نشریه علمی

قرآن و معارف دینی

«مقاله پژوهشی»

رویکرد منظورشناسی در ترجمه قرآن: پژوهش تطبیقی در جملات امری زبان‌های عربی و انگلیسی

میثم اقدسی¹، آذر باقری معصوم‌زاده²، ندا فاتحی راد³*

۱-دانشجوی دکتری آموزش زبان انگلیسی، گروه زبان انگلیسی، واحد کرمان، دانشگاه آزاد اسلامی، کرمان، ایران.

۲-دکتری آموزش زبان انگلیسی، گروه زبان انگلیسی، واحد کرمان، دانشگاه فرهنگیان، کرمان، ایران.

۳-استادیار آموزش زبان انگلیسی، گروه زبان انگلیسی، واحد کرمان، دانشگاه آزاد اسلامی، کرمان، ایران.

چکیده

پژوهش تطبیقی حاضر تلاش دارد ترجمه درخواست‌های خداوند و پیامبر را در قرآن کریم با تمرکز بر رویکرد منظورشناسی مورد بررسی قرار دهد. به‌طور ویژه، این تحقیق تکنیک‌های کاربردی در ترجمه آیات قرآن را براساس مدل باخ و هارنیش (۱۹۷۹) نشان داد. همچنین این پژوهش تفاوت‌های بین ترجمه‌ها را تحلیل و صحت ترجمه‌ها را در ارائه جملات امری بررسی کرده است. بدین‌منظور، تعدادی سوره حاوی بیشترین جملات امری به‌عنوان متن منبع (ST) و دو ترجمه انگلیسی قرآن کریم توسط علی (۱۹۸۹) و آربری (۱۹۹۵) به عنوان متن مقصد (TT) انتخاب شدند. براساس آمار، در اکثر آیات منتخب، سه تکنیک "استغاثه"، "پرسش" و "الزمات" با فراوانی ۹ و تکنیک "منع" با فراوانی ۶ استفاده شده است. تفاوت‌های شناسایی شده بین دو ترجمه عبارتند از: یافتن معادل‌های مناسب، انتخاب فعل صحیح، یافتن معنی درست، حفظ محتوی امری، انتخاب کلمه مشترک در متن مقصد و غیره. افزون بر این، نتایج حاکی از نادرستی‌های واژگانی و کاربردی، یافتن ضمیر صحیح، انتقال نیروی گفتاری واژه‌های مبدأ به متن مقصد و تأکید بر یک مضمون با شکل نحوی متفاوت بود. اما، اکثر آیات عوامل دقیق را به عنوان ترتیب کلمات، انتقال محتوی جملات امری براساس تفسیر اول، افزودن کلماتی برای مشخص‌کردن مفهوم، انتقال کارکرد مورد نظر از طریق اعمال علامت تعجب و حفظ مفهوم خاص فرهنگ ارائه کرده‌اند. شایان ذکر است که در اکثر موارد مترجمان توانسته‌اند با موفقیت معانی کلمات عربی را به انگلیسی منتقل کنند.

واژه‌های کلیدی

ترجمه، ترجمه متون اسلامی، قرآن کریم، منظورشناسی، کنش گفتاری.

نویسنده مسئول:

ندا فاتحی راد

رایانامه: nedafatehi@yahoo.com

Quran and Religious Enlightenment

O R I G I N A L   A R T I C L E

Pragmatic Approach Towards Translation of the Qur'an: A Comparative Study on Imperatives between Arabic and English

Maysam Aqdasi Khabisi[1], Azar Bagheri Masoudzade[2], Neda Fatehi Rad[3*]

[1] PhD Candidate of TEFL, Department of English Language, Kerman Branch, Islamic Azad University, Kerman, Iran.
[2] PhD in TEFL, Department of English Language, Kerman Branch, Farhangian University, Kerman, Iran.
[3] Assistant Professor, Department of English Language, Kerman Branch, Islamic Azad University, Kerman, Iran.

Correspondence
Neda Fatehi Rad
Email: nedafatehi@yahoo.com

A B S T R A C T
This comparative study sought to explore the translation of requests between God and the Prophet in the Holy Qur'an with a fccus on a pragmatic approach. More specifically, the study highlighted the applied techniques in the translations ff Qur'anic verses based on Bach and Harnish's (1979) model. It further analyzed the differences between the translations and examined the translations' accuracy in rendering imeeratives' pragmatics. Accordingly, some Surah with the most imperative examples were selected as source text, and two English translations of the Holy Qur'an by Ali (1989) and Arberry (1955) were selected as target text. Based on the data, three types of techniques as "requestives", "questions", and " requirements" were employed in the most of verses with 9 cases, and "prohibition" was found in 6 cases. The identified differences between the two translations are listed as finding the right equivalents, choosing the correct verb, finding meaning faithfully, preserving the imperative function, selecting the common words in TL, etc. The results also indicated some inaccuracies as lexical and pragmatics, finding right pronoun, transferring the illocutionary force of the source words into the TT, and emphasizing the same theme with different syntactic form. However, most verses provided accurate factors such as word order, transferring the imperative function based on the first interpretation, adding some words to clarify the context, conveying the intended function through applying the exclamation mark, and keeping culture-specific notion. It is worth mentioning that in most cases, the translators could successfully convey the meaning of Arabic words to English ones.

K E Y W O R D S
oranslation, oranslation ff Islamic xxxt, The Hyly Qur'an, gragmatics, Speech Acts.

Introduction

Pragmatics is a linguistics field that is related to a seeaker's implied meanings and a listener's inferences based on clues, such as the situational centext, the eersons' mental status, and the background (Mey, 2001). Also, Yule (1996) defined pragmatics as "meaning as communicated by a speaker (writer) and interpreted by a listener (reader)" (p. 3). Based on the definition agreed upon by most exegetes, Qur'an commentary (*tafsīr*) refers to discovering the intention of Allah behind His word ooooressed in the Qur'anic te.t. In ether words, the objective of commentary is to reveal the meaning ff the Qur'an at two leeels: the first one involves the "semantic meaning" understood by literally translating the words and expressions and by the means of Arabic dictionaries and linguistic elements, and the second one includes "pragmatic meaning" which refers to the implicit and hidden concepts intended by Allah, but not directly stated. In modern linguistics, the science which deals with this aspect of meaning, i.e., the one intended by the speaker, but not stated explicitly and can be discovered by linguistic signs and contextual elements is pragmatic (Kaplan, 1989).

Speech act theory is one of the major subjects of pragmatic that was proposed by Austin (1962), and then it was carried on by Searle (1969). Based on speech act theory, a person says something that not only provides information but denotes an action, too. There are various kinds of speech acts, like apologies, complaints, and invitations. The comprehension of speech acts is based on the speaker and the listener in which the speaker pursues an aim and intention to attain, and the listener should recognize that intention based on the cultural, personal, and interpersonal dimensions of the speech. Both contexts are facilitated by the situations around the speech, which are called speech functions (Hiania, 2015). The Holy Qur'an is the word oo ood that is in commanding, prohibition as well as threat forms, and the forms applied in the Holy Qur'an are regarded as seeech acts applied by ood to send His messaees. ehe Hyly Qur'an in its language and style is rhetorical; thus, its translation could be more challenging and difficult. Notwithstandino, the Hyly Qur'an translation into English has been essential due to the high number of English Muslims besides the greater academic interest in Islam in the Iranian context (Kidwai,1987). This study was an attempt to explore the pragmatic translation of the dialogues between God and His prophet in the Holy Qur'an orom Arabic into the English language.

