Translating Body Language Expressions in the Glorious Qur'an into English a Semiotic Study

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Abstract:

Body language is a form of non-verbal communication which is culture-bound. So, this form of communication, undoubtedly, constitutes an area of cultural difficulty for translators. Being used in the Glorious Quran, its importance and difficulty are doubled.

This study tries to apply Peirce's semiotic approach to investigate translating body language expressions in the Glorious Quran into English. Six ayahs, underlying body language expressions, have been analyzed and compared in six translations to identify the semiotic and translational features necessary to render them effectively. In this study, it has been proved that translating such ayahs requires semiotic analysis and different translation techniques to render them appropriately and the translators have shown considerable variation in dealing with such ayahs.

ترجمة تعابير لغة الجسم في القرآن الكريم إلى اللغة الإنكليزية
ـ دراسة سيميائيةـ

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ملخص البحث :

تعد لغة الجسم أحدى أشكال الاتصال غير اللفظية المرتبطة ارتباطا وثيقا بالثقافة، لذا فإن هذا الشكل يمثل بلا شك جانبا يثير إشكالية معرفية للمترجمين، كما أن استخدامها في القرآن الكريم يضاعف من أهميتها وصعوبتها.

تحاول هذه الدراسة تطبيق منهج بيرس السيميائي لتقصي ترجمة تعابير الجسم في القرآن الكريم إلى للغة الإنكليزية. تمت مقارنة وتحليل ست آيات تتضمن تعابير لغة الجسم في ست (ترجمات للقرآن الكريم) لغرض تشخيص الخصائص السيميائية والترجمية الضرورية لترجمتها بشكل فعال. وقد ثبت من خلال البحث أن ترجمة مثل هذه الآيات تتطلب تحليلا سيميائياً وتقنيات ترجميه مختلفة لترجمتها بشكل مناسب و قد أظهر المترجمون تبايناً كبيراً في التعامل مع هكذا آيات.

1. Introduction:

Unavoidably, any process of communication underlies certain aspects of non-verbal communication that significantly interact with verbal aspects to convey the intended message. Since translation mediates intercultural processes of communication; translators, as both interlinguistic and intercultural intermdiators, should be aware of the non-verbal communication role in conveying the meaning. This makes translators responsible for finding appropriate translation methods that guarantee conveying the meaning embedded in this form of communication.

This study investigates some samples of body language as a form of non-verbal communication that is verbally expressed within the Glorious Qur'an. The importance of this study stems from the fact that non-verbal communication is, to a great extent, culture bound. What increases the importance of the study is the uniqueness of the Qur'anic text which requires special knowledge in order to understand and translate it.

The study aims at examining the body language expressions used in the Glorious Qur'an and how the translators dealt with such expressions both semiotically and translationally to extend the appropriate meanings of these expressions. The study also hypothesizes that overlooking the semiotic aspects of these expressions will result in inaccurate translations of the body language expressions.

2. Body Language as a Form of Non-Verbal Communication

In all human forms of communication, non-verbal communication (including body language) is an inseparable part of the process of communication playing a crucial role in accomplishing the goal of

communication process which is realized by a complete and useful exchange of information.

Being an integral part of non-verbal communication, body language has not been defined independently from non-verbal communication. So, what can be said about non-verbal communication can be said about body language as well. Therefore, reviewing the definitions of non-verbal communication will give a clear idea about the body language.

Non-verbal communication can generally be defined as the form of communication in which a silent exchange of messages can occur through gestures, body language, posture, facial expression or eye contact. Givens (2002:33) defines non-verbal communication as the process of sending and receiving wordless messages by means of facial expressions, gaze, gestures, postures, and tones of voice. Crystal (2003:85) views non-verbal communication as non-linguistic features of communication including facial expression and gestures both in human and animal. Bloor and Bloor (2007:101) identify non-verbal communication as the face-to-face interaction that requires participants to engage with issues that do not arise in most form of written discourse or in some kinds of monologue. A significant contribution is made by such phenomena as voice pitch and volume as well as gestures, postures and the physical distance of one speaker from another. Pease (1988:1) refers to non-verbal communication as a complex process involving people, words, tone of voice and body movements.

