

***The Translatability of Emotive
expressions in the Islamic Texts from
English into Arabic***

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Introduction

Religious translation, unlike any other types of translation, needs extra attention regarding the level of emotiveness and expressiveness conveyed by the translator. Thus, a translator in such field must be very accurate in choosing the lexical items that serve the purpose. Religious texts and speeches are quite similar to the literary ones for they both carry messages full of emotiveness and expressiveness. In view of the fact that "Translation consists of providing, in the receptor language the closest natural equivalent of the source language message first in terms of meaning and second in terms of style" (Nida cited in Shunnaq (2012: 281)), a translator must perform translation as precise and expressive to the SL as possible.

It might be relevant to the issue of the present study to explicate the notion of meaning. Translation and semantics scholar introduce two types of meaning for any lexical item; 'denotative' meaning and 'connotative' meaning. Shunnaq (2012) asserts that the former, which could be called also conceptual, propositional and dictionary meaning, refers to the relationship between the lexical item and the non-linguistic entity it denotes. The latter, which is opposed to the former, refers to emotional associations which are suggested by a certain lexical item, which in turn could be referred to as effective, emotive, expressive or poetic meaning.

Statement of the Problem

Religious language is supposed to be loaded with emotiveness and expressiveness. When translating such language, conveying quite the same degree of such emotiveness and expressiveness to the target language receiver, should be taken into consideration. This could be achieved through a stylistic personal touch, or more accurately, through the use of certain grammatical and lexical devices. Yet, the mission of acquiring a full knowledge about styles

and stylistic devices in order to reproduce an effective religious text or speech and consequently to achieve emotiveness and expressiveness, is not an easy task.

Objective of the Study

This study tackles the issue of emotiveness and expressiveness that could be aroused through the skillful stylistic use of lexical items and emotive expressions. Thus, translating the SL -following this strategy- will definitely have its effective impact on the TL receiver. The present study aims at highlighting some strategies that could be useful when translating emotive language in religious texts.

The Limitation of the Study

The study is limited to the translation of religious language, specifically the language of preaching and Holy Qur'an. It is confined to the strategy of translating emotive language in religious text from English into Arabic.

The Question of the Study

How could a translator retain quite the same degree of religious texts' emotiveness and expressiveness in his/her translation and make the translation as effective as possible compared to the original text?

Significance of the Study

The study might be significant due to the fact that it aims to reveal some strategies that could help improving the way of translating emotive and expressive language in religious texts.

Literature Review

Shunnaq (1993:37-63) has studied the subject of emotive language in translation. He introduced different aspects regarding lexical incongruence in Arabic-English translation due to emotiveness in Arabic. Moreover, he categorized types of emotive expressions into [+emotive], [-emotive] and [neutral]. Moreover he classified the main sources of emotive expressions into figures of speech and cultural expressions. He discussed certain Arabic

lexical items which are emotive by their nature and argued about how emotive connotation could be a means of "managing in translation"

Furthermore, Shunnaq (1993) states that translating Arabic emotive expressions is not an easy task because it deals with the connotative meaning which is very difficult to convey. Consequently, Shunnaq (ibid) concludes that because complete congruence in translating Arabic emotive expressions seems a far-fetched task, a translator has to resort to paraphrase, footnote, exemplify, gloss, etc., in order to preserve the connotative meaning of the Arabic emotive expressions.

Yowell (1995) conducted a study in the field of emotive translation. He has come up with the finding that literature is charged with emotion and that there are two main sources of emotive elements; the system and the message. At the level of system, emotionally charged units could be phonological, morphological or grammatical. For instance, expressive germination, echo compounds, interjections derivations such as diminutives, hypocoristic and plural forms represent some of the devices belonging to the code. These devices are used to convey the emotional attitude of the message producer.

Further, at the level of the message, Yowell (ibid) states that any expression can acquire emotive connotation when it is used in an appropriate context. Nevertheless, the two major sources providing a message with expressive colouring include metaphoric usage and deviation from the unmarked grammatical pattern. Besides, literary language, by all means, coloured with metaphoric expressions charged with the message producer's feelings and emotions.

Farhan and Taha (2006) found out that literary language, in particular, is charged with emotive devices whether linguistic or stylistic. Furthermore, they claimed that figures of speech and cultural expressions are the main sources of emotiveness. Their study concluded that translating emotive or expressive texts from English into Arabic is not an easy task. When translating such texts, the translator may encounter emotive concepts which belong to a

certain culture such as: love, happiness, sadness, anger, fear, just to name a few. Farhan and Taha (ibid) stress that the translator has to exert efforts to achieve congruency in this respect. Moreover, they stated that human feelings and emotions can be considered as universal phenomenon. These findings should be considered a common ground upon which translators of such texts should base their translation on.

Finally, Farhan and Taha (ibid) stated that if the translator is aiming at capturing an adequate translation of a literary text, he is better to crucially consider the emotive aspect of the message and the emotive stylistic devices used in achieving it. Besides, he should consider the cultural and ideological differences between the translated from and the translated into languages.

In accordance with the results introduced by Farhan & Taha (2006), one can conclude that those theories relevant to emotive language are very important due to the fact that they explain the coded aspect of expressiveness, expand the translator's knowledge of its stylistic possibilities and consequently help in overcoming the problem of translating emotive language.