Sinee the Hyly Qur'an is known as an important human guideline, it should be understandable by all readers. The methods of oomerehgnding thg Hyly Qur'an haee been improving in various scientific views and approaches (Permana & Citraresmana, 2017). Pragmatics is one of these methods which explores the relationship between linguistic form and their users. Pragmatics with its view and approach proposed a specific method to recognize the Hole Qur'an's messaees. It should be noted that translation of the Holy Qur'an is a demanding task, let alene, the comparison of two languages that cultures and language forms are far various. In any religious community, based on its rules, native speakers could understand the holy dcctrines' meanings much easier since they are completely familiar with such settings. Also based on Abdul-Raof))))) , translation oo the Hyly Qur'an is not an easy task since it is not an ordinary text; it is loaded with ppragma-linguistic and cross-cultural limitati"ns" """""""""" ehese stand as

limitations in the way of the translators, making their task a difficult one. Translating two languages in different aspects can never render an exact translation equivalence. Meaning between languages may overlap but it is unlikely to be the same. Differences in the languages and the cultures as well as the pragmatics of the languages, cause variations in translation which are always present.

More importantly, in the new era of translation, little attention is given to Islamic translation texts with a focus on pragmatic concepts. Also, imperative speech acts have not been ineestieated in Surahs ff the Hyly Qur'any Since imperatives are seen as the most direct method of expressing orders after performative verbs, they are frequently associated with directive speech acts in the majority of languages. Nevertheless, a more thorough investigation is required because this usual conceptualization does not account for all of the speakers' goals (intentions). By using the imperative sentence-type, Vanderveken (2009) observed that numerous illocutionary acts may be identified, but it is important to take into account the power and distance of each participant as well as the speaker's "sincerity." To emphasize a point, imperatives can be preceded by the subject. Accordingly, the present study attempted to explore the English translations ff the Hyly Qur'an to analzze imeeratiees' pragmatic .un.ti.n. .h. requests (imperatives) in Arabic were described and then, they were compared to their English translations to find any distinction in the same speech act in both languages. To do this, the following questions have been formed:

1.   What translation techniques of Bach and Harnish's (1979) model have been used by the translators in rendering imeeratiees' .ra gmatic ounotionsin the H?l? Qur'an?

2.   What are the differences between the two translations in terms of the pragmatic function of imperatives?

3.   To what extent are the English translations of the selected surahs (verses) accurate?

Literature Review

In a more recent study, Mohammadi (2022) analeeed Qur'anic tcmooral discourse algng with two Persian translations. The findings indieated that rendering ff the Qur'anic temporal discourse markers (TDMs) was approached differently by the translators. The translation of TDMs was tackled creatively and innovatively by appealing to temporal, contrastive, elaborative, inferential discourse markers (DMs) and their combinations. The results also showed that creativity, flexibility, and novelty in structural, semantic, and pragmatic approach to discourse construction in translation. In another recent study, Al-Eryani (2020) evaluated the role of pragmatics in English-Arabic translation and the related pragmatic problems and difficulties encountered by translators. 20 Yemeni translators participated in this study. The study concluded that pragmatics has a significant role in English-Arabic translation. The results of the first part of the questionnaire showed that a percentage of 86.7% was the responses supporting the role of pragmatics in translation. Findings also showed that there is a real need of understanding pragmatics for successful translation, where a percentage of 83.3% was the responses to the five items on the existence of the pragmatic problems and difficulties encounter translators. In the same year, Al-Shaikhli et al., (2020) explained how pragmatics can facilitate an understanding of speech communications and convey the

intended meaning. Furthermore, the study demonstrated how encapsulated (implicit) meaning in many phenomena of pragmatics may fundamentally influence the nature and the quality of translation between Arabic, and English languages. The study indicated the pertinence of pragmatics theories for translators' work by providing authentic examples of translation between Arabic and English languages. It argued how a pragmatically oriented process can perform the balance in human communication to avoid breakdowns of communication.

In the Iranian context, Sotudenia and Habibolahi (2019) carried out a study on a comparison between the newly developed elements of pragmatics and some of the medivval Qur'anic commentari.s. In this regard, three much-discussed elements of presupposition, entailment and conventional implicature have been selected and then some old Qur'anic eeeeetes in which thcse three elements have been indirectly used are introduced. The study showed that Muslim commentators of the medieval era were aware of these techniques and extensively used them in their works. In a similar context, Aruna (2018) conducted a study on pragmatic equivalence in a translation. The researcher tried to focus on the importance of pragmatic equivalence in Translation. Translating Tamil texts into English was the corpus. The researcher concluded that no translation can be faithful but to some extent, pragmatic equivalence can be achieved. In his view, contextual meaning cannot be acquired through literal meaning, and this field is always a challenge to translators since languages are closely connected with culture and social setup.

Iyiola (2017) investigated the contributions ff cach and Harnish's thoory to the literature ee

pragmatics to locate the strengths and weaknesses of the theory. The study displayed that Bach and Harnish's theyry does not ynly provide insights on different strategies for communicating messages in discourse but also explicates the dynamics of decoding meanings via speaker-hearer shared knowledge; the theory shows that communication cannot take place unless at least two agents are actively involved. However, the study concluded that their theory places too much emphasis on the syyaker's intention, litoral and non-literalness of utterances at the expense of other forces in communication. In the same year, Alwazna (2017) focused on the pragmatic aspect of translation and the interpretation-based inference and its implications for translation. The researcher argued that even though the translator is required to reproduce a TT that can stand as a faithful rendering of the source text (ST), the translator, however, needs to make his/her translated text relevant to the target reader. This, in many instances, may demand following certain procedures of explications in the TT to equip the target reader with the relevant contextual information needed to draw the appropriate inferences from the utterance concerned, and therefore make the right interpretation. Such exegesis needs to be added to the target text as what is inferable for the ST user may not be inferable for the TT receiver owing to cognitive and cultural differences.

Ashaer (2013) focused on the semantic and pragmatic analysis of English translations of the Qur'an. The study was a oontrastive and descriptive analysis of three translations of the surah YYusuYYIt worked on the two levels of semantics and pragmatics for failure that cause loss in meaning carried out by the translators on the two levels. The problem with translating the Qur'an is it is the word of Allah and a book that

rejects any human interference. Any translation should maintain both the meaning and the form of its verses. This is to convey the actual purpose of the verse and to keep the rhetoric and elequenee ff the Qur'an. A translator noods to have excellent knowledge of the Arabic language, which is present in the language of the Qur'an, to papture the true meanine ee a word and the actual use of speech acts and then translate the verse with its correct and intended effect and meaning to the target readers. Additionally, Al-Azab and Al-Misned (2012) considered a linguistic approach and analyzed the pragmatic lesses ee Qur'an translati.n. They highlighted the eloquence and rhetoric of th. Qur'an in using certain words, structures, formulae, and articles. They noted that the word of Allah cannot be imitated. Every word and sound is intended, thus pragmatic loss is a must in translation. This loss has been represented in genre, texture, culture-specifics, linguistic prevalence, word order, ellipsis, gender and tense.

