

## **A Study of Al-TaṢajjub (Exclamation) in the Glorious Qurʾaan with Reference to Translation into Arabic**

**Lect. Muhammad Tahir Sattam**  
**Department of Translation**  
**College of Arts / University of Mosul**

**Received: 3/4/2012 ; Accepted: 20/5/2012**

### **Abstract:**

This paper aims at studying the phenomenon of ‘al-taṢajjub’ (exclamation) in The Glorious Qurʾaan. It sheds some light on the different forms and meanings of ‘al-taṢajjub’ following a rhetorical approach. It also pinpoints areas in the Qurʾaanic ‘aayaat’ (verses) posing difficulties to translators. Renderings by five Moslem and non-Moslem translators have been chosen as samples for analysis. The renditions are discussed with the aim of showing the most appropriate areas of success and proposing slightly modified renderings when necessary.

The study hypothesizes that ‘al-taṢajjub’ does not stand as equivalent to ‘exclamation’ in English. It also hypothesizes that there is no one to one formal correspondence between the forms of ‘al-taṢajjub’ in Arabic and their counterparts in English. Consequently, translators use different devices to transfer the forms and meanings of ‘al-taṢajjub’ to English.

The procedure followed in this work involves a description of the phenomenon of ‘al-taṢajjub’ in Arabic, its forms and functions, and its counterpart in English, as well as analysis of renderings by five well-known translators chosen as subjects in order to discover the areas of success or failure they adopted in their transferring the Glorious ‘aayaat’ involving ‘al-taṢajjub’. Proposed renderings have been provided when necessary. The main conclusion the study arrived at is that there is no one – to – one formal correspondence between ‘al-taṢajjub’ in Arabic and their counterparts in English which can be attributed to different devices used in Arabic as well as English.

---

---

## دراسة ظاهرة التعجب في القرآن الكريم مع الإشارة إلى ترجماتها إلى الانكليزية

م. محمد طاهر صطام العبد ربه  
قسم الترجمة  
كلية الآداب/ جامعة الموصل

### ملخص البحث:

يهدف هذا البحث إلى دراسة ظاهرة "التعجب" في القرآن الكريم، إذ يسلط بعض الضوء على الأنواع المختلفة للتعجب من ناحية المبنى والمعنى، فضلاً عن توضيح الصعوبات التي واجهها المترجمون في نقلهم معاني الآيات الكريمة التي تحمل معنى التعجب. يبدأ البحث بشرح موجز لظاهرة التعجب في العربية بنوعيه القياسي وغير القياسي، ثم يتبع ذلك شرح مقتضب لظاهرة التعجب في الانكليزية بأساليبه وأنواعه المختلفة. تم اختيار عشرة نصوص من الآيات التي تتضمن أسلوب التعجب، وقد اختيرت خمس ترجمات لمترجمين مسلمين وغير مسلمين وجرى تحليل تلك الترجمات ومناقشتها وبيان الأساليب التي ظهر فيها معنى التعجب، وتحديد الترجمات الأكثر ملاءمة، أو اقتراح ترجمات بديلة تتضمن تعديلات بسيطة بغية التركيز على معنى التعجب. واختتم البحث ببعض الاستنتاجات التي قد تفيد باحثين آخرين في دراسة هذه الظاهرة مستقبلاً. ومن بين النتائج التي توصلت إليها الدراسة هي عدم وجود تكافؤ تركيبى بين ظاهرة التعجب في العربية وما يقابلها في الانكليزية وهذا ناجم عن استخدام العربية أدوات لغوية تختلف عن تلك التي تستخدمها الانكليزية.

### Introduction:

The present paper is a study of al-taṣajjub (exclamation) in the Glorious Qurʾaan. It tackles this phenomenon in its various forms and uses, as well as the purposes they achieve. Being the Word of Almighty Allah, the Glorious Qurʾaan does not show that Almighty Allah as wondering of the affairs of his creatures, most prominently mankind. Rather, the aayaat involving al-taṣajjub are meant to address humans and their attitudes concerning the meaning of those aayaat. The present study takes this into consideration and gives a detailed account of this issue. It also involves tackling the problems of comprehending these verses on the part of translators, who sometimes do not

provide appropriate renderings for the aayaat in question. It provides slightly modifying renditions when needed. It should be noted in this respect that al-taṣajjub in Arabic is not equivalent to exclamation in English. It is equivalent to one part of what's called "الخالفة" "al-khaalifah" in Arabic which is wider in scope than al-taṣajjub. Nevertheless, the term 'exclamation' is used in discussing the English part of this paper just for convenience.

This paper, in addition, discusses the problems translators encounter when transferring the meanings of al-taṣajjub into English. This is due to the different forms al-taṣajjub appears in as well as the highly rhetorical features they acquire being the inimitable revelation of Almighty Allah.

### **Al-taṣajjub in Arabic:**

Al-taṣajjub in Arabic is defined as any linguistic phenomenon that involves surprise resulting from strong or sudden human feelings or emotions towards a rare or unexpected case (Al-Ṣabbaan, 1962: 16). Let us consider the following examples:

- (1) (How beautiful this rose is!) ما أجمل هذه الوردة!  
 (2) (How brave he is!) يا لشجاعته (Ḥasan, 1969: 327)

### **Conditions of Deriving Al-taṣajjub:**

The standard forms of al-taṣajjub are derived from the imperfect verb that must be trilateral, non-defective, affirmative, gradable, active (non-passive), and whose adjective is not of the form <sup>1</sup>أفعل 'afṣal' whose feminine is فعلاء 'faṣlaa?' as 'أحمر - حمراء' (red) (Al-Isteraabaadii, 1978: 227)

### **Types of Al-taṣajjub in Arabic:**

There are many ways of expressing 'al-taṣajjub' in Arabic which mainly fall into two types: standard and sub-standard.

