الاستراتيجيات المستخدمة في ترجمة الفعل الكلامي للاستفهام في سورة الصافات في ثلاث ترجمات إنجليزية مختارة لمعاني القران الكريم

Strategies Adopted in Translating the Interrogative Illocutionary Acts in Surah As-Saffat in the *Holy Qur'ān*

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Abstract

This study examines the strategies adopted in translating the interrogative speech act in Surah As-Saffat in the *Holy Qur'ān* in three selected English translations of the *Holy Qur'ān* meanings. It aims at investigating the syntactic and pragmatic translation strategies used by the three selected translators to render the illocutionary acts (pragmatic meanings) of Qur'ānic interrogations into English. The study data consist of 28 interrogations collected from the original Qur'ānic Arabic text of Surah As-Saffat along with their 84 corresponding English translations in the three selected English translations. Chesterman taxonomy (1997) for translation strategies has been adopted to examine the translation strategies used in the three selected English translations. Quantitative content analysis has been used to examine the collected data. The results showed that the three translators used different syntactic and pragmatic translation strategies to render the illocutionary acts of these Qur'ānic utterances. Of these strategies, the pragmatic strategy of 'explicitness change' used by the translators seems effective, in most cases, to convey the illocutionary acts of most of those Qur'ānic interrogations into English. Since most Qur'ānic interrogations seem to go beyond their basic meanings to indicate different pragmatic meanings, it is recommended that the *Holy Qur'ān* translators should first realize the illocutionary acts (pragmatic meanings) of such Qur'ānic interrogations. This would help them adopt appropriate translation strategies in rendering the intended meanings of such Qur'ānic utterances.

Key words: Strategies, Illocutionary act, Interrogations, Surah As-Saffat.

الملخص:

تفحص هذه الدراسة الاستراتيجيات المستخدمة في ترجمة الفعل الكلامي للاستفهام في سورة الصافات في ثلاث ترجمات إنجليزية مختارة لمعاني القران الكريم. كما أنها تهدف الى تدارس استراتيجيات الترجمة النحوية والتداولية المستخدمة من قبل المترجمين الثلاثة لنقل الفعل الإنجازي (المعنى التداولي) للألفاظ القرآنية الاستفهامية إلى اللغة الإنجليزية. اشتملت بيانات الدراسة على (28) آية قرآنية استفهامية وردت في سورة الصافات مع (84) ترجمة إنجليزية مطابقة لها في الترجمات الثلاث الإنجليزية. تمَّ استخدام نموذج شيسترمان لاستراتيجيات الترجمة (1999) لفحص استراتيجيات الترجمة المستخدمة في الترجمات الثلاث الإنجليزية المختارة. استخدمت الدراسة التحليل الكمي لفحص محتوى بيانات الدارسة. أظهرت النتائج أنَّه تم استخدام

استراتيجيات ترجمة نحوية وتداولية مختلفة من قبل المترجمين الثلاثة لنقل الفعل الإنجازي (المعنى التداولي) لمثل هذه الألفاظ القرآنية إلى اللغة الإنجليزية. اتضح أن استخدام استراتيجية "الإضافة" التداولية من قبل المترجمين الثلاثة هي الأنسب في كثير من الحالات لنقل معظم المعاني التداولية لمثل هذه الألفاظ القرآنية إلى اللغة الإنجليزية. وكون معظم الألفاظ القرآنية الاستفهامية تدل على وظائف ومعاني تداولية مختلفة ولا تدل على معانيها الأساسية، توصي الدراسة مترجمي معاني القرآن الكريم بوجوب التحقق أولا من الفعل الإنجازي (المعنى التداولي) للألفاظ القرآنية الاستفهامية قبل ترجمتها كون ذلك يساعدهم في استخدام استراتيجيات الترجمة المناسبة لنقل المعاني التداولية لمثل هذه الألفاظ القرآنية إلى اللغة الإنجليزية.

الكلمات المفتاحية: استراتيجيات، الفعل الإنجازي, الألفاظ الاستفهامية, سورة الصافات.

1. Introduction

Interrogative utterances, as a sub-type of requests, may deviate from their basic meanings (seeking information) to indicate other functions (pragmatic meanings). Qur'ānic interrogations are among those interrogative utterances most of which indicate pragmatic meanings, especially those which come from Allah Who knows everything; He is the All-Knower. Translating the Qur'ānic interrogative utterances into English is one of the most important issues to be discussed in the field of the Qur'ānic translation studies. Qur'ānic interrogations, as the main concern of this study, are an intricate part of Qur'ānic discourse and translating them into English is not an easy task. *Holy Qur'ān* translators may encounter difficulties in understanding the intended pragmatic meanings of such Qur'ānic utterances and in selecting the appropriate translation strategy to convey their source language intended meanings (illocutionary forces).