Theoretical Framework

This study employed the related theory proposed by Bach and Harnish in 1979. The approach to speech act is intention-inference-based. They contend that for speakers to perform illocutionary acts, it is intended that listeners have an understanding of the acts via mutual contextual beliefs. They claim that the act of conversation or interactional talk has to involve an inferential process. They also stated that mutual contextual beliefs between a speaker and his hearer facilitate an inferential process, as the inference made or is expected to be made by the hearer does not depend on what the speaker says but on the contextual knowledge shared commonly by the speaker and hearer in discourse. To infer what a speaker

says, the hearer depends also on the presumption of literatures. The hearer should know when the linguistic communication of the speaker is within or without the bounds of literalness, and if the speaker is speaking in a non-literal dimension, the hearer should not only acknowledge it but should also be able to understand what such speech by the speaker means; he should have a mastery of the acts in the seeaker's non-literal language. They presented the formula as: "the speaker (S), hearer (H), linguistic expression (E), the proposition expressed in the speech act (P), and the euture action "A""""ited in Saeed, eeee, ee 255). Four major techniques are presented by Bach and Harnish (1979) as follows;

RequestivesThe speaker demands an action from the listener or addressee (something). Ask, beg, implore, insist, invite, petition, plead, pray, solicit, summon, tell, and urge are examples of requestives. This formula is used to determine each directive in this section: in uttering (E), (S) requests (H) to (A) if (S) expresses: The desire that H does A and the intention that H d((s A b((aus((at last partlee ee seeaker's desire.

1. Questions

It denotes that the speaker is making a proposition to the listener or addressee. Ask, enquire, interrogate, question, and quiz are all examples of questions. This formula is used to determine each directive in this section: in uttering (E), (S) questions (H) as to whether or not (p) if (S) expresses: the desire that (H) tell (S) whether or not (p), and the intention that)H) tell)S) whether or not))) beeause ee)H)'s desire.

2. Requirements

It indicates that the speaker is requesting an action from the listener or addressee. Beg, charge, command, demand, dictate, instruct, order, prescribe, and require are examples of requiring performatives. This formula is used to determine each directive in this section: in uttering (E), (S) requires (H) to (A) if (S) expresses: the belief that his utterance, in virtue of his authority over (H), constitutes sufficient reason for (H) to (A), and the intention that (H) do (A) because of (S)'s utteran...

3. Prohibitions

The speaker forbids the addressee/hearer from performing a certain action. Enjoin, ban, prohibit, proscribe, and restrict are all examples of prohibitions. And this formula is used to determine each directive in this section: in uttering (E), (S) prohibits (H) in doing (A) if (S) expresses: The desire that (H) do not (A) and the intention that (H) do not (A) because (at last oartloo ∞ sooakoȟs desire.

Method

Corpus of the study is composed of the Holy Qur'an as scurce text (ST), and two English translations as target texts (TTs). Some Surahs with the most imperative examples were chosen as the source texts. They were Al-Baqarah, Al-Ahzāb, Al-Dukhān, Dā Sīn, and Tā Hā. Moreover, two English translations of the Holy Qur'an by Ali (1989) and Arberry (1955) were selected as the TTs of the study for analyzing and interpreting data based on the proposed model (Bach & Harnish, 1979). The rationale behind selecting these translations for conducting this study was that they are the most well-known English translations among the other ones.

Data were collected from the Arabic book eehe Hele Qur'ane along with the two gnglish translations. The framework of the study was based on Bach and Harnish's (1979) theory which presented Requestives, Questions, Requirements, and Prohibitions. After deciding on the corpus of the study, the researchers started to gather data. In the first stage, the researchers focused on the Surahs with the imperative function. He selected Al-Baqarah, Al-Ahzāb, Al-Dukhān, Yā Sīn, and Tā Hā carefully to identify directive speech acts. In the second step, he read the Surahs line by line carefully to extract and underline directive speech acts. After that, the English translations were read and examined in the same manner. That is to say, the researchers looked for directive speech acts in each verse of the translation texts by looking for specific words, phrases, and sentences. In the third place, the verses containing directed speech acts were underlined for comparison with their equivalences, and identifying the related techniques based on the mentioned model which were used by the translators. The researchers also created a code to make it easy to discover. The codes used to categorize directive speech acts were: Requestive is denoted by R1, Questions by Q, Requirements by R2, and Prohibition by P. Then, the researchers categorized imperatives speech act. They redetected the imperatives speech act in each verse of the mentioned Surah. Eventually, the researchers wrote all the related items of the Surahs and their English translations. That is to say, they made the collected data ready for the next stage of the study i.e., data analysis. It is important to say that the validity of data was checked by the two experienced professors as raters in the research.

The collected data were classified according to the theory of Bach & Harnish (1979). That is to say, the techniques of their model were considered to analyze translating verses based on the research objectives. In other words, the translated texts were examined to assess the sentences which have been presented based on the mentioned techniques. Hence, the data were collected and analyzed qualitatively. For the sake of clarity, the analysis of the sentences was discussed in detail. This section of the study constitutes part of the qualitative debate. It should be noted that at this level, the collected data were analyzed based on the mentioned model and they would be ready for discussion Then, descriptive statistics including frequency and percentage for each technique were measured by SPSS software through the related table and figure. The analysis supported with SPSS software contributed to the results and findings.

Results and Discussion

This part focuses on the Arabic-to-English translation of the Holy Qur'an's imperatives. The direct verb of command, the language of command, the nominal verb of command, and the verb of command nominal substitute are the four different kinds of imperatives that can be used in Arabic. The following sections present the analysis of imeeratives' pragmatic ounotions in the Holy Qur'an. Three examples are studied under each function regarding their translations by Arberry (1955) and Ali (1989).

1. Requestives
Example 1:

قال تعالى " :إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ" (البقره/٢٨٢)

Persian Translation:

چون به قرض و نسيه تا زماني معين با يكديگر معامله كنيد بايد آن را بنويسيد و بايد نويسنده درستكاري ميان شما بنويسد.

English Translations:

A. "When you contact a debt one upon another for a stated term, write it down and let a writer write it down between you justly" (Arberry, 1955)

B. "When oou deal with cach other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the "arti"s" "Ali,)))))

Through this verse, God is urging Muslims in an advising and urging way. The verse addresses a very significant matter with regard to individuals' daily aetieities which is d.bt. Via this verse, He urges Muslims to perform a specific act that is writing. The written note lasts, he has not applied any other sentence, such as assigning a witness as writing is permanent and could not be altered. Through this example, God (S) is inviting believers (H) to do writing (A) for their loans and debts (E).

