Holy Qur'an have employed to deal with or compensate for the loss in meaning that occurs when rendering these instances due to the fact that the English language, which is the TL, lacks such a phenomenon. The study results strengthen the researcher's argument that the form, style and structure of the Qur'anic text cannot be separated when constructing its meaning. The study also finds that the translators don't do their best to transfer this linguistic phenomenon of morphologically complex words to the TL and, consequently, the meaning shows some deficiency. The researcher recommends that translators should consider every aspect of the SL, which is the Arabic language, and consult books of exegesis to produce an accurate rendering of the Qura'nic text to the TL.

Chapter One

1.1 Introduction:

Translating the Holy Qur'an has always been a controversial issue and an extremely difficult task because the translator strives to convey the meaning of an extraordinarily sensitive text, the word of Allah, as it does not have similarities to any other kinds of text in the Arabic language. The Holy Qur'an, as genre, has a peculiar style, a peculiar syntax, and peculiar vocabularies and terminologies in the sense that both the form and function of its words bear equal weight. Every individual word and term in the holy Qur'an is intended for its own meaning and cannot be replaced by other words or synonyms since the Qura'nic context plays a vital role in determining the choice of words among other variables. Muslims consider the Qur'an as distinguished from any other text to be inimitable due to its top quality that poses challenges to translators, irrespective of their capabilities. "The Qur'anic expression and structure is Qur'an- bound and cannot be reproduced in an equivalent manner to be the original terms, structure, mystical effect on the reader, and intentionality of the ST..."(Abel-Raof, 2001:1)

Many Qura'nic translations occurred in the past by several translators into several languages for different purposes. Some of these purposes were offensive to Islam; others were supportive. Yet most of those translators

were not very aware of Qur'an's sensitivity, elevated style and sophistication. Consequently, many faults occurred consciously or unconsciously. The first instance of translating the Holy Qur'an dates back to the end of the sixteenth century for missionary purposes. That translation was far from being adequate.

Muslims view Qur'an as Allah's direct words revealed in Arabic to Prophet Muhammad "peace be upon him", and any trial to translate it into other language cannot be more than a matter of approximate interpretation intended for studying it and having access to its message and content. However, the first full translation done by a Muslim translator, Abdullhaleem Khan, appeared a hundred and ten years ago. Then many translations started to emerge to the extent that the Qur'an is believed, to have been translated into more than forty languages.

To come up with an adequate translation of the Holy Qur'an, the translator should not begin from the very beginning in Qur'an translation; s/he should scrutinize and analyze the inadequacies of previous translations and amend the cracks, make up for the missing aspects, and overcome the difficulties that faced those translators. S/he cannot do that without adhering to the text of the Qur'an, mainly its vocabulary, form and structure, and, above all, s/he should look at each word from all aspects. In other words, the translator should take into consideration the whole

linguistic aspect of each word mainly verbs due to the fact that various linguistic fields(syntax, semantics, morphology) overlap with each other and may add some extra semantic features to the word under scrutiny.

It is not sufficient to end with a clear translation of the religious text; the translator should spare no effort to take the various nuances and shades of meaning to create the same effect on the target reader as that exerted on the source language reader. Here comes the translator's creativity which should come to the forefront when dealing with figurative language which is mainly used to magnify that effect. Conjugated verbs are normally used to intensify or soften a kind of meaning or direct the reader's attention to a specific aspect of the intended meaning.

The present study aimed to address conjugated verbs that have different intensity from those of the base verbs. This kind of verbs abound in the Holy Qur'an and they are understood and appreciated by Arabic native speakers to whom the Qur'an was revealed. Conjugated verbs that are subject to our discussion are verbs have special forms that result from affixation for the purpose of manipulating the intensity of the meaning which strengthens the researcher's argument that the form, style and structure of the Qur'anic text cannot be separated from constructing its meaning and divine message.

Morphologists, in Arabic language, such as Al Shikh (2009), classify Arabic verbs, according to their form, into simple(base) verbs, which called in the Arabic language (أفعال مجرّدة),and conjugated verbs (أفعال مزيدة). Simple verbs are verbs free of additions and they have original radicals that can't be deleted without changing the meaning. They consist of two categories:

- The first category includes triliterals verbs which are made of three radicals in the base(e.g., أَكَل, ضَرَبَ).

- The second category includes quadrilaterals verbs which are built of four radicals in the base(e.g.,دَحْرَج , شارَك).

The base verbs have two morphological forms(patterns): (فَعَل) for the triliterals and (فَعْلَل) for the quadrilaterals. To apply affixation to the base produces derivatives/ conjugatives that are distinctive in structure and meaning from their base. The derivation process can create new words with a new part of speech from the base, e.g., to convey the verb(كَتَب) to a noun (كاتِب).

On the other hand, the conjugated verbs are verbs that contain extra affixes added to the stem of the verb and are combined in the word (سالتمونيها). Besides, the addition can be performed by the process of reduplicating the second radical of the original radicals of the triliterals by using gemination marker (الشَّدَّة). These additions, according to Al Rajhy, (2000), create new meanings and new different related verbs (without

changing their part of speech or changing their tense) or add extra dimension to the original meaning of the verb without changing it as the dimension of intensity and exaggeration. For example, adding a morpheme to the stem to convey the word into another related meanings such as the meaning of (المُطاوَعة) when we add the prefix (إن) to the stem(سَكَب) to covey it to the verb(انْسَكَب), the meaning of(الطَّلَب) when the morpheme (است)that is added to the verb(غَفَر) that means(forgave) conveys it into(اسْتَغْفَر) which means(sought for forgiveness) and other related meanings there is no room to mention all of them here, as Wicken(1980) puts it:

> The form of the Arabic verb we have been studying so far is the Base or Ground Form (theoretically, at least) expresses the essential notion of the verb at its simplest. In addition, however, every Arabic verb is potentially capable of several pattern-modifications to indicate modification of essential meaning. Thus, while *qatala* is "to kill", *qattala* is" to kill violently or on a large scale"....(64).

The core of the present thesis is the conjugated verbs that are subject to structural manipulation or affixation which increases/ decreases the original meaning or manipulates the intensity of the original verb meaning. E.g, the infix (gemination) that is applied to the second radical of the verb(قَتَل) to convey it into(قَتَّل) to show the intensity in the act of killing.

According to Saussure (1994), the linguistic signs are composed of two parts, the signifier, which is the spoken or written form, and the signified which the concept that is signaled by the signifier. According to our topic, that deals with the conjugated verbs that are subject to structural manipulation to increase/ decrease their intensity, the signifier is being increased/decreased; It bears addition or reduction to increase or decrease the signified, by making it more or less intensive or rich. For example, in the verb (قَتَل), the signifier becomes richer in its signified, when gemination is applied on the (ت) radical, it becomes (قَتَّل), a new signifier with the same signified, but more rich and intensive.

This process in building meaning shows the inflectional nature of the Arabic language and its flexibility to cope with any slight difference in meaning, besides its inflection to number, tense and gender. By contrast, English has little inflection. Nouns have two forms, singular and plural, and verbs have relatively two forms, present or past. Hence linguists classify English as an analytical language.

This difference in the two languages creates obstacles to the translators of the Holy Qur'an when they encounter such terms which are subject to this linguistic phenomenon of conjugation, which displays this difference. The researcher contends that the translator will often face difficulties trying to render the intended meaning of the conjugated verbs as

they are associated with meanings that are different in intensity from their base counterparts. To compensate for this inadequacy, the translator will have to make decisions to find the most convenient translation strategy to render these conjugated verbs correctly to the target language which lacks such a phenomenon. So, how should translators tackle this Qur'anic peculiarity and convey the intended meaning without spoiling the authentic aspect of the Qur'anic text? The present researcher intends to compensate for this shortage in translating the conjugated verbs and tries to fill the gap.

1.2 *Statement* of the Problem:

Translating the Holy Qur'an is not an easy task due to the many peculiarities it has. One of the most common difficulties in rendering the Qura'nic verses into other languages, mainly English, is conjugated verbs. Base verbs in Arabic are either triliteral or quadrilateral. When affixation is applied onto these bases, they either produce a lot of derivatives that have new forms and new meanings that differ considerably from their bases, or they produce new forms of the same verbs that bear extra dimension such as intensity and exaggeration which we can call a kind of (conjugation). The researcher argues that the translator will often face difficulties trying to render the intended meaning of the conjugated verbs as they are associated with meanings that have difference in intensity from their bases. The problem arises when the translators of the holy Qur'an render these verbs

without paying any attention to this linguistic phenomenon and its function and significance in manipulating the intensity of meaning. Furthermore, these inadequate renditions may affect the pragmatic dimension and the implied meaning behind these intensified verbs. Most translators opt for translating the conjugated verbs and the base using the same equivalent for both. A sample of such verbs has been randomly selected, and their renderings have been assessed.

1.3 Purpose of the Study:

This study aims to investigate the problem of translating Conjugated verbs, that are subject to structural manipulation to increase/ decrease their meaning, through analyzing a selected corpus of verbs in translations of the Holy Qur'an. The researcher will also investigate whether conjugated verbs require different translation strategies. Finally, the researcher aims at highlighting the loss of meaning and loss in the pragmatic dimension that may result from using invalid translation strategies.

1.4 Significance of the Study:

The significant of this study stems of a number of considerations. First and foremost, it is among the first of its type that traces the translatability of conjugated verbs that are under the process of manipulating the intensity of meaning though examining and contrasting some translations of the Holy Qur'an. Secondly, the researcher hopes that

tracing the strategies used to render conjugated verbs may hopefully contribute to the enhancement and improvement of accurate as well as high quality translations of the Holy Qur'an. Furthermore, the study brings into life the various techniques the translators use to render the meanings of the conjugated verbs whether they are fruitful or futile. Consequently, the study is very likely to be a solid background for future translators to choose suitable translation strategies and thus come up with more accurate and adequate translation by taking into consideration any slight difference that occurs on the form of the word, and the intended meaning behind this difference. Finally, this study recommends alternative translation to such verbs in which it emphasizes the conjugation process and its function.

1.5 Questions of the Study:

The main purpose of the present study is to investigate, by comparison and analysis, the inadequacies in translating Qur'anic conjugated verbs, that are under the morphological addition/reduction to manipulate the intensity of meaning, into English. In addition, the researcher tries to answer the following questions:

1- What conjugating forms are used in the Holy Qur'an?

2- What is the purpose of using such a rhetorical device, in manipulating the intensity of meaning in the Holy Qur'an?

3-   What are the methods and strategies used by the translators selected to render the conjugated verbs?

4-   To what extent does the translator succeed in conveying the meaning and rhetorical impact of the conjugation?

5-   Is there one ideal method for translating Qur'anic conjugated verbs? If yes, what is it? If no, what methods are likely to be successful?

1.6 Limitations of the study:

This study limits itself to the investigation of the inadequacies in the translation of conjugated verbs used in the Holy Qur'an, in particular., since this process of manipulating the quantity and intensity of meaning encompasses different part of speech in Arabic such as adjectives, not confined in verbs.

This study is also confined to the kind of conjugation that increases, intensifies and strengthens the meaning of the verb. Thus it excludes the verbs which undergo conjugation that changes the original meaning or concept, e.g., the morpheme (إن) that is added to the verb (kasara = كَسَر) to become (انْكَسَر= inkasara) as it does not denote intensifying the concept of breaking, but it denotes the meaning of "being able to be broken" or what morphologists call (المُطاوَعة).

This study focuses on verbs with morphological additions/ reduction that are subject to semi-consensus among the Arabic linguists and Qur'an exegetes who have the same point of view about the function of this addition. Thus, it excludes the verbs which are subject to dispute and disagreement about the function of this addition, e.g., the two related verbs (نَزَّل) and (انْزَل) make dispute and controversy concerning the meaning of morphological addition to the original verb (نَزَل).

Furthermore, the study is confined to three translations of the Holy Qur'an that belong to the most notable and famous translators who claim that they render the meaning of the Qur'an not the Qur'an itself, such as (Yusuf Ali, Muhammad Marmadouk Picthall and Muhsin Khan).

This study also refers to the most authorial and notable experts in both linguistic meaning and Qur'anic exegesis e.g., (Fadel Al Samorae, Al Zamakhshary, Al Sha'arawy, Al-Razi, Ibn Ashoor) and others, who deal and take this phenomenon into consideration ,to interpret and explain the purpose and significance of such additions or reduction in the Qur'an text.

1.7 Definition of Terms:

Through proceeding in this study we are going to present the definition of these terms: Conjugated verbs, Intensity in meaning, Qura'nic context, untranslatability, pragmatics, speech act theory and markedness.

Chapter Two

Theoretical Background

Translators are not obliged to adopt a particular theory or a method to render an adequate production from one language into another. They can select and apply a method depending on several factors including text type, the readership, the purpose of translation, etc. Sometimes, the translator has to merge two or more methods in his/her task. Translation theory does not tell the translator what to do, but it describes the translation process from the beginning to the end. It provides the translator with guidelines to conduct his/her task without the need to adhere to a particular theory, as Newmark (1981) puts it:

> …what translation theory can or cannot do. It cannot make a student intelligent or sensitive -two qualities of good translator. In fact, if someone sensitive is to a language as well as his own language and peruse facts as well as words, he can do without translation theory, just as an actor sensitive to his art can do without training. Translation is an art as well as skill and science, and translation theory can't teach any one to write well, although it can expose bad writing as effectively as translation itself (p 7).

The translator can make use of many theories he/she is acquainted with depending on the source text (ST) s/he is dealing with and the target

text (TT) he/she is trying to produce. Since any text may bear features of all text types; the text may have expressive, vocative and informative functions at the same time. However, since this research is dealing with the problem of translating single words that have a specific form(conjugated verbs) in a religious text, the researcher thinks that the most suitable practical approach to be adopted in the translating religious texts, ingeneral, and the conjugated verbs, in particular is Newmark's semantic approach, to a large extent, without ignoring the communicative approach from time to time. The two methods may overlap to translate some metaphoric expressions which need to be translated semantically and communicatively at the same time. Newmark(1981) asserts:

> communicative and semantic translation may well coincide-
> in particular, where the text conveys a general rather than a
> culturally (temporally and spatially) bound message and
> where the matter is as important as the manner- notably when
> the translation of most religious, philosophical, artistic, and
> scientific text, assuming a second reader as informed and
> interested as the first (p 40).

Semantic translation is better be used in describing the translation of the Qur'anic words to a large extent, since it attempts to reproduce as closely as the syntactic and semantic features of the TL allows, and the exact contextual meaning of the ST (Newmark, 1981).

The part of this definition that the researcher is concerned with is the *"the exact contextual meaning of the original"*. Whereas, the part that talks about the syntactic structure, the researcher thinks, is not applicable to the instances of this study, for two reasons: first, the study discusses single words with particular form which have no one- to -one equivalent in TL. Second, the two languages (Arabic and English) have fairly two distinctive syntactic structures in building their expression and terminology. Thus, scarifying the peculiar form is inevitable. According to the communicative method, the part that fits the translation of our Qura'nic verbs, is the equivalent effect. Since the verbs we are discussing have significance in both form and meaning. In other words, the form has a crucial function in achieving particular effect on readers or listeners.

When Newmark (1981) asserts that the translator should trust the writer not the language which is a sum of abstractions in semantic translation, he guides the translator to convey the intention behind the awkwardness of the words in case of that form is un-conveyable and has no equivalent. However, Newmark (1981) emphasizes that in semantic translation the TT is always inferior to its original since it involves loss in meaning. That brings to mind the loss of meaning that occurs when the translator of the Holly Qur'an conveys the meaning of some verbs which include rhythm that contributes to their semantic meaning. The verb

(يَصْطَرِخون), which is going to be discussed latter, is an obvious instance of such loss in meaning.

Nevertheless, Newmark (1981) says that semantic translation brings the text closer to the figurative and formal elements of the original, including where possible its sound effect. But he again asserts that loss in meaning when he asserts that in semantic translation every translated text presents some loss of meaning (the loss of sound and rhythm in the word-for word translation).

Newmark (1981:47) argues that "Semantic translation attempts to create the precise flavor and tone of the original," and that "words are sacred not because they are more important than the content, but because form and content are one. The thought process in the words is as significant as the intention behind the words in communicative translations. This semantic translation, according to Newmark, is out of time and local space. For Newmark (1981), the translator has to secure the author's idiolect, his/her intentionality, his/her peculiar form of expression, in reference to the spirit of the source language and target language. This argument conforms with the researcher's argument mainly when it comes to (اسْطاعوا) and (اسْتَطاعوا) translation. The translator has to preserve the peculiar form of (اسْطاعو) and distinguish it from (اسْتَطاعوا) as possible as the target language allows. The verbs that have reduction in their structure are Qura'nic

peculiar expression that people encounter while reciting the Holy Qur'an more than reading other texts. Semantic translation confirms the ST's peculiarity and identity; it recommends avoiding cultural adaptation. It shows that semantic translation is more comprehensive and more penetrating than communicative translation. Semantic translation is an approach which suits the religious texts and must convey every piece of meaning. It shows that the translation is likely to be longer than the original and it says that the translators have to produce the full meaning of the original not one of its function. For Newmark, semantic translation is an Art.