<sup>1</sup> "أفعل" is the basic form which is used as a basic generic form for rendering other forms (Aziz, 1989: 29)

## 1- Standard Forms:

These are the forms that can be morphologically analyzed to indicate surprise and wonder. They include the following forms:

a) The form 'ما أفعلُهُ' as in 'ما أعظم الإسلام' (How great Islam is!) (Ibn Hishaam, 1980: 273).

Syntactically, this form involves the following:

i) The particle 'ما' 'maa' of 'al-taṣajjub' which is indefinite and has the sense of 'some great thing' and it stands as the subject of the clause.

ii) The verb of al-taṣajjub , which is an indeclinable verb in the past tense.

iii) The object of al-taṣajjub is a noun in the accusative case which comes after the verb of al-taṣajjub. The object can also be a pronoun as in 'ما أجبنه!' (What a coward he is!) (Al-Faarisi, 1983: 353).

b) The form 'أفعلُ به' 'afʿil bihi' as in: 'أعظمُ بالإسلام!' (How great Islam is!). This form involves an indeclinable verb in the past tense with the jussive marker 'sukuun' as it is in the imperative mood. The form is followed by a noun or a pronoun preceded by the genitive particle 'بي' 'bi' as in: 'أكرمُ يزيدٍ' and 'أكرمُ به' (How generous he (Zayd) is!) (Ibn Jinni, 1979:218)

c) The form 'فعلُ' 'faʿula', is also an indeclinable perfect verb followed by a noun or pronoun as subject as in: 'كبرُ زيدًا!' (How great Zayd is!). It occurs in the Glorious Qurʾaan: 'كَبُرَ مَقْتًا عِنْدَ اللَّهِ' (الصف: 3) (Grievously odious is it in the sight of Allah that ye say that which ye do not!) (Ali, Y. 1991). In this construction the word 'مقتًا' occurs accusative of specification (Al-Zamakhshari, undated: 472).

It is to be noted that the above-mentioned forms use verbs that meet the conditions of deriving al-taṣajjub. With other forms that do not meet all the conditions, a suitable verb of the form 'afʿala' or 'afʿil' is used, followed by either مصدر صريح 'bare infinitive' or مصدر مؤول (infinitive preceded by the

particle 'أن' or 'ما'. For example, the verb انتصر (scored victory) consists of more than three radicals - five ones. To derive the form of al-taṣajjub, a suitable verb is chosen, for instance, 'قوي' (became strong) and derive the form of al-taṣajjub, that is 'ما أقوى', then add the infinitive of the verb 'انتصر' which is 'انتصار' (victory) to become: اقو باننتصار الحق! and: ما أقوى انتصار الحق! (How great the victory of right is!) (Hasan, 1969: 339).

In al-taṣajjub with defective verbs such as أصبح ...etc, the same steps are followed. The following examples are illustrative:

أَجْمَلُ بِأَنْ تَصْبِحَ: ما أَجْمَلُ أَنْ تَصْبِحَ السماء صافية! which will be: أصبحت السماء صافية! (How beautiful it is for the sky to become clear!).

To add, verbs whose adjectives are of the form 'afṣal-faṣlaa?' as: أحمر-حمراء (red) can have the following al-taṣajjub forms:

اشدد بحمرة ثوبك! and ما أشد حمرة ثوبك! (How red your dress is!) (Al-Zajjaajii, 1988: 100)

## 2- Sub-standard Forms:

Sub-standard styles are the ones used originally for purposes other than those of al-taṣajjub. They have no standard rules related to al-taṣajjub, but they metaphorically denote it. Of these are the following:

a) The participle 'سبحان' (Glory be) added to the Name of Almighty Allah as in سبحان الله! (Glory be to Allah!) used as al-taṣajjub (Al-Zamakhshari, undated: 244).

b) Expressions beginning with the Name of Glory in the genitive case "الله" (by Allah) as in 'الله أنت من رجل!' lit. (By Allah what a man you are!) (Ibn Faaris, 1964: 114)

c) Al-taṣajjub with the interrogative: In this type interrogative sentences beginning with certain particles express al-taṣajjub. They are as follows:

i) Al-taṣajjub with interrogative 'hamza' 'أ' as in:

(البقرة: قوله تعالى: "أفكلما جاءكم رسول بما لا تهوى أنفسكم استكبرتم ففريقا كذبتهم وفريقا تقتلون" (Is it that whenever there comes to you an apostle with what ye

yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay) (Ali, Y.: 1937).