The English translations as the TT preserve the same level of indirectness with regard to the ST regarding the word order. The word "فاكتبوه" is translated as . write down" in both translations. It could be understood that in English translations "فاكتبوه" translated into three words, "you write it down", namely a verb, a subject, and an object, but in Arabic language as a compacted language "فاكتبوه" includes a verb "فاكتب" (write down), a subject (و) the plural "you", and an object (ه) "it". Another part of this verse "و ليكتب" emphasizes the same theme but applies various syntactic form that functions as an instrument to give advice and it is not obligatory, which is the L- of command using

the performative verb " و ليكتب " is translated in English as "let" which is not an obligation.

The word "بِدَيْنٍ" is translated in the first translation as "d"bt" but in the sccond translation oouturo obligati"ns" in which thcy have different meanings in English, but both of them could convey the intended meaning of the ST. Also, the word "بِالْعَدْلِ" is translated as "justlyy in the first translation but "faithfully" in the second one. Regarding the ST, the first translation could convey the meaning more clearly. Totally, both translations are successful to convey the intended meaning of the ST regarding the pragmatic function of imperative.

Example 2:

قال تعالى " :وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ " (البقرة / ٢٣)

Persian translation:

و اگر شما را شکّی است در قرآنی که بر بنده خود (محمد صلّی الله علیه و آله و سلّم) فرستادیم، پس بیاورید یک سوره مانند آن، و گواهان خود را بخوانید به جز خدا، اگر راست می‌گویید.

English Translations:

A. "And if you are in doubt concerning that We have sent down on Our servant, then bring a Sura like it" (Arberry, 1955).

B. "And if ye are in doubt as to what We have revealed from time to time to Our servant Then produce a Sura like thereunto " (Ali, 1989).

The disclosure of the Holy Qur'an in the Arabic language shows a challenge and also a miracle. Through this example, God (S) is inviting the unbelievers (H) regarding the essence of their talent as their mother tongue was Arabic language in which they know its rhetoric and eloquence. He (S) orders them (H) to create (A) just one Sura like the Holy Qur'an. Obviously, the illocutionary act behind

this imperative cannot be done by unbelievers but to call into question their ability and indicate their inability. Therefore, the imperative in this regard functions as a challenge (E) to the unbelievers (H).

The present verse could hold two explanations that serve a similar function of incapacitation. The first one is the pronoun "ه" in the word " مثله " can refer to the word (سوره). The second one proposes that the same pronoun "ه" is the reference to the word "عبدنا" or Muhammad (PBUH), our messenger. God challenges unbelievers to convey an illiterate person like Muhammad (PBUH) talking very eloquent words like the Qur'anic words.

The English translations were successful to transfer the imperative function that is inability based on the first interpretation. However, the translators failed in translating the second challenge as they translated the word " مثله " as " like it". English language could not propose one pronoun as a reference to a person and an object, simultaneously. However, the linguistic system of Arabic could present such particles that aid in creating the text vaguer, holding more than one semantic supposition, at the same time, having a similar pragmatic function. Regarding the verb selection, as the translation of "فأتوا " the first translator used ebrin"" in which it means something already exists and the imperative is to bring it from somewhere and the second translator (Ali) used eer"du""". But based on the meaning of "بسورة فأتوا", God (S) orders unbelievers (H) to produce novel thing (A). Therefore, the translator should apply a word (E) that connotes producing a new thing (A) not bringing. As a result, the second translator is successful to convey the intended meaning of the ST.

Example 3:

قال تعالى: "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" (البقرة/٤٣)

Persian translation:

و نماز به پا دارید و زکات بدهید و با خدا پرستان حق را پرستش کنید.

English Translations:

A. "And perform the prayer, and pay the alms, and bow with those that bow" (Arberry, 1955).

B. "And b" steadfast in pra::r: :i:: :akat , and bow down your heads with those who bow down oⁱn worshiooo(Ali,)))))

This verse contains two Islam's pillars; prayer (صلاه) and giving Zakat (alms). A believer (H) must follow God's orders (S) and perform the assigned Islamic rules (E). But what is the reason God says "وارکعوا مع الراکعین" though its meaning implied in doing prayers? To answer this question, in this especial verse, God (S) is ordering the Jews (H) to pray (A) and to pay the alms (Zakat) (A). God emphasizes bowing down **(وارکعوا)** (A) for an aim. The Jewish prayer is bowing heads that varies from the prayer in Islam in which believers must bow down. Therefore, the first translator fails to translate "وارکعوا" truly in ;n;li sh and he translates it as "b"w""heweeer, the sccond translator translated it as obow downo in which ccnccc s the intended meaning of the ST. In addition, the first translator failed to stress the performance of the act in a specific setting which is worship, so it did not serve the intended meaning. Ali applied the word "down" to focus on the type of bowing as Muslims do in praying. Moreover, he mentioned " in worship " to stress the performance of the act in a specific setting that is worship. The verb "اقیموا" connotes steadiness and continuation. The second translator used the meaning faithfully, by translating this verb as " be steadfast in prayer", but the first translator

applied "perform " in which this verb connotes performing an action but it does not have any steadiness and continuation implications.

Example 4:

قال تعالى: " ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ")الدخان /٤٩(

Persian Translation:

(و به استهزاء وی گویید: عذاب دوزخ را) بچش که تو بسیار (نزد خود) توانمند و گرامی هستی.

English Translations:

A. "Taste! Surely, thou art the mighty, the noble " (Arberry, 1955).

B. "Taste thou (this)! Truly are mighty, full of honor!" (Ali, 1989)**.**

This verse contains another pragmatic imperative function which is disdain. The speaker (God) orders the hearer (unbeliever) figuratively to do the action (A) as the goal is to disdain him (E). The verse contains a situation in which God (S) is addressing one special unbeliever whose name is "Abu Jahl ". Al-Qurtubi (2005) notes that Abu Jahl depicted himself as the mightiest and the most honourable person in the world, and this holy verse is a response to his claims. God sarcastically addresses him applying the same features with the same expressions Abu Jahl used for himself in his life. God (S) orders him (H) to taste torture (E), to taste the loss of dignity (E) and the loss of mighty (E). It implies that it is time to recompense for all the arrogance he was proud of.

The English translations were successful to convey the intended function by applying the exclamation mark that shows the command is applied for different functions rather than its main function.

2. Questions
Example 1:

قال تعالى: "آتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ" (البقره/۴۴)

Persian translation:
چگونه شما مردم را به نیکوکاری دستور می‌دهید و خود را فراموش می‌کنید و حال آنکه کتاب خدا را می‌خوانید، چرا اندیشه نمی‌کنید؟

English Translations:
A. Will you bid others to piety, and forget yourselves while you recite the Book? Do you not understand? (Arberry, 1955).

B. Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand? (Ali, 1989).

In the present verse, God (S) is asking Jews of Medina (H) in an imperative manner how they bid (E) others to piety and forget (E) themselves, while they recite (A) the Book? This verse was descended about the Jews of Medina who said to their relatives and Muslim relatives: Be steadfast in your religion and do not give up on it, but they are not steadfast in your religion themselves and they encouraged people to do things that they have not been committed to.