3. Interaction of Verbal and Non-verbal Communication

The successful process of communication is the one which uses both verbal and non-verbal forms effectively to achieve the aimed goals

of the process. To achieve such goals, the verbal and non-verbal forms of communications have to be utilized in a way suitable for the speakers, the situation and the message to be transmitted.

Referring to this aspect, Knapp and Hall (2007:12-17) show that when communicating, non-verbal messages can interact with verbal messages in six ways: repeating (the message the person is making verbally), conflicting (contradicting a message the individual is trying to convey), complementing (complement a verbal message), substituting (using non-verbal signals without verbal communication), regulating (signal that the speaker wants to talk next or interrupt) and accenting/moderating (altering the interpretation of the verbal messages by nonverbal signals).

Semiotically speaking, the body language expressions to be investigated in this study are self-independent signs. However, they interact with the verbal froms of communication in one of the ways referred to by Knapp and Hall. Using any of the six ways of interaction mentioned by Knapp and Hall, the speaker would have emphasized his intended meaning through exploiting the form of interaction that best suits both the situation and his objective.

4. Cultural Differences of Non-verbal Communication

Language, as a means of communication, is culture-bound so it differs from one culture to another or even within the same culture. In a similar way, body language as a form of non-verbal communication differs according to the culture in which it is used. Referring to the same idea, Bolinger (1975:241) cites Fritz Mauthner's words: "If Aristotle had spoken Chinese or Dakota, his logic and his categories would have been different". This obviously assures that the forms of communication are probably different in different cultures and times. Levine and Adelman

593

(1982:47) comment saying "like verbal language, non-verbal communication cannot be completely separated from culture".

This leads to say that different cultures use different forms of non-verbal communication and necessarily different forms of body language. Levine and Adelman (1982:44) also point out that although universal emotions, such as happiness, fear, and sadness, are expressed in a similar non-verbal way throughout the world, non-verbal differences across cultures may be a source of confusion for foreigners. Therefore, body language necessarily differs from one language to another in a way necessitating that its forms and senses differ across languages in terms of meaning conveyance.

As far as translation is concerned, the translator should be aware of the differences of body language across cultures and languages and try to convey the exact meaning conveyed by the body language forms through using the proper translation techniques. Even when the form of body language is identical, the translator should pay attention to the function and meaning of the body language form since it may vary across cultures.

5. Body Language Expressions in The Glorious Qur'an

Unlike human speech, the Glorious Qur'an is the inimitable speech of Allah and being so, it is perfectly characterized. These perfect characteristics of the Qur'an can be assigned to its words which are essential elements in both its inimitability and the representation of the meaning. Al-Jayousi (2007:253) asserts that the Qur'anic words are essential for its inimitability in terms of its position within the expression, its precise choice in that it cannot be replaced by any word whatsoever to convey the meaning it indicates, and its precise description to convey the Qur'anic meaning to the human senses by means of sensory description.

Undoubtedly the Qur'anic expression is also characterized by the precise description and conveyance of the accurate meaning. Given that communication is a social act, the Glorious Qur'an mentions the forms of communications, both verbal and non-verbal, used by human beings particularly the body language. The body language forms mentioned in the Glorious Qur'an are verbalized to be rightly presented in the ayahs since the Glorious Qur'an is a text and all the meanings expressed in it should be verbalized. Therefore, the term (body language expression) will be specifically used, throughout this study, to refer to the body language as a form of non-verbal communication verbally occurred in the Glorious Qur'an.

Levine and Adelman (1982:34) point out that people express emotions and attitudes more non-verbally than verbally. For this reason, the Glorious Qur'an uses the body language expressions to demonstrate these emotions and attitudes of human beings. Thus, the uniqueness of the Qur'anic text, even if it is compared with other Arabic texts, gives the body language expressions stated in the Glorious Qur'an special semiotic features. This in turn necessitates exceptional attentions by the translators in order to be rendered accurately into English in a way which ensures conveying all its semiotic features and achieves similar effect on the target language readers similar to that experienced by the source language readers.