In such example, an answer is not required from the addressee as it is already known. Hence, these forms metaphorically involve al-taṣajjub (Lashiin, 1987: 257)

ii) Al-taṣajjub with كيف (How) as in this aaya: “كيف تكفرون بالله وكنتم امواتا“ (البقرة: من الآية 28) (Then how can you disbelieve in God? He gave you life when you were dead) (Ali, Y.: 1937) The purpose of the question in this aaya is wonder and reproach. (Al-Zamakhsharii, undated: 269)

iii) Al-taṣajjub with 'أنى' with the meaning of (how) and (where) as in the aaya: “أو كالذي مر على قرية وهي خاوية على عروشها قال أنى يحيي هذه الله بعد موتها“ (البقرة: من الآية 259) (Or take the man who passed by a town which lay destroyed upside down. He said: How can God restore this city now that it is destroyed?) (Ali, Y.: 1937)

In this aaya, al-taṣajjub is expressed in the question أنى يحيي to show wonder of the miraculous way in which Almighty Allah revives the destroyed village/town.

iv) Al-taṣajjub with ألم ترّ (Haven't you seen?) which does not indicate seeing with the visual sense but rather with one's insight and knowledge as in: (سورة) “ألَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ“ (الفيل: الآية 1) (Seest thou not How thy Lord dealt With the Companions Of the Elephant?) (Ali, Y.: 1937) (Bint Al-Shaati?, 1974: 29-30)

d) Forms of 'النداء' (vocative) used for al-taṣajjub: These constitute what is known as "exclamatory vocative" with the use of the vocative particle 'يا' as in the aaya: (سورة هود: الآية) “قالت يا ويلتا ألد وأنا عجوز وهذا بعلي شيخاً إن هذا لشيء عجيب“ (72) (She said: Woe betide me! Will I give birth when I am old and this my husband be aged? This is indeed surprising!) (Al-Zamakhsharii, undated: 97)

e) Verbal Sentence: This sentence consists of a verb, subject and object. An example is: “ وبشر الذين امنوا وعملوا الصالحات ان لهم جنات تجري من تحتها الأنهار كلما “ رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل واتوا به متشابهها” (سورة البقرة: من الآية 25) (But give glad tiding to those who believe and work righteousness, that there portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: Why, this is what we were fed with before, for they are given things in similitude) (Ali, Y.: 1937) (Al-Farra?,1980: 20)

### Exclamation in English:

Exclamation in English is a linguistic phenomenon that shows:

- 1- strong emotions, as in: I hate all men!
- 2- sharp surprise, as in: I don't believe it!
- 3- forceful command, as in: Call the police!
- 4- strong emphasis, as in: I meant what I said! (Weiner, 1973: 230)

To Huddleston & Pullum (2005: 168), exclamative clauses have an exclamative phrase with a range of functions. They distinguish between subject and non-subject. Let us consider the following examples to show the distinction:

- (1) What unpleasant people work in their restaurant!
  - (2) How clever you are!
  - What a disaster would it be if they were to appoint his son! (3)
- In sentence 1 the exclamative phrase functions as subject and it occupies initial position, while a non-subject exclamative phrase is fronted and the subject can either precede the verb as in 2 or there can be a subject-verb inversion as in 3.

Swan (2005: 195-6) classifies exclamation structures as follows:

#### 1) Exclamation with "how":

- a. How + adjective. They are considered somehow formal or old fashioned.  
e.g.: Strawberries! How nice!
- b. How + adjective/adverb + subject + verb. e.g.: How cold it is!  
How beautiful you sing!

c. How + subject + verb. e.g.: How you have grown!

## 2) Exclamation with 'what':

a) What + adjective + singular countable noun. e.g.:

What a rude man!

b) What + adjective + singular uncountable/plural noun, as in:

What beautiful weather!

c) What + adjective + subject + verb. e.g.:

What a beautiful smile that girl has!

## 3) Exclamation with 'so' and 'such':

a) So + adjective. e.g.: You're so kind!

b) Such + a/an + adjective + singular countable noun.

He is such a nice boy!

c) Such + adjective + uncountable/ plural noun.

They talk such rubbish! ; They're such kind people!

## 4) Negative question forms:

(1) Isn't the weather nice! ;

(2) Hasn't she grown!

Americans and some British use ordinary non-negative questions:

(3) Boy, am I hungry!

(4) Wow, did she make a mistake!

There are certain words that introduce exclamatory sentences. Among these are the following: oh, alas, hurrah, bravo...etc.

(Vivian & Jackson, undated: 207)

Quirk, et al (1985: 834) give more explanation. They manifest that an exclamatory sentence resembles wh- question sentence, in that the 'wh' element occurs at the beginning of the sentence. However, exclamatory

sentence does not need subject operator inversion as in wh- question (Quirk, et al 1985: 834). They add that ‘wh’ element may occur as subject as in:

(5) What an enormous crowd came!

Or it occurs as object, as in:

(6) What a time we've had today!

It may, also, occur as complement, as in:

(7) How delightful her manners are!

It sometimes occurs as adverbial, as in:

(8) How I used to hate geography!

Sometimes, ‘wh’ element can act as prepositional complement, as in this sentence:

(9) What a mess we are in!

In some literary styles, exclamatory sentence resembles w-h questions in that they both need subject-operator inversion. The following examples are illustrative:

(10) How often have I bitterly regretted that day!

(11) How strange is his appearance!

In exclamatory sentences introduced by "what" and "how", "what" may occur as predeterminer in a noun phrase, whereas "how" is used as intensifier of an adjective or adverb

Exclamatory sentences are sometimes reduced to the single wh-element as in:

(12) What a terrible wind!

(13) How encouraging! (Quirk et al, 1985: 834)

Besides the forms and styles of exclamation mentioned, there are other ways to express exclamation. ‘May’, for instance, is used to express ‘wish’ in the form of exclamation, e.g.:

(14) May I be there to see!