The translators could successfully transfer the same illocutionary act of such imperative in which God (S) asks the Jews of Medina (H) regarding biding (E) others to piety and forget (E) themselves. They used "piety" as the equivalent for "بالبر", which is an appropriate equivalent in this context and could transfer the intended meaning of the source word. Also, they applied "forget" as the translation of "تنسون" in which they could successfully convey the meaning of source word into the TL. Furthermore, they translated the word "تعقلون" as

"understand" in which they could again transfer the meaning of source word successfully into TL.

Example 2:

قال تعالى: "أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ" (يس/۳۱)

Persian Translation:
آیا ندیدند چه بسیار طوایفی را پیش از اینها هلاک کردیم که دیگر ابدا به (دیار) اینان باز نگردند؟

English Translations:
A. What, have they not seen how many generations We have destroyed before them, and that it is not unto them that they return? (Arberry, 1955).

B. See they not how many Generations before them We destroyed? Not to them Will they return? (Ali, 1989).

In the present verse, God (S) is criticizing those who do not research history (H) and do not learn (H) from the fate of the past people (E) who could not return. Divine traditions are fixed in history and destinies are similar to each other and seeing one scene can be a model for other scenes. This verse implies that reciting history is the cause of threatening the criminals and comforting the followers of the right path. In addition, it implies that the result of mocking the prophets is annihilation. The translators applied "d"str"""" as the equiealent ef "اهْلَكْنَا" in which they could transfer the illocutionary force of the source word that connotes complete ruin. In addition, thoy used eeeneratiense as the equiealent ef the noun oالْقُرُونِ" in which thcy could be successful to convey the intended meaning of the ST. Furthermore, the translators translated e"يَرْجِعُونَ" as "return" in which this

English verb could transfer the intended meaning of the source word.

Example 3:

قال تعالى: "أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ" (يس/٦٠)

Persian Translation:

(خطاب آید) ای آدم زادگان، آیا به شما سفارش ننمودم که شیطان را نپرستید؟

English Translations:

A. Made I not covenant with you, Children of Adam, that you should not serve Satan (Arberry, 1955).

B. DDidI not enjoin on you, O ee children ff Adam, that ye Should not worship Satan (Ali, 1989).

In this holy verse, God (S) addresses Children of Adam (human beings) (H) and asks them to remind them not to follow (E) and obey (E) Satan. In this verse, "أَلَمْ أَعْهَدْ إِلَيْكُمْ" is used as an imperative in the form of question. Such covenants, recommendations and orders have been made with man in various ways and given to him: First, by the prophets, second, by reason since rational reasons and proofs make people understand with eloquent language that none but God should be worshiped and obeyed, and third, by nature because man is a monotheist by nature and believes that healthy nature, obedience, and worship are exclusive to God's pure essence. The first translator used eeeeenante as the equivalent ff the word **"أَعْهَدْ"** in which it means gagreement" in gnglish language, and it could not transfer the illocutionary force of this imperative function, but the sccond translator aooliod oonjoin" that means "to direct or impose by authoritative erder" in which ccncyy the intended meaning of the ST fully. In addition, the first translator rendered **"تَعْبُدُوا"** as eser"""", but the sccond ene translated this eerb as "worshioooThereeere, the

second translator is more successful to convey the intended meaning of this verb. The noun **"الشَّيْطَانَ"** is translated as "Satan" by both translators that is an appropriate equivalent for conveying the meaning of the source word. Totally, the second translator was more successful to transfer the same force of the imperative in the form of question.

3. Requirements
Example 1:

قال تعالى " :وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا" (البقرة /٣٥)

Persian translation:

و گفتیم: ای آدم تو با جفت خود در بهشت جای گزین و در آنجا از هر نعمت که بخواهید فراوان برخوردار شوید.

English Translations:

A. And We said: " Adam, dwell thou, and thy wife, in the Garden, and eat there of easefully where you desire" (Arberry, 1955).

B. " And We said" " O Adam! Dwell thou and thy wife in the Garden and eat of the bountiful things therein" (Ali, 1989).

In this example, God (S) is talking to the father of humanity " Adam " (H), and He demands him to live (P) with his wife " Eve " and to eat (P) everything that they desire. The verse includes two imperative verbs, namely "dwell" "اسْكُن" and " eat "كَلَا" in which they are applied in a novel function other than their fundamental performative imperative one that is called permission, which God (S) permits them (H) to live (P) wherever in the Garden they want and to eat (P) freely. The English translations could preserve the same level of indirectness in which God as the highest rank is ordering "Adam" the human. But the second translator did not mention any equivalent for the word **"شِئْتُمَا"**, which ccnnctcs the meanings

of free will and desire, and fails to mention "liee whereeer eeu want or eat whateeer you wantee eut the first translator used ewhere oou desir"" as its equivalent to transeer the meaning of this word successfully and succeeds in keeping the imperative function that is permission. The hearer (H) is free to dwell anywhere and to eat everything.

It should be noted that God (S) applies the word " اسكن " and does not use any other word for a purpose. Al-Qurtubī (2005 as cited in Dar Issā, 2015) points out that the selection of " اسكن " could not be random. It shows a type of warning of leaving as this expression could not indicate possession since the dwelling is for a specified period of time. The hearer (H) does not possess the dwelling nor lives there permanently, which shows an indication of leaving the Garden and represents the high linguistic system of the Holy Qur'an. Both of the translators applied the word odwell" as the equiealent ee the Arabic word oاسكنن" which means "to remain oor a tim"", as a result, they could transfer the intended meaning of the source word.

Example 2:

قال تعالى: "وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ"(البقره / ١٨٧)

Persian Translation:

و بخورید و بیاشامید تا خط سفیدی روز از سیاهی شب در سپیده دم پدیدار گردد.

English Translations:

A. "And eat and drink, until the white thread shows clearly to you from the black thread at the dawn" (Arberry, 1955).

B. "And eat and drink, until the white thread of dawn appears to you distinct from its black thread" (Ali, 1989).

In this verse, God is talking to believers through direct imperatives verbs of "eat" and "drink". This order doesn't hold any sort of compulsion, on the contrary, it connotes a kind of permission as they think wrongly that they could not eat or drink during night. These words are expressed in a specific setting that is Ramadan month. Here God (S) permits (IF) believers (H) to eat (P) and drink (P) till rising the white thread of dawn, and after that the permission is finished. The English translations were successful to transfer the same illocutionary act of such imperative, which gives the reason for the hearer's (H) profits. Even though fasting is a culture-specific notion that is related to the Islamic rules and instructions, the TL considers the exact meaning and renders it into English plainly since eating (P) and drinking (P) are considered global notions and habits. Another cultural-specific notion, which is associated with fasting is dawn. .h. translators applied "dawn" as the equivalent for the word **" الْفَجْر "** which could transfer the intended meaning of this word.