The semantic approach corresponds with Nida's formal equivalence largely and it suits religious and sensitive texts. When rendering the Qur'anic text, the translator must be faithful to the source text and that s/he endeavors to bring the receptor towards the ST. If the formal equivalence works, it will be better as (Nida 1964:159 in Munday 2001:42)defines formal equivalence :*"formal equivalence focuses attention on the* message, *in both form and content... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language" (p 159).* And as (Nida and Taber 1969:22-8 in Munday, 2001:42) says:*" Formal equivalence is thus keenly oriented towards the ST structure, which exerts strong influence in determining accuracy and correctness" (p48).*

When formal equivalence, according to Nida, is keenly oriented towards the ST structure which exerts strong influence in determining accuracy and correctness, we can apply it to transfer the meaning and significance behind the ST peculiar grammatical structure, not mere transferring that structure itself as this process may distort the exact intention and sense of this structure which must be avoided. (Nida 2003 in Munday 2001:43) maintains that "correspondence in meaning must have priority over correspondence in style if the equivalent effect is to be achieved". Thus, a proper grammatical and lexical adjustment is inevitable in favor of conveying the content and message of the ST.

On the other hand, the equivalent effect is a crucial element in translating the Qur'anic text since it has expressive and appellative functions. The Qur'an is geared towards all nations to bring them from full darkness to light, by making them act in certain way according to its instruction and guidance. Hence, we can't ignore its communicative aspect and effect upon readers or listeners. Nevertheless, the notion of dynamic equivalence cannot be applied as a whole in translating any unit within the Holy Qur'an because this kind of equivalence requires some adaptation of some cultural references and minimizing the foreignness of the ST setting which must be avoided in translating the Holy book.

The equivalent effect brings to mind the boundary between semantic and pragmatic meaning presented in Austin's speech act theory(1962) in Hatim and Mason (1990) and the utterance that has a performative function in communication. Hatim and Mason (1990) discuss the pragmatic dimension of the language when they define pragmatics as "the study of relation between language and its context of utterance. Besides, they cite Stalnaker's (1972: p380) definition of the term when he says "pragmatics is the study of the purpose for which sentences are used, of the real word conditions under which sentences may be appropriately used as utterance". According to Austin,a sentence is capable of performing action, or fulfilling communicative purposes called the dynamic element in communication. Austin introduces his theory of **locutionary**, **illocutionary** and **perlocutionary** acts. The locutionary act is the basic linguistic act of conveying some meaning by performing an act by saying something. Whereas an illocutionary act is the performance of an act in saying something or what you intend to do by means of saying something. Perlocutionary act is what is actually achieved by means of speech act. Searl (1975) in Hatim and Mason (1990) considers the speech act theory when he has elaborated by classifying the illocutionary act into five categories: **directives**, to cause the hearer to take a particular action, as request, command and advice; **commmissives** that commit a speaker to some future actions as promises and oaths; **expressives** that expresse the

speaker's attitude towards a particular action as thanks, congratulations and **declarations** that change the reality in accord with the proposition of the declaration as baptisms and **verdictives** that relay judgments.

The linguistic phenomenon of adding and reducing the structure of a word is not a mere linguistic and grammatical feature, but, it implies what Searl calls an illocutionary act with its five categories mentioned above which should be recognized in its context. Following this theory, the Holy Qur'an expressions that are subject to structure manipulation may perform one or more of these acts. For example, the verse وَالَّذِينَ يُّمَسِّكون بِالْكِتَابِ وَأَقَامُواْ الصَّلاةَ إِنَّا لاَ نُضِيعُ أَجْر المُصْلِحين)(الاعراف170) represents the following acts:

- Expressive acts, when it expresses Allah's attitude toward the righteous who adhere strongly to the scripture instructions and guidance.

- Verdictive, when Allah evaluates and appreciates the deeds of those people by considering them(مُصْلِحين) (reformers)

- Directive, it is intended to influence the hearer's/ reader 's behaviors to adopt the guidance of the scripture by promising them to get a big reward when saying(إِنّا لا نُضيعُ اجْرَ المُصْلِحِين), which leads to the commissive act by this good promising.

Here the importance of adequate and accurate translation can be realized because the meaning of the form of (يّمَسِّكون) can't be ignored; it must be relayed accurately so as not to waste the pragmatic dimension which is represented by these acts.

When it comes to cooperative principles and Gricean maxims (Hatim and Mason, 1990: 62), one cannot pass without highlighting these maxims, especially the maxim of quantity and its association to the current topic and instances. Since this study is dealing with conjugated verbs that are inflected to intensity and quantity, the maxim of quantity comes to the forefront when it says "make your contribution as informative as(but not more informative than) is required". This maxim requires to convey the information that is implied within each conjugated verb no more no less. The inadequate rendering of these verbs flouts this maxim when it makes the translator's contribution less informative than required, e.g., (حرّقوه), that implies sever burning until death, is rendered into (burn him) by the three translators, and by making the rendering more informative than required, e.g., the translation of (تَنَزَّل) which is the reduced form of (تَتَنَزَّل) into (descend).

As far as the linguistic elements that have peculiar form for specific purposes (functions) are concerned, it is very necessary to shed some light on concepts such as "markedness", "intentionality" and "informativity."

Hatim and Mason (1997) take these terms into consideration when they apply them to sacred and sensitive texts where information and intentionality come to the fore, and where the source text displays a considerable degree of dynamics. The translator is faced with more interesting challenges, and literal translation is, no longer, an option (Hatim and Mason 1997).

Hatim and Mason (1997) define markedness as:

"where a source text departs from what is expected or ordinary and opts for unexpected or unusual expression, it is the linguistic, cultural and rhetorical significance of the departure which becomes the translator focus....... Conventionally, markedness is defined either as frequency of occurrence (what is less frequent occurring expressions are somehow more significant when they do occur) or as informativity(what is less predictable in context an item is, the more information potentially relayed) (p.12).

Hatim and Mason explain intentionality by relating the terms such as dynamism, markednessand informativity to the text producer's intentionality. They state that text users have intentions when pragmatic considerations are brought to bear what the text producer does with words and what he hopes the text receiver achieves.

Hatim and Mason (1997) devote a chapter which is titled with (form and function in translation of sacred and sensitive text), in which they talk about a rhetorical device that displays departure from norms and expected structure into an unexpected style and syntax "shift". By discussing this issue in the Holy Qur'an, they highlight strongly the phenomenon of markedness, informativity, dynamism, etc. or any departure from ordinary norms which are applicable highly to our topic that discusses the peculiar form of conjugated verbs. They state that texts which display a particular degree of dynamism (the deliberate removal of communicative stability when the main elements of the texts, such as syntax, style, structure, or texture, defy the reader's expectation by departuring from the ordinary norms and present new style in rendering their content). These texts are called creative texts .They bear high degree of infomativity, since this departure from ordinary norms serves specific a purpose and intention.

For example, the verse "(فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا) and the verse (بل عجبت "ويَسْخَرون، وإذا ذكروا لا يذكرون، وإذا رأوا آية يَسْتَسْخِرون) represent obvious examples of the phenomenon of markedness when they defy our expectation and depart from the linguistic norms to unexpected and marked expression. This marked expressions in opting for (اسْطاعوا) instead of (اسْتَطَاعوا) and (يَسْتَسْخِرون) after saying the unmarked form (يَسْخَرون), are done for a specific purpose (intentionality) of the Holy Qur'an.

According to Hatim and Mason (1997), the translator as a communicator must relay the motivation behind such departure, the function served by them and the compensation strategies that must be adopted in the TL whose rhetorical system does not include this linguistic phenomenon, of marked expressions, in order to compensate for the communication loss.

Unfortunately, the translators of the Holy Qur'an when encountered such a rhetorical phenomenon do not pay any consideration to it and treat it as well as the unmarked expression losing its significance and informativity.

Informativity concerns the extent to which the occurrence of a given textual element is expected or unexpected, known or unknown (Beaugrande and Dressler 1981 in Hatim and Mason 1999:113). According to Hatim and Mason (1997) "a highly motivated utterance would be un-expected and optimally dynamic, processing complexity which, nevertheless, pays off since the more informative utterance is the more interesting it will be". For Hatim and Mason, the model of informativity and indeed the theory of underpinning the whole notion of textuality are not exclusively a product of modern linguistic thinking. They assert that classical rhetoricians were always aware of the values attached to deviating from norms or foregrounding and defamiliarization.

Hatim and Mason (1997) assert that,

> From the perspective of translation, the rhetorical purposes
> and their linguistic realization, together with underlying
> motivations, are extremely important issues. Preserving
> source text form would be futile unless the functions which
> the form is intended to serve are relayed at the same time. In
> case of mismatch, intervention on the part of the translator
> becomes necessary with the aim of explaining the
> discrepancy and communicating the added meaning. (p114)

Newmark (1988) introduces componential analysis in translation. He
argues that componential analysis aims to compare a SL word with a TL
word which has a similar meaning, but is not an obvious one-to-one
equivalent. It does so by demonstrating first their common and their
different senses components.

Normally, the SL word has a specific meaning other than the TL
word has, and the translator has to add one or two SL senses, components
to the corresponding TL word in order to produce approximate of meaning.
Newmark (1988) explains that sense components have been variously
called semantic features or semes. He asserts that any TL word being
analyzed will show some common and some distinguishing or diagnostic
components. Words may also have supplementary, figurative or technical
components which become diagnostic in some contexts. Common

components are sometimes contrasted at two ends of a scale; e.g. ±young, ±long, ±loud,...ect. They are then grouped in the category, dimensions, e.g., length. For example, the verb (حَرَّقوه), which is the conjugated form of the verb (احْرِقوه), has the following semantic components (+severely, until death, and big malice).

Since we still deal with practical linguistic approaches/models to translation, we cannot ignore Catford's linguistic models to translation. (Catford 1965: 20 in Munday 2001, p: 60) introduces the term "shift" in his book *A linguistic theory of Translation*. In which he follows the Firthian and Hallidyan linguistic models, which analyze language as communication, operating functionally in context and on a range of different levels (phonology, graphology, grammar, lexis) and ranks (sentence, clause, group, word morpheme, etc). As far as translation is concerned, Catford (1965:27) introduces formal correspondence and textual equivalence, and makes a distinction between the two models: " a formal correspondent is any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the "same" place in the "economy" of the TL as the given SL category occupies in the SL". On the other hand, "a textual equivalence is any TL text or portion of text which is observed on a particular occasion… to be the equivalent of a given SL text or portion of text".

Translation shift deals with formal correspondence in the process of conveying the SL to the TL. Catford introduces two kinds of shift: shift of level where something which is expressed by grammar in one language and by lexis in another (the conjugated verbs expressed in grammar in Arabic and in Lexis in English). The second type of shift is category shift; this includes four kinds of shift, according to Catford:

1-   Structural shift, for example, SVO in English into VSO in Arabic.

2-   Class shift: from one part of speech to another.

3-   Unit shift or rank shift between: clause, word, morpheme.

4-   Intra – system – shifts: these are shifts that take place when the SL and TL posses approximately corresponding system but where the translation involves selection of non-corresponding term in the TL system.

Munday (2001:63) introduces translation shift analysis, saying: "the translation shift analysis seeks to describe the phenomenon of translation by analyzing and classifying the changes that can be observed by comparing the ST-TT pairs. It is a means of describing what constitutes the translation product....". Munday sites in his argument other models which describe the cognitive process of the translators themselves. He talks about Roger Bell (1991: 43)who focuses "on the description of the process and on

the translator...how the process takes place and what knowledge and skills the translators must possess in order to carry it out". Munday (2001) discusses the **interpretive model** of translation which was introduced by Seleskovitch and Lederer (1989) which explains translation as (overlapping) a three-stage process involving:

1- Reading and understanding by using linguistic competence and 'word knowledge' to grasp the sense of the ST. The linguistic competence needs to be understood by reference to not only the explicit but also to implicit meaning in an attempt to recover the authorial intention.

2- Deverbalization is an essential intermediate phase if the translator is to avoid transcoding and calques; transfer is through sense not words.

3- Re-expression, where the TT is constituted and given form based on the deverbalized understanding of the sense.

This interpretive method, according to Munday (2001), appears quite similar to Nida's scientific model. However, these two models constitute a very helpful procedure to analyze and understand the conjugated verbs and the semantic value that is attached to such conjugation especially during the first phase that requires having adequate linguistic knowledge to grasp the intended meaning of the added structure to the verbs besides linguistic competence of the TL to re-express these conjugated verbs.

Baker (1991) discusses several issues related to translation. She argues that to achieve the overall meaning of a stretch of language, we need to start by decoding the units and structure which carry that meaning. The smallest unit which we would expect to possess is the word. Baker thinks that thinking about word as the basic unit of meaning is not strictly accurate because meaning can be carried by units smaller than the word. This conforms to our topic that morphemes attached to the word add extra meaning to its original meaning; therefore, the "elements of meaning which are represented by several orthographic words in one language, say English, may be represented by one orthographic word in another language and vice versa" Baker (1991: 11). This exactly can be applied to the conjugated verbs that are loaded with meaning and do not have one-to-one equivalence in TL (English) which forces the TL to render it by several words.

Baker explains the linguistic tool that contributes to create meaning which is the morpheme and she distinguishes it from the word by saying:

1- Morphemes can't contain more than one element of meaning and can't be further analyzed.

2- Some morphemes have grammatical function, such as making plurality, gender and tense; others change the class of word, for

instance from a verb to an adjective, or add specific elements of meaning such as negation.

When it comes to our topic, morphemes can be added to verbs to create a sense of exaggeration, affectation, or hyperbole in order to increase the original meaning of the verb or to add extra dimension to it.

For Baker, there is another problem that faces the translator, i.e. non-equivalence; yet she introduces several strategies to overcome that problem. One of these strategies is paraphrasing in which she introduces the advantages and disadvantages of this strategy. After full discussion of non- equivalence, Baker went to discuss the grammatical equivalence, she initiates her illustration by speaking about the difficulty that the translators encounter when they cannot match the content and message of the SL with the same expression in the TL that has fairly a different grammatical system in building its expression.

The phenomenon of conjugated verbs that are subject to addition/ reduction of inflectional morphemes to increase and decrease meaning is a property of the Arabic language, in general, and Qur'anic rhetoric, in particular. This makes us turn to the grammatical system of the language, that Baker takes in account, to point out that every language makes different selections from a long set of possible distinctions in the terms of notion such as time number, gender, shape... and so on. "The Grammatical

system of a language will determine the ease with which certain notions such as time and gender can be made explicit "(Baker 1991: 83). According to Baker, grammar is organized a long two main dimensions: **morphology** and **syntax**. Morphology covers the structure of words, the way in which the forms of a word changes to indicate specific contrast in the grammatical system. She illustrates that the morphological structure of a language determines the basic information which must be expressed in that language. Syntax, according to Baker, covers the grammatical structure of groups, clauses, and sentences: the linear sequence of classes of words such as noun, verb, and adjective , and functional elements such as subject, predicator and object, which are allowed in a given language Baker (1992: 83). Thus, the Arabic language makes use of its grammatical system to establish the specific and peculiar linguistic rule that adds the dimension of increasing and decreasing the meaning or the concept of the word to fit the context in which it occurs.

Grammatical structure, according to Baker, differs from lexical structure in that it is more resistant to change; it is much easier to introduce a new word, expression, into a language than introduce a new grammatical category. This distinction brings to our mind the difficulty that the translator of conjugated verbs encounters as this grammatical category can't be conveyed to the target language which compels the TL producer to adopt a specific strategy to naturalize the expression to the target reader. As

far as this resistance is emphasized, it refutes the theories that recommend the target language to be enriched by the potentialities of SL. Thus the enrichment of the TL is confined to the lexical category, it excludes the grammatical one in which it is used. Baker (1991: 84) makes an important difference between grammatical and lexical choices as far as translation is concerned, saying:

- Grammatical choices are largely obligatory while lexical choices are largely optional.

- Grammatical change needs a long period of time beyond the individual life and remains constant, while one encounters new words, expressions on daily basis.

- Grammatical rules are also more resistant to manipulation by speakers. This means that in translation, grammar often has the effect of **straitjacket**, forcing the translator along a certain course which may or may not follow that of the ST as closely as the translator would like it to,(Baker,1991).

Baker points to the change of information/content of the message during the process of translation as a result of difference in the grammatical structure between SL and TL. She adds that this change may take the form of adding to the TT information which is not expressed in the ST. The translation of conjugated verbs that have additional inflectional morphemes

constitutes an evident proof of this argument; when the translator fails to convey the information implied in this conjunction, " the change in the information content of the messages may be in the form of omitting information specified in the source text. Information expressed in that category may be ignored "(Baker 1992:86).

MacCarthy (1981) argues that most structuralists account of morphological structure when they make distinction between two morphological types: concatenative morphology, which involves prefixation or suffixation. Thus, morphemes are discrete elements linearly concatenated at the right or the left end of the base of morphological operation.