Ba-jubair (2009: v) investigated literary translation in general, and poetry translation in particular and identified the major dilemmas in translating neoclassical Arabic poetry into English. One of the dilemmas her study tackled is translating emotive language. She stated:

Among literary genres, poetry appears to be the most challenging genre to translate due to its specific nature in form and sound. Since languages are divergent in their poetic styles, the translator of poetic discourse may encounter many problems, such as: (1) preserving sound effect and tension between form and content, (2) maintaining figurative language, (3) transferring culture-bound expressions and (4) compensating for the incongruence in emotiveness between the SL and the TL expression. These dilemmas may be so difficult to overcome when translating between languages that are different in origin such as Arabic and English, and

consequently these dilemmas appear widely in the aforementioned four issues.

Dweik and Abu Shakra (2011) investigated the difficulties and problems that the translators encounter when translating semantic and lexical contextualized collocations in three Arabic religious texts namely, the Holy Quran, the Hadith and the Bible. They found that collocations present a major dilemma for M.A students majoring in translation particularly when talking the translation of collocations in religious texts. Their study has revealed that translators face difficulties in lexical and semantic collocations. Consequently, they recommend that translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations. They go into saying that translators should realize the disparities between Arabic concepts and beliefs and Western ones, in addition to avoiding literal translation by considering the context as a crucial factor.

Methods and Procedures

The present study is considered a descriptive research that aims to expound the views concerning the issue of emotiveness and expressiveness in religious translation. Below are the methods and procedures conducted in the present study.

The Sample of the Study

In view of the fact that the study is concerned with the issue of emotiveness, the researchers select a convenient sample which consists of a number of sentences picked up from two video clips translated by the researchers. These sentences are selected purposefully so that they may suit the purpose and the hypothesized strategies for translating expressive emotive expressions in religious text.

Data Collection

The researchers have collected the data of the study from two video clips translated in a form of subtitling. These two video clips are for a well-known English native Muslim preacher, named

Sheikh Khalid Yasin. He is the Executive Director of the Islamic Teaching Institute (ITI); a premier organization dedicated to the work of Da'wah (conveying the message of Islam). He once delivered a lecture in Saudi Arabia in 1994 entitled "The Purpose of Life", -from which the researchers quoted one of the two video clips they translated. The researchers use these expressions extracted from the two clips along with their translation to construct the questionnaire of the study.

Validation of Translation

To validate the translation of the selected sentences to be discussed, the researchers presented the translation to six English professors who teach at the Department of English Language at Hudhramout University. The translation is presented in a form of check-paper exposing two different translations for each selected sentence, in addition to a blank for any suggested translation that might be given by the professors. One translation – the expressive one- is provided by the researchers in which they utilized the different strategies they propose in this study. These strategies are presented in Table (A) below. The other translation, the researchers present, seeks to capture the ideational equivalent (that conveys the idea of the sentence). The researchers asked the professors to choose the most proper and effective translation for each sentence. In addition, the researchers have asked many native speakers of Arabic language -two of them are Arabic teachers and one is a pre-graduated student of Arabic language- to validate the translations.

Data Analysis

The data of the study was analyzed and classified according to the proposed question of the study and the proposed strategies used in translating the emotive expressions in the sentences. Finally, the data was discussed in order to spot or specify the problems of translating the sentences and the appropriateness of the proposed strategies in this regard.

Categories of Analysis

The researchers have set up four categories according to proposed strategies according to which the sample sentences were analyzed. Table (A) presents these categories along with their contents.

<i>Quranic verses</i>	<i>Figures of Speech</i>	<i>Synonymy</i>	<i>Pragmatic meaning</i>
<i>Three statements translated into a Quranic verses. i.e. functional equivalent</i>	<i>Five statements translated stylistically through the use of figurative language such as culture-bound expressions, metaphors, personification, and the recreation of words.</i>	<i>Three statements translated by selecting various synonymous equivalents in the TL for the same word in the SL.</i>	<i>Two statements translated ideationally by showing their hidden meaning in the translation. This hidden meaning called pragmatic meaning.</i>

Table (A): the categories of the analysis.

Discussion and Analysis of the Study

One of the best strategies in translation is to find the functional equivalent of the SL expression. yet this strategy might not be fully captured by all translators.

Consequently, the translator has to acquire and develop his/her knowledge about this strategy as to capture the intended meaning of the SL message. He should convey it adequately and effectively to the TL receivers. To achieve this aim, two things should be taken into consideration, the audience and the context. If the translator knows very well the context he/she is dealing with along with the audience he/she is addressing through his/her translation. Consequently, he/she would be able to translate the message adequately by picking up the most proper strategy. Below are four tables that show the strategies proposed in this study along with the discussion of the translated sentences. The researchers

have divided the proposed strategies and present the relevant professors' answers along with percentages for each sentence.

The First Strategy: Translating the SL religious expression into *Quranic Verses in the TL*

Table (1) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of Quranic verses.