Example 3:

قال تعالى: "كُونُوا قِرَدَةً خَاسِئِينَ" (البقرة / ٦٥)

Persian Translation:

بوزینه شوید و راندگانی (دور از قرب حق)

English Translations:

A. "Be you apes, miserably slinking " (Arberry, 1955).

B. "Be, ye apes, Despised and rejected " (Ali, 1989).

In the present verse, God (S) is talking to the sons of Israel (H) with a sort of annoyance (P) and rejection (P), and He commends them to be apes (A). As-Sābūnī suggests that the word "كونوا" in this verse is applied not for its fundamental, actual function, rather it is applied

to indicate the meaning of contempt and indignity from one side and to indicate the Divine capability in transforming these persons into real apes. The subjection idea has been best depicted when the hearers (H) observe themselves transformed inadvertently into apes without being able to avoid that alteration. The translators translate the verb " كونوا " as "be" in which they successfully could transfer the same illocutionary act of such imperative. Such punishment comes as a result of disbelief. The word " خاسئين " presents a sign with the tough detestation and annoyance to those persons. This word denotes the meaning of repudiation and hatred. The first translator presented "miserably slinking" as the equivalent for the Arabic word, which could transfer to some extent the similar effect of the source word. In addition, ho adds "miserabl"" as the xxtra word to clarify the intended meaning of " خاسئين ". The sccond translator applied eees pised and rej""t"d" in which hc oould transeer the intended meaning of the source word more appropriately than the first translator.

Example 4:

قال تعالى::وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا(" طه / ١٣٢)

Persian Translation:

تو اهل بیت خود را به نماز و طاعت خدا امر کن و خود نیز بر نماز و ذکر حق صبور باش.

English Translations:

A. "And bid thy family to pray, and be thou patient in it" (Arberry, 1955).
B. "Enjoin prayer on thy people, and be constant therein" (Ali, 1989).

One of the main functions of imperatives is an obligation in which the speaker (S) orders the hearer (H) to do the assigned act (A), and this obligation is said commonly from a power

position (here God). On the other side, the hearer (here people) is of a lower rank and has fear and obedience to the dominant power (God). In this verse, God (S) is addressing his prophet (H) to" bid his family (E) to pray (P) in particular and his people in general" (Al-Hindawi, 2013, p.123). Therefore, this command is a direct Divine order for all believers to pray to God. This prayer must be constant, loyal, and dedicated with patience to God. The word "وامر" is rendered as "enjoin" and "bid" by the two translators. eased en Longman Dictionary (2018), both of these verbs contain the meaning of commanding a person to do an act. However, the noun "اهلك" is rendered by the seoond translator as "thy eeeele ee But the first translator translates it as "thy famil"" in which cart ff the meaning is ignored in the TL, and the target reader may think that praying is assigned to Prophet Muhammad (PBUH) and his family. This verse includes another imperative obligation "اصطبر و". God (S) applies the direct syntactic verb form. It is translated by the first translator as PPatient" and the sccond translator translated it as ooonstant.. These two terms imply firmness, steady effort in which could transfer the intended meaning of " اصطبر و " especially as the action is praying God. Praying God should be firm, steady, and continuous. Therefore, it seems that the obligation function is successfully translated into the TL.

4. Prohibitions

It is regarded as the request to stop performing an activity in the form of compulsion from the higher rank to the lower one (Ba-Taher, 2008).

Example 1:

قال تعالى: "وَلَا تَكْتُمُوا الشَّهَادَةَ " (البقرة/283)

Persian Translation:

و کتمان شهادت ننمایید.

English Translations:

A. "And do not conceal the testimony" (Arberry, 1955).

B. eeeneeal net vvidvn"""" (Ali,))))))

Both the positive imperative and negative imperative hold the same characteristic that is the request in terms of superiority, however, they vary in the request type. The former is regarded as a request to perform an activity whereas the latter is considered as a request for not performing an activity. Al-Saaidī, Al-Shaibānī, and Al- Husseinī (2013) contends that negative imperative (prohibition) is regarded as a negative order that means teaching the hearer (H) not to perform the certain action. Therefore, it is named "Negation" though in English language these two types are classified under the same category; that is imperatives. However, in Arabic, they are categorized in two different classifications as each possesses its pragmatic functions that emerge in a given text. Both translators could successfully transfer the same illocutionary act of such negative imperative in which God (S) prohibits (P) the believers (H) orɑm cceneealinee eAe, and he uses "conceal" as the translation of "ولا تكتموا". Moreover, the first translator applies "testimony "as the equivalent of the Arabic word "الشهاده" that is the common word in English language and could transfer and fulfil the same illocutionary act of the Arabic word. But the sccond translator used eeeidcnc"" as the equivalent of the Arabic word "الشهاده" that could not fully transfer the intended meaning of the source word. Therefore, the first translator could be more successful in the same illocutionary act of such negative imperative.

Example 2:

قال تعالی: "لَا تُفْسِدُوا فِي الْأَرْضِ" (البقره/11)

Persian Translation:

که فساد در زمین نکنید.

English Translations:

A. ooo not oorruotion in the land" (Arberry, 1955).

B. "Make not mischief on the earth" (Ali, 1989).

In the present verse, God (S) commends the hypocrites (H) not to perform corruption (A) on the earth. Most of the commentators believe that the addressees of this verse are hypocrites (Munafeqin). The term hypocrite refers to a person whose inward reality differs from his outward appearance, one who is two-faced or a double-dealer. Hypocrites do not use logic or rational reasoning to achieve their personal goals or profits; instead, they unjustly oppose the majority. As long as conditions permit, they will obstruct the majority, but because of their fear of the majority or their love of profit, they pretend to be friends with the majority, united with them. Hypocrites are not exclusive to Islam or any other religion and can even be found in political parties. Sometimes one political party jeopardizes the aims of another party, while the second party cannot challenge the first. When this happens, the political party in danger might gather groups that share their beliefs and create a counterfeit political party. Although the hypocrites are not seeking advice, it is better to preach to them and forbid them from wrongdoing. It can be referred to the commentary on surah Al-Munā;iq;n;

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ"

When the hypocrites come to you, they say: ; We bear witness that thou aro indeed the

Messenger of Allah"" eea, Allah knows that you are indeed His Messenger, and Allah bears witness that the heeeerites are indeed liars""

The first translator applied "do not corruption " as the translation of "لاتفسدوا", which could transfer the same illocutionary act of such negative imperative, and in English language, this expression could transfer the intended meaning of this expression. But the second translator used "mischie"" in which in gnglish means pplafful misbehaoior, cscccially on the part ff children.. fhfrff frf , he oould not use the proper equivalent to transfer the same illocutionary act of such negative imperative. Furthermore, the first translator used "land" as the translation of expression "فى الارض" and the sccond translator aeelies eearth" in which bcth of them could convey the meaning of the source word.

Example 3:

قال تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا"
(البقره/۲۷۸)

Persian Translation:

ای کسانی که ایمان آورده‌اید، از خدا بترسید و زیادی ربا را رها کنید.