The construction ‘to-infinitive’ is another way of expressing exclamation e.g.:

(15) Oh! To be home!

(16) To think he knew about it all the time!

In addition, there are certain constructions that express exclamation. Here are some of these forms:

‘Oh dear!’; ‘Alas!’; ‘Alas!’; ‘Hallo!’; ‘Hello!’; ‘Good God!’; ‘By Jove!’; ‘Good Heavens!’; ‘Thank Heavens!’; ‘Perish the thought!’; ‘So help you God!’; ‘Well done!’; ‘Come now!’; ‘God bless you!’; ‘Well, I’m blest!’; ‘Just you try!’; ‘Bless my soul!’ ...etc (Al-Wasity, et al, 1979: 34-5)

In British English, the word ‘here’ is used to attract somebody's attention:

(17) Here! Where are you going with that ladder?

The word ‘here’ is also used when offering something to somebody:

(18) Here! Let me carry that for you. (Oxford Dictionary, 2010: 728)

Here are more examples of exclamation:

(19) Extra! Extra! Extra! Read all about it.

(20) Help! Help! I'm drowning!

(21) I did not say "Halt"! (Kinsellaa, 1967:219)

## Data Analysis and Transference:

After reviewing the basic ideas and views concerning al-taṣajjub in Arabic and English, we will analyze the most problematic Qurʾānic verses with their transference into Arabic to see how they are realized in English.

The main problems encountered in translating al-taṣajjub are manifested in the following examples:

### SL Text 1

1- قوله تعالى: "أولئك الذين اشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار" (البقرة: الآية 175)

### TL Texts:

1- They are those who have bartered away good guidance for error, and pardon for punishment How great is their striving for the fire.

(Ali, A.,1984).

- 2- Those are the ones who have bought error in place of guidance, and punishment in place of forgiveness; How patient are they regarding the fire! (Ayub, 1992).
- 3- These are they who have purchased error for guidance, and torment for forgiveness, How enduring must they be of the fire! (Daryabadi, 1971)
- 4- They who sell guidance for error, and pardon for torment, How patient must they be of fire! (Palmer, 1980).
- 5- They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (they show) for the Fire! (Ali, Y. 1989).

### Interpretation and Discussion:

The Arabic al-tÇaajjub construction in this Glorious aaya is a standard form: "maaʔafÇalahu" suffixed by "م" (miim) of the plural to show wonder at the intransigence and insistence of disbelievers on going astray unheeding the torture in the hereafter.

In the first four renderings, the order of the English exclamatory sentence is that of the interrogative, that is, there is inversion of noun and verb. To add, translator (1) has ended his rendering with a full stop and not with exclamatory mark as translators (2), (3) and (4) have done. Translator (5), on the other hand, has used the order of exclamatory sentence in his rendering using the interjection particle "Ah" followed by exclamation mark, ending his sentence with another exclamation mark. This means that he has considered the function of al-taÇajjub and, therefore, his rendering can be deemed the most appropriate one.

#### SL Text 2:

2- قوله تعالى: "قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ" (عبس: الآية 17)

**TL Texts:**

- 1- Accursed is man. How ungrateful is he! (Ali, A., 1984).
- 2- Perish man! How ungrateful he is! (Ayub, 1992).
- 3- Perish man! How ungrateful he is! (Daryabadi, 1971).
- 4- May man be killed! How ungrateful he is! (Palmer, 1980).
- 5- Woe to man! What hath made him reject Allah. (Ali, Y., 1989).

**Interpretation and Discussion:**

This glorious aaya involves wonder at Man's ungratefulness towards Almighty Allah, his creator. It uses the standard form of al-taÇajjub maaʔafÇalahu in ما أكفره (How ungrateful he 'man' is!). translator 1 has used, in his rendering, the English interrogative form which involves noun-verb inversion. Nevertheless, he has used an exclamatory mark to end his rendering with.

As for translators (2), and (3), they have both provided similar translations using the first exclamatory "Perish Man/man!" and the second exclamatory clause "how ungrateful he is!" This shows that the latter translators have considered the function of al-taÇajjub.

Translator (4), on the other hand, has used the interrogative form in the first clause ending it with the exclamation mark. However, in the second clause he has provided a rendering similar to those by translators (2) and (3).

As for translator (5), he has used the interjection particle "Woe" to begin his rendering with, expressing exclamation. In his rendering of the second clause, he has used the interrogative form ending his sentence with a full stop. This clearly shows that he has not stressed the form of al-taÇajjub. It is evident that renderings 2, 3 and 4 are more appropriate than the other two as they have conveyed both form and meaning of the SL text.

**SL Text 3:**

3- قوله تعالى: "قل الله أعلم بما لبثوا له غيب السموات والأرض أبصره وأسمع ما لهم من دونه من ولي ولا يشرك في

حكمه أحدا" (الكهف: الآية 26)

**TL Texts:**

1- You say: "God only knows how long they stayed. He alone knows the secrets of the heavens and the earth. How distinctly He sees and hears! They have no other guardian but Him, and He does not share His authority with anyone." (Ali, A., 1984).

2- Say, God knows best how long they stayed. To Him belongs the unseen of the heavens and the earth; how well He sees and how well He hears; they have no protector apart from Him; and He does not associate anyone in His sovereignty. (Ayub, 1992).

3- Say thou: Allah knoweth best how long they tarried; His alone is the hidden knowledge of the heavens and the earth. How well He seeth and heareth. They have no patron beside Him, nor in His rule He..... associateth anyone. (Daryabadi, 1971).