Items		Translation choices			
		Ans. 1	Ans. 2	Ans. 3	Total
Item 1	Frequencies	2	4	0	6
	Percentages	33.3	66.6	0	100
Item 2	Frequencies	0	6	0	6
	Percentages	0	100	0	100
Item 3	Frequencies	4	2	0	6
	Percentages	66.6	33.3	0	100

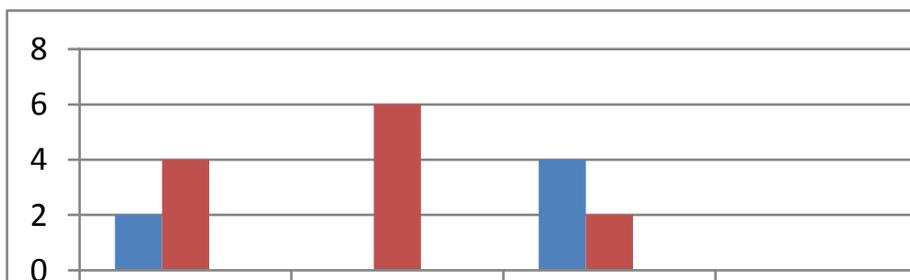


Chart (1): Percentages of Teachers' Answers for Strategy Number One

In religious translations, a translator must always try to search for the most adequate and effective translation that capture the intended meaning of the SL expression. This is due to the fact that there is no effective message as that encapsulated in the religious texts, especially the words of Almighty Allah.

In view of the fact that Allah's words are one of the most powerful artistic devices that make translation much more demanding especially in religious translations; the researchers opts for translating some of the sentences into their equivalents in the Holy Quran. Below is the discussion of three sentences' translations

using this strategy; which are represented in Table (1) as items 1, 2 and 3.

Item (1): [You are busy piling up, calculating, and developing your careers, money, occupation and wealth, until you visit the graves]

The Arabic word التكاثر could actually stand for all kinds of wealth improvements or investments. Item (1) has been translated into a holy Quranic verse that could appropriately and effectively capture the intended SL message encapsulated in this verse: (أَهَاكُمُ) .When the researchers gave the questionnaire to the English professors, four of them chose the same translation as the researchers did. Other two professors chose the other ideational translation: [انتم مشغولون بتجميع وتطوير أعمالكم وأموالكم ووظائفكم] . But no one made any suggestion (i.e. answer three; (another suggestion). The claimed problem here is that a translator might not come up with the idea of converting the English sentence into a Quranic verse. Thus, he/she might translate it aridly into an ideational equivalent which might not have such an effect as the Quranic verse.

Item (2): [And a sign for them is the dead earth after that we give it life then you eat the fruits from that]

All the six professors have chosen the Quranic verse as an adequate translation: ((وآية لهم الأرض الميتة أحييناها وأخرجنا منها حبا فمنه يأكلون)). . They consider it the most adequate than the ideational equivalent: .وعلامه لهم الأرض الميتة التي بعد ذلك نعطيها الحياة ثم يأكلوا الثمار من تلك الأرض . The holy Quranic verse here gives all the intended meaning of the English sentence where no other type of translation could ever do.

Item (3): [The One Who Gave you life in the beginning, is He not able to give you life all over again...]

The difference here is that the holy Quranic verse states something different from the original English sentence does. Thus, the English sentence points at and addresses people, while the holy Quranic verse ((أوليس الذي خلق السموات والأرض بقادر على أن يخلق مثلهم ..)) , is

talking about the ability of Almighty Allah in creating the heavens and the earth and everything in them to show that He is surely able to recreate human beings for they are less than the heavens and earth in creation. On other words, the one who creates these huge skies and earth is absolutely able to recreate what is less than them. According to this fact, the researchers have translated Item (3) into the Quranic verse. Four professors chose the holy verse as an adequate translation, while only two chose the ideational one : [الذي أعطاكم الحياة في البداية ، أليس هو قادر على أن يعطيكم الحياة مرة أخرى] .

The Second Strategy: Translating the SL Religious Figurative Expression into TL Figurative Expression

In the Arabic language, figures of speech such as culture-bound expressions, metaphors, personification,... etc. , play a very essential role in elevating the standard of the language and making it much more effective and powerful. Before going into the discussion of this strategy, the professors' answers regarding this category have to be illustrated.

Table (2) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of figures of speech.

Items		Translation choices			
		Ans. 1	Ans. 2	Ans. 3	Total
Item 1	Frequencies	6	0	0	6
	Percentages	100	0	0	100
Item 2	Frequencies	0	6	0	6
	Percentages	0	100	0	100
Item 3	Frequencies	5	1	0	6
	Percentages	83.3	16.66	0	100
Item 4	Frequencies	4	2	0	6
	Percentages	66.6	33.3	0	100
Item 5	Frequencies	6	0	0	6
	Percentages	100	0	0	100

Table (2) Frequencies and Percentages of Teachers' Answers for Strategy Number Two