The other type, nonconcatenative morphology, these iclude reduplication, infixation, morphologically-governed ablaut, and suprafixation. MacCarthy (1981) points out to the nature of Arabic verb when he classify the Arabic verbs into roots of three or four consonants cluster around a single semantic field like *ktb 'write'*. Certain changes in these roots like gimenation of the middle radical yield derivatives such as causative or agentive. In addition some vowel pattern seem to bear consistent meaning, like the difference in stem vocalism between active *kataba* and passive *kutiba.* This illustration leads us to the gimenation

process that occurs in the second radical of the verb (حَرَقَ) to convert it into the verb (حَرَّقَ) adding to it a dimension of exaggeration of the act of killing.

Furthermore, MacCarthy (1981) discusses, in detial, the classical Arabic triliteral verb system with its fifteen derivational categories and that of the quadrilateral root of four. He calls these derivatives "binyanim". He suppotrs his discussion by presenting the forms of derivatives of the verb *ktb* "binyanim" in which each "binyan" is inflected almost the same way as all the other "binyanim", but they differ in the arrangement of the root consonantism with respect to the characteristics affixes and vowel position.

Nida and Taber (2003) point out very close issues that are related to translating sensitive and religious texts. They assert that the translator must establish certain priorities; contextual consistency should have priority over verbal consistency and dynamic equivalence has priority over formal correspondence.

This argument can be related in this study as there are peculiar verbs in form that do not have formal correspondence in the target language. Therefore, the contextual meaning and interpretation of such verbs have priority over formal correspondence since the form of such verbs has a specific function and significance that should be secured in the TT.

This is what Nida and Taber (2003) insist on when they shift their attention to the new focus of the translation. The new focus, for Nida and Taber, has shifted from the form of the message to the response of the receptor. This is applicable when the unit of translation in the source text has an appellative function to affect the reader or listener to behave in a certain way. To be acquainted with the ST meaning is very essential to convey it to the TL meaning.

Nida and Taber (2003) assert that the translator must aim primarily at "reproducing the message". They also talk about grammatical adjustment through the process of translation. This brings to our mind the manipulating of special Qur'anic expressions which need to be reproduced to the TL and be focused upon the message and content behind that grammatical peculiar device. However, Nida and Taber (2003) insist that in translating religious texts, such as the Bible and the Qur'an, cultural translation must be avoided. They elaborate:

> Nevertheless, it doesn't mean that it should exhibit in its grammatical and stylistic forms any traces of awkwardness or strangeness. That is to say, it should studiously avoid translationese- Formal fidelity, with resulting unfaithfulness to the content and the impact of the message. (p.13)

The priority of meaning for Nida and Taber is the core of translation, for it is the content of the message which is of prime importance. For them,

certain rather radical departures from the formal structure are not only legitimate, but even be highly desirable.i.e. in order to make the TL content and message clear, it is very necessary to depart from the ST peculiar structure.

The most important contribution by Nida and Taber is their classification of priorities according to different perspectives. They assert that:

1)   Contextual priority has consistency over verbal consistency or (word-for word translation). This, according to Nadia and Taber, fits the translation in terms of linguistic forms.

2)   Dynamic equivalence has priority over formal correspondence based upon the reaction of the receptor.

3)   The aural (heard) language has priority over written form. This is applicable to the typical circumstances of communication and it's especially applicable to Bible translations, since the Bible is generally heard.

4)   Forms that are used by and acceptable to the audience for which translation is intended have priority over forms that may be traditionally more prestigious. This last priority, which consists of complex sets of factors e.g., age, sex, education, etc, analyses the

problem of translation from the stand point of the type of audience (Nida and Taber, 2003).

Since our topic deals with Qur'anic verbs that have peculiar form to convey specific intended meanings, let's focus upon the priority of contextual consistency in which Nida and Taber (2003) discuss the importance of context to understand the meaning behind the form of such verbs. As they put it:

> Since word cover areas of meaning aren't mere points of meaning, and since in different languages the semantic area of corresponding words are not identical, it is inevitable that the choice of the right word in the receptor language to translate a word in the SL text depends more on the context that upon a fixed system of verbal consistency. (p.15)

Nida and Taber (2003) deal with formal correspondence when they point out that not only verbal consistency must be focused upon; it is rather formal correspondence which means that one may have formal consistency of words, phrases, and clauses order... All of these formal features combine to produce what is called formal correspondence of which verbal consistency is merely one element.

Nida (1964:60) in Monday (2001:40) introduces the science of translation. Nida states that it provides the translator with a technique for decoding the ST and procedure for encoding TT although he reverses

Chomsky's model (who depends on the deep structure to be the first step to arrive at the surface structure) when analyzing the ST. Thus, the surface structure of the ST is analyzed to the basic elements of the deep structure; they are "transferred" in the translation process and then restructured semantically and stylistically into the surface structure of the TT (Munday, 2001:40). This model of decoding the ST can provide the translator of the Holy Qur'an with an adequate tool to analyze the linguistic untranslatable terms in the ST by figuring out the intended meaning behind the morphological addition or reduction in verbs, mainly conjugated verbs.

By doing so, the translator can convey the full meaning of the verb without wasting any tiny part of it and s/he can realize the difference between the verbs that bear such addition or reduction and the original verbs (verbs in default case) and convey it adequately.

It is worth approaching some relevant philosophical perspectives and theories by briefly highlighting the most important aspect of each model/theory. Geothe, a German poet who was interested in the Orient and its culture, literary and religious woks. He had a wide acquaintance of Qur'an, One and Thousands Nights Tales, Al-Muallaquat and Persian poetry. He was infatuated by the Arabic language to the degree that he inserted some Arabic terms and lexicons into his literary works. Furthermore, he recommends to adopt the oriental writings and to convey

them to western cultures. He attempted to widen the western horizon by enriching it with high values of Islamic instructions to spread humanity and religious tolerance between nations. Geothe takes literary translation into consideration by postulating the cooperative aspect between languages where one language affects the other, enhances and broadens it, and adds extra potentialities to it. Geothe emphasizes the exact rendering of the ST meaning, form, and style for the purpose of enrichment of the TL not at its expense by using equivalent of syntax and idioms in order to convey the style and spirit of the original. Thus he recommends the "interlinear" rendering between the lines of the original so as to gain access to the ST content which includes style, meaning, structure and idioms. This reflects Goethe's belief in the translatability of text which he took for granted.

Munday (2001) introduces Steiner's 'Hermeneutic" motion of translation. In which, he sheds some light on this theory in perceiving the act of translation. Steiner's Hermeneutic motion describes translation as "the act of eliciting an appropriate transfer of meaning which is based on conception of translation not as science but as an exact art". It consists of four parts: **initiative trust:** it is Steiner's belief and trust that there is something there in the ST that can be understood. The translator considers the ST to stand for something in the word coherent, something that can be translated. When it comes to the Holy Qura'n translation, it is definitely that the translator realizes that there is something very worthy in the Qur'an to

be conveyed to other languages, something that can elevate humanity and discipline its behavior.

The second stage is **aggression:** as in St Jerome's description, the translator bringing home the ST as a captive slave ......the translator invades, extracts, and brings home some fistful of meaning from the ST. The third stage is **corporative** in which the translator brings in hand what s/he extracted in mind in the second stage. He produces assimilative translation which conforms highly to the TL norms and loses any feature of its SL norms. The fourth stage is **compensation:** if the previous two stages bear passive and aggressive taste, this stage bears positive attitude and taste because in this stage, the translator is being faithful to his ST; " the translator has invaded the ST and stolen some of its property; now s\he makes restitution by rendering the ST into the TL that is balanced between the divergent pulls of the SL and TL cultural contexts". However, if Steiner believes that the ST being enhanced by the act of translation and the translation broadens and enlarges the original, this argument is inapplicable to Qura'n translation since the TL and its audience are being enhanced and elevated by the guidance of the Qura'n and its sublime language and style. The stage of **imbalance,** (Munday, 2001), arises from the "outflow" of energy from the source text and "inflow" into the receptor....".In this stage, Steiner sees the TT lesser than the original; the TT makes the original virtue more precisely visible". According to Munday (2001), it,

nevertheless infers that the source text possesses potentialities, elemental reserves as yet unrealized by itself.

Unlike Steiner's beliefs, the translation of Holy Qur'an is inferior to its original version due to the massive loss in the SL text as a result of transferring the Qur'an text into another language that does not have the Qura'n language potentialities and highly built expressions. This reminds us of Walter Benjamin's "Pure Language" in which he confirms the harmonization between different languages. Central to Benjamin's paper (Munday 2001:169) is the notion that translation does not exist to give readers an understanding of meaning or information/content of the original.

It seems that Benjamin emphasizes the linguistic relationship between ST and TT. He neglects the content and the message of the ST. In addition, Benjamin discusses the reciprocal relationship between languages, the relationship that is hidden and not clear without translation. He postulates the creativity of translation when it contributes to the growth of the source language by conveying it to the target language and by preserving the goal of pure and higher language.

Benjanim believes in the existence of a pure language by the co-existence between the original and its translation. He asserts the literal rendering of the ST into the TL which "allows the pure language to shine through". Benjanim believes that literal rendering of syntax which proves

words rather than sentences to be the primary element of the act of translation, translation must be one with the original in the form of the interlinear version in which literalness and freedom are united, Benjamin (1969) in Munday (2001:169).

When it comes to language and its effect on people and their perception of the world, it brings to our mind the Sapir-Worf Hypothesis. The Sapir-Worf Hypothesis has been a controversial issue since it was introduced. The Sapir- Worf Hypothesis, in its strong version (linguistic determinism), claims that human beings perception of the world and reality is determined by her/his native language and that each person perceives reality in a different way depending on the language s/ he speaks. Thus, and according to this hypothesis, language plays a crucial role in the process of cognition.

Sapir (1929), in his strong version, claims that human beings are under the mercy of the language they speak as it is the medium of their expression. He adds that for a student of human culture, it is important to be acknowledged of a linguistic mechanism to understand and analyze social behavior, to the extent that he thinks of language to be a symbolic guide to culture.

Sapir (1929) asserts that what might be called 'social style' in speech is far more than an aesthetic or a grammatical function; a peculiar form of

pronunciation, slangy forms of speech, a specific selection of linguistic style are of crucial importance in which society arranges itself and expresses the reality or understands the individual social attitudes. According to the weak version (linguistic relativity), the language influence, to some extent, the way we perceive, understand and view the real world.

There are different philosophical linguistic theories that look at language from a different perspective; it look at the relation between the sound of the word and its meaning (linguistic sings). The relationship between the linguistic signs has always been a controversial issue; there are different visions and perspectives. Bressler (1994: 74) explains Saussure's argument about linguistic signs. He says that linguists before Saussure believe that the structure of language was **"mimetic,** merely mimicking the outside world; language then had no structure for its own. It simply copies its structure from the reality exhibited in the world in which it was utilized." However, Saussure denies that language is intrinsically mimetic and that it is primarily determined by its own internal rules, such as phonology, grammar and syntax. Saussure believes that these rules are highly systematized and structured. Saussure confirms that linguistic signs (the sound of the word and their representatives in language) and the relationship between them is arbitrary and conventional. He supports his argument by explaining that most languages have different words for the

same concept. He classifies the linguistic sign into the **signifier** (the written or spoken constituent, and the **signified** (the concept that is signaled by the signifier). Saussure postulates that the relation between these two parts is arbitrary and conventional. He goes to assert that the linguistic sign is defined by the difference between this sign and other signs not by any innate property of this sign. By this belief Saussure dismantles any hypothesis that postulates any correlation between the signifier and its signified.

Unlike Saussure, some notable Arab linguists confirm the relationship between the pronunciation (sound) and meaning. Al-Rashidy (2009) argues that most notable linguists have asserted the obvious correlation between the sound and the meaning. He cites Sebaway's opinion who confirms this correlation when he exemplifies (النَّزَوان، النَّقَزان، الغَلَيان،اللَّمعان) and their sense of (الاضْطِراب/ الحَرَكة) (action and disturbance) as they are closed to each other in their pronunciation. In addition to Sebaway, Ibn- Jenny asserts this relation as well, by differentiating between (نَضَحَ الماء) and (نَضَخَ الماء), these two verbs share the same sense, but (نَضَخ) that has the stronger pronunciation means the water flow strongly and profusely more than the verb (نَضَح) which denotes weakness in water flow. Hence, the difference in one sound in two related word leads to slight differences in meaning; strong sounds denote strong meaning and when the

meaning is weak and pale, the pronunciation follows it and it becomes weak (Al-Rashidy, 2009). As he puts it:

> Our subject which is "addition to structure that denotes increasing in meaning" is based on the idea: whenever there is addition to the sound(pronunciation), an increase in the meaning occurred. In other words, when we add a new letter to the original letters that compose the root of the verb, the meaning is increased. This idea conforms with Ibn- Jinny's argument "the sound depends on and follows the meaning, the strong sound denotes strong meaning", e.g., the word (قَطَّع) is stronger than the word (قَطَع)......and we reduce sound to decrease meaning .

Al-Rashidy (2009) asserts that the addition that increases and intensifies the original meaning is more significant than the addition that changes the meaning of the word which must be excluded from this phenomenon.

A huge bulk of contemporary research have been conducted on the translatability/untranslatability of the Holy Qur'an; some have focused on the form while others have looked at the sense. Some researchers have traced the difficulties that face translators; others have opted for a different orientation, i.e. equivalences and their related topics. However, very little research has considered the effect of the translation on the target readership due, mainly, to the unlikelihood of attaining it when interpreting the

Qur'anic text. The most problematic area in this case is conjugated verbs and the semantic as well as the rhetorical impact they have on the reader. The bulk of these researches is focused upon the translation of the phenomenon of conjugation in general, with all its derivatives, without confining their study to the conjugation that has the intensity and exaggeration function as the main focus, which the present study is restricted to. Following is a concise but related literature review of the most outstanding research that has been conducted in the past few years.

The problems in translating the Holy Qur'an into any other language occur in two main areas: the form and the meaning. The meaning is considered as the most problematic challenge as Al-Zubi (2013) states that "translation of the meaning of noble Qur'an to other languages is impossible in the same accuracy as Arabic" (p1). The translators could interpret the word literally, but it is not easy to figure out the deep meaning of this word. According to Simms (1997), the translator faces more obstacles when s/he deals with religious texts, in general, and the Holy Qur'an, in specific.

Al-Amri (2015) introduces and identifies markedness and the translatability of sound meaning conflation in Qura'n translation. According to Al-Amri, markedness or non-ordinariness of language use opts for the less common linguistic variant instead of the more commonplace, widely

standard one....." It is a conscious choice made by language users for different reasons. Al- Amri points out that marked elements of language occur less frequently and they are more complex than unmarked counterparts. In addition, markedness can be applied to any level of language: word, syntax, clause, structure...etc. These marked units must be accounted for in translation. In his study, Al- Amri deals with markedness, its translation in the Holy Qur'an, and its applicability to one linguistic aspect which is sound meaning conflation at the word level. Al- Amri asserts that the whole Qur'an is marked and the inimitability of the Qur'an is known as (Al-Ijas) to the translators as it is the word of Allah and beyond any human capacity. Therefore, Al-Amri discusses one of the Qur'an aspect of challenge which is sound meaning conflation (تَطابُق الصَّوْتُ والمَعْنى), technically (Al- JASR), which confirms the interdependency of sound and meaning in the Qur'an and its effect on the psyche of the receiver. His discussion of such phenomenon supports our argument about the translatability of conjugated verbs, the marked nature of these verbs, the sound effect attached to them, and its contribution to their meaning.

When it comes to exemplification, Al-Amri takes the verb (زَحْزَح) to be an obvious sample that represents the sound meaning conflation and he presents various translations to show the inadequacy of their renderings; the translators, according to him, have failed to convey the meaning attached to the sound of repeated letters of this verb. After detailed

discussion of the rendering of his example (زَحَزَح), Al-Amri concludes that the marked elements which represent sound meaning conflation in the Qur'an pose a big challenge to the translator; thus, he recommends that the sound meaning conflation, i.e., how the sound affects the meaning, must receive the attention it deserves among the Holy Qur'an translators.

Abdel Jawad and Al-Hadhrami (2016) have recently investigated the level of translators' accuracy in rendering trilateral verbs that are inflected with one extra letter in three different translation of the Holy Qur'an. Their study focuses on the trilateral verbs in general containing the verbs that bear addition to the intensity purpose alongside other purposes such as the purpose of (المُشارَكة) in the verb (قاتَل), not confined to the intensity and exaggeration purposes. The researchers' main aim was to check whether the translators managed to identify the intended meaning of the verbs or not. The study found that it is possible to render the semantic sense of the verbs, but it was not likely to convey the aspectual sense into the target language.

Al-Ghazalli (2012) has conducted a study very similar to Abdel Jawad and Al-Hadhrami's study, when it encompasses all patterns of trilateral verbs that bear morphological addition that is not confined to the addition that focuses on intensity and exaggeration function, which is the aim of this topic. To investigate the accuracy of rendering trilateral verbs in some randomly chosen verses of the Qur'an that contain conjugated

verbs, the researcher has found that the translators failed to identify the intended meanings of these verbs and, thus, came up with inadequate translations in the sense that the translators ignored the impact of conjugation and translated the verbs just as the roots. The researcher cited some conjugated verbs which this study includes, e.g., the verb (حرّقوه) and other verbs not included within this study.