4- Say, 'God knows best of their tarrying. His are the unseen things of the heavens and the earth--He can see! and hear!' (Palmer, 1980).

5- Say: "(Allah) knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.

(Ali, Y., 1989).

## Interpretation and Discussion:

al-taṢajjub in this glorious aaya is expressed by the form “afṢil bihi” in the two coordinated clauses: أبصر به (how clearly He sees) and أسمع (به) (how finely He hears ‘everything’) (Ali, Y., 1989). It describes Almighty Allah as the Only all- seeing and all- hearing God. He is the Only God to be worshipped.

All translators, except (4) who has used two coordinated clauses in the form of a declarative sentence, have used the interrogative particle ‘how’ followed by clauses that are in the form of statements; thus they are exclamatory. Yet they have varied in the use of the exclamation mark: translators (1) and (5) have used it while translators (2) and (3) have not. As for translator (4), he has used two coordinated clauses as statements, yet he ended each of them with an exclamation mark. It can be noted, therefore, that translators (1) and (5) have provided the most appropriate renderings maintaining both form and meaning of the glorious aaya.

### SL Text 4:

4- قوله تعالى: "وبشر الذين آمنوا وعملوا الصالحات أن لهم جنات تجري من تحتها الأنهار كلما رزقوا منها من ثمرة رزقا

قالوا هذا الذي رزقنا من قبل واتوا به متشابهها ولهم فيها أنزواج مطهرة وهم فيها خالدون" (البقرة: الآية 25)

### TL Texts:

1- Announce to those who believe and have done good deeds, glad tidings of gardens under which rivers flow, and where, when they eat the fruits that grow, they will say: "Indeed they are the same as we were given before," so like in semblance the food would be. And they shall have fair spouses there, and live there abidingly. (Ali, A., 1984).

2- And give thou good news to those who believe and do righteous deeds, that for them shall be gardens underneath which rivers flow; whenever they are provided with any fruit therefrom, they shall say, `this is what we were

provided before', and they will be given in semblance; and there, for them shall be pure spouses, and therein they shall dwell forever. (Ayub, 1992).

3- And bear thou the glad tidings unto those who believe and do righteous works that verily for them shall be Gardens whereunder rivers flow. So oft as they shall be provided with a fruit therefrom they will say: this is that wherewith we were provided afore; and they shall be vouchsafed that which is consimilar; and for them shall be therein spouses purified, and therein they shall be abiders.(Daryabadi, 1971).

4- But bear the glad tidings to those who believe and work righteousness, that for them are gardens beneath which rivers flow, whenever they are provided with fruits therefrom they say, "This is what we were provided with before", and they shall be provided with the like; and there are pure wives for them therein, and they shall dwell therein for aye. (Palmer, 1980).

5- But give glad tiding to those who believe and work righteousness, that there portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever). (Ali, Y., 1989).

### **Interpretation and Discussion:**

Al-taṢajjub in this glorious aaya appears in the saying of believers ( قالوا ) ( هذا الذي رزقنا من قبل واتوا به متشابهاً ) which means that they are confused as those fruits are the same in appearance, but when they taste them , they realize that they are different in taste. (Al-Farra?, 1980: 20). See also (Ibn Qutaybah, 1978: 44)

This type of al-taṢajjub is sub-standard. Its rhetoric value is that it is a declarative sentence but the exclamation is implied. So all translators ignored reflecting the exclamation flavour in their renderings, as they have rendered the Arabic taṢajjub into statements which do not clearly show al-taṢajjub.

However, translator (5) gave some exclamation sense through the interrogative device "why". None of the five translators has used an exclamation mark at the end of the exclamatory sentence. It is suggested that using an exclamation mark (!) at the end of the rendering by translator (5) makes it an appropriate one.

#### SL Text 5:

5- قوله تعالى: "وامرأته قائمة فضحكت فبشرناها بإسحق ومن وراء إسحق يعقوب(71). قالت يا ويلتا ألد وأنا عجوز

وهذا بعلي شيخاً إن هذا لشيءٌ عجيب(72). قالوا أتعجبين من أمر الله مرحمة الله وبركاته عليكم أهل البيت انه

حميد مجيد (73)" (هود: الآيات 71،72،73)

#### TL Texts:

1- 71. His wife who stood near, laughed as We gave her the good news of Isaac, and after Isaac of Jacob.

72. She said: "Woe betide me! Will I give birth when I am old and this my husband be aged? This is indeed surprising!"

73. Why are you surprised at the command of God? God's mercy and blessings be upon you, O members of this household," they said. "Verily He is worthy of praise and glory. (Ali, A., 1984).

2- 71. And his wife was standing by; she laughed and We gave her the good news of Issac and, after him, of Jacob.

72- She said, `woe is me! Shall I bear when I am an old woman, and this my husband is an old man? This is surely a wonderful thing!

73- They said, `dost thou wonder at the command of God? Mercy of God and His blessings are upon you, O People of the House; surely He is Praiseworthy, Glorious'. (Ayub, 1992).

3- (71) And his wife was standing. she laughed. Then We gave her the glad tidings of Is'haq, and after Is'haq, Ya'qub.

(72) She said: Oh for me shall bring forth when I am old, and this my husband is advanced in years! Verily a marvellous thing is this!

(73) They said marvellest thou at the decree of Allah? Mercy of Allah and His blessings be upon you, people of the house, verily He is Praiseworthy, Glorious. (Daryabadi, 1971).