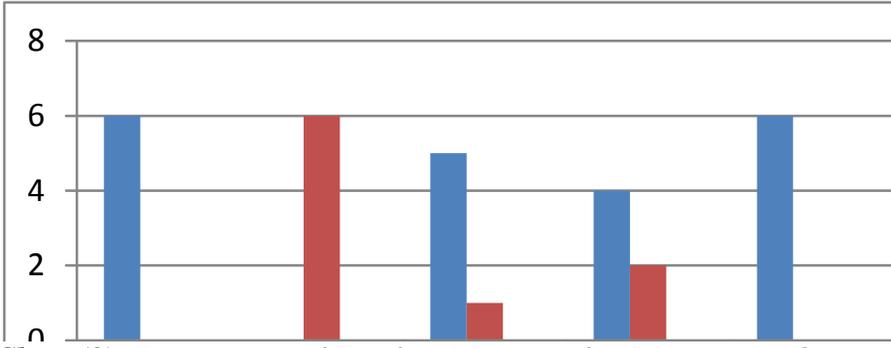


Chart (2): Percentages of Teachers' Answers for Strategy Number Two

The researchers have chosen five sentences along with their translations from the two clips used in the present study to discuss the issue of maintain figurative language in the in the TL. Below is the discussion of these five sentences; which are presented in Table (2) above.

Item (1): [From the womb to the tomb]

In item one, all the six professors have chosen answer 2 :[من المهد إلى اللحد], as the most adequate translation. They all realize the vital effect of the culture-bound expressions on the Arabic native people. Though, answer (1) :[من الرحم إلى الضريح], has the exact meaning of the words in the source English sentence, yet they all chose answer (2) as the most expressive translation for the SL expression.

Item (2): [And what I am saying to you and myself..]

Here is another fixed expression but it is a bit different than the cultural one, in which it could be called a religious-bound expression. Such expression is most associated with the Islamic language of preaching. In this sentence, it might be true to say that the most adequate translation of the word "saying" might be captured by the word "أذكر". This is because all the other ideational equivalents of the word may not carry the same connotative and expressive meaning provided above by the researchers and

accepted by all the professors who answered the questionnaire : [وما [أذكر به نفسي وإياكم]. So the word أذكر might not be found in all English-Arabic dictionaries as an analogous to the word "say", yet it has been accepted by all the professors. This shows two important facts: the difficulty of translating such religious language when there is a gap between the SL and the TL such as in religious-bound expressions and the vital effect and impression of such expressions on the Arabic native people.

Item (3): [When you are told about God, religion, life, morality, you are saying we don't have time for that]

In the English-Arabic dictionaries, the word "tell" in its passive form, "was told" means نُخْبَرُ and it never comes with the meaning adopted as adequate translation by the researchers and selected by five out of six professors as "تُذَكَّرُوا". As for the addition of حقيقة in الحياة and محاسن الأخلاق in محاسن this is another strategy proposed by the researchers claiming that it might give the language some powerful effect by explaining the intended meaning through adding some words. Thus, the researchers' translation of item 3 is : [حين تُذَكَّرُوا بالله وبالدين وبحقيقة الحياة الدنيا ومحاسن الأخلاق تقولوا ليس لدينا وقت لذلك] not [حين نُخْبَرُوا عن الله والدين والحياة والأخلاق تقولوا لا يوجد لدينا وقت لذلك].

Item (4) and item (5): respectively, [We are going into a hole... (meaning the grave)] and [The water comes , generates the earth again, and germinates all over again]. These two sentences were translated by the researchers using two different types of figures of speech; metaphor and personification. The first sentence seems to have been translated literally, but in fact this is a way of keeping the intended message and effect of the SL and converting it to the TL using the same figures of speech. In the original context, the first sentence used the word "hole" as a metaphor for the grave. This technique is used in the original context as a stylistic aesthetic device that affects the audience. Thus, the researchers translated it literally but functionally at the same time! This strategy is introduced by Shunnaq (1999) as Optimal translatability. This strategy is referred to the fact that the TL equivalent, though literal,

is considered the functional translation of the SL lexical item. The word "حفرة" in Arabic language could have the same indication of the same word in English that is "the grave". Four professors chose answer 1: [سنصير كلنا إلى حفرة ..]. And only two chose answer 2: [سندخل .. القبر ..]. In item (5), the researchers used another figure of speech which is called "personification", though the original sentence does not include personification in its context. The use of personification here aimed at creating an effective impact on the TL receivers. The word "يحي" is actually used with living beings, yet the researchers use it with a lifeless object "the earth". It is culturally-bound that, in the Arabic language, when rain comes, it happens that the earth status changes into a case of revivifying. Following this strategy, the researchers translated item (5) as: [يهطل المطر ، فيحي الأرض بعد موتها وينبت من ..]. All the professors chose this translation and none did pick the other choice i.e. answer 2: [يأتي المطر ، ويولد الأرض من جديد وينشأ كل .. شي من جديد].

The Third Strategy: Translating an SL Synonymous word into Different TL Equivalent

Synonymy indicates that two words are similar to each other in meaning in the same language. Thus, almost for every word there is at least one synonymous word. Consequently, there are synonymous equivalents in the TL as well. Thus, choosing various synonymous equivalents -in translation- according to the context in which they occur in the TL might be a very effective aesthetic device to capture the most adequate translation. However, the problem might arise when a translator is to choose the most proper synonymous equivalent in the TL. To discuss this point, the researchers present three sentences along with their translations. Here is the analysis and the discussion of these sentences; items 1,2 and 3. Before going into the analysis of these items, the professors' answers have to be shown.