6. Translation and Semiotics

Translation and semiotics have something in common; both deal with conveying the meaning of signs from one form into another. In this sense, Gorlee (1994:11) refers that translation addresses aspects of communication and is concerned with the use, interpretation and manipulation of messages that is of signs; semiotics does exactly the

same. In other words, translation does not mean substituting a certain sign or symbol with another in the target language, but it means using the signs or symbols in the target language to create the same effect on the target receivers similar to that of source language receivers.

Different cultures use different signs and symbols to express meanings. In order to convey signs (whether linguistic or non-linguistic) successfully, the translator must use a translation theory that meets the requirements of achieving the same effect in the target language. For this reason, semiotics can form the basis to translate the body language expressions. Such expressions represent signs, because they can generate meaning. Accordingly, it can be said that translation, in this sense, is both language and sign-based: it transfers the signs systems verbally and non-verbally.

Although both De Saussure and Peirce are pioneers in semiotics, Peircean semiotics is more appropriate to discuss translation and semiotics within it since De Saussure was language-oriented, thus giving the priority to the verbal forms of communication over non-verbal ones, whereas Pierce dealt with verbal and non-verbal signs equally.

Peirce (1931-1958) offers a triadic model of sign which consists of the following: (1) the representamen (the form which the sign takes), (2) the interpretant (the sense made of the sign), and (3) the object (to which the sign refers) (Chandler 2004:32). Peirce (1931-1958) (cited in Chandler 2002:32-33) defines the sign (in the form of a representamen) as something which stands to somebody for something in some respect or capacity. He says that it addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates is called the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all

respects, but in reference to a sort of idea, which sometimes called the ground of the representamen.

Thus, Peirce's model was drawn by Nőth (1990) (cited in Chandler (2002:34) in what is called a semiotic triangle (figure 1).

Sense

B

A   **C**

Sign Vehicle   **Referent**
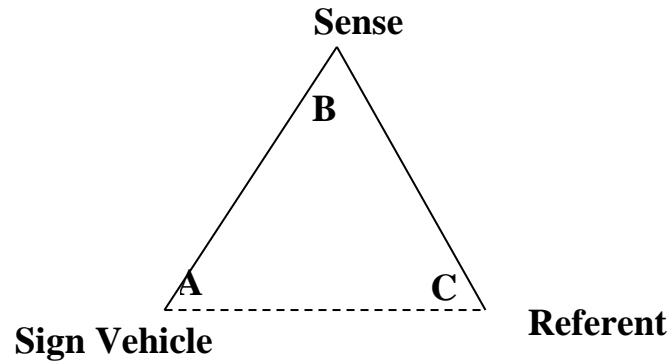
Figure 1. A semiotic Triangle (After Nőth)

In this figure, Nőth has changed Peircean terms which are used as (A) representamen (B) Interpretant and (C) Object. The broken line at the base of the triangle is intended to indicate that there is not any observable or direct relationship between the sign vehicle and the referent (Chandler 2002:34).

Unlike Saussurian dyadic model of signifier and signified in which signification (the relationship between the signifier and signified) is arbitrary, Peirce's model, can establish three different kinds of signs depending on how the signs vehicles relate to their referents (Stranzy, 2005:950). From the most to the least conventionally based relationships, we find symbols, icons, and indexes. Symbols are purely conventional, i.e. there is no perceptual or naturally recognizable relationship between the signifier and the signified. An iconic sign is one in which the signifier physically or perceptually resembles the signified (e.g. a portrait or a sculpture). Indexical signs are those in which the signifier is physically or causally connected to the signified, such as smoke to fire, facial spots to measles, etc (ibid.). The meaning of a sign, for Peirce, is not contained

597

within it, but arises in its interpretation. This necessitates the occurrence of the process of semiosis which is a Peircean concept referring to the interaction between the representamen, the object and the interpretant (Chandler 2002:34-35).