4- (71) And his wife was standing by, laughing; and we gave her the glad tidings of Isaac, and of Jacob after Isaac.

(72) Said she, "Alas for me! Shall I bear a son when I am an old woman, and this husband of mine an old man? Verily, this is wonderful thing!"

(73) They said, Dost thou wonder at the bidding of God? God's mercy and blessings upon you, ye people of the house! Verily, he is to be praised and glorified. (Palmer, 1980).

5- 71. And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

72. She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

73. They said: "Dost thou wonder at Allah's decree? The grace of Allah and his blessings on you, o ye people of the house! For he is indeed worthy of all praise, full of all glory!" (Ali, Y., 1989).

### **Interpretation and Discussion:**

Ibn ʕaashuur proposes that she (Sarah) was surprised (she laughed-expressing al-taʕajjb) when the Angels presaged her of a son and then they added another good piece of news that she will live till her son gets married and gets a son. This increased her surprise which she expressed in her reaction to this presage in aaya (72); it is very surprising that a woman begets children when she becomes old and physically weak. Al-taʕajjb appears also in the Angels' saying 'أتعجبين من أمر الله' (Do you get surprised of the judgement of Almighty Allah?) (Al- Ṭabarii, 1972: 44-5)

As for the renderings, it is noted that all translators have provided al-taʕajjb involved in the clause 'ضحكت' (laughed) in aaya (71) as statements with the implicit meaning of the taʕajjb. They could have used an adjective to reflect taʕajjb such as 'surprised' or 'bewildered' after the verb 'laughed' and 'with surprise' after the non-finite 'laughing'. With regard to the aaya (72), all translators have reflected the sense of exclamation. Translators (1) and (2) have used the interjection particle "woe" to indicate exclamation and have used exclamation mark at the end of the sentence. Translator (3) has used the particle 'oh' in addition to an exclamation mark to indicate al-taʕajjub. Translators (4) and (5), on the other hand, have used the interjection 'Alas' to show exclamation. In addition, both translators (4) and (5) have used an exclamation mark at the end of the sentence. However, translator (5) has used two exclamation marks in his rendering of aaya 73, which Arab rhetoricians and grammarians do not refer to as al-taʕajjub. Rendering 5 can be considered the best that expresses the meaning of al-taʕajjub taking into consideration the researcher's proposal concerning the rendition of aaya (71).

**SL Text 6:**

6- قوله تعالى: "واذ قال ربك للملائكة اني جاعل في الارض خليفة قالوا اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح

بحمدك وتقديس لك قال اني اعلم ما لا تعلمون" (البقرة: الآية 30)

**TL Texts:**

1- Remember, when your Lord said to the angels: "I have to place a trustee on the earth," they said: "Will You place one there who would create disorder and shed blood, while we intone Your litanies and sanctify Your name?" And God said: "I know what you do not know." (Ali, A., 1984)

2- And when thy Lord said to the angels, 'I am appointing a viceroy in the earth', they said, 'wilt Thou appoint therein one who will cause there and shed blood, while we celebrate Thy praise and sanctify Thee?' He said, 'I know what you know not?'(Ayub, 1992).

3- And recall what time thine Lord said unto the angels: verily I am going to place a vicegerent On the earth. They said: wilt Thou place therein one who will act corruptly therein and shed blood While we hallow Thine praise and glorify Thee! Allah said: verily I know that which ye know not. (Daryabadi, 1971).

4- And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' They said: wilt Thou place therein one who will do evil therein and shed blood? We celebrate Thy praise and hallow Thee.' Said (the Lord), 'I know what ye know not.' (Palmer, 1980)

5- Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief and shed blood?-Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not'. (Ali, Y., 1989)

### Interpretation and Discussion:

Al- taṢajjub, in this aaya, appears in the rhetorical question raised by the angels (أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ). Almighty Allah would not do such a thing but for wise judgements he had made. He would never place on the earth creatures (humans) who are evil or wrong-doers. Al-Naḥḥaas, (undated:156) believes that al- taṢajjub in this glorious aaya appears in the interrogative construction "أَتَجْعَلُ؟" which is constructed of al-hamza (أ) and the imperfect verb (تَجْعَلُ) which signifies future. Al-Zamakhsharii (undated: 271) proposes that the angels showed surprise and declared al-taṢajjub because they thought that they worship Allah as perfect as possible and they do not disobey Him at all, while the humans will disobey Him and shed blood. Almighty Allah answered them that "He knows what they do not know". So how could they believe so?! It is believed that Almighty Allah has inspired them that piece of knowledge. It is surprising to replace good creatures with bad ones!

Looking at the renderings, it is noted that all the translators have rendered the glorious aaya into an interrogative form neglecting the sense of al-taṢajjub except for translator (3) who has used an exclamation mark at the end of his rendering to show al-taṢajjub, therefore, his rendering can be considered the most appropriate one among the others.