Table (3) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of synonymy.

<i>Items</i>		<i>Translation choices</i>			
		<i>Ans. 1</i>	<i>Ans. 2</i>	<i>Ans. 3</i>	<i>Total</i>
<i>Item 1</i>	<i>Frequencies</i>	4	1	1	6
	<i>Percentages</i>	66.6	16.6	16.6	100
<i>Item 2</i>	<i>Frequencies</i>	4	1	1	6
	<i>Percentages</i>	66.6	16.6	16.6	100
<i>Item 3</i>	<i>Frequencies</i>	0	6	0	6
	<i>Percentages</i>	0	100	0	100

Table (3) *Frequencies and Percentages of Teachers' Answers for Strategy Number Three*

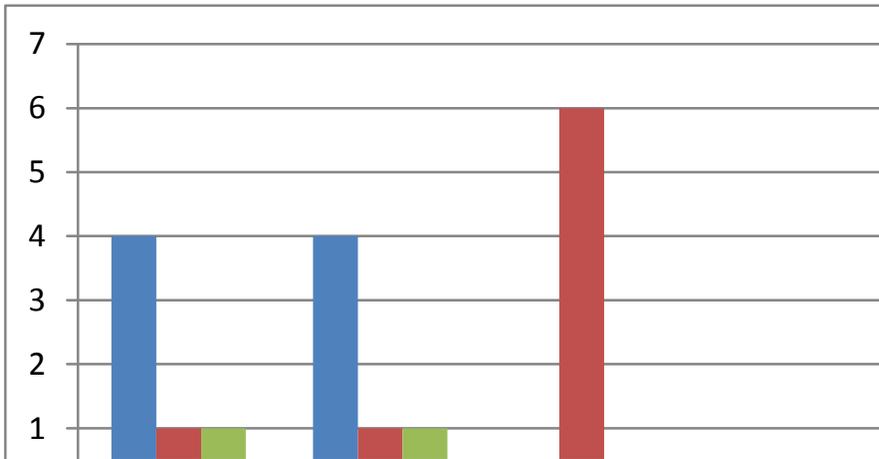


Chart (3): *The Percentages of Professors' Answers for Strategy Number Three*

Item (1) [(after you die) Your body is gone, your spirit is gone but your consciousness is there].

The word "gone" has many synonymous equivalents in the Arabic language, therefore a skillful translator has to look for the most proper one according to the context in which it occurs. The word "gone" -as an adjective- means to be no longer in a particular place, to be dead or to no longer exist. Thus, it could have any of these synonymous equivalents in the Arabic language: مات ، ذهب ، انتهى ، اختفى ، مضى yet, the researchers chose none of these synonymous equivalents, rather they chose the word: "زهقت". This

choice was based on the researchers' knowledge of the TL culture and the combination of words that tend to co-occur together or what is called collocations. In the Arabic language, it is commonly known that the word زهقت collocates with the word روح and when they come together they give the meaning of "give up the ghost", "die". Four professors chose the same translation proposed by the researchers : [نعم مات جسدك ، وزهقت روحك ، ولكن إدراكك للأمر يبقى]. One professor chose the second translation; the ideational one : [جسدك] and one gave another suggestion, however that suggestion has nothing to do with the main point the researchers are dealing with regarding this strategy. In this suggestion, the professor translate this item making a change in the grammatical structure as well as in some other parts of the sentence, rather than the one that had the main focus "زهقت روحه" . The suggestion provided by this professor was: [يفنى البدن وتزهق الروح] [ويبقى الإدراك حاضراً].

Item (2) and item (3) [If the Creator of the heavens and the earth, the Benefactor that's given us all of this, the water, the air, our eyes, our thinking, our ability, the kidneys, our hearts..] and [-... has given us our families, has given us the ability to express ourselves ,has given us our money, jobs, food, subsistence, clothing, dignity, honor, freedom, integrity..]. These two sentences prove that a single English word could have many different synonymous equivalents in Arabic according to the words they collocate with in the TL. For instance, the word "give" in the form of the past participle "given" that occurred repeatedly in the two sentences, was translated into Arabic by the researchers using various synonymous equivalents according to the words that collocate with in the TL. These Arabic different synonymous equivalents that could stand for the word "give", according to the researchers, are: [يهب ، يعطي ، يجعل ل ، يمنح ، يرزق ، يقوم ب]. The researchers proposed that if the translation of the word "give" in these two sentences did not change accordingly, (i.e. according to the words they collocate with, in the TL), then the translation would be very

dull or inadequate. In item 3, all the six professors chose the translation proposed by the researchers: [جعل لنا أسراً، منحنا مقدرة التعبير، رزقنا] .. [المال والعمل والطعام والمعونة، قام بكسوتنا، وإعطائنا الكرامة والحرية والتشريف والكمال ..] .

As for item 2, four professors chose the proposed translation: [إذا كان خالق السموات والأرض، المنعم الذي وهب لنا كل هذه النعم؛ نعمة الماء والهواء والنظر] .. [، والفكر والمقدرة كذلك أعضائنا كالكليتين والقلب ..] إذا كان خالق السموات والأرض، المنعم الذي أعطانا كل هذا؛ الماء، الهواء] .. [، أعيننا، فكرنا، مقدرتنا، كليتنا، وقلوبنا ..] and one proposed another suggestion which was nothing more than omitting the word "المنعم" and the rest of it was exactly the same proposed translation by the researchers.