This model of sign includes verbal and non-verbal signs that generate meaning, which is significant for the translator to identify the meaning of each sign and translate it in such a way to achieve equivalent meaning in the target text. The various signs in the target text would then create its own chain of interpretations, which although not identical to those of the source text, should achieve the same effect as it did in the source text.

7. Model Application and the Procedure

Peircean model can be applied on the subject of this study as follows:

The Representamen = The form of the body language expressions used in the ayahs.

The Interpretant = The idea that this representamen indicates certain meaning (Entirely conventional and can be detected through the authentic interpreters of the Glorious Qur'an)

The object = The intended meaning which exists independently in the world (external to the interpreter) that will be verbally expressed in the ayahs.

From each ayah examined in this study, the words that verbally represent the representamen (body language expression) will be determined. Then the interpretant of the body language expression used in the ayah will be specified according to some authentic interpreters namely Al-Qurtubi, Al-Tabari and Al-Baghawi to specify the idea

referred to by the body language expression. Also, the object will be highlighted to explain how it should be shown in the reality.

The translations adopted in this study will be reviewed to examine how the translators dealt with the body language expressions under study. The chosen translators are: Al-Hilali and Muhammad Muhsin Khan (1996) to be referred as (Hilali and Khan) throughout the study, Muhammad Marmaduke William Pickthall (1930), Mohamedali Habib Shakir (1982), Abdullah Yusuf Ali (1989), George Sale (1734) and Muhammad Mahmood Ghali (2005).

As a first step of discussion, it will be decided whether the body language form is shared across SL and TL culture or not. This will be carried out depending on general and specialized dictionaries. The translations will be analyzed both semiotically and translationally. The semiotic analysis will be carried out according to the Peircean model to decide the extent to which the semiotic conformity has been achieved. However, the translational analysis will identify the type of translation techniques used by the translator which in turn determine the appropriateness of the translation and his awareness of the cultural conformity relating to the body language form of communication.

These analyses will pave the way to choose the best translation and to provide a suggested translation when necessary. Finally, a table will sum up the results and show the degree of semiotic conformity achieved by each translator; noting that (the interpretant) will not be shown in the table since the representation of the object will be sufficient to say whether the translators have adequately rendered the interpretant or not.

8. Translation and Text Analysis
SL Text 1:

<table>
<tr><td colspan="2" align="center">((لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ ...)) (الحجر:88)</td></tr>
<tr><td colspan="2" align="center">**TL Texts**</td></tr>
<tr><td>*1. Hilali and Khan*</td><td>Look not with your eye *ambitiously* at what We have bestowed on certain classes of them (the disbelievers)</td></tr>
<tr><td>*2. Pickthall*</td><td>Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin</td></tr>
<tr><td>*3. Shakir*</td><td>Do not strain your eyes after what We have given certain classes of them to enjoy</td></tr>
<tr><td>*4. Ali*</td><td>Strain not thine eyes (**Wistfully**) at what We have bestowed on certain classes of them,</td></tr>
<tr><td>*5. Sale*</td><td>Cast not thine eyes on the good things which We have bestowed on several of the unbelievers, so as to covet the same</td></tr>
<tr><td>*6. Ghali*</td><td>Do not definitely extend forth your eyes to what We have given pairs of them to enjoy</td></tr>
<tr><td colspan="2" align="center">**Interpretation**</td></tr>
<tr><td colspan="2">Al-Qurtubi (2003:10,56), Al-Tabari (2000: 17,141) and Al-Baghawi (2002:3,65) interpret the ayah as:

((Do not cast your eyes aspiringly….))</td></tr>
<tr><td colspan="2" align="center">**Peircean Model Application to SL Text 1.**</td></tr>
<tr><td align="center">**Representamen**</td><td align="center">**Interpretant**</td><td align="center">**Object**</td></tr>
<tr><td>Casting the eyes</td><td>Indicates aspiration and desire</td><td>Showing aspiration and desire by Casting the eyes</td></tr>
</table>

Discussion:

In English, there is no direct relation between casting eyes and aspiration or desire of having something unless it is explicitly stated. Thus there is no cultural conformity regarding this verbalized sign.