Speech act theory, as one of the current pragmatic theories, focuses on illocutionary acts of utterances and their subsequent pragmatic functions. An illocutionary act is the real intended meaning of an utterance as it carries its pragmatic function. Thus, grasping the intended meanings of illocutionary acts of Qur'ānic interrogations helps for better understanding of the purpose of such utterances and for more accurate translation of them. Truly, employing pragmatics in interpreting and translating the meanings of the *Holy Qur'ān* in general, and Qur'ānic interrogations in particular, helps producing approximate

linguistic and rhetorical patterns for communicative purposes.

Therefore, this study aims to examine the translation strategies adopted by the three selected translators to convey the intended meanings (illocutionary acts) embedded in the Qur'ānic Arabic interrogations in Surah As-Saffat. It also attempts to find out which translation strategies helped conveying the intended meanings of such Qur'ānic utterances equivalently. To address these objectives, the current study attempts to answer the following two questions:

(1) What are the translation strategies used by the three translators to convey the intended meanings (illocutionary acts) embedded in the Qur'ānic Arabic interrogations in Surah As-Saffat?

(2) What are the most appropriate translation strategies that can be used by the *Holy Qur'ān* translators to convey the intended meanings (illocutionary acts) of such utterances?

2.Literature Review

2.1Pragmatics and translation

Pragmatics is a new discipline in language study, concerned with studying the intended meaning of utterances in relation to the context. It can be roughly defined as the study of language in context as opposed to semantics which studies language meaning independent of context. In this connection, Mey (1993: 42) views pragmatics as the study of the conditions of human uses as these are determined by the contexts of society. Consequently, most linguists and pragmatists, in particular, believe that pragmatics essentially depends on the context of situation in which utterances are uttered verbally, which helps in determining the intended meaning assumed by the speaker. Since pragmatics plays an important role in throwing light upon speech acts and the importance of context, it is necessary to be employed in the field of Qur'ānic translations to help translators understand the intended meanings of Qur'ānic texts in general, and Qur'ānic interrogative utterances in particular, to produce accurate translations. In other words, for the pragmatic analysis of Qur'ānic texts, speech acts (illocutionary forces) should be traced and contextually analyzed. Mishandling of this aspect may create considerable translation problems, which subsequently results in misinterpretation of Qur'ānic texts including Qur'ānic interrogative utterances. This issue becomes more serious when it results in

deviations, distortions or loss of meaning in translating a Qur'ānic text. Therefore, the application of pragmatic translation strategies in translating the *Holy Qur'ān* text is significant and demanding because of the richness of the Qur'ānic text in terms of context-oriented deliberations, intention-oriented meanings and other considerable pragmatic elements.

2.2 Translation of the Holy Qur'ān

The *Holy Qur'ān*, as one of the divine books, is the word of Allah revealed in clear Arabic to Prophet Mohammad, peace be upon him, through His Angel 'Gabriel' gradually over twenty-three years. The *Holy Qur'ān* was sent down to all humanity regardless of race, colour and linguistic differences. Badawi (2007: 746-7) defines the *Holy Qur'ān* as "the Holy Book of Islam consisting of the corpus of Arabic utterances sent down by God to Mohammed, through Archangel Gabriel, and recorded in a way that establishes its authenticity; the reading of parts of this corpus is required in acts of worship".

The *Holy Qur'ān* was revealed in the classical Arabic found in pre-Islamic literature. Awad (2005: 29) states that classical Arabic as the language of the *Holy Qur'an* "presents difficulties beyond those

encountered in most foreign languages owing to its style and complex structure". Additionally, the *Holy Qur'ān* has its unique style which can be realized through cohesive and rhetorical elements. As for its cohesiveness, it includes various methods such as parallel structures, substitution, reference and lexical cohesion which, undoubtedly, create its unique style. With regard to its rhetorical language, the *Holy Qur'ān* employs various rhetorical features such as the use of figures of speech and rhetorical questions. In fact, the *Holy Qur'ān* is very rhetorical and cannot be compared to the normal Arabic language. Abdelwali (2007: 2) confirms this by saying that the text of the *Holy Qur'ān* is a linguistic miracle that is characterised by semantic, syntactic, rhetorical, cultural and phonetic features which no Arabic text is equivalent to.

Generally speaking, religious texts have their characteristics which distinguish them from other texts. Aziz and Lataiwish (2000: 134) believe that religious texts have "the characteristics of sacredness, which is based on faith. Either the message or the word or both are believed to be holy". As a result of this, many scholars have strongly agreed on the idea that translation of religious texts may lead to the distortion of divine words.

With special reference to the *Holy Qur'ān*, Al-Faroqui (1986) argues that through the translation process, many meanings of the *Holy Qur'ān* suffer change, loss or obliteration from consciousness. He believes that "the meanings imbedded in the Arabic language of the *Holy Qur'ān* are a precious legacy which no man is at liberty to tamper with or change" (Al-Faroqui, 1986: 11). He also points out that the translation of Allah's words can be problematic for some reasons. Firstly, Allah's words are unique in their content and structure. Secondly, no translation can be considered to be an accurate rendering of the meaning and exact spiritual concepts of Allah's words. Finally, the divine language of the *Holy Qur'ān* cannot be easily replaced by human words.