The researchers have tackled another issue in item 2 that is the strategy of addition. Looking closely into the underlined words in the proposed translation of item 2: [كذلك أعضائنا and النعم، نعمة]، these are some of the words that have been added to compensate the loss in meaning resulted from the gap between the SL and the TL.

The Fourth Strategy: Maintaining the Pragmatic Meaning of the SL Expression

Pragmatics is the study of how words and phrases are used with special meanings in particular situations. For the purpose of this study, the pragmatic meaning is used to mean words with a hidden meaning (indirect meaning) intended by the author – whether a writer or speaker- in the SL. Thus, a skillful translator has to take this matter into consideration when translating the pragmatic meaning into the TL. Before going into the analysis and the discussion of this issue, the professors' answer should be shown first.

Table (4) below presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of pragmatic meaning.

<i>Items</i>		<i>Translation choices</i>			
		<i>Ans. 1</i>	<i>Ans. 2</i>	<i>Ans. 3</i>	<i>Total</i>
Item 1	Frequencies	0	5	1	6
	Percentages	0	83.3	16.6	100
Item 2	Frequencies	3	3	0	6
	Percentages	50	50	0	100

Table (4) Frequencies and Percentages of Teachers' Answers for Strategy Number Four

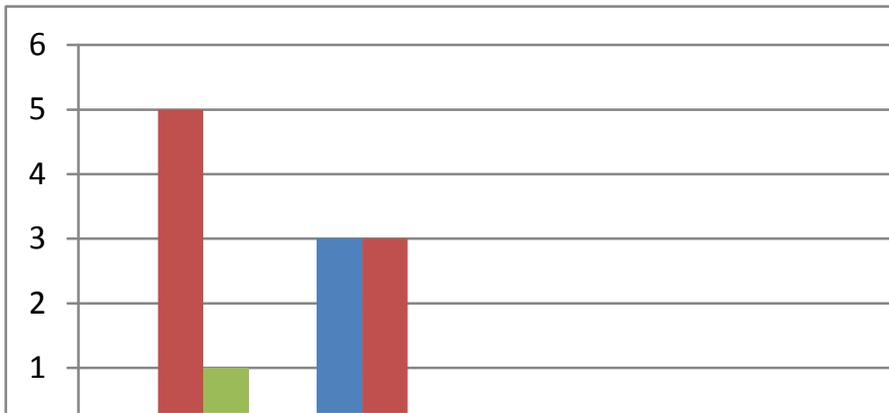


Chart (4): Percentages of Teachers' Answers for Strategy Number Four

Item (1) [And everyone goes back to his place (after the burial) and cook some chicken (saying it ironically i.e. people become indifferent to the dead person they've just buried).]

In item one, in this religious context in which the preacher is addressing people and reminding them with the certainty of death and the incidents that follow it, he is talking about how careless and indifferent people become after burying the dead person, no matter how beloved or closed he/she used to be to them. Thus, the word "chicken" in this sentence was used ironically to show the indifference of people and their insatiable appetite for food though they have just buried that dead person. Yet, to translate the word

Conclusion and Recommendations

Based on the discussion and the analysis of the issue of translating emotive and expressive religious expressions, and after proposed some strategies that could be used to serve this purpose, the study comes up with the following conclusions and recommendations:

First: Conclusions

- 1- Emotiveness is considered a very crucial element in any language, and it has a very great influence on human beings. Its significance in translation emerges from the fact that it contribute to the meaning of the translated expression as it represents the shades of meaning (connotations) added to the core meaning (denotation).
- 2- Religious texts are supposed to be loaded with emotiveness and expressiveness, therefore such texts need extra attention and appropriate strategies when translating them.
- 3- Quranic verses, and figurative language are some of the most effective stylistic devices that should be considered when dealing with the translation of emotive religious texts.
- 4- The use of certain grammatical and lexical devices in language; such as, figures of speech and culture-bound expressions, has a very vital effect on the TL audience, i.e., the native people of the TL. Thus, when translating texts loaded with such devices, a translator has to understand the intended meaning of such devices and then try to find the most adequate equivalents in the TL culture.
- 5- The mission of a translator -especially in translating religious texts- is to understand the context very well, know the audience he/she is addressing and then, finally pick the most proper strategy to use in translation.
- 6- Lacking knowledge of both SL and TL cultures; causes problems in translating any text in general and translating religious text in particular.
- 7- There are some certain Islamic preaching expressions that are used in religious texts, when translating such texts a translator

has to familiarize him/herself with such expressions in order to use them properly.

8- Finally to retain almost the same degree of emotiveness in translating religious texts, the study introduced some strategies through which a translator may overcome the problem of incongruence in emotiveness between the SL and the TL when tackling the translation of religious texts. These strategies are as follows:

A- The strategy of translating SL religious texts into their equivalent TL Quranic verses:

It is undoubtedly known and irrefutable among the Muslims that the Quranic verses have the greatest influence on people's emotions. Thus, translating religious texts into their equivalents from the holy Quranic verses would certainly be a very powerful stylistic device in affecting and arousing people's emotions. This strategy necessitates the translator's knowledge of Holy Books; the Qur'an (as in this study), Bible and Torah.