Abdelaal and Rashid (2016) have also conducted a study to investigate the grammatical losses in the translation of the Holy Qur'an with special references to Al-Aaraf chapter. The researchers have followed a qualitative-descriptive approach to analyze the data. The study has revealed that the main significant loss occurs in translating grammatical aspects. It has also found that grammatical loss contributes to semantic losses.

Al-Rashidy (2009) has discussed the problem of (increasing structure and its significance on the increase of meaning), and the relation between the expression and the meaning. However, this study does not take the translation problems of conjugated into consideration. He has also dealt with the disagreement between the opponents and proponents of the relationship between sound and meaning. The importance of this research stems from giving an understanding of this relation through putting conditions and orders that control what could be included within this

phenomenon and what could be excluded. According to Al-Rashidy, this phenomenon of addition to structure that increases meaning is confined to the addition that intensifies the quantity of the concept and act without changing the sense, part of speech, tense, number or any other inflections attached to the verb, i.e., it excludes the addition that changes the meaning, tense, gender, number, e.g., the addition that changes (نَنْسَخْ) into (نَسْتَنْسِخْ) is excluded from this linguistic rule.

Abdul-Raof (2005) discusses the correlation between language and culture and how these two components apply to translation studies and applied semantics. He goes to say that, to this effect, verbatim rendering should be avoided and cultural transplantation, i.e., domestication and cultural transposition, of source text need to be applied. He points out that cultural transposition in Qur'an translation has been ruled out entirely due to the objection by Muslim scholars. To link between language and culture, Abdul-Raof believes and demonstrates that" some cultural features are not presented by individual words or pictures only, but rather by linguistic and phonetic features". He adds that Qura'nic discourse is highly controversial due to its variegated pragma-linguistic aspect. The purpose of his work is to focus on samples of cases that have serious nock-on effect on translation outcome, that shows cross-cultural pragma-linguistic failure that affect intercultural communication. He asserts that Qur'an discourse is characterized by culturally acceptable multifarious prototypical

grammatical and prosodic features that are alien to target language. Our investigation lend farther support to Larson's (1998:57) claim that:

"there is seldom complete match between languages......... Because of this there is often necessity to translate one word of the source language with several words in the receptor language in order to give the same meaning. The fact that target language is spoken by people of a culture which is often very different from the culture of those who speaks the source language, will automatically make it difficult to find lexical equivalent.

To support his argument, Abdul-Raofb cites several aspects with several examples to show the cultural- linguistic features in the Qur'an that pose big challenge on translators. He gives several examples on grammatical shift, category shift and stylistic shift, in which he presents stylistic shift in morphological form such as (تَنَزَّل /تَتَنَزَّل عَلَيْهِم المَلائِكَة/يِّمَسِّكون) as an obvious instances on morphological shift. He says "culturally stylistic shift in Qur'anic discourse is referred to by Muslim tradition as major feature of what is known as linguistic inimitability of Qur'an genre. It occurs in different levels in the Qur'an.

Abdul-Raof states that some cultural linguistic features can't be captured by the target language, and the translation is "simulation" (pretending to be what one is not). In addition, the constraints involved in

cross-cultural communication entail not only diverse in linguistic and contextual norms, but also equivalence with the cultural context involving the source language genre.

To sum up, and through reviewing many theories, methods and approaches to translation, it has been noticed that all of them assert the fidelity and faithfulness to be the crucial factors in translating religious and sensitive texts. Religious texts have their own peculiarity in expression and terminology to fulfill their sacred purpose and sublime intentionality.

Markedness theory, speech act theory, semantic translation, componential analysis and so many other perspectives that have been mentioned previously confirm the necessity of preserving and conveying the peculiar features of sacred texts. This can be fulfilled through the process of "decoding" these marked features into the TT and highlighting the intention of such marked expressions at any expense. Therefore, all these theories, and through exemplification, help to a large extent in translating the conjugated verbs that represent marked expressions in the Holy Qur'an.

Chapter Three

Methodology

The present researcher aims at investigating the problem of translating conjugated verbs that bear morphological addition for the purpose of intensity and exaggeration, via analyzing and comparing (3) professional translations of the Holy Qur'an. The corpus from which conjugated verbs are extracted covers some specific verses but not the whole Qu'ran due to the fact that analyzing all instances is a totally formidable job. Because the main aim of the current study is to trace the inadequacies of translating the conjugated verbs, evaluating and analyzing the verbs are going to be based on the following common translations of the Qur'an:

1-   *The meanings of the Holy Qur'an,* by Abdullah Yusuf Ali*;*

2-   *Interpretation of the Meanings of the Noble Qur'an* by Muhsin Khan;

3-   *The meaning of the Glorious Qur'an* by Muhammad Marmaduke Pickthall.

The researcher intends, first, to collect data, by selecting verbs that pose difficulties in translation due to their peculiar form as they deviate from the original form as a result of morphological addition /reduction

(affixation) to their base forms. The second step, and by thorough searching in the books of morphology, the researcher intended to classify these verbs into categories according to their forms (صِيَغ) and according to the function of each form. The third step is to collect the translation of these verbs using (Qur'an.corpus.com) as the website includes Qur'anic translations. Next, the researcher is going to identify the contexts in which these verbs are used depending on the most notable scholars who are specialized in the Arabic language and Qur'an exegesis. In order to shed light on the rendering of these verbs into English, the researcher will analyze, objectively, the three translations and discuss findings in the framework of the claim or hypothesis, i.e. most of verbs that bear addition or reduction in structure pose problems and difficulties to the translator.

Chapter Four

Discussion and Analysis

Arabic is the language selected by Allah to be the tongue of the last book inspiration to the universe. This language, according to Muslims, is granted with characteristics to enable it to achieve huge potentialities in showing and clarifying very subtle meanings. Thus, it is the most suitable and capable language to convey the divine intentionality and message, Mohammad (2012). The phenomenon of manipulating the structure of the word to achieve specific meaning is one of the Qur'anic strategies and features in exploiting the Arabic language potentialities. Some Arab linguists study this phenomenon in the Qur'an and classify it to categories according to the purpose of each addition or reduction. Wahdan (2017) argues that "the study of this domain is a stylistic variation because it is related to linguistic analysis; verbal variation is a stylistic phenomenon dominated by context. Whenever context entails stylistic variation, the Qur'anic rhetoric responds to this variation to a high extent. However, when context entails to stick to the same style, the Qur'an rhetoric adheres to it without any shift" (n p).

This study is confined to verbs that are subject to structural manipulation to intensify and strengthen their meaning via adding extra morpheme, reduplicating the second radical of the triliterals, or omitting

some radicals of the original verb. By thorough research in the Holy Qur'an for these verbs, the researcher has noticed that Arab morphologists, e.g.,Al-Rajhy, Al Hamlawy, Al-Samorae, and Ibn Jenn classify this kind of addition that occurred in the Holy Qura'n into several forms (صِيَغ).

1-   Verbs that undergo omitting some radicals from the original to suit a particular context because the act or event mentioned requires reduced meaning or softer concept than the concept implied in the original verb, .e.g., (اسْطاعوا) which is the reduced form of (اسْتَطاعوا). In addition to this verb, we will discuss these two verbs (تَنَزَّل)and (تَوَفاهم), Al-Samorae (2006).

2-   Verbs that conform to the form (فَعّل) by reduplicating the (ع) radical of the form (فَعَل), e.g., (قَتَّل) instead of (قَتَل). This donates the exaggeration in the meaning of the verb or action. This section includes the verbs (يْمَسِّكون), (حرِّقوه) and (يَقْتُلون).

3-   Verbs that conform to the form (افْتَعل), e.g., (اتَّبعَ), that donate exaggeration in the meaning of the verb and spending more effort and time (Al Hamlawy, 1962:43-44).

4-   Verbs that conform to the form (افْتَعل) but with the process of replacing the (ت) radical into the (ط) radical if the first radical in the conjugated verb is one of these letters (ص، ض، ط، ظ), which called in Arabic (حُروفُ الاءطْباق) within a linguistic rule that called (ألاءبْدال),

e.g., the verb (صَبَر) becomes (اصْطَبِر) instead of (اصْتَبِر) (Al Rajhy, 2000: 172 and Ibn Jenny, 1954:324-327). This process of changing one sound into another is called in English (phonological condition) where one sound is changed under the effect of another sound. This section includes (واصْطَبِر) and (يَصْطَرِخون)

5- Verbs that conform to the form (تفعل) and donate extra effort and time in performing the act, e.g., (يتصعد) to become (يَصَّعَّد) (Al-Rajhy, 2000: 47) and (يَطَّوَّف) the conjugated form from the original verb (يَطوف) by assimilating the (ت) with the following radical.

6- Verbs that conform to the form (استفعل). This strengthens the meaning of the verb, e.g., (استكبر). (Al Hamlawy, 1962: 37). This section includes (يَسْتَسْخِرون) and (اسْتَيْأَسوا).

7- Verbs that conform to the form (فعلل) by the process of reduplicating the two radicals. This denotes the repetition of the act, e.g., (زعزع) and (قلقل) (Ibn Jenny, 1954:p 93). The verb (كَبْكَبْ) which is the conjugated form of (كبَّ,) in addition to the verb (دَمْدَم) are going to be discussed under this section.

4.1 Verbs that undergo omitting some letters from the original:

Al‑Samorae (2006), in his book *Balaghat ALkalemahfe Al Taabeer Al-Quraany*, argues that the Qura'n sometimes omits from the verb such as

(اسطاعوا), (تَنَزَّل), (تَوَفاهم) and (لم يك) etc, for specific purposes not arbitrarily. He also emphasizes that the Qura'nic expression is an intended artistic expression in its every word and letter. However, some Arab linguists such as Ibn Jarir, Al-Zajaj, Ibn Jenny and others such as the contemporary linguist Jaber (2017) in An-Najah National University argue that this omission is for the purpose of reducing the pronunciation and avoiding monotony. According to Al-Samorae (2006), the omitted forms in the Qura'nic expression fulfill these purposes:

- The Qura'n omits from the verb to denote that the event is less important or significant than the event in the original verb, or the time required to do an act is less than the time required in the original verb. The omission from the verb denotes omission from the event, e.g., the difference between these two related verbs (تَنَزَّل/تَتَنَزَّل).

- The Qura'n omits for the purpose of brevity and shortcut as contrary to extension; if the context needs brevity, the Qura'n reduces the verb by the process of omission. But if the context needs prolongation, the Qura'n uses the full form of the verb without any reduction or omission, e.g., (تَوَفاهم) instead of (تتَوَفاهم).

Thanks to new technologies, in general, and to Qura'n corpus, in particular, the researcher has been able to review all the translations for particular verbs easily.

The first sample of discussion will be (اسطاعوا/استطاعوا), in Al-Cahf

Chapter, verse (97), Almighty says:

(فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا)

This verse talks about a vandal and a dangerous nation called (Cog

and Magog), who were mentioned in the Holy Qur'an in Al-Kahf chapter,

that tried to pass through the dam which was built by (Dhul-Qarnayn).

(Dhul-Qarnayn) was a righteous king who built a strong dam to blockade

the nation of called (Cog and Magog). The dam was built from iron mixed

with melted copper to make it very strong and insurmountable. The Arab

linguist Al Samorae (2009), argues that اسْطاعوا which is the reduced form

of (اسْتَطَاعوا) fits the event of surmounting and claiming the dam if it is

compared with the effort required to make a hole in it. In piercing the dam,

the Qura'n uses (اسْتَطَاعوا). Here, the Qura'n uses (اسْطاعوا) and drops the (ت)

to conform with the simple task, and doesn't delete the (ت) in (اسْتَطاعوا)

using the longest form of the verb to conform with the heavy task for the

purpose of showing that the two acts have slight differences in expression.

Furthermore, Al-Samorae asserts that the undeleted form in the verse:

(سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا) (الكهف 78)

fits the situation of explanation and manifestation of particular ambiguous

deeds done by Al-Khadr, who was a very wise man accompanied the

prophet Moses "peace be upon him" in his journey . Whereas the deleted form in the verse

(ذَلِكَ تَأْوِيلُ مَا لَمْ **تَسْطِع** عَّلَيْهِ صَبْرًا) (الكهف 82)

fits the situation where Moses was acquainted by the reasons behind that strange deeds and he doesn't need a big effort to understand.

Bodra'a (2006) cites that Ibn Katheer, a notable exegete of the Holy Qur'an, has interpreted this verse as the following: "Allah makes correspondence between the light act and the light pronunciation (فَمَا اسْطَاعُوا), and between the heavy act and the heavy pronunciation(وَمَا أَن يَظْهَرُوهُ), (اسْتَطَاعُوا لَهُ نَقْبا)."

Shalabi (2012) in his article *"Altawtheef Al Qura'niLiltaqat Al Dalaliyah"* talks about the difference between (تَسْطِع) and (تَسْتَطِع) and says:

Allah talks about the speech of (Al Khader) when he speaks to Moses (peace be upon him)(سَأُنَبِّئُكَ بِتَأْويلِ ما لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرا) before he manifests his deeds. But when he explained his behavior, he said (ذالك تَأَويلُ ما لَمْ تَسْطِعْ عَلَيْهِ صَبْرا). The difference can be referred to the linguistic rule (Addition in structure to increase meaning), such as the two words (خَشُنَ) and (اخْشَوْشَن), the latter is stronger in meaning than the former. Likewise (استطاع) is stronger than (اسْطاع). When the issue was a heavy burden on Moses heart, (peace be upon him), as a result of being ignorant of the wisdom of strange

deeds, (Al Khader) used (تَسْتَطِع). But when he understood the

wisdom, the matter became easy and he used (تَسْطِع**).**

The question is, are the translators aware of these slight differences

in dealing with such expressions? Here is a version of each translator; it

shows the strategy used in rendering these two distinctive verbs in the

verse) فَمَا **اسْطَاعُوا** أَن يَظْهَرُوهُ وَمَا **اسْتَطَاعُوا** لَهُ نَقْبًا ((الكهف97))

Table (1): Translations of verbs (اسْطَاعُوا و اسْتَطَاعُوا)

Translator	English translation
Pickthall	And (Gog and Magog) **were not able** to surmount, **nor could they pierce (it).**
Mohsin Khan	Thus were they **made powerless** to scale it or to dig through it.
Yusuf Ali	So they [Ya'juj and Ma'juj (Gog and Magog)] **were made powerless** to scale it or dig through it.

Table 1 above shows that Pickthall uses two distinctive equivalents

for the two verbs as he translates (اسْطاعوا) into "were not able" and (اسْتَطَاعوا)

into "nor could they". The question is, do these two renderings conform to

the slight difference in (intensity) of ability implied in each expression? By

reviewing the meaning of (could) and (be able to) in *Oxford Dictionary.*

Word Power, the researcher finds that**:**

If something was possible on one occasion in the past, use

was/were able to, e.g. the firemen were able to rescue the

children. In negative sentence (could not) can be used, e.g.,

the fire men could not rescue the children.

These two definitions do not display the degree and intensity of the concept implied within each word. This demonstrates that Pickthall's rendering is inadequate to grasp the intended meaning and the function of reduction process.

Likewise Muhsin khan and Yusuf Ali do not make a better contribution. They translate it as "they were made powerless" as an equivalent to both verbs (فما اسْتَطاعوا/ فما اسْطاعوا). This reveals their unawareness of the function and reduction, too.

It is worth mentioning that the verb (يَسْتَطيع) in its default form doesn't always imply a huge amount of ability, since it is used, in some verses, to show the ability to perform simple tasks, e.g.,(أو لا ... البقره 282 يَسْتَطيع هُوَ يُمِلَّ). Rather the context shows a difference in the quantity of ability required for surmounting the wall and piercing it. Hence the delicacy and sensitivity of the Qura'nic text expresses this difference via using two distinctive forms for the same sense but different quantities. The researcher sees that it is better to translate the two verbs distinctively due to their distinctive forms and significance. Thus the verse can be rendered into (**They did not have an ability to surmount it nor they had larger ability to pierce it**).

The second verb is (تَنَزَّل) alongside with the original verb (تَتَنَزَّل). The Almighty says:

(**تَنَزَّل** الْمَلائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ) (القدر) إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا **تَتَنَزَّل** عَلَيْهِمُ الْمَلائِكَةُ) (فصّلت 30).

AL- Samorae (2006) states that the verse in Al- Qadr Chapter includes (تَنَزَّل) which is the reduced form of (تَتَنَزَّل) by the process of deleting one of the two (ت). While in Fusselat chapter, the Qura'n includes the complete verb without any deletion because, in Fusselat Chapter, the process of the angel descending is more than in Al-Qadr Chapter since, in Fusselat chapter the angels descend all over the year and in every moment. That's why the expression requires using the full form of the verb. At variance to Al-Qadr chapter, the Qura'n talks about the angel descending in one night (Al-Qard Night), which is, according to muslims, the night of the twenty seventh of ramadan, not all over the year. In other words, the Qura'nic context plays a vital role in determining the choice of the complete form or the reduced form.