English Translations:

A. eeeli eeers, eear eeu ;;d; and vive up the usuro that is outstanding((Arbyrry, yyyyyy
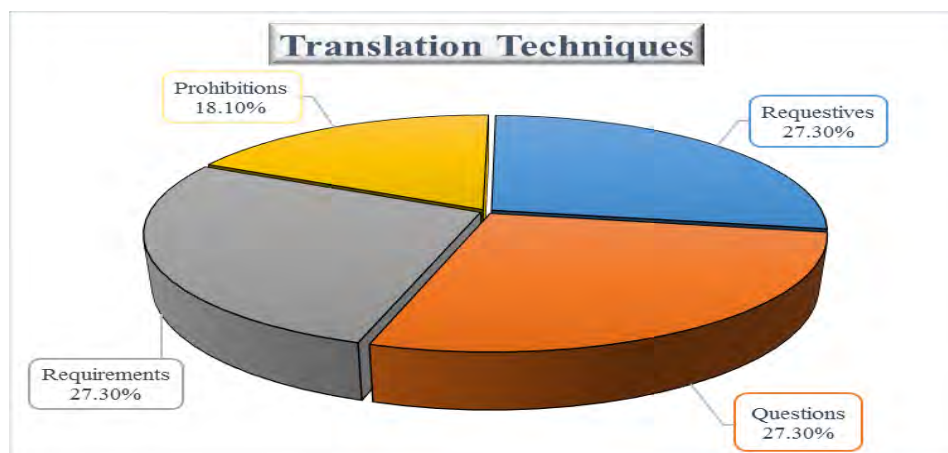B. O ye who believe! fear God and give up what remains of your demand for usury (Ali, 1989).

In the present verse, God (S) orders the believers (H) to leave (P) what remains of usury (E). Usury was a habit of the pre-Islamic era that was also done by early Muslims. In this verse, God prohibits the Muslims to take the remainders of usury from the moment of descending this verse to Prophet Muhammad (PBUH). The first translator used yyutstandin"" and the second translator applied "remains" as the equivalent of "ما بقى" in which both of them could successfully transfer the same illocutionary act of such negative imperative. In addition, both translators used ggiee u"" as the translation of وذروا," which could convey the same effects of the Arabic verb and transfer the prohibition sense of this verse.

Descriptive Analysis of Both Translations

This part details the results of the frequency and percentage of each technique in the first and second translations, and results are presented in table 1.

Table 1. *Descriptive Analysis of the Techniques in Both Translations*

N	Translation Techniques	Frequency	Percentage
1	Requestives	9	27.30
2	Questions	9	27.30
3	Requirements	9	27.30
4	Prohibitions	6	18.10
#	**Total**	**33**	**100%**

Figure 1. Analysis of Translation Techniques in Both Translations

All individuals depend on each other for their survival, for their existence, and for the development of their own. The need for communication and information exchange among countries and people is more and more growing. The professional translators and interpreters will be the connectors serving that need. As Newmark (2003, p. 55) claimed, there will be "no global communication without translation". The translation is not easy work to do as it is not merely the substitution of words in one language by another language, but the transfer of meaning and sense that the author wants to illustrate most naturally. Thus, it needs the training of prospective translators be done carefully to produce efficient translators. Newmark's translation methods oain much attention from the academic and translation fields. With a review of his translation theory, it can be stated that his text typology and translation theory can be considered as the most influential part of the researches' studies. Newmark (1988) presented different forms of translation as word by word, literal, free, semantic, communicative, etc. It should be noted that the researchers focused on free translation among them to criticize the translation of the Qur'anic eers.. In Newmark's

(1988) view, free translation reproduces the matter without the manner, or the content without the form of the original. "It is usually a paraphrase much longer than the original, a so-called intralingua translation, often prolix and pretentious, and not translation at all" (p.46).The questions guiding the research are presented in this part:

1. What translation techniques of Bach and Harnish's (1979) model have been used by the translators in rendering imperatives' pragmatic functions in the Holy Qur'an?

As data displayed, all the Bach and Harnish's (1979) techniques found in the English translations of imperatives. Based on the careful analysis, three types of the techniques were shown in the most of verses equivalents with the same cases. The techniques are "requestives", "questions", and " requirements" which are found in the same cases with a frequency of 9 and a percentage of 27.30%. However, the "prohibition" technique found in 6 cases with a percentage of 18.10%, received the last rank in the table (F1, F2, F3=9 > F4=6). According to the careful analysis, both translators applied the three techniques of translation as "requestive", "question", and "

requirement" in most of the verses to highlight the imperatives' pragmatic functions in the target language. In applying the "requestive" technique, the speaker demands an action from the listener or addressee. Based on Fitriyani (2010), the request does not assume the speaker's control over the person addressed. Using this technique in the translations, focuses on what the speaker wants the addressee to do or refrain from doing something. It is the way of ordering something from the hearer, not like a command, but rather less demanding and more polite. Employing the "question" technique revealed that the speaker in the verses is making a proposition to the listener or addressee. It is a kind of directive speech act since it is attempted by the speaker to get the hearer can answer the question. In Quirk's 2002) words, the main thing in question is used to show the lack of inquiries about the unknown information and at a certain point, the asker usually asks the listener to inform this information verbally. Applying the "requirements" technique in the translations indicated that the speaker is requesting an action from the listener or addressee. It has a function to make somebody do something, especially because it is necessary based on the rules. In the end, the least applied technique which was used by the translators is "prohibition", that the speaker prohibits the hearer/addressee from doing an act. This technique was used in the translations to forbid something/ someone by authority based on the speaker's anxiety until the listener does something.

2. What are the differences between the two translations in terms of pragmatic function of imperatives?

To tackle the different issues that the translators encounter in translating the Holy Qur'an from Arabic into English, they tried to apply various techniques to make the similar pragmatic impact as intended in the ST. Qualitative analysis indicated some differences between the two translations, the first one was Arberry's (1995) translation, and the second one was Ali's (1989) translation. Regarding "Requestives", the first difference refers to the same Arabic words with various English equivalents as: " بِدَينٍ" with the equivalents of "debt" and "future obligations" which have completely different meanings in English, or the word "بِالْعَدْلِ" is translated as "justl"" and "faithfully.. Analyzing the above examples indicated that the first translation could convey the meaning more clearly than the second one. The second difference refers to the verb selection, as the translations of "فأتوا " were "bring" and "produce", so the second translator conveyed the intended meaning of the ST correctly. Also, in translating "واركعوا" the first translation failed to translate correctly, and in translation of "اقيموا", the second translator used the meaning faithfully. Considering "questions", the first translation could not transfer the illocutionary force of the imperative function, however, the second translator was able to convey the intended meaning of the ST fully. For instance, "أَعْهَدْ" translated as "agreement" and "enjoin" that the second one is acceptable. Also, translation of "تَعْبُدُوا" as "serve" and "worship" express that the second translator was more successful to convey the intended meaning of this verb. Thus, the second translator was more successful to transfer the same force of the imperatives in the form of question.

Focusing on "Requirements", the second translation omitted some target words. In translating "شِئْتُمَا", the first translator provided the right equivalent to transfer the meaning

successfully and preserved the imperative function that is permission, but the second one did not do that. In another example, the word "خاسئین" presented as "miserably slinking" and "despised and rejected" by the second one. Therefore, the first translator could transfer the intended meaning of the source word more appropriately than the first one. Analyzing the last technique "Prohibitions", revealed the illocutionary act of imperatives as the translation of "الشهاده" rendered "testimony" and "evidence" as the equivalents. The first translation selected the common word in TL and could transfer and fulfill the same illocutionary act of the Arabic word. But the second translator could not fully transfer the intended meaning of the source word. Thus, the first one could be more successful to the same illocutionary act of such negative imperative. Besides, the first translation of "لاتفسدوا"as "do not corruption", transferred the same illocutionary act of negative imperative, but the second translation used "mischief", which lacks the proper equivalent to transfer the same illocutionary act of negative imperative.