B- The strategy of using the figurative devices in translation

Metaphors, personification and culture-bound expressions or what the study has named Islamic-bound figurative expressions are some of the figurative devices that could be used in translation and through which most appropriate translation could be achieved. Thus, translating an Islamic-bound expression like this: " and "from the womb to the tomb" would be "من المههد إلى اللحد". The translator, here, needs to know about utilizing figurative language to compensate for incongruence in emotiveness between the two languages involved in the act of translation.

C- The strategy of using different synonymous equivalents as a stylistic device

The word "give" has some many synonymous equivalents in the Arabic language such as: يرزق ، يمنح ، يهب ، يعطي, among others. A skillful translator can come up with- depending on the context in which a word occurs- with the most appropriate equivalent from among a list of synonyms. Thus, the stylistic use of such

synonymous equivalents in translation would certainly create a kind of aesthetic tact that could make a great effect on the TL receivers. An example of such a word is the word "gone" which has so many synonymous equivalents in the Arabic language such as: " مات ، ذهب ، مضى ، اختفى ، انتهى". Each of these synonymous equivalents could be selected as an equivalent for the word in question according to the context in which it occurred, and the words it collocates with, in the TL context. Thus, in a sentence like "the time has gone" the word "gone" would be appropriately translated as "مضى أو انتهى" according to the word it collocates with, in the SL, which is "time". On the other hand, in a sentence like "his body is gone, his spirit is gone... ", it could be better to be translated into "مات" as it collocates with the word "جسم" and into "زهقت" as it collocates with "روح". These synonymous words might not be listed in English-Arabic dictionaries as a corresponding of the word "gone". However, these synonymous words have been chosen here due to the fact that the word "gone" collocates with different lexical items according to the context it occurs in. This might give an indication that the dictionary might not provide the most appropriate meaning of the word to be translated, especially, if it has expressive emotive connotations. In this regard, Shunnaq (1999:36) puts it concisely: " Dictionary meaning may be at great variance with expressive meaning . In such situation, the translator should consider the context that determines the relevant sense of the word and subsequently translates it into the TL."

D- The strategy of using the pragmatic meaning as a stylistic device

Sometimes, the SL message has indirect different hidden meaning than the direct meaning. This is called the pragmatic meaning. When translating such indirect message, the translator has to understand its hidden meaning and then decide on whether it should be stated the same way as it is, changed or clarified as to carry the same impact of the expressive meaning. This is done

according to the explicitness of that pragmatic meaning and its effect on the TL receivers.

Second: Recommendations

- 1- A translator must understand the context and the audience he/she is addressing through his/her translation.
- 2- A translator must encompass the cultures of both languages the SL and TL when translating expressive religious texts.
- 3- In each different context, there are certain fixed expressions that are used accordingly. A translator has to familiarize him/herself with such expressions and their corresponding ones in the TL.
- 4- A translator must know about the different translation strategies that could be used when translating different types of texts.
- 5- A translator has to fully understand the hidden pragmatic meaning in order to convey it adequately from the SL to the TL.
- 6- A translator has to come up with his/her own techniques or strategies in order to compensate for the loss in meaning that results from the incongruence in emotiveness between the SL and TL.
- 7- In religious text in particular, a translator must search for the most effective strategy that could convey the denotative and the connotative meaning -emotive shades- as to affect the TL audience in a way almost similar to that way effecting the SL.

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Questionnaire

My dear respected teachers, this is a research paper studying the issue of emotiveness in translation. Here are some sentences –quoted from an Islamic lecture for an English native speaker preacher-translated by the researcher. You are kindly requested to look into these sentences along with their translations, and select the most adequate one according to the purpose of the study:

1-From the womb to the tomb

- 1- من الرحم إلى الضريح ()
- 2- من المهد إلى اللحد ()
- 3- Another suggestion.....

2-And what I am saying to you and myself.

- 1- وما أقوله لكم ولنفسى ()
- 2- وما أذكّر به نفسى وإياكم ()
- 3- Another suggestion

3-You are busy pilling up, calculating, and developing your careers, money, occupation and wealth, until you visit the graves

- 1- انتم مشغولون بتجميع وتطوير أعمالكم وأموالكم ووظائفكم وثرواتكم إلى أن تزوروا القبور ()
- 2- ((أَلَهَاكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرِ)) ()
- 3- Another suggestion

4-When you are told about God, religion, life, morality, you are saying we don't have time for that,

- 1- حين تُذَكَّرُوا بالله وبالدين وبحقيقة الحياة الدنيا ومحاسن الأخلاق تقولوا ليس لدينا وقت لذلك ()
- 2- حين تُخَبَّرُوا عن الله والدين والحياة والأخلاق تقولوا لا يوجد لدينا وقت لذلك ()
- 3- Another suggestion

5-We are going into a hole... (meaning the grave)

- 1- سنصير كلنا إلى حفرة.. ()
- 2- سندخل القبر .. ()

3- Another suggestion

6-And everyone goes back to his place (after the burial) and cook some chicken (saying it ironically i.e. people become indifferent to the dead person they've just buried)..