The following are the translators renditions of the verbs (تَنَزَّل /تَتَنَزَّل) in the two verses respectively:

(**تَنَزَّل** الْمَلائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ) (القدر4)) (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا **تَتَنَزَّل** عَلَيْهِمُ الْمَلائِكَةُ)(فصّلت 30**)**

Table (2): Translations of verbs (تَنَزَّل/تَنَّزَّل) respectively

Translator	English translation
Pickthall	The angels and the Spirit **descend** therein, by the permission of their Lord, with all decrees". Lo! those who say: Our Lord is Allah, and afterward are upright, **the angels descend** upon them....."
Mohsin Khan	"Therein **descend** the angels and the Ruh.." "on them the angels **will descend** (at the time of their death)......"
Yusuf Ali	"Therein **come down** the angels and the Spirit by Allah's permission" "the angels **descend** on them (from time to time):"

As for Ali, his version of the verb (تَنَّزَّل) is rendered by obvious trial of compensating the meaning implied under the use of the complete form of the verb by inserting the expression (from time to time) between brackets. This reflects his awareness of the difference between the two verbs. However, the expression (from time to time) does not fit the Qura'nic interpretation which shows that (تَنَّزَّل) means permanent descending all over the year on the righteous people. But the peculiar form that has a reduced and manipulated structure is the verb (تَنَزَّل), Ali renders it into "come down", which has the meaning in *Longman Dictionary for Cotemporary English* "becomes lower" which does not have any sense of reducing in the quantity of the concept of descending. Thus the challenge and creativity is to convey this reduced form with reduced meaning into the ST to cope with this rhetorical linguistic device that is exploited by the

Qura'n. So, Ali's rendition runs short to grasp an adequate equivalent that has reduced meaning. Since the English language does not have the rhetorical device to cope with such a reduced form, the translator has to make a distinctive rendering for each form by the TL potentialities which are manipulating the form which has the full meaning (تَنَزَّل).

With respect to Pickthall, the use of the same equivalent for two distinctive verbs reflects the magnitude of the problem by wasting the linguistic device (deletion) to reduce the meaning so as to suit a particular context.

Khan falls in the same trap. He also renders both verbs into "descend" for (تَنَزَّل) and "will descend" for (تَتَنَزَّل). By doing so, he makes a distinction in the tense of each verb when he renders (تَتَنَزَّل) into "will descend", the future tense, which occurred by the present tense in the original version. He again has wasted the function of the deletion process that is exploited in (تَنَزَّل). The researcher recommends the following translation, as a humble trial, for the verb (تَتَنَزَّل), to distinguish it from (تَنَزَّل) in the verse" تَتَنَزَّل عليهم الملائكة....' into "**the angels permanently descend upon them**....." and to render the verb (تَنَزَّل) into (**descend**).

The third verb within this category is (تَوَفاهم) with its original form (تَتَوَفاهم). Allah, the Almighty, says:

(اِنَّ الَّذِينَ **تَوَفاهم** الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ)(النساء97)

(الَّذِينَ **تَتَوَفاهم** الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ (النحل28)

"Al-Samorae (2006) discusses the difference between (تَوَفاهم) and (تَتَوَفاهم) saying that in An-Nisa'a chapter, the Qura'n says (تَوَفاهم) by deleting one of the two (ت) to reduce the form, because they were not unjust for themselves in addition of being oppressed on earth. Therefore, they are less than those who were unjust to themselves but not oppressed on earth. For the later, the Qura'n used (تتَوَفاهم) in An-Nahl chapter with the complete form without deletion. In other words, in An-Nisa'a chapter, those who are unjust to themselves and oppressed on earth are part of those who are unjust to themselves. Thus the delicacy of the Qura'nic text expresses the difference in the size of people by using two different forms by deleting a letter from the original verb to suit the context in which it is used. Al-Samorae also asserts that this phenomenon of deletion is linguistically acceptable for the purpose of decreasing the act, and it is a general rule in the Holy Qura'n.

The translators' awareness of this Qura'nic linguistic phenomenon can be realized by considering the following version of An-Nisa'a and An-Nahl verses respectively:

Table (3): Translations of verbs(تَوَفّاهم تتَوَفّاهم) respectively

Translator	English translation
Pickthall	**"Lo! as for those whom the angels take (in death)** while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land....." **"Whom the angels cause to die** while they are wronging themselves....."
Mohsin Khan	"Verily! **As for those whom the angels take (in death**) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." **"Those whose lives the angels** take while they are doing wrong to themselves...."
Yusuf Ali	**When angels take the souls** of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth....." **"(Namely) those whose lives the angels take** in a state of wrong-doing to their own souls." ...

Ali conveys the two verbs (تَوَفّاهم) and (تتَوَفّاهم) into "when angels take

the souls" and "those whose lives the angels take" respectively. By doing

so, he changes the thematic structure of the source versions. In the target

version, the "angles " takes the theme position in An-Nisa'a translated verse

while the word " those" is in the theme position in An-Nahl translated

verse. In addition to this change, Ali uses "souls" in An-Nesa'a and "lives"

in An-Nahl. This strategy in shifting and paraphrasing does not take into

consideration the difference in intensity of the act" causing to death" that is

expressed in the two different verbs. It rather shifts the emphasis and attention from one element to another. However, the emphasis in the source verses is focused upon the "object" as the core of the verses.

As for Pickthall, he does not show any change in thematic structure; he adopts the thematic structure that is found in the source verses. Another issue found in Pickthall's rendition is shifting between two synonyms " take in death" for (تَوَفّاهم) and "cause to die" for (تَتَوَفّاهم). Again Pickthall's strategy doesn't reflect any difference in intensity that is implied in the linguistic strategy "deletion".

Likewise, Khan's translation is the same as Pickthall's for the two verbs. Therefore the same thing can be said about his contribution.

4.2 Verbs conforming to the form (فعّل):

This section includes the verbs (يَقْتُلون), (حرّقوه) and (يّمَسِّكون). The first verb is (يَقْتُلون) alongside with its original verb (يَقْتُلون). This example demonstrates the repetition and exaggeration of the act and event in the following verse:

(وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ **يُقَتِّلُون** أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ)(الأعراف141)

This is shown in using the geminating marker (الشَّدَّة) to convert the verb from (يَقْتُلون) into (يَقَتِّلُون) in order to demonstrate the redundancy and

exaggeration in the act of killing not just one time or one person, Al-Samorae (2009). This verse addresses people of Israel by reminding them of the grace that Allah granted them when He saved them from the torture they suffered by the Pharaohs. The Pharaoh had ordered that every newborn son of Bani Israel to be killed, and to retain daughters so as to use them as maids. This act of killing mowed nearly all their sons over a long period of time which requires using a verb that shows this redundancy and frequency. In order to examine the translator's awareness of the significance of gemination (الشَّدَّة), the verb (يُقَتِّلون) alongside with the original verb (يَقْتُلون) in the verse:

(إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ **وَيَقْتُلون** النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلون الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (ال عمران21)

Are examined by the translators' rendering of each one. Below are the three renderings of the verbs (يَقْتُلون):

Table (4): Translations of the verb (يَقَتِّلون)

Translator	English translation
Pickthall	**Slaughtering** your sons and sparing your women**.**
Mohsin Khan	**Killing** your sons and letting your women live.
Yusuf Ali	**who slew** your male children and saved alive your**.**

And the following is the rendering of (يَقْتُلون):

Table (5): Translations of the verb (يَقْتُلون)

Translator	English translation
Pickthall	And **slay** the prophets wrongfully, and **slay** those of mankind who enjoin equity:...
Mohsin Khan	Allah and **kill** the Prophets without right, and **kill** those men who order just dealings, ... announce to them a painful torment.
Yusuf Ali	**slay** the prophets, and **slay** those who teach just dealing with mankind, ...

It can be noticed that Khan renders both verbs (يُقَتِّلون) and (يَقْتُلون) into "killing" and "kill" respectively without paying any attention to the slight difference in meaning between the two words represented in the reduplication process by gemination marker (الشَّدَّة). In addition, he makes a difference between the two verbs by shifting in their tense (present continuous and simple present) which doesn't contribute to the intended meaning of using the form of hyperbole by using (الشَّدَّة). However, Pickthall tries to be closer and more faithful to the ST by translating (يُقَتِّلون) into "slaughtering". But after referring to *Oxford Dictionary*, the researcher finds the following: *"Slaughter: kill a large number of people at one time, especially in a cruel way, or when they can't defend themselves."*

It can be recognized that Pickthall provides a reasonable translation in an attempt to be faithful to the ST and expresses the intended meaning. However, Yusuf Ali prefers *slew* and *slay* as an equivalent to both verbs. Here we have the same equivalent for two verbs which are distinctive in quantity. Despite the meaning of *slew* in *Oxford Dictionary* is "to kill

violently", it doesn't fit the verb (يُّقَتَّلون) because this rendering spoils the gemination process by (الشَّدَّه) as if it hasn't any function or significance. So, this doesn't do justice to the intended meaning behind this rhetorical device and to the Qura'n sublime style. With respect to Gricean maxim of quantity (don't make your contribution more or less than required), the three translators flout this maxim when they make their rendering less than required. The translators should have taken into consideration the significance of the difference between the two verbs and render them distinctively; **(killing)** for **(يَقْتُلون)** and **(slaughtering)** for **(يُقَتِّلون)**.

The second verb under our examination is (حرِّقوه)which is used in Al-Anbiyaa chapter as shown in table 6, versus the verb (فاحتَرَقَت) as shown in table 7 :

(قالوا **حرِّقوه** وَانْصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ (الانبياء68) **(فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فاحتَرَقَت)**(البقرة266)

Table (6): Translations of the verb (حرِّقوه)

Translator	English translation
Pickthall	**burn him.**
Mohsin Khan	**burn him.**
Yusuf Ali	**burn him.**

Table (7): Translations of the verb (فَاحْتَرَقَت)

Translator	English translation
Pickthall	and it is(all) **consumed by fire.**
Mohsin Khan	so that is **burnt**.
Yusuf Ali	with fire therein, and be **burnt up.**

Linguistically speaking, this verb conforms to the form (فعّل) that shows hyperbole and exaggeration in the act. Ibn-Ashoor (1984) explains that (التَّحْريق) is an exaggeration in burning to the extent that the burning ruins the body until death. The Holy Qura'n conveys Al-Namroud's saying in the era of Prophet Abraham "peace be upon him". The former orders that the later to be burnt severely with very huge fire until death because Abraham damaged the idols that they were worshiping instead of worshiping Allah.

Al-Sha'rawy (2016) asserts that (حرِّقوه) denotes hyperbole in burning when they didn't say (احْرِقوه). They all agreed to do this thing when they built a building and had been forty days firing in this building until it become very blazing to the extent that any bird passes over it falls burnt. This form (حرِّقوه) has a pragmatic dimension that reflects their extreme malice and violent anger. Are the translators aware of the difference between (حرِّقوه) and the original verb (فَاحْتَرَقَت) in the aforementioned verse? Ali, Pickthall and Khan render (حرِّقوه) into "burn him". Unfortunately, no one of these three translators pays any attention to the hyperbole form as if it has no function. By this conveying this inaccurate translation, they waste

the pragmatic dimension that is represented in the illocutionary force which is the expressive function of such an utterance. Again, this rendering flouts the maxim of quantity that is implied under exaggeration form, and does not appear in the translated versions.

We turn now to the verb (فَاحْتَرَقَت) to see that Ali and Pickthall render it with supportive particle "up" for Ali and the word "all" for Pickthall. By doing so, their translation implies a complete and thorough burning despite the ST (فَاحْتَرَقَت) doesn't contain that implication. *Longman Dictionary of Contemporary English* defines "burn up" as the following: "if something burns up, it is completely destroyed by fire or great heat". Rendering (فَاحْتَرَقَت) into "burnt up" or "it is all consumed by fire" and (حرِّقوه) into burn him" reflects the magnitude of the problem. Here we can notice another flouting of the maxim of quantity, but in the other side, the translators make their contribution more informative than required by rendering the verb (فَاحْتَرَقَت) into "was burnt up".

Since we are dealing with Qur'anic terms, the slight difference of lexical items does count Shehab (2009). The Qur'anic context plays a vital role in determining lexical choices. As mentioned before, every word or term is used for its own property and potentialities in a particular context; it can't be replaced by any other term or synonym. Hence, the translator who is involved in translating such a sophisticated and holy book has to

consider any tiny difference in any related words and the function of this difference as much as possible. If componential analysis is carried out, the verb (حرِّقوه) has these semantic features (+sever burning, + until death, and +big malice). Newmark (1988, p:114) points out that:

> Normally the SL word has a more specific meaning than the TL word, and the translator has to add one or two TL sense components to the corresponding TL word in order to produce a closer approximate of meaning." He also adds that" the sense components of lexical units may be referential or pragmatic.

Having this in mind, it is more congruent and more faithful to render (حرِّقوه) into (**burn him up severely**) or (**burn him up until death**) as a humble trial from the researcher to come closer to the ST and its accuracy.

The third example of this category is the verb (يُمَسِّكون) in Al-A'araf chapter:

(وَالَّذِينَ **يُمَسِّكون** بِالْكِتَابِ وَأَقَامُواْ الصَّلاةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ)(الاعراف170)

alongside the verb (امْسِكْ) which is the imperative form of the original verb (مَسَك) in the verse:

(أَمْسِكْ عَلَيْكَ زَوْجَكَ....)(الاحزاب37)

Linguistically, the verb (يُّمَسِّكون) conforms to the form (فعّل) which denotes hyperbole and exaggeration in the act. But in this verse we are going to discuss a different form of verbs as we are dealing with the connotative meaning represented in the metaphorical expression, within this verse, rather than the denotative meaning that we discussed in the previous instances.

Qutub (1971) explains that the verbal form of (يُّمَسِّكون) portrays an image which is about to be seen and felt. It is the image of grasping and holding the book strongly and deeply, the way that Allah likes his book to be obeyed and followed alongside the actual serious grasping of the book guidance and performing the religious rituals. These are the two tools for reformation and goodness by which Allah will not waste the reward of the reformers and righteous people (إنّا لا نُضيعُ أَجْرَ الْمصْلِحين).

Al-Qurtuby (2008) states that (يُّمَسِّكون) means to obey and apply the Torah and its instruction. He also confirms that this verb denotes the meaning of repetition and multiplication since to hold fast and cling to scripture's guidance requires inherence and frequency to do so.

Al-Sha'rawy (2016) says that (يُّمَسِّكون) is an exaggeration in catching. He also adds that it is a matter of Allah's mercy that he does not ask us to grasp the book with our hands; he rather asks us to obey its orders and instructions strongly. This verse describes the nations that cling to the

scripture. As we resume reading the verse to the end (إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ), we can figure out the pragmatic dimension is represented in the illocutionary force implied within this verse. On the one hand, it includes a commissive force in the form of a promise to those who obey the orders, fulfill their duties, and perform the prayer adequately they will receive great reward. On the other hand, this promise has, a directive force as it motivates any person to adopt the right path in sticking to Allah's scripture, in addition to an expressive force that expresses Allah's attitude towards the righteous people. Here are the three versions of the translations of (يُمَسِّكون) and(امْسِك) in the previously mentioned verses:

Table (8): Translations of the verb (يُمَسِّكون)

Translator	English translation
Pickthall	make men **keep** the scripture.
Mohsin Khan	**hold fas**t to the book.
Yusuf Ali	**Hold fast** by the book.

Table (9): the translation of the verb(امْسِكْ).

Translator	English translation
Pickthall	**Keep** thy wife to thyself
Mohsin Khan	**keep** your wife to yourself.
Yusuf Ali	**Retain** thou(in wedlock) thy wife

Having a glance at these versions shows that Ali and Khan prefer "hold fast" as an equivalence to the verb (يُمَسِّكون). However, Ali uses the preposition (by) whereas Khan prefers the preposition (to). The renditions of Ali and Khan consider the connotative meaning of the (يُمَسِّكون) when they distinguish its intended meaning from its denotative meaning, because

the meaning of "hold fast" is (يعتصم) as a synonym for *adhere*, *cling*, *stick to*, and *be tenacious*. But the problematic aspect of this rendition is that it ignores the hyperbole device which is employed in using the (الشَّدَّة) to reduplicate one radical of the base form, and lacks any sense of intensity that is implied in the ST as they don't make any difference in intensity between (يُّمَسِّكون) and (امْسِك). They render the verb (امْسِك) into "retain" by Ali and "keep" by Khan. By doing so, they wasted its significance and function of the peculiar form of (يُّمَسِّكون).