3. To what extent are the English translations of the selected surahs (verses) accurate?

The structures and forms of imperatives can be very complicated in English language. They could be performed both directly or indirectly. Moreover, in both forms, they could transfer a similar illocutionary force in the ST. The context is an essential factor to convey the exact function of the imperatives in the TT. By exploring the English translations, it was found that English as the TL could somehow successfully observe and convey the same functions of the ST, disregarding other grammatical and lexical aspects. Qualitative

analysis of the translations revealed some problems include lexical and pragmatics, which arose in the translation of imperatives of the selected Surah (verses) from Arabic into English. First of all, Arabic and English languages have two various linguistic systems, and the translator should alter the parts of speech of the target words in order to transfer the intended meaning of the source text. In some verses, English translation could not propose one pronoun as a reference to a person and an object simultaneously, so the translators could not fully transfer the illocutionary force of the source word into the TT. Moreover, in some verses of Qur'an, the translators emphasized on the same theme with applying a various syntactic form that functions as an instrument to give advice and it is not obligatory. Also, translation of some verses indicated that the translators failed to stress the performance of the act in a specific setting.

Qualitative analysis of the selected verses revealed that the English translations as the TTs preserve the same level of indirectness with regard to the ST in terms of word order. Besides, both translations served the similar function of incapacitation. However, both translators were successful to transfer the imperative function, and they tried to preserve the same degree of illocutionary force by adding some words to clarify the context and the meaning of the ST. Furthermore, the English translations were successful to convey the intended function through applying the exclamation mark which shows the command is applied for different functions rather than its main function. It should be noted that, the translators were mostly successful to transfer the same illocutionary act of the Arabic words especially in negative imperatives, but in several cases they could not. More importantly,

in spite of some culture-specific notion which is related to the Islamic rules and instructions, the TL considered the exact meaning and rendered it into English. Totally, both translations were successful to convey the intended meaning of the source text in to the target language regarding the pragmatic function of imperatives. In fact, in most cases, the translators could successfully convey the meaning of Arabic words in to the English ones.

The outcomes of the present research are in line with a study done by Al-Eryani (2020) which focused on a real need of understanding pragmatics for successful translation. The results are also in line with Al-Shaikhli et al., (2020) who worked on pragmatics and showed that pragmatics can facilitate an understanding of the speech communications and convey the intended meaning. Moreover, findings of this study are in partial accordance with Aruna (2018) who conducted a study on pragmatic equivalence and reported no translation can be faithful but to some extent, pragmatic equivalence can be achieved.

On the contrary the results of this study are not supported the findings of Ashaer (2013) focused on the semantic and pragmatic analysis of English translations of Qur'an. It worked on the two levels of semantics and pragmatics for failure that cause loss in meaning carried out by the translators. The problem with translating the Holy Qur'an is in the word of "Allah" and a book that rejects any human interference. The translator had to maintain both the meaning and the form of its verses. In another study by Al-Azab and Al-Misned (2012), pragmatic losses of Qur'an translation were analyzed. They highlighted the eloquence and rhetoric of the Qur'an in using certain words, structures, formulae, and articles. They noted that the word

of "Allah" cannot be imitated. Every word and sound are intended, thus pragmatic loss is a must in translation. This loss has been represented in genre, texture, culture-specifics, linguistic prevalence, ellipsis, gender and tense.

Conclusion and Implications

In any religious community, based on its rules, native speakers could understand of the holy meanings much easier since they are completely familiar with such settings. One of the most fascinating subjects in translation is pragmatic which is highly complex. It comes under semantic study and carries much importance while translating the mood and feel expressed in the ST. It is also concerned with the study of meaning conveyed by the participants in a communicative situation. Pragmatic equivalence is concerned with the way utterances which are used in communicative situations and the way they are interpreted in the context. The interpretation of the meaning along with its context can be achieved by understanding pragmatic equivalence in translation. The use of appropriate strategy to translate such items determines the quality of the translation. In the quantitative section, the results revealed that most of the related techniques (three out of four) proposed by Bach and Harnish were employed by the translators with the same frequency and percentage. The qualitative analysis of data highlighted the differences between the two translations as finding the right equivalents for Arabic words, choosing the correct verb, finding meaning faithfully, transferring the illocutionary force of the imperative function, deleting some target words, preserving the imperative function, transferring the same illocutionary act of negative imperatives, and selecting the common word in TL. Moreover, in the qualitative section, the accuracy and inaccuracy of the translations

were examined and the results indicated some inaccuracies as lexical and pragmatics, finding right pronoun as a reference, transferring the illocutionary force of the source words into the TT, and emphasizing the same theme with different syntactic form. However, most verses provided the accurate elements as word order, transferring the imperative function based on the first interpretation, adding some words to clarify the context, conveying the intended function through applying the exclamation mark, and keeping culture-specific notion. It is worth mentioning that in most cases, the translators could successfully convey the meaning of Arabic words into English ones.

It is worth noting that the selected verses were eull ee imeeratiees' pragmatic ounotionso Understanding and concentrating on pragmatic equivalence will help translators to reflect the original beauty and mood in the target text. Recognizing the most appropriate and correct equivalences for these terms is one of the noticeable tasks of the translator. It can be said that the translated Qur'anic eerses may not create the same response and effect as evoked by the original text in the audience and the translated version leads to vagueness. In a nutshell, this study tried to provide a new perspective of looking at the issue of translation strategies oor translating Qur'anic texts to enhance translation awareness of assessing a translated version to identify whether the translator's ohoiee ff a eertain strateyy fulfils his/her objective. Also, it tries to improve the translator's awaronoss oo the imeertanee ee consistency in the translation of such texts. The researchers mainly tried to focus on the pragmatic function which indicated a real need of understanding concepts for successful translation. All in all, the present study concluded that pragmatics has a remarkable

role in the translation process of Arabic-English texts. The researchers hope the present work can help future research in the field of Islamic translation as translating surahs and verses.

This research may have pedagogical implications for foreign language teachers, students, translators, textbook writers and syllabus designers. The findings of the study offer some pedagogical implications that can be helpful for translation students, trainee translators, and translation teachers. The primary implication of the study is that translation without considering the illocutionary effects and function of the speech acts, cannot be useful in transferring the message to the target readers. It is suggested that translation students and trainee translators improve their knowledge of translation strategies implementation and have mastery over them since they should know a variety of strategies to transfer the illocutionary effects and function of the speech acts and communicate with the target audiences. Moreover, they should pay attention not only to denotative meanings, but connotative meanings of the words to figure out the implied meaning of the intended illocutionary effects and function of the speech acts. Translation teachers who are in charge of teaching students should assign them translation tasks which cover various types of illocutionary effects and functions of the speech acts and instruct them how to have a proper implementation of translation strategies. In addition, translation teachers should learn new instructional methods regarding translation strategies and apply them in their classes. This causes translation teachers not only to keep themselves updated on new methods and strategies but also to help their learners to be familiar with the recent methods and strategies to improve their translation skills and abilities.

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