### SL Text 7:

7- قوله تعالى: "كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ" (الصف: الآية 3)

### TL Texts:

1- Saying what you do not practice is odious to God. (Ali, A., 1984)

- 2- Very hateful it is to God that you say what you do not do. (Ayub, 1992)
- 3- Most odious it is Unto Allah that ye should Say that which ye do not. (Daryabadi, 1971)
- 4- It is most hateful to God that ye say what ye do not. (Palmer, 1980)
- 5- Grievously odious is it in the sight of Allah that ye say that which ye do not. (Ali, Y., 1989)

## Interpretation and Discussion:

Al-taÇajjub, in this glorious aaya is realized in the form ‘فَعَلْ’ ‘faÇula’, the perfect verb كَبَّرَ followed by a noun in the accusative case مَقْتًا both words together meaning (most odious/hateful). This is one of the standard forms of expressing al-taÇajjub. The renderings of the translators vary in their syntactic order with translators (2), (3) and (5) thematizing the English counterparts of the Arabic form of al-taÇajjub and adding some emotional flavour. The other two translators used the normal English order. All translators have not reflected the sense of al-taÇajjub since they transferred the contextual meaning of the aaya. So, in order to reflect the meaning of Al-taÇajjub, the following rendering is proposed: “How grievously odious unto Allah that ye should say that ye do not do!

### SL Text 8:

8- قوله تعالى: "سبحان الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون" (يس: الآية 36)

- 1- All glory to Him who created pairs of everything that grows from the earth, and out of themselves, and other things they do not know. (Ali, A.)
- 2- Holy be He, who created all the pairs of what the earth produces, and of themselves, and of what they do not know. (Ayub)

3- Hallowed be He who hath created all the pairs of that which the earth groweth, and of themselves and of that which they know not! (Daryabadi)

4- Celebrated be the praises of Him who created all kinds, of what the earth brings forth, and of themselves, and what they know not of! (Palmer)

5- Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge. (Ali, Y.)

### Interpretation and Discussion:

In this glorious aaya al-taṢajjub is expressed by the participle 'سبحان' (Glory be) added to which is the relative pronoun الذي (who) (referring to Almighty Allah) which is a non-standard form of Al-taṢajjub. All translators have used lexes and syntactic structures peculiar to religious texts: 'Glory to Him who...', 'Glory to Allah, who...' by translators (1) and (5); 'Holy be He, who...', 'Hallowed be He who...', and 'Celebrated be the praises of Him who' by translators (2), (3) and (4) respectively. Though all renderings do not show markers of exclamation, they have a sense of wonder at the grandeur and might of Allah, and, thus, they function as forms of al-taṢajjub.

### SL TEXT 9:

9- قوله تعالى: "كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه ترجعون"

(البقرة: الآية 28)

### TL TEXTS:

1- Then how can you disbelieve in God? He gave you life when you were dead. He will make you die again then bring you back to life: To Him then you will return. (Ali, A., 1984)

2- How do you disbelieve in God, seeing that you were dead and He gave you life, then He shall make you to die, then He shall give you life, then unto Him you shall be returned? (Ayub, 1992)

3- How will ye disbelieve in Allah whereas ye were lifeless and he quickened you; thereafter He will cause you to die, thereafter He will give you life, thereafter unto Him ye shall be returned! (Daryabadi, 1971)

4- How can ye disbelieve in God, when ye were dead and He made you alive, and then He will kill you and then make you alive again, and then to Him will ye return? (Palmer, 1980)

5- How can ye reject The faith in God?—Seeing that ye were without life, And He gave you life Then will He cause you to die, And will again bring you to life; And again to Him will ye return. (Ali, Y., 1989)

### **Interpretation and Discussion:**

Al-taṢajjub, in this aaya has a non-standard form and is expressed by the Arabic interrogative particle كيف (how) to reflect reproach and denial as to how the unfaithful disbelieve in Almighty Allah Who created them and can cause them to die and then resurrect them.

All translators have used the interrogative form by putting ‘How’ at the beginning of the interrogative clause. Yet, they have varied in using punctuation marks. Translators (1) and (5) have used question marks after the first clause, while translators (2) and (4) have put question marks at the end of the whole text. Translator (3) has used an exclamation mark at the end of the whole text, thus his rendering can be the closest one to the SL text formally.

**SL Text 10:**

10- قوله تعالى: "أو كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا" (البقرة: من الآية

(259)

**TL TEXTS:**

1- Or take the man who passed by a town which lay destroyed upside down. He said: "How can God restore this city now that it is destroyed?" (Ali, A. 1984).

2- Or like him who passed by a town that was fallen down on its roofs; he said, 'how shall God give life to it now that it is dead?' (Ayub, 1992).

3- Or, the like unto him who passed by a town, and it lay overturned on its roofs. He said: how shall Allah quicken this after the death thereof. (Daryabadi, 1971).

4- Or like him who passed by a village 1, when it was desolate and turned over on its roofs, and said, 'How will God revive this after its death?' (Palmer, 1980).

5- Or (take) the similitude Of one who passed By a hamlet, all in ruins To its roofs. He said: "Oh! how shall God Bring it (ever) to life, After (this) its death? (Ali, Y., 1989).

**Interpretation and Discussion:**

This glorious aaya involves a non-standard form of al-taÇajjub expressed by the interrogative particle أَنَّى (how) starting the interrogative clause "أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا؟". As for the renderings, it is noticed that all translators have used question marks at the end of the texts except for translator (3). To add, translator (5) has used the exclamatory device 'Oh'

followed by an exclamation mark. Thus his rendering is considered to be the closest to the SL text formally.