- 1- وكل شخص يعود إلى مكانه ويطبخ بعض الدجاج ()
- 2- ورجوع كل شخص إلى بيته والقيام بطبخ بعض الطعام وكان شيئاً لم يحدث ()
- 3- Another suggestion

7-Then we start..-pause- we want a lawyer to come now and talking about, giving up spoils ..

- 1- ثم نبدأ الحديث بخصوص إحضار محامياً ليقوم بعملية توزيع الغنائم -التركة- ()
- 2- ثم نبدأ.. نحن نريد محامياً الآن ليتحدث عن تقسيم التركة ()
- 3- Another suggestion

8-(after you die) Your body is gone, your spirit is gone but your consciousness is there

- 1- نعم مات جسدك ، وزهقت روحك ، ولكن إدراكك للأمر يبقى ()
- 2- جسدك انتهى وروحك ذهبت ولكن وعيك لا يزال هناك ()
- 3- Another suggestion

9-The water comes , generates the earth again, and germinates all over again

- 1- يهطل المطر ، فيحي الأرض بعد موتها وينبت من كل زوج بهيج ()
- 2- يأتي المطر ، ويولد الأرض من جديد وينشأ كل شيء من جديد ()
- 3- Another suggestion

10-And a sign for them is the dead earth after that we give it life then you eat the fruits from that

- 1- وعلامة لهم الأرض الميتة التي بعد ذلك نعطيها الحياة ثم يأكلوا الثمار من تلك الأرض ()
- 2- ((وأية لهم الأرض الميتة أحييناها وأخرجنا منها حياً فمنه يأكلون)) ()
- 3- Another suggestion

11-The One Who Gave you life in the beginning , is He not able to give you life all over again...

- 1- ((أوليسَ الذي خلقَ السموات والأرض بقادر على أن يخلقَ مثلهم ..)) ()

- الذي أعطاكم الحياة في البداية، أليس هو قادر على أن يعطيكم الحياة مرة أخرى ()
 2-
 3- Another suggestion

12-If the Creator of the heavens and the earth, the Benefactor that's given us all of this, the water, the air, our eyes, our thinking, our ability, the kidneys, our hearts..

- 1- إذا كان خالق السموات والأرض، المنعم الذي وهب لنا كل هذه النعم؛ نعمة الماء والهواء والنظر والفكر والمقدرة كذلك أعضائنا كالكليتين والقلب .. ()
 2- إذا كان خالق السموات والأرض، المنعم الذي أعطانا كل هذا؛ الماء، الهواء، أعيننا، فكرنا، مقدرتنا، كليتنا، وقلوبنا .. ()
 3- Another suggestion

13-... has given us our families, has given us the ability to express ourselves ,has given us our money, jobs, food, subsistence, clothing, dignity, honor, freedom, integrity..

- 1- أعطانا أسراً، أعطانا القدرة على التعبير عن أنفسنا، أعطانا أموالنا، وظائفنا، وطعامنا، ورزقنا، وملابسنا، وكرامتنا، وشرفنا، وحریتنا، واستقامتنا.. ()
 2- جعل لنا أسراً، منحنا مقدرة التعبير، رزقنا المال والعمل والطعام والمعونة، قام بكسوتنا، وإعطائنا الكرامة والحرية والتشريف والكمال .. ()
 3- Another suggestion

Thanks for your cooperation: The researcher

امكانية ترجمة التعبيرات الايحائية من الانجليزية الى العربية في النصوص الاسلامية

ملخص

هدفت هذه الدراسة إلى بحث المعنى الإيحائي وإمكانية ترجمة التعبيرات الإيحائية في ترجمة النصوص الدينية الاسلامية من اللغة الانجليزية الى العربية. حيث بحثت الدراسة في مدى أهمية هذا المعنى ، كما وأظهرت الدراسة بعض المشكلات التي قد تواجه المترجم عند ترجمة هذا النوع من المعنى. وقد خلصت الدراسة إلى اقتراح بعض الاستراتيجيات للمساعدة في التغلب على مثل هذه المشكلات .وبالتالي ، فإن الهدف الرئيسي لهذه الدراسة هو الإجابة على السؤال : كيف يمكن للمترجم أن ينقل المعنى الإيحائي من اللغة المصدر إلى اللغة الهدف مع الاحتفاظ بنفس النسبة من التأثير المتضمن في النص الأصلي عند ترجمته ؟ وكون هذا الأمر ليس بالمهمة السهلة ، فإن الدراسة قد تناولت أربع تقنيات للترجمة تقترح استخدامها كحلول مناسبة لمشكلة الدراسة . وقد توصلت الدراسة إلى أن الإيحائية تعد عنصرا مهما جدا في جميع أنواع الترجمة بشكل عام وفي الترجمة الدينية بشكل خاص . كما وتوصلت الدراسة إلى أن الاحتفاظ بنفس التأثير عند ترجمة التعبيرات الإيحائية من اللغة المصدر إلى اللغة الهدف ليس بالأمر اليسير على الإطلاق.