Pickthall's version is totally different from Ali's and Khan's as he considers the verb) (يُّمَسِّكون) as a verb that has two objects. Thus the rhetorical device (الشَّدَّة)is considered by Pickthall as a device that changes the verb from a mono-transitive verb that has one object into a ditransitive verb that has two objects. The first object is the (men) and the second object is (the book). Pickthall has consulted different interpretation of the verse that we are discussing. Therefore, for Pickthall, the verse is talking about men who make people adhere and obey the book, not about persons who themselves obey and adhere strongly to the book and its guidance. Thus, it is better to render the verb(يُّمَسِّكون) into (**who adhere strongly to the scripture**) to come closer to the ST and its intentionality**.**

4.3 Verbs conforming with the form (افتعل)

The first example is the verb (اتَّبَعَ) alongside its original verb (تَبِعَ)

(فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى) (طه123) (فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ))(البقرة38)

These two verbs occur in two different chapters in two different contexts and in two different variations/derivatives. The verb under discussion is the verb that is subject to the process of morphological addition to conform to the form (أَفْتَعَل). The verb in the first verse is اتَّبَعَ) that is converted from the original form (تَبِعَ) that is used in the second verse in Al Baqara chapter. They can also be seen in other verses in the Holy Qura'n besides these two.

Ibn Al- Zubare (n.d.) discusses these two verbs in detail. He has noticed that there is a disparity in the meaning of these two verbs; the verb (تَبِعَ) has the form (فَعَل) whereas the verb (اتَّبَعَ) has the form (افْتَعَل) in which there is an addition to the structure which, in its turn, increases the meaning. Ibn Al- Zubare adds that as long as the two forms share the same sense of (الاتباع) which means (following), the verb (تَبِعَ) denotes following without discomfort or affectation; while the verb (اتَّبَعَ) shows affectation and discomfort; it also entails the necessity to endure extra effort in following. Ibn Al-Zubare proves his claim saying:

Abraham says (36 ابراهيم) (فمن تَبِعَنِي فَإِنَّهُ مِنِّي) (which he addresses the elite who follow his right path. He expresses what shows the extreme adherence and closeness by saying (مِنِّي) in which he talks about who follow their pure primitiveness without any difficulty.

Furthermore, Ibn Al- Zubare sits an additional evidence saying what it is said to be attributed to the disobeyer from the believers and Muslims (وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم)(الزمر 55) as they were familiar and got used to doing bad deeds. Thus they need to be processed and manipulated to prevent themselves from those bad deeds what requires affectation and spending extra effort. As well, it is said to whom who are familiar to good deeds (لا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ)(النور 21) because they get used to doing good deeds, therefore, it is unusual and it needs extra effort to involve in bad deeds because it is something that counterparts their habits and pure primitiveness.

AL-Samorae (2012), attributes the difference between the two verbs (تَبِعَ) and (اتَّبَعَ) to the context in which each verb occurs. In other words, the verb (تَبِعَ) is used to show following without affectation or expending extra effort, while (اتَّبَعَ) that has additional morpheme to increase the meaning denotes a kind of following that needs affectation, extra effort and manipulating one's habits or primitiveness.

It is clear that each translator has used the same equivalent to both verbs (تَبِعَ \ اتَّبَعَ) for the previously mentioned verses:

Table (10): Translations of both of theverbs (تَبِعَ/اتَّبَعَ)

Translator	English translation
Pickthall	and whoso followeth my guidance.
Mohsin Khan	And whoever follows my guidance.
Yusuf Ali	whoso ever follows my guidance .

According to the previous Qura'n exegesis, each verb (تَبِعَ) and (اتَّبَعَ) has a slight difference in its interpretation according to its context that determines the choice of each verb. Therefore, to treat the two verbs as one makes the three translators fall into the trap of inaccuracy and lacking the adequate knowledge about the Qur'anic intention of being very punctual and attentive to every slight difference in meaning and context. In addition, Ali and Khan have resorted to shift the verb from the past in the source text to the simple present in the target text. This procedure doesn't show any difference in meaning that the verb (اتَّبَعَ) has. If componential analysis is carried out, the verb (اتَّبَعَ) and its derivatives have those features (+affection, extra effort, and discomfort). Neither of these translated versions includes these previously mentioned meanings. However, they suit the verb (تَبِعَ) when they disregard the semantic features that the morpheme (ات) adds to the root (تَبِعَ) to become (أتَّبَعَ). Thus, the researcher recommends that this translation to be carried out for the verb (اتَّبَعَ) to differentiate it

from the original verb (تَبِعَ) **(who ever constrains her /himself and endures extra effort to follow my guidance).**

The second example of this category is the verb (اصْطَبِر) which is the converted form from the verb (اصْتَبِر) by changing the (ت) radical into the (ط) radical by the linguistic rule (الاِبْدال). Al-Samorae (2016) argues that the verb (اصْطَبِر), within the following verse, is used in talking about the Muslim prayer because it is a continuous act and is performed five times a day. To perform it perfectly, the person needs much patience and perseverance; hence, (اصْطَبِر) is used to denote that extra patience:

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ **وَاصْطَبِرْ** عَلَيْهَا)(طه132)

Al-Sha'raway (2016) states that one has to endure and has to show deliberate patience in performing the prayers in front of his children so that they be aware of its importance. He adds that (اصْطَبِر) denotes the meaning of hyperbole and affectation in patience.

The following table displays the translators' rendition of both (اصْطَبِر) and the original verb (اصْبِر) in the verse:

(**وَاصْبِرْ** عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ)(لقمان17)

Table (11): Translations of the verbs (اصْطَبِر /اصْبِر) in the previously mentioned verses respectively

Translator	English translation
Pickthall	"And enjoin upon thy people worship, and **be constant therein.**".... "...And **persevere** whatever may befall thee. Lo! that is of the steadfast heart of things...."
Mohsin Khan	"And enjoin As-Salat (the prayer) on your family, **and be patient** in offering them [i.e. the Salat (prayers)]" "....and bear with patience whatever befall you...."
Yusuf Ali	"Enjoin prayer on thy people, **and be constant therein**." "....**and bear with patient constancy** whatever betide thee..."

Pickthall and Yousef Ali translate (اصْطَبِر) into "be constant therein" without implying the constancy in patience; here the adjective "constant" denotes the constancy in ordering the family to perform prayers not to bear extra patience which scarifies the meaning of being patient that Al Asfahany (2014) has defined as *"to confine oneself in what the reason and the Islamic legislation requires, or to keep oneself away of what the reason and Islamic legislation forbid".* In addition of lacking the meaning of patience, these two versions have wasted the function intended using the additional letter (ط). Khan also translates this verb into (be patient in offering them) which doesn't imply any intensity in the meaning of patience. On the contrary, Ali and Khan translate the verb (اصْبِر) into (bear with patient constancy/patience) as if this verb has extra meaning

compensated by the verb *bear* and the noun *constancy* which is not found in the original text. As mentioned before, the extra letter bears extra meaning, so the word (اصْطَبِر) must be rendered distinctively from (اصْبِر). It is better to translate (اصْطَبِر) as **(be steadfast in your patience)** to compensate the loss of meaning, to resort to the functional equivalent in the case of lacking the formal equivalent.

The third example that conforms to this category is the verb (يَصْطَرِخون) in the verse:

(وَهُمْ **يَصْطَرِخون** فِيهَا) .(فاطر 37)

Linguistically, this verb (يَصْطَرِخون) conforms with the form (يَفْتَعِل) which shows affectation and paying extra effort to perform any act in addition to the original effort that the person has. Al-Zwaid (2008) comments on this verse saying that this verse describes the scene of those who fall into hell on the Dooms day. The Holy Qur'an shows a kinetic view agitated with scream, horror, panic and disturbance. The verb (يَصْطَرِخون), via its rhythm, conveys all these meanings which help to depict a clear vision and full image of the state that the Hell inhabitants live with.

Al-Zwaid asserts that the verb (يَصْطَرِخون) is different from the verb (يَصْرَخون) in acoustic significance. Besides, the former verb denotes affectation, extremity, and hyperbole in screaming which is accompanied by huge effort to call for help. Ibn-Ashoor (1984) asserts that (يَصْطَرِخون)

shows the hyperbole in screaming and affectation with big effort. Yusuf (2013) argues that (اصْطَرَخ) shows rising in the voice because of big pain that seeks immediate help, whereas (يَصْرَخ) doesn't necessarily donate that the person is suffering big pain or seeking help. S/He may shout at his son or somebody else. In brief, the verb (يَصْطَرِخون) has the semantic features (+seeking help, suffering from a big pain and spending a huge effort in screaming).

For more explanation, let's consider this verb by having a look at the three translated versions; the researcher confirms that each translator has chosen a different style in rendering this verb:

(وَهُمْ يَصْطَرِخون فِيهَا) .(فاطر 37)

Table (12): Translations of the verb (يَصْطَرِخون)

Translator	English translation
Pickthall	and they **cry** for help there.
Mohsin Khan	therein they will **cry**.
Yusuf Ali	therein will they **cry aloud** for assistance.

To begin with, Ali prefers to paraphrase the verb and he also uses the simple future tense as an equivalent. He is the closest to the ST because he tries to compensate the loss in meaning by using the adjective (aloud) that demonstrates his awareness of the function of the (ط) infix that is added to the original verb. But this rendering runs short to depict the vivid image of the real scene implied in the source version (يَصْطَرِخون) because it occurs in

the present continuous tense as if the listener is looking at an immediate scene. However, the future tense (they will cry aloud) is looking pale and weak when it is compared to the ST for two reasons: On the one hand, the use of future tense prevents the target reader to imagine the vivid scene implied in the use of present continuous tense in the source version. On the other hand, the verb (cry) doesn't have that strong rhythm that the verb (يَصْطَرِخون) has. It was better for Ali to use the present continuous as an equivalent (**therein they are screaming aloud**) because the verb *screaming* is closer to having a stronger rhythm than the verb *cry*. In addition, if we check the meaning of *scream* in *Long Man Dictionary for Contemporary English* we will find the following: "to make a loud high noise of your voice because you are hurt, frightened, exited, etc."

As far as Pickthall is concerned, his translation does not demonstrate the intensity and affectation that is implied in the ST, nor does it reflect the rhythm of the verb (يَصْطَرِخون). He uses the simple present tense of the verb (cry) without any intensifiers to convey the sense of high shouting.

Khan's rendering is not better than the previous ones. He prefers to render that verb (يَصْطَرِخون) because it is loaded with meanings of big pain, high loud screaming and seeking for help into that pale, weak equivalent (therein they will cry) without any trial to compensate the meanings that are mentioned before.

4.4 Verbs conforming to the form (تفعّل):

The researcher intends to start with the verb (يَصَّعَّد) which is used in Al-Ana'am chapter, verse 125.

(وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا **يَصَّعَّد** فِي السَّمَاءِ)(الانعام125)

Alongside the verb (يصعد) in the verse:

(إِلَيْهِ **يَصْعَدُ** الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ.....)(فاطر10)

This verb (**يَصَّعَّد**) conforms with the form of (يَتَفَعَّل). Al-Razy (2004) states that this verb is converted from (يَتَصَعَّد) to (**يَصَّعَّد**) by the process of assimilating the (ت) with the (ص). He also adds that it gives the meaning of affectation and posing extra effort. Within its context in this verse, it means that faith is difficult and irritating to the unbelievers as well as ascending and climbing towards the sky by ordinary people as a result of lack of oxygen or fresh air. Ibn- Ashoor (1984) asserts this argument by saying that (**يَصَّعَّد**) means to affect ascending with spending a big effort and encountering big discomfort and harassment as long as the person is ascending up. The unbelievers' state resembles this state as they suffer irritating feeling and difficulty after they are instructed to follow the guidance of Islam. It must be emphasized that every climbing requires spending effort and fatigue, but the word (**يَصَّعَّد**) does not refer to ordinary climbing; it is ascending towards the sky. It denotes hyperbole and

affectation in ascending because the sky is very high and unreachable. Thus ascending towards the sky may cause suffocation as the verse tells us (يَجْعَل صَدْرَه ضَيِّقا حَرَجا) (He makes his breath narrow and constricted).

What we need to know is that this affectation, extra effort and harassment are the elements that must be emphasized and focused upon when translating the verb (يَصَّعَّد), because these crucial elements are the common denominators which link the state of unbelievers and the person who is involved in difficult, burdensome, and exhaustive ascending task. That's why the Qura'n does not use (يَصْعَد)

For that reason, the translators of this verse must capture and consider this sense as its ignorance is intolerable. The following are the translated versions of the three translators:

Table (13): Translations of the verb (يَصَّعَّد)

Translator	English translation
Pickthall	"...As if he **were engaged in sheer ascent."**
Mohsin Khan	"...As if he is **climbing** to the sky."
Yusuf Ali	"....As if they **had to climb up** to the skies."

Table (14): Translation of the verb (يَصْعَد):

Translator	English translation
Pickthall	Unto Him good words ascend
Mohsin Khan	To Him ascend (all) the goodly words
Yusuf Ali	To Him mount up (all) Words of Purity

Ali and Khan prefer to use "climb up" and "climbing up" for (يَصَّعَّد) and "mout up" and ascend up" for (يَصْعَد) respectively. This renderings fit

the verb (يَصْعَد) but do not fit the verb (يَصَّعَّد) because it refers to ordinary climbing with an ordinary effort. The Qura'n talks about an extraordinary ascending with extraordinary effort that is expressed using the word (يَصَّعَّد). Therefore, the translators must consider these senses and prioritize them. Ali and Khan renderings lack these elements, so they are inadequate to be equivalents to (يَصَّعَّد).

As for Pickthall's translation, it is not considered a better rendering as he uses (were engaged in sheer ascent) for (يَصَّعَّد) and "ascend" for (يَصْعَد). This is a process of paraphrasing one word into five words in "were engaged in sheer ascent". Does this paraphrasing compensate for the loss in meaning that occurs between the two languages? To answer this question we have to examine the phrase (sheer ascent). First, this expression does not exist in the ST because the meaning of the word (sheer) in *Longman Dictionary* means (vertical). Second, the word (sheer) does not denote a big effort and laborious task that seems as suffocation expressed in (يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجا).

Khan's rendering also lacks the crucial elements discussed previously.(Climbing up) means ordinary climbing, so the word (يَصَّعَّد) that is different from (يَصْعَد) is used aimlessly. By doing this, the three translators have wasted the intention and the message that the Holy Qur'an

wants to emphasize, and they have failed to convey the vivid image that is portrayed by the eloquent and sublime Qur'anic rhetoric.

It is better to preserve the ST expression, message and Qur'an intention by compensating the loss in meaning via functional paraphrasing that expresses the meaning of affectation, suffocation and irritation that implied in (يَصَّعَّد) to distinguish it from the verb (يَصْعَد) which denotes ordinary ascending without that bid effort and affectation . The researcher suggests the following expression for the verb (يَصَّعَّد)**"as if he is engaged in hard and uphill ascent"**.

The second verb within this category is (يَطوف) in the verse:

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطوف بِهِمَا) (البقرة158)

alongside with the original verb (يَطوف) in the verse

(وَيَطوف عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ) (الطور24)

The verb (يَطوف), according to Jabr (2017), conforms to the form (يَتَفَعَّل) which shows repetition and multiplication in the act. This verb is subject to the process of assimilating the (ت) in the (ط) in the original verb (يتطوّف) to become (يَطوف). The verb (يَطوف) shows the repeated act of seven times of going around the sacred places of Al-Safa and Al-Marwa in order to fulfill one of the rituals of pilgrimage as well as going seven times of

circumambulating around Al- Kaabah (وَلْيَطَّوَّفوا بِالبَيْتِ العَتيقِ)(الحج29) which

means according to Khan's translation (and circumambulate the Ancient

House). However, the verb (يَطوف) in the verse (وَيَطوف عَلَيْهِمْ غِلْمَانٌ لَهُمْ)

occurs in the original form without any addition to its structure; thus the

two verbs have to be rendered distinctively due to their distinctive forms.

Now let's have a look at the translator's rendition to each form:

Table (15): Translations of the verb (يَطَّوَّف)

Translator	English translation
Pickthall	"...should compass them round....."
Mohsin Khan	"...to perform the going(tawaf) between them..."
Yusuf Ali	"...should compass them round....."

Table (16): Translations of the verb (يَطوف)

Translator	English translation
Pickthall	"and there **go round....**"
Mohsin Khan	"and there **will go round.....**"
Yusuf Ali	"**round** about them..."

Ali opts for (should compass them around) for (يَطّوَّف) and (round

about them) for (يَطوف). The meaning of *compass* in the *Longman*

Dictionary for Contemporary English "is an instrument that you use to

draw circle. Ali used it as a verb to denote walking in a circle. In other

words, the meaning of *compass* and *round* is the same" to walk in circle"

which means that Ali does not make any difference in rendering each verb.

In doing so, he wastes the purpose behind using the morphological addition

and its function.