Semiotically speaking, (2), (3), (5) and (6) have just conveyed the representamen into the TL. They were unable to achieve the semiotic conformity since there is no cultural conformity to find equivalent sign and they did not use interpretation instead. As for both (1) and (4), they have successfully conveyed the representamen into TL and achieved high semiotic conformity through resorting to interpreting the meaning of this facial expression. They succeeded to do so by using interpretation within the text and providing the words (*ambitiously* and *wistfully* respectively)

that explain the meaning of the sign and make the object of the sign specifically clear. Both translations of (1) and (4) can be seen as appropriate ones.

TR	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In Text	Footnote	
1.	Look not with your eye	+	---	Ambitiously	---	**High**
2.	Strain not thine eyes	-	---	---	---	**Low**
3.	Do not strain your eyes	-	---	---	---	**Low**
4.	Strain not thine eyes	+	---	Wistfully	---	**High**
5.	Cast not thine eyes	-	---	---	---	**Low**
6.	Don't definitely extended forth your eyes	-	---	---	---	**Low**

SL Text 2.

((إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ...)) (الأحزاب: 10)

TL Texts	
1. Hilali and Khan	When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats …
2. Pickthall	When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats …
3. Shakir	When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats …
4. Ali	Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats …
5. Sale	When they came against you from above you, and from below you, and when your sight became troubled, and your hearts came even to your throats *for fear* …
6. Ghali	As they came against you from above and from below you, and beholdings swerved and hearts reached to the larynxes…

Interpretation
Al-Qurtubi (2003:14,144-145), Al-Tabari (2000:20,218) and Al-Baghawi (2002:3,620) read the ayah as
((When the eyes are distracted out of fear….))

Peircean Model Application to Source Text 2.		
Representamen	Interpretant	Object
Distraction of the eyes	Indicates fear	Feeling of great fear

Discussion:

Culturally speaking, this form of body language can occur in English and Arabic. The difference is that in Arabic, particularly in this ayah, this kind of eye movement refers to fear with the help of the context while in English it does not necessarily indicate fear unless overtly is referred to that.

Evidently, among all the translators Sale (5) is the only one who grasped the semiotic aspect in this ayah so he used the in-text interpretation to achieve the semiotic conformity. The others (1, 2, 3, 4, and 6) have merely diagnosed the representamen (*the eyes became dim /* زاغت الأبصار) in this ayah without realizing the interpretant and the object. They have not attained semiotic conformity in their translation. Consequently, they (1, 2, 3, 4, and 6) have rendered the ayah literally by using (wild, wild, dull, dim, and swerved) respectively, which have no meaning related to fear. Regarding this ayah, the only appropriate translation is that of Sale (5).

TR	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In Text	Footnote	
1.	The eyes grew wild	-	---	---	---	Low
2.	Eyes grew wild	-	---	---	---	Low
3.	The eyes turned dull	-	---	---	---	Low
4.	The eyes became dim	-	---	---	---	Low
5.	Your sight became troubled.	+	---	For fear	---	High
6.	Beholdings swerved	-	---	---	---	Low

SL Text 3:

((وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ...)) (التوبة :127)	
TL Texts	
1. Hilali and Khan	And whenever there comes down a Surah (chapter from the Qur'an), they look at one another …
2. Pickthall	And whenever a surah is revealed, they look one at another …
3. Shakir	And whenever a Chapter is revealed, they cast glances at one another …
4. Ali	Whenever there cometh down a Sura, they look at each other …
5. Sale	And whenever a sura is sent down, they look at one another …
6. Ghali	And whenever a surah is sent down, they look one at another…