## Conclusions

The present paper has come up with the following conclusions:

- 1- There is no one-to-one formal correspondence between Arabic and English as far as the forms and functions of al-taṢajjub are concerned.
- 2- Translators use different devices in their attempt to render al-taṢajjub in the TL texts such as punctuation, exclamatory expressions or interrogative forms.
- 3- The standard forms of al-taṢajjub in Arabic can be more easily conveyed as exclamation to English than the sub-standard forms.
- 4- The use of adjective denoting al-taṢajjub in the TL texts is useful in enhancing the sense of surprise in case the SL text implicitly involves al-taṢajjub. (see text 5).

## References:

### 1- The Glorious Qurʾaan.

### 2. Qurʾaan Translators:

- Al-Hilali, M. T. and M. M. Khan (trans.) (1996): **Interpretation of the Meanings of The Noble Qurʾan in the English Language.** Riyaadh: Darussalam Publication.
- Ali, Abdullah Yusuf, (trans.) (1989): **The Holy Qurʾan Text, Translation and Commentary.** Kuwait: Thatessalasil.
- Ali, Ahmad (Trans.) (1984): **Al-Quran, A Contemporary Translation.** In (<http://www.arthurwendover.com/arthurs/koran/koran-ahmad-ali> 10 .html).
- Ayub, M. (1992): **The Qurʾan and its interpreters** Philadelphia: Temple university.
- Daryabadi, A. (trans.) (1971): **Translation and Commentary of the Quran.** In (<http://www.geocities.com/infoquran/dabadi.txt>).
- Palmer, E. H. (trans.) (1942): **The Koran (Qurʾân),** London: Oxford University Press.

### 3- Arabic References:

- Al-Faarisii, Abu Ali (1969): **Al- ?iidaah Al-Çaðdii** Cairo: Maktabat Daar Al-Ta?liif.
- Al-Farra?, Y. (1980): **MaÇaani Al-Qur?aan** Beirut: Ahmad Saqar.
- Al-Isteraabaadii (1978): **Sharh Al-Raðii ?alaa Al-Kaafiyah.** Tripoli: Qar Younis University.
- Al-Nahhaas, A. (undated): **IÇraab Al-Qur?aan.** Baghdad: Ma?baÇat Al-Çaanii.
- Al-Şabbaan, M.A. (1962): **Haashiyat Al-Şabbaan ?alaa Sharh Al-Ashmonii ?alaa Alfiiyyat Ibn Malik.** Cairo: Daar Ihya? Alkutub Al-Çarabiyyah.
- Al-Ṭabarii, M. (1972): **JamÇiul Bayaan fii Tafsiir Al-Qur?aan.** Beirut: Daar Al-MaÇrifah lil-ṬibaÇah wal-Nashr.
- Al-Zajjaajii, A. (1988): **Kitaab Al-Jumal fii Al-Nahw.** Beirut: Daar Al-amal
- Al-Zamakhsharii, J.M. (undated): **Al-Kashshaaf Çan Haqaa?iq Al-Tanziil wa Çuyuun Al-Aqaawiil fii Wujuuh Al-Ta?wiil** Beirut: Daar Al- MaÇrifah lil-ṬibaaÇah wal-Nashr.
- Bint Al-Sha?ii, A. (1974): **Al-Tafsiir Al-Bayaanii** Cairo: Daar Al-MaÇaarif.
- Hasan, A. (undated): **Al-Nahw Al-Waðih** Cairo: Daar Al-MaÇaarif.
- Ibn-Faaris, (1964): **Al-Şaahibii fii fiqh Al-Lughah wa Sunan Al-Çarab fii Kalaamihaa.** Beirut: Mu?assasat Badraan li Al-ṬibaaÇah wa Al-Nashr.
- Ibn-Hishaam, (1980): **Awðah Al-Masaalik ilaa Alfiiyyat Ibn Maalik.** Beirut: Daar Al-Nadwah Al-Jadiidah.
- Ibn-Jinnii, (1949): **Al-LumaÇ fii Al-Çarabiyyah.** Cairo: Çaalam Al-Kutub.

- Ibn-Qutaybah, A. (1978): **Tafsir Ghariib Al-Qurʿaan**. Beirut: Aḥmad Ṣaqar.
- Lashiin, A. F. (1978): **Al-MaṢaanii fii Ḍawʿ ʿasaaliib Al-Qurʿaan**. Cairo: : Daar Al-MaṢaarif.

### 3- English References:

- Alwasity, S.; A. W. Al-Wakeel; K. Habib & Y. Y. Aziz, (1979): **Introduction to Translation, Part One, English Arabic Commentary**. Kuwait: Thatessalasil.
- Fakhir, A. R. & H. Al-Hassan, (2000): **College Composition**. Mosul: Mosul University
- Hornby, A. S. (2010): **Oxford Advanced Learners' Dictionary of Current English**. Oxford: Oxford University Press 8<sup>th</sup> ed.
- Huddleston, R. & Geoffrey K. Pullum (2005): **A Student's Introduction to English Grammar**. Cambridge: Cambridge University Press.
- Kinsella, Paul L. (1967): **The Technique of Writing: Form c**. New York: Brace & World, Inc.
- Quirk, R.; S. Greenbaum; G. Leech & J. Svartvik, (1985): **A Comprehensive Grammar of the English Language**. London: Longman Group Limited.
- Swan, M. (2005) **Practical English Usage**. Oxford: Oxford University Press.
- Vivian, C. H. & Jackson, E. M. (1961): **English Composition, Fundamental Principles of Effective Writing**. New York: Hamilton Printing Co.
- Weiner, H. S. (1973): **Creating Composition**. New York: McGraw-Hill Book Company.