Pickthall opts for "should compass them round.." for (يَطَّوَّف) and "and there go round" for (يَطوف). His strategy of paraphrasing does not show any sense of repetition in the act of circumambulation. As for Khan, he resorted to paraphrasing the verb (يَطَّوَّف) into "to perform the going (tawaf)" in which he adds the word *tawaf* as a supporting transliteration of (طَواف) since this act is religious and culturally-pound which is not found in the target language and culture. However, this strategy runs short to show the repetition of the act of going round. Thus, for being faithful to the source text and its deliberate variation in two related verbs, the researcher recommends to render (يَطَّوَّف) into **(to go around several times).**

4.5 Verbs that conform with the form (استفعل):

The first verb in this category is (اسْتَيْأَسوا) in the verse:

"فَلَمَّا **اسْتَيْأَسوا** مِنْهُ خَلَصُوا نَجِيًّا" (يوسف، 80)

which is taken from Joseph chapter. The verb (اسْتَيْأَس) conforms with the form of (اسْتَفْعَل), and it strengthens the meaning of the verb according to AL- Hamlawy (1962:47). From the perspective of Qur'an exegesis, Al-Razi (2004) argues that "this denotes exaggeration in their despair in returning their brother (Benjamin) back to his father when (Joseph) detained him and prevented them from taking their brother home. Al-Zamakhshary (1998) asserts that the added morpheme (است) fulfills the purpose of hyperbole and exaggeration as the saying (فاستعصم)". Al-

Sha'arawy (2016) explains the difference between (يَئِس) and (اسْتَيْأَس) saying: (يَئِس) means losing hope of something, whereas (اسْتَيْأَس) is not just losing hope; it is beyond losing hope as if they insist on the despair to occur. They found all the doors closed, and all the surrounding circumstances are disappointing.

It is crucial to compare the translation of the verb (اسْتَيْأَسوا) in the above verse with the rendering of verb in the original form (يَئِس) in the following verse taken from Al-Ma'edah chapter:

(الْيَوْمَ يَئِس الَّذِينَ كَفَرُوا مِن دِينِكُم)(المائدة3)

Table (17): Translations of the verbs (اسْتَيْأَسوا) and (يَئِس) in the previously mentioned verses respectively

Translator	English translation
Pickthall	So, When they **despaired** of (moving) him, ..." "This day are those who disbelieve **indespair** of (ever harming) your religion;"
Mohsin Khan	So, when they **despaired** of him.... ." "This day, those who disbelieved all **have given up hope** of your religion..."
Yusuf Ali	Now when they **saw no hope** of his (yielding),..." "This day have those who reject faith **given up all hope** of your religion..."

It can be noticed from the previous table that Pickthall used "despaired" and "in despair)" for both of (اسْتَيْأَسوا) and (يَئِس) respectively. This is not an accurate rendering of the intentionality of the Qur'anic text.

The only difference he makes between the two translations is by shifting from a verb to a noun without considering the slight difference in the intensity and the function of hyperbole of meaning in (اسْتَيْأَسوا).

Semantically, the verb (اسْتَيْأَسوا) denotes the componential feature [+high degree of despair] ,i.e., an emotion that is more than feeling despair , but beyond.

Ali and Khan make an odd rendering when they translate (يَئِس) into "given up all hope)" and "have given up all hope"; They insert the word "all" which does not exist in the ST; They render the verb (اسْتَيْأَسوا) into "they saw no hope" and "they despaired" respectively; this lacks the underlying overtone and does not signify the function of hyperbole. It will be more faithful to the ST if the verb (اسْتَيْأَسوا) is rendered into(**when they reached the peak of despair**).

The second verb in this category is (يَسْتَسْخِرون) with its original form (يَسْخَرون) in the verses:

(بَلْ عَجِبْتَ وَيَسْخَرون (12) وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ (13) وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرون (14)

Linguistically speaking, this verb (يَسْتَسْخِرون) conforms with the form (يستفعل). It has the original verb (يَسْخَرون). Metwally (2009) explains that (يَسْخَرون) occurs 3 times in the Holy Qura'n, while the verb (يَسْتَسْخِرون) occurs only once in Al-Saffat chapter. He illustrates the reason that the verb (يَسْتَسْخِرون) occurred alongside with the verb (يَسْخَرون) in the verse mentioned

above saying that when prophet Mohammed "peace be upon him" was talking about resurrection (الْبَعْث), they denied and ridiculed his talk without exaggerating their mocking. Hence, the Qura'n used (يَسْخَرون). However, when the prophet (peace be upon him) challenged them with evident proof and substantiation (وإذا رَأَوْا آية) their satisfaction about the validity of their position - that there is no resurrection after death- was shocked. Therefore, they resorted to exaggerate their mockery in order to stabilize on their stubbornness and disbelief. Ibn-Ashoor (1984) confirms that (يَسْتَسْخِرون) is a hyperbole in mockery and the prefix (است) is added for this purpose just like the verb (فاسْتَمْسِك)in the verse (43الزخرف)(فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ). He also adds that the mockery that is intended in the verb (يَسْتَسْخِرون) is mocking the proofs and signs that the prophet "peace be upon him" showed them.

Al-Zamakhshary (1985) also argues that (يَسْتَسْخِرون) is hyperbole in mockery, but he elaborates that they call each other to mock the manifest evidence they were compelled to believe in, such as the sign of "moon splitting".

To conclude, the Holy Qura'n uses different structures to the same verb alongside in the same verse for purpose and to perform a particular function as discussed above. Have the renderings of the verbs fulfilled that difference in intensity and exaggeration? Table 16 and 17 show the translation of each of these two verbs.

Table (18): Translations of the verb (يَسْخَرون)

Translator	English translation
Pickthall	nay , but thou dost marvel when they **mock**...."
Mohsin Khan	"...nay you (O Muhammad SAW) wondered (at their insolence) while they**mock you"**.
Yusuf Ali	"..truly dost thou marvel, while they **ridicule**..."

Table (19): Translations of the verb (يَسْتَسْخِرون)

Translator	English translation
Pickthall	**"..and seek to scoff** when when they behold a portent..."
Mohsin Khan	"...and when they see an Ayah (a sign, a proof, or an evidence) from Allah**, they mock at it."**
Yusuf Ali	"...and when they see a sign **they turn it to mockery**."

The researcher finds it necessary to provide the definition of *ridicule*, *mock*, and *scoff* in *the Longman Dictionary for Contemporary English* for comparison.

Ridicule: to laugh at a person, an idea, an institution....etc.

Mock: to laugh at a person, an idea, or something and they try to make them lookstupid by making unkind remarks.....

Scoff: to laugh at a person or an idea, and to talk about them in a way that shows you think they are stupid.

To begin with Ali, he chooses "ridicule" for (ويَسْخَرون) and "turn it to mockery" for (يَسْتَسْخِرون) and by referring to the definition of mockery it was found that these definitions don't have any denotation of exaggeration and intensity of ridiculing. Besides, these two terms have the same definition.

Furthermore, the strategy that is used by Ali is shifting from one word to four words and shifting from simple present (يَسْتَسْخِرون) to a noun "mockery", without showing the hyperbole of the act within this strategy.

As for Pickthall, his rendering is not better. He prefers "scoff" instead of "mock" though this word "scoff" has no stronger or better definition than the other two terms "mock" and "ridicule". In other words, Pickthall's rendition is not better as "scoff" does not have the sense of hyperbole, nor the strategy that he uses (paraphrasing the verb) as well. Khan resorts to the word "mock" as an equivalent to both (وَيَسْخَرون) and (يَسْتَسْخِرون) this has spoiled the sense of intensity and hyperbole that is implied in the use of the morphological addition in the verb (يَسْتَسْخِرون). Therefore, the researcher humbly suggests rendering the verb (يَسْتَسْخِرون) into (**they highly ridicule**.....) so as to be closer to the ST and its purpose of the morphological addition, on the one hand, and to make a distinction between the two verbs that have disparity in intensity, on the other hand.

4.6 Verbs conforming with the form (فعّل):

The first verb is (فَكُبْكَبُوا) in the following verse taken from Al-Shoaraa chapter.

(**فَفَكُبْكَبُوا** فِيهَا هُمْ وَالْغَاوُونَ) (الشعراء94)

This verb (فَكُبْكَبُوا") is the passive form of the active verb (كبّ). AL-Sha'rawy (2016) states that the verb (كَبْكَبْ) conforms with the form (فَعْلَل) which denotes repetition and recurrence in the act. He also explains that the meaning of (كَبْكَبْ) is "to overturn" and "throw down people on their faces several times or a time after a time. This meaning is emphasized by Ibn-Ashoor (1984) who adds that (كَبْكَبْ) corresponds with the adjective (لَمْلَم)in the sentence (جيش لملم) which means" huge army". He also argues that the duplication of the letter (ك) in the verb (كَبْكَبْ) is done for the purpose of increasing the meaning of the act (الكَبّ) or *overturning*.

Al-Zwaid (2008), Al-Zamakhshary (1985) and Al-Baydawy (2016) agree that this verb (فَكُبْكَبُوا) means repetition and frequency in turning down until s/he who is turned down settles in the bottom of Hellfire.

The following are the translators' renditions of the verb (فَكُبْكَبُوا) in table 20, alongside the rendition of the verse that includes the original verb (كبّت) in table 21.

("**فَفَكُبْكَبُوا** فيها هم والغاوون"(الشعراء94) (وَمَنْ جَاءَ بِالسَّيِّئَةِ **فَكُبَّتْ** وُجُوهُهُمْ فِي النَّارِ)(النمل90)

Table (20): Translations of the verb (فَكُبْكَبُوا)

Translator	English translation
Pickthall	"Then they **will be hurled** therein..."
Mohsin Khan	"Then **they will be thrown on their face** into the fire..."
Yusuf Ali	"Then **they will be thrown headlong** into the fire...."

Table (21): Translations of the verb (فَكُبَّتْ)

Translator	English translation
Pickthall	"..such will be flung down on their faces..."
Mohsin Khan	"Then they will be thrown on their face into the fire...."
Yusuf Ali	"faces will be thrown headlong...."

To have a look at these two related verbs that have distinctive forms, it is evident that Ali opts for "Then they will be thrown headlong" for (فَكُبْكَبُوا) and (كبّت) as well. He has paraphrased the verb (فَكُبْكَبُوا) into an expanded sentence composed of six words. By doing so, he emphasizes the conjugation aspect of the Arabic language; the verb(فَكُبْكَبُوا) is inflected to tense(here, it is the past tense) which denotes future aspect, to gender (masculine), to number (plural), to voice(passive voice) in addition to intensity and repetition" not just one time but several times". Ali tries to introduce all these informations in his version except the element that represents the repetition sense. He has failed to preserve this element which is implied in the reduplication of (ك) radical. Furthermore, using the same equivalent for both (فَكُبْكَبُوا) and (كَبَّ) is a sign of the translator's unawareness of the difference between the two forms of the same verb and the function of this difference.

As for Pickthall, he uses the same procedure (paraphrasing) to compensate for the linguistic untranslatability of Arabic rhetorical strategy of reduplicating one radical for repetition purposes. However, he prefers to use *hurled* for (فَكُبْكَبُوا) instead of thrown down, which means, in *Longman*

Dictionary for Contemporary English" to throw something violently and with a lot of force especially if the person is angry*"*. This definition does not include any sense of repetition or frequency. Therefore, this rendition is considered inadequate and lacks accuracy. Khan's version does not show any difference or any distinction with respect to the sense of repetition and recurrence of the act.

To sum up, the three versions have failed to render that sense which is meant by the Arabic rhetorical device (reduplicating radicals) due to the absence of any compensation procedure, on the one hand, and using the same equivalent for two different forms of the verb, on the other hand. The researcher believes that lack of the grammatical device that shows repetition or exaggeration in the target language, paraphrasing strategy can be used to fill the gap despite its disadvantages. Mona Baker (1991) discusses this strategy saying:

> The main advantage of the paraphrase strategy is that it achieves a high level of precision in specifying propositional meaning. One of its disadvantages is that paraphrase does not have the status of a lexical item, and therefore cannot convey evoked, expressive and any kind of associated meaning. Expressive and evoked meanings are associated only with lexical items which have history of recurrence in specific contexts. A second disadvantage of this strategy is that it is cumbersome and awkward to use because it involves filling a

one- item slot with an explanation consisting of several items.*(p 40)*

To overcome this linguistic non-equivalence, translators need to decode the unit and the structure that carry the meaning and the function of the grammatical device, of reduplicating some radicals, that is attached to the original word. Therefore, the researcher proposes the following translation in order to be faithful to the source text and its sensitivity: **"Then they are cast down on their faces time after time"** as an approximate equivalent to (فَكُبْكِبُوا)

The second verb in this category is (فَدَمْدَم) in the verse:

(**فَدَمْدَمَ** عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا) (الشمس14)

which is taken from Ash-Shams chapter. The verb under discussion is (فَدَمْدَمَ). Ibn Ashore (1984) says that this verb, that displays the reduplication process, means Allah shouted at the unbelievers angrily, and it has the form (فعلل). He confirms that the majority of Muslim scholars believe that it means to bury underground by frequent overturning the ground upside down. They go on to say that the root of (دَمْدَم) is (دَمَم) just like the verb (كَبْكَبْ). So it conforms to the form (فَعْلَل) which shows exaggeration and repetition.

Al-Razy (2004) illustrates the meaning of (دَمْدَم) by citing Al- Zajaj saying that it shows total torture upon them until it pervades in addition of

the repetition of the of torture. Whereas Al-Razy (2004) says it means to bury them underground by total destruction.

Al- Qurtuby (2008) argues that the meaning of (دَمْدَم) is to duplicate and repeat the torture until death and total destruction prevails.

The following table shows the three translations:

Table (22): Translations of the verb (دَمْدَم)

Translator	English translation
Pickthall	"so Allah **doomed** them for their sin..."
Mohsin Khan	"So their Lord **destroyed** them because of their sin..."
Yusuf Ali	**"obliterated their traces** and made them equal...."

The table above shows that Ali has used the verb "obliterated their traces" as an equivalent to (فَدَمْدَم). The meaning of "obliterated" *in Longman Dictionary for Contemporary English* is "to destroy something so completely so that no sign of them remains", or "to cover something completely so that it cannot be seen".

Ali's rendition shows the consequences and results of the act of (فَدَمْدَم) without pointing to the mechanism of obliterating or how that act happens. The Qura'n exegesis shows that the act of obliterating and destroying occurs by frequent overturning of the country upside down on its people until they are completely destroyed to the extent that everything has been leveled to the ground. All these meanings are expressed in one word (فَدَمْدَم). Therefore, Ali's translation is considered incongruent for two

reasons. First, it does not mention the mechanism of the destruction. Second, it lacks the sense of frequency of the act which the reduplicated form (دَمْدَم) implies.

On the other hand, Pickthall prefers the verb *doomed* which is similar to the verb (فَدَمْدَم) nacoustically. However, the meaning of *doom* in *the Longman Dictionary for Contemporary English* is "*t*o make something or someone certain to fail, die, be destroyed... ect*"* or "the end of something specially by destruction or death, that will soon come and that you can't avoid". Therefore, Pickthall's version, like Ali's, lacks describing the way the destruction has happened, because it may happen, for example, by bombing, by flooding, or by a destroying earthquake. The Qura'n tells us it is caused by frequent overturning until total destruction prevails. Khan's contribution is no longer better than the others. Again he commits the same mistake by showing the consequences of (دَمْدَم) which is destruction without pointing to the mechanism that caused that destruction. In addition, it lacks the sense of frequency and repetition of the act.

In brief, the three versions show that Allah has destroyed the country of the disobeyers, but they have no linguistic device to show the process of this destruction which is implied in the Qur'anic expression, which exploits the rhetoric repetition of radicals to increase the meaning and add extra dimensions. Thus, it is better to translate (دَمْدَم) into "**their lord overturned**

their country time after time until it was obliterated, or (totally destructed). In this rendition, it is possible to achieve two purposes. On the one hand, it demonstrates the way Allah has destroyed the country, on the other hand, it preserves the sense of frequency and repetition.

Chapter Five

Results, Conclusion, and Recommendations

This study has investigated the translatability of 15 instances of Qur'anic verbs that are subject to conjugation involving addition to structure which results in increasing and intensifying meaning in addition to some verbs that undergo reduction in structure to reduce meaning. It also identifies the various methods the translators (Ali, Khan and Pickthall) have employed to deal with or compensate for the loss in meaning that occurs when rendering these instances due to the fact that the target language lacks such a phenomenon. This study is comparative and analytical; it compares and analyses the translation of three notable Qura'n translators via referring to the some experts in Qura'n exegeses who take this linguistic rule, from all perspectives, into consideration. The researcher has consulted some English dictionaries to examine the validity of the translators' rendition of such verbs. Thus, this study is neither built on the researcher's judgment nor her own evaluation. Through detailed research, the researcher arrived at the following results and conclusion:

1) 14 of 15 of the instances, which have been discussed, are representatives of denotative, semantic meaning in addition to its pragmatic dimension in some verbs. The verb (حرّقوه), for example, is loaded with pragmatic meanings such as malice and hatred.

2) 1 of 15 of the instances demonstrates the metaphorical meaning rather than linguistic meaning, which is the verb (يَّمَسِّكون) which means "to adhere and cling strongly to the instructions".

3) Most of the translators' renditions of these verbs that bear morphological addition lack any consideration of the significance of this addition; hence, the translations fail to convey it accurately.

4) Most of these verbs do not have one to one equivalent; consequently, they need to be paraphrased to several words.