Interpretation
Al-Qurtubi (2003:8,299) , Al-Tabari (2000:14,582-583) and Al-Baghawi (2002:2,407) understand the ayah as
((***They looked at each other mockingly (denyingly)….))***

Peircean Model Application to Source Text 3.		
Representamen	**Interpretant**	**Object**
looking at each other	Indicates denial and mockery	Showing denial and mockery

Discussion:

This sign has no similar meaning in Arabic and English cultures. (Argyle and Dean 1965) cited in Givens (2002:291) state that there is more *direct gaze* when people *like each other* and *cooperate.* This means that (looking at each other) is related to exchanging emotions directly between two parties not about a third one as the ayah indicates. The six translators have not achieved the semiotic conformity since they have not looked at this ayah semiotically. This led them to render the ayah literally without providing any semiotic equivalent that performs the same function as that in the SL nor using interpretation whether within the text or in the footnotes. The suggested translation could be: ***They looked at each other (mockingly)***.

	TL		Translation Technique			Semiotic Conformity
TR	**Representamen**	**Object**	**Finding Equivalent**	**Interpretation**		
				In Text	**Footnote**	
1.	they look at one another	-	----	----	----	Low
2.	they look one at another	-	----	----	----	Low
3.	they cast glances at one another	-	----	----	----	Low
4.	they look at each other	-	----	----	----	Low
5.	they look at one another	-	----	----	----	Low
6.	They look one at another	-	----	----	----	Low

SL Text 4:

((قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا)) (البقرة : 144)	
TL Texts	
1. Hilali and Khan	Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you **…**
2. Pickthall	We have seen the turning of thy face to heaven (*for guidance*, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee ….
3. Shakir	Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like ….
4. Ali	We see the turning of thy face (*for guidance* to the heavens: now Shall We turn thee to a Qibla that shall please thee ….
5. Sale	We have seen thee turn about thy face towards heaven *with uncertainty*, but we will cause thee to turn thy self towards a Keblah that will please thee ….
6. Ghali	We have already seen the turning about of your face heaven; so We will indeed definitely turn you towards a Qiblah that shall satisfy you …
Interpretation	
Al-Qurtubi (2003:2,158), Al-Tabari (2000:3,172) and Al-Baghawi (2002:1,177) read the ayah as ***((We have seen you turning your face to heaven eagerly waiting for guidance….))***	

Peircean Model Application to Source Text 4.		
Representamen	**Interpretant**	**Object**
Turning the face	Indicates eagerness and waiting	Showing eagerness and waiting

Discussion:

In all languages, the face has a crucial role in body language form of non-verbal communication. Regarding this point, definitely, English is not an exception. Givens (2002:17) holds that non-verbally speaking, the face is the most expressive part of the body which expresses our attitudes, opinions, and moods.

In this ayah, as it is shown above in the table, the representamen verbalized into (***The turning of your face /تقلب وجهك***) which refers to eagerness and waiting for guidance as the interpreters stated. The translators (2), (4), and (5) have semiotically digested the body language expression in this ayah (the representamen, the interpretant and the object). They have felt that it is not enough to render this ayah literally, so they have utilized the in-text interpretation to accomplish the semiotic

conformity. Both Pickthall (2) and Ali (4) have used the expression (for guidance) to highlight the meaning of eagerness and waiting, whereas Sale (5) used the expression (with uncertainty) to explain that this verbalized sign indicates the same meaning. Other translators, being satisfied with literal rendering, they have presented renderings free from any translation technique that may accomplish the semiotic conformity which is significant to the TT reader in order to understand the exact meaning of this ayah. Their renderings have shown low conformity. The translations of (2) and (4) can be seen as appropriate translations being preferred to the translation of (5).

TR	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In Text	Footnote	
1.	the turning of your (Muhammad's SAW) face	-	---	---		Low
2.	the turning of thy face	+	---	for guidance		High
3.	the turning of your face	-	---	---		Low
4.	the turning of thy face	+	---	for guidance		High
5.	turn about thy face	+	---	with uncertainty		High
6.	the turning about of your face	-	---	---		Low

SL Text 5:

((أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ)) (إبراهيم :9)

TL Texts	
1. Hilali and Khan	Has not the news reached you, of those before you, the people of Nuh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (*biting them from anger*) …
2. Pickthall	Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths …
3. Shakir	Has not the account reached you of those before you, of the people of Nuh and Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths …
4. Ali	Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths…
5. Sale	Hath not the history of the nations your predecessors reached you; namely, of the people of Noah, and of Ad, and of Thamud, and of those who succeeded them; whose number none knoweth except God? Their Apostles came unto them with evident miracles; but they clapped their hands to their mouths *out of indignation* …
6. Ghali	Has there not come up to you the tidings of the ones who were even before you, the people of Nuh and 'Ad and Thamud and of the ones even after them? None knows them except Allah. Their Messengers came to them with the Supreme evidences; yet they turned back their hands in their mouths …

Interpretation
Al-Qurtubi (2003:9,345), Al-Tabari (2000:16,530-531) and Al-Baghawi (2002:3,31) comprehend this ayah as ***((Put their hands to their mouths with wrath and fury….))***

Peircean Model Application to Source Text 5.		
Representamen	**Interpretant**	**Object**
Putting the hands to the mouths	Indicates wrath and fury	Showing wrath and fury

Discussion:

The sign in this ayah indicates wrath and fury which are shared in English and Arabic. In English it is known as self-touch. Givens (2002:13-14) confirms that self-touch cues reflect the arousal level of *sympathetic nervous system's* response. It is used when emotions run high to comfort, relieve, or release *stress*. It reveals emotions (esp. insecurity

and uncertainty). Although this sign is shared in English and Arabic (i.e. having the same representamen in both languages), it has different interpretants and objects. With regard to Peirce's model, (1), (4), (5) and (6) have both comprehended and analyzed the ayah semiotically, so they effectively achieved the semiotic conformity in the TT. Translationally speaking, (1) and (5) have exploited interpretation within the text using the expressions (biting them from anger) and (out of indignation) respectively, whereas (4) and (6) have resorted to the interpretation in the footnotes. Other translators, (2) and (3) have attained the semiotic conformity in a low degree because they have contented themselves with literal rendering of representamen being unmindful of the interpretant and the object. Translations (1) and (5) viewed as proper translations to this body language expression in this ayah.

TR	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In Text	Footnote	
1.	they put their hands in their mouths	+	---	biting them from anger	---	High
2.	they thrust their hands into their mouths	-	---	---	---	Low
3.	They thrust their hands into their mouths.	-	---	---	---	Low
4.	they put their hands up to their mouths	+	---	---	Incontinent rage	High
5.	they clapped their hands to their mouths	+	---	out of indignation	---	High
6.	They turned back their hands in their mouths	+	---	---	biting them in anger	High

607

SL Text 6:

((وَأُحِيطَ بِثَمَرِهِ <u>فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ</u> عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَ ...)) (الكهف : 42)

TL Texts	
1. Hilali and Khan	So his fruits were encircled (with ruin). And he remained clapping his hands *with sorrow* over what he had spent upon it, while it was all destroyed on its trellises …
2. Pickthall	And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises…
3. Shakir	And his fruit was totally destroyed, and he began to wring his hands bewailing all that he had spent on it, and it had fallen down on its trellises
4. Ali	So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations
5. Sale	And his possessions were incompassed with destruction, as his companion had forewarned him: Wherefore he began to turn down the palms of his hands *out of sorrow and regret* for that which he had expended thereon; for the vines thereof were fallen down on their trails
6. Ghali	And his produce was (all) encompassed; so (in the morning) he became (*remorseful*), wringing his hands for what he had expended upon it-and it was devastated upon its trellies …

Interpretation
Al-Qurtubi (2003:10,409-410), Al-Tabari (2000:18,27) and Al-Baghawi (2002:3,193) read the ayah as ***((He began clapping his hands regretfully over….))***