5) To support the argument that such conjugated verbs pose an obstacle for an adequate rendition, the researcher supplies the study with the original verbs rendition, when they are found in the Qura'nic text, alongside with the conjugated verbs to find out that the two verbs are rendered with the same equivalent without considering the morphological addition/reduction or the function that distinguishes it from the original one.

6) In some cases, the translators render the original verbs that don't bear any addition with supportive words or intensifiers which don't occur in the original version, e.g., the verb (فاحتَرَقَت) is rendered by Pickthall "and it is (all) consumed by fire", while the verb (حرِّقوه) that shows exaggeration in burning and many shades of meaning are rendered

into "burn him" by the three translators. In addition, the (يَئِس) is rendered with a supportive word rather than the verb (اسْتَيْأَسوا) as well.

7) Some verbs, in addition to the semantic meaning, bear a pragmatic dimension which must be accounted for in translation. The translators fail to take account of such addition and, thus, waste the pragmatic dimension that conveys the intentionality behind such a linguistic rule.

8) In other cases, the rhythm of some verbs does count and it contributes to convey a full and vivid image of a given case. Therefore, the translators have to consider this element and to spare no effort to transfer the sense that is portrayed by it. For example, the verb (يَصْطَرِخون) is full of meaning by its rhythm in addition to its denotative meaning.

9) The strategies that are adopted by the three translators demonstrate the difference between the two languages when it comes to shifting from a verb to a noun, on the one hand, and shifting in the tense of the verb, on the other hand. However, none of these strategies take into consideration the extra meaning that is added to the original verb via morphological process.

10) It has been noticed that Pickthall considers this addition only once, the verb (يَقْتُلون), when he renders it into (slaughtering) and (slay) for

(يَقْتُلون). Whereas, with the other instances, he does not make any difference with respect to the difference in intensity.

11)   For Ali, the only instance in which he recognizes the addition and reduction in verbs can be seen when he renders the verb (تَنَزَّلَ) by supportive addition (from time to time) and distinguishes it from the reduced form (تَنَزَّلَ) which he renders into (come down) only.

Conclusion

This thesis is built on an empirical morpho- semantic study to examine a rhetorical phenomenon in the Holy Qur'an which is the conjugated verbs that are subject to the Arabic linguistic rule "addition to structure to increase meaning", and how professional translators of the Holy Qur'an deal with it and with its underlying function. The study reveals that this linguistic strategy causes problems when most of the translators fail to distinguish and consider the addition or reduction in the building of the word.

Examining the rendition of some conjugated verbs, which bear such addition or reduction in structure as representative samples to this phenomenon, has been examined, besides their original forms (the verbs in the default case). Some of these verbs are (اصْطَبِر/اصْبِر), (اسْطاعوا/أَسْتَطاعوا), (اسْتَيْأَس/ يَئِس) and (يَقْتُلون/ يَقْتُلون). However the study demonstrates that the renditions of most of these verbs have not paid any attention to the

morphological addition/ reduction within these verbs when the two verbs (the examined and the original) are rendered by the same equivalent. For example, (يَقْتُلون /يُقَتِّلون) are translated (killing, kill) and (slew, slay), as if the addition of (الشَّدَّة) is used in vacuum, doesn't have any significance. So, this constitutes a contradiction with the sublime style and the delicacy in building the expression in the Holy Qur'an.

This thesis is intended to demonstrate the difficulties and problems in translating the Holy Qur'an. Since the Holy Qur'an is a very sacred and sensitive text contains the word of Allah, it imposes a heavy burden on translators to adopt very precise strategies that conform to the accuracy and delicacy of the Qur'anic text in an attempt to convey an approximate meaning. This difficulty is a result of the linguistic differences between Arabic (SL) and English (TL). Each language has its method and mechanism in building its expression and terminology. While the Arabic language is highly inflectional and very flexible in dealing with any linguistic expression, English is a kind of analytical language and bears little inflection. consequently, and if the Sapir- Worf Hypothesis is accounted for, the three translators of the Holy Qur'an, who do not speak Arabic as their native language, encounter difficulty in rendering the conjugated verbs that are inflected to intensity as this mechanism does not occur in their native languages. Therefore, and according to Sapirian claim,

they may not perceive the significance and the function of this rhetorical device and, consequently, they will not render it into the target language.

For this reason, translators have to be equipped with very high knowledge in the Arabic language and its methodology to grasp the exact intended meaning. They also need to have competence in the English language so as to be able to negotiate and compensate for the loss of meaning, in conjugated verbs, to cope with the problematic gap between the two languages. Albeit the inimitability nature of Qura'nic text as being the words beyond human capacity, the translator should and must focus upon the message and meaning behind any untranslatable rhetorical expression, using any potential strategies to compensate for the loss of meaning, e.g., to resort to intensifiers in case of lacking one-to-one equivalence in the previously discussed verbs.

The present researcher thinks that every unit of any language is translatable if the mediator (translator) owns adequate competence in both languages, the SL and TL. Thus, the process of translation can be a means of "deciphering" the content in the ST into the same piece of meaning in the TT. In other words, if the literal meaning is impossible, regarding several considerations such as cultural dimension or linguistic untranslatability, the translator who is armed with full competence of the

two languages and several strategies can manipulate and convey the ST content into the TT at any expense.

However, the researcher hopes that she makes a humble contribution that highlights the inadequacy in translating the Holy Qur'an which consequently makes an improvement towards the accuracy and awareness of translating such a great and holy Book.

Recommendations

This study has demonstrated that most of the translators of the Holy Qur'an do not pay any attention to the conjugated verbs and their function. Therefore, to avoid such deficiency in the future in Qur'an translation and to elevate such sacred task, it is very essential to have a committee that is responsible to revise and review any new publishing of the Qur'an translation. This committee must consist of experts in both the Arabic language and Qur'an exegesis, to be aware of the linguistic manipulation and its significance, on the one hand, and the Qur'an interpretation and exegesis, on the other hand.

Besides, it is very important to have full acquaintance in the pragmatic dimension of the word alongside its linguistic meaning, so as not to waste any shade of meaning that the words, sometimes, are loaded with, which, consequently, leads to preserve the Qur'an intentionality and its sublime objective.

Furthermore, Qur'an translation requires full competence in the target language for the purpose of dealing with any linguistic untranslatability of the source text so as to adopt an adequate strategy to compensate for the loss of meaning emerged out of these linguistic differences.

References

- Abdel Jawad, H. and Al-Hadhrami, F. (2016). *Investigating Accuracy in Translating the Qur'anic Trilateral Verbs Affixed with One Radical.* **International Journal of Language and Linguistics** Vol. 3, No. 1; March 2016

- Abdelaal, N. and Rashid, S. (2016). *Grammar-Related Semantic Losses in the Translation of the Holy Qur'an, with Special Reference to Surah Al A'araf (The Heights).* **SAGE Open**, July-September 2016: 1–11

- Abdul-Raof, H. (2001). **Qur'an Translation: Discourse, Texture and Exegesis**. Curson.UK.

- Abdul-Raof, H. (2005). *Pragmalinguistic forms in cross-cultural communication: contributions from Qur'an translation*. **Intercultural Communication Studies**, xiv: 4, 2005

- Al-Amri, W. B. (2015). *Marked loss in Qur'an Translation: The Translatability of Sound Meaning Conflation*, **International Journal on Studies in English Language and Literature (IJSELL),** Volume 3.

- Al-Ghazalli, M. F. (2012). *A Study of the English Translations of the Qur'anic Verb Phrase: The Derivatives of the Triliteral.*

Theory and Practice in Language Studies, Vol. 2, No. 3, pp. 605-612,

- Al-Zubi, M. A. (2013). **The Role of Using Islamic English in Solving the Difficulties in Translating the Noble Qur'an Unification off Muslims.** Reverted from http://eds.b.ebscohost.com

- Austin, J. L. (1970). **How to do things with words**. Urmson, J. O. (ed.). Oxford University Press.

- Baker, M. (1991). **In other words: A course book on translation.** London and New York: Routledge.

- Beaugrande, R. & Dressler, W. (1981). **Introduction to text linguistics.** Burnt Mill, Harlow, Essex, UK: Longman Group Limited, Longman House.

- Bell, R. T. (1991). **Translation and Translating: Theory and Practice.** Singapore: Longman Singapore Publisher.

- Bressler, C.E. (1994). **Literary Criticism**, Prentice HallInc.

- Catford, J. C. (1965). **A linguistic theory of translation: An essay in applied linguistics**. London: Oxford University Press.

- Hatim, B. & Mason, I. (1990). **Discourse and the translator**. Essex, England: Longman Group Limited, Longman House.

- Hatim, B. & Mason, I. (1997). **The translator as communicator.** London and New York: Routledge, Taylor & Francis Group.

- Larson, M. L. (1998). **Meaning-Based Translation: A Guide to Cross-Language Equivalence**. Lanham, MD: University Press of America and Summer Institute of Linguistics.

- MacCarthy, John J. (1981). **A prosodic Theory of nonconcatenative morphology.** University of Massachusetts.

- Munday, J. (2001). **Introducing Translation Studies: Theories and Applications**. Routledge.

- Newmark, P. (1981). **Approaches to translation**. Oxford: Pergamon Press.

- Newmark, P. (1988). **A textbook of translation**. Prentice Hall International (UK) Ltd.

- Nida, E. (1964). **Toward a Science of Translating**. Brill Academic Pub.

- Nida, E. (2003). **Fascinated by Languages**. Amsterdam: John Benjamins Publishing Company.

- Nida, E. A. and Taber, C. R. (2003). **The Theory and Practice of Translation**. Brill Academic Pub

- Sapir, E. (1929). **The Status of Linguistic as Science**. University of Chicago.

- Searle, J. R. (1985). **Intentionality: An essay in the Philosophy of Mind.** Cambridge University Press, Cambridge

- Seleskovitch, D., Lederer, M. (1989). **Pédagogieraisonnée de l'interprétation,** Didier Erudition, Coll. *Traductologie* 4, Paris.

- Shehab, Ekrema. (2009). *The Problems involving in Translating cognitive synonyms into English*. **The Islamic University Research Journal, Gaza**. Vol. 17 (pp. 869- 890).

- Simms, K. (1997). **Translating Sensitive Texts: Linguistic Aspects.** Retrieved from http://books.google.com.sa/

- Simms, K. (Ed.) (1997). **Translating Sensitive Texts: Linguistic Aspects**. Amsterdam and Atlanta: Rodopi.

- Stalnaker, R. (1972). **Pragmatics**. In G. Harman and D. Davidson (eds.): Semantics of Natural Language. Dordrecht: Reidel, pp. 380-39.

- WICKENS, G. M. (1980). **ARABIC GRAMMER**. Cambridge University Press, United Kingdom.

قائمة المراجع العربية:

- الاصفهاني، الراغب (2014): **مفردات الفاظ القران**
 الكريم   http://ar.islamway.net/article/23084

- بودرع، عبد الغني (2006): **من ناحية المعنى والبلاغة: دلالة زيادة المبنى على زيادة**
 المعنى   http:// www. Lissaniat.net/ viewtopic.php?t=1742

- البيضاوي (2016): **أنوار التنزيل وأسرار التأويل،**

 http://www.greattafsirs.com/Tafsir_Library.aspx

- جبر، يحيى (2017): مقابلة خاصة، جامعة النجاح الوطنة.

- ابن جني، أبو الفتح عثمان بن جني الموصلي (1954): **الخصائص،** تحقيق محمد علي
 النجار، القاهرة: دار الكتب المصرية.

- الحملاوي، احمد (1962): **شذى العرف في فن الصرف،** شركة مكتبة ومطبعة البابي
 الحلبي وأولاده، مصر.

- الراجحي، عبده (2000): **التطبيق الصرفي،** دار المعرفة الجامعية، الإسكندرية.

- الرازي، الإمام فخر الدين (1981): **مفاتيح الغيب (تفسير الرازي)،**دار الفكر.

- الرازي، الإمام فخر الدين (2004): **التفسير الكبير،** دار الكنب العلمية، بيروت.

- الراشدي، محمد ذنون يونس فتحي (2009): *"إشكالية زيادة المبنى على زيادة المعنى ودراسة تطبيقية على السين وسوف في القران الكريم"*، مجلة أبحاث كلية التربية **الأساسية**، كية التربية للبنات، جامعة الموصل.

- ابن الزبير، احمد بن إبراهيم الأندلسي الغرناطي: **ملاك التأويل القاطع بذوي الإلحاد والتعطيل فيتوجيه المتشابه اللفظ من اي التنزيل**، بيروت، دار النهضة العربية.

- الزمخشري، أبو القاسم جار الله محمود بن عمرو (1985): **تفسير الكشاف**، بيروت: دار الكتاب العربي.

- الزويد، حجي إبراهيم (2008): **لمسات جمالية،**

    http://www.alfaseeh.net/vb/archive/index.php/t-36784.html

- السامرائي, فاضل (2006): **بلاغة الكلمة في التعبير القرآني**، القاهرة: العاتك لصناعة الكتاب للنشر والتوزيع.

- السامرائي، فاضل (2009): **لمسات بيانية في اي القران**، اسئلة واجوبة //http: ansarsunna.com/vb/showthread.php?t=5961

- السامرائي، فاضل (2012): **الإعجاز اللغوي والبياني من القران والسنة: أبنية الفعل بين التجريد والزيادة**، http://www.startimes.com/?t=3091712

- السامرائي، فاضل (2016): **روائع البيان القرآني.**

    http://albayanalQur'any.com/clause/%D8%A7%D9%84%D9%81%D8

- الشعراوي، محمد متولي(2016): **تفسير الشعراوي**. http://www.al- eman.com/%D8%A7%D9%84%D9%82%D8%B1%D8

- الشعراوي، محمد متولي: **تفسير الشعراوي**، أخبار اليوم، قطاع الثقافة (د. ت)

- الشعراوي، محمد متولي: **خواطر محمد متولي الشعراوي.**

http://www.greattafsirs.com/Tafsir_Library.aspx?SoraNo=26&Ayah

=94&MadhabNo=7&TafsirNo=76   No

- ابن عاشور، الظاهر (1984): **التحرير والتنوير**، الدار التونسية للنشر، تونس.

- عبد الباقي، محمد فؤاد (1996): **المعجم المفهرس لألفاظ القران الكريم**، دار الحديث القاهرة.

- القرطبي، ابي عبد الله محمد بن احمد (2008): **الجامع لأحكام القرآن (تفسير القرطبي)**، بيروت: لبنان.

- قطب، سيد (1971): **في ظلال القرآن**، بيروت، دار إحياء التراث العربي.

- متولي، احمد مصطفى (2009): **الموسوعة الذهبية في إعجاز القران الكريم والسنة النبوية**، http://nassim-alhak.ahlamontada.net/t3-topic

- محمد، شلبي محمد (2012): **التوظيف القرآني للطاقات الدلالية في اللغة العربية**، http://www.alukah.net/publications_competitions/0/37773

- وهدان، عمر خاطر عبد الغني (2017): **المناسبة بين الابنية المتماثلة في القران الكريم دراسة في دلالة المبنى على المعنى موسوعة الاعجاز العلمي في القران الكريم**، "http://www.Qur'an-m.com/Qur'an/article/2469

- يوسف، وسيم (2013): **برنامج رؤيا**، https://www.youtube.com/watch?v=pxxwcqKCI7M

جامعة النجاح الوطنية

كلية الدراسات العليا

ترجمة الأفعال المتصرفة في القران الكريم:
دراسة في علم الصرف وعلم المعاني

إعداد

حليمة جودة

اشراف

د. أيمن نزال

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

2017

ترجمة الأفعال المتصرفة في القران الكريم:

دراسة في علم الصرف وعلم المعاني

إعداد

حليمة جودة

إشراف

د. أيمن نزال

الملخص

تهدف هذه الأطروحة إلى التعرف على مدى إمكانية ترجمة الأفعال المتصرفة من منظور علم بناء الكلمة وعلم الدلالة باستخدام المنهج التحليلي المقارن. وتتميز الأفعال المتصرفة بظهورها بأشكال خاصة تنتج من خلال تصريف جذورها عبر الزيادة أو الحذف بغرض التلاعب بقوة المعنى. كما تهدف الدراسة إلى التعرف على الأساليب المختلفة التي استخدمها ثلاثة من المترجمين البارزين للقرآن الكريم للتعامل مع أو التعويض عن الإخلال في المعنى الذي يحدث نتيجة الترجمة, خاصة وأن اللغة المستهدفة (اللغة الانجليزية) تفتقر إلى هذه الظاهرة. أثبتت الدراسة أنه لا يمكن الفصل بين صيغة الكلمة أو النص ولا تركيبتها ضمن إطار النص القرآني. كما توصلت الدراسة إلى أن المترجمين لم يتمكنوا من نقل هذه الظاهرة اللغوية, من الأفعال المتصرفة, إلى اللغة الإنجليزية ، وبالتالي اخلوا بالمعنى. وتوصي الباحثة بضرورة الاهتمام بكافة مظاهر اللغة الأم (اللغة العربية) عند القيام بالترجمة وأن ينظروا في كتب التفسير ليتمكنوا من ترجمة النص القرآني بدقة.