Peircean Model Application on Source Text 6.		
Representamen	**Interpretant**	**Object**
Wringing his hands	Indicates regret and heart break	Showing regret and heartbreak

Discussion:

Although regret is a universal concept across languages and cultures, it may be expressed differently in different languages and cultures. There is a correspondence regarding the idea of regret, but different signs are used in Arabic and English to express the same idea. With regard to Peirce's model, the words (*he began clapping his hands* فأصبح يقلب كفيه/) represent the representamen and the idea of regret represents the interpretant, whereas experiencing regret by the speaker is the object. Concerning the body language expression in this ayah, there is neither cultural nor semiotic correspondence between Arabic and English. Building on that, no wonder that the translators vary in their analyses and translations of the body language expression in this ayah. Translators (1), (4), (5) and (6) have successfully analyzed and rendered the ayah

achieving a high degree of semiotic conformity. Translators (1) and (5) have used appropriate expressions of (clapping his hand) and (turn down the palms of his hands) respectively, but they supported these expressions by the in-text interpretation of (with sorrow) and (out of sorrow and regret) to convey the meaning that achieves the semiotic conformity. Ali (4) has exploited the expression (remained twisting and turning his hands) with an interpretation in the footnote stating (Losing his income, hopes and satisfaction). Ghali (6) has preferred utilizing an English idiom (wringing his hands) which indicates rubbing and twisting hands due to worry or upset, yet he chose in-text interpretation technique when he added (become remorseful) within the text to make the meaning of the idiom very similar to the body language expression in the ayah. Although (2) and (3) both used the same idiom as Ghali did; however, they have not used any type of interpretation leaving their renderings entirely restricted to the meaning of worry and upset. Thus their translations got low degree of semiotic conformity. The most appropriate translation of the body language expression in this ayah is that of Hilali and Khan (1).

TR	TL		Translation Technique			Semiotic Conformity
	Representamen	Object	Finding Equivalent	Interpretation		
				In Text	Footnote	
1.	he remained clapping his hands	+	---	with sorrow	---	High
2.	began he to wring his hands	-	---	---	---	Low
3.	So he began to wring his hands	-	---	---	---	Low
4.	he remained twisting and turning his hands	+	---	---	**Losing his income, hopes and satisfaction**	High
5.	he began to turn down the palms of his hands	+	---	out of sorrow and regret	---	High
6.	wringing his hands	+	---	Become remorseful	---	High

9. Conclusion:

The study investigates the problem of translating the body language expressions through adopting Peirce's model to analyze the translations of the body language expressions. Investigating the chosen samples of body language expressions, the researcher has concluded that body language expressions occurred in the Glorious Qur'an constitute a difficulty for the translators unless these ayahs are analyzed semiotically to find the appropriate techniques to render them. The analysis of the renderings shows that (38%) of the renderings have been successful whereas (61%) renderings have not been appropriate. Regarding the translation techniques used by the translators, the in-text interpretation technique has been used in (30%) of the translations and the footnote interpretation in (8%) of the cases. None of the translators has utilized the technique of finding equivalent at all. The usage of translation techniques by the translators reveals that the more the signs are culturally shared, the easier the translation will be. To sum up, the two types of interpretation, in-text and footnote, are used efficiently as solutions for the shared and the unshared signs; however, finding equivalent has not been proved to be a good choice since it has never been used by any translator. The detailed results of each translator are shown in the table below which indicates that translator (4) Ali and (5) Sale are the most successful among the others.

TR	Semiotic Conformity						Percentage of Semiotic Conformity Achieved
	SLT 1.	SLT 2.	SLT 3.	SLT 4.	SLT 5.	SLT 6.	
1. Khan	High	Low	Low	Low	High	High	50%
2.Pickthall	Low	Low	Low	High	Low	Low	16%
3. Shakir	Low	Low	Low	Low	Low	Low	0%
4. Ali	High	Low	Low	High	High	High	66%
5. Sale	Low	High	Low	High	High	High	66%
6. Ghali	Low	Low	Low	Low	High	High	33%

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