Thus, it can be posited that translating sensitive texts including the Qur'ānic text is considered to be a challenging task. In translating such texts, a translator has to grasp not only the implicit theological aspects but also other aspects such as the broader linguistic, pragmatic, ideological and cultural aspects.

Apart from the different views related to the translatability and/or untranslatability of the *Holy Qur'ān*, the *Holy Qur'ān* has been translated or interpreted into many languages;

and most of these translations include some deviations, distortions and/or loss of the original text meaning due to many reasons. Needless to say, most challenges or limitations in translating the *Holy Qur'ān* stem from the nature of its linguistic, semantic and pragmatic features. On the whole, the difference between Arabic and English in terms of syntax, word order, omissions, phonology, morphology, etc. results in most of the problems and difficulties in translating the *Holy Qur'ān*.

2.3 Translation strategies

As it is well-known, translating a message from one language into another is not an easy task. To do so, a translator needs to find the closet equivalent of the word, phrase, sentence or utterance to covey the accurate meaning of the message. Therefore, a translator requires certain competences to achieve accurate translation. Thus, certain translation strategies are inevitably needed by the translator during the process of transferring the message from the SL into the TL.

A translation strategy basically refers to any method a translator employs in order to avoid any kind of distortion or to solve any kind of linguistic difficulties or cultural untranslatability he/she may encounter during

the process of translation. Syntactic, semantic and pragmatic strategies are of these translation methods. With regard to the application of pragmatic strategies in translation process, it is beneficial and advantageous to capture the contextual and actual meanings of the ST. Furthermore, it helps the TL readers to understand the characteristic features of the translated text in terms of situationality, acceptability and intentionality.

From a pragmatic point of view, most translation problems stem from the contrast between source text situation and the target text communicative situation. Chesterman (2000: 87) discusses the translation strategies including methods, rules, plans, tactics, procedures, principles, etc. He establishes an analogy between communication strategies and translation learning strategies where some kinds of problems need to be solved. Communication strategies are ways of solving communication problems that could be reduction strategies (reducing the message in some way) and achievement strategies (attempts to preserve the message but change the means, such as paraphrase or restructuring). Accordingly, translators are "people who specialize in solving particular kinds of communication problems" (ibid: 87).

Pragmatic strategies tend to involve bigger changes from the ST, and typically incorporate syntactic and/or semantic changes as well. If syntactic strategies manipulate form, and semantic strategies manipulate meaning, pragmatic strategies can be said to manipulate the message itself.

2.4 The current study model of translation strategies

Chesterman's model (1997) for translation strategies is selected to be followed in the current study to examine the translation strategies adopted by the three selected translators of the *Holy Qur'ān* to convey the intended meaning of Qur'ānic interrogations into English. In this model, translation strategies are divided into comprehension strategies and production strategies. The former "have to do with the analysis of the source text and the whole nature of translation commission; they are inferencing strategies, and they are temporally primary in the translation process" (Chesterman, 2000: 92). The latter are "the results of various comprehension strategies: they have to do with how the translator manipulates the linguistic material in order to produce an appropriate target text" (ibid: 92). Production strategies can be divided into three types namely, syntactic, semantic, and

pragmatic. For the purposes of the current study, only some of the Chesterman's syntactic and pragmatic strategies are highlighted below.

1.Syntactic strategies: these include the following subtypes.

Literal translation: It is defined as "maximally close to the source language (SL) form, but nevertheless it is grammatical". For some theorists (such as Newmark (1988) and also Vinay and Darbelnet (1958)) this strategy has the status of a default value (Chesterman, 2016: 91-2).

Unit shift: This is a term borrowed from Catford (1965). The units are morpheme, word, phrase, clause, sentence and paragraph. A unit shift occurs when a ST unit is translated as a different unit in the TT. This happens very frequently, of course, and sub-classifications can be set up for unit shifts of different types (Chesterman, 2016: 93).

Transposition: Chesterman has borrowed this strategy from Vinay and Darbelnet (1958) which refers to any change of word class, e.g. from noun to verb and adjective to adverb.

Phrase structure change: This strategy, or rather group of strategies, comprises a number of changes at the level of the phrase, including number, definiteness and modification in the noun phrase, and person, tense and mood in the verb phrase. The unit itself may remain unchanged, i.e. an ST phrase may still correspond to a TT phrase, but its internal structure changes (ibid: 93).

Clause structure change: It is a term that refers to changes in the structure of the clause in terms of its constituent phrases. Various subclasses include constituent order (analyzed simply as Subject, Verb, Object, Complement, Adverbial), active vs. passive voice, finite vs. non-finite structure, transitive vs. intransitive (Chesterman, 2016: 94).

Sentence structure change: It is a term that refers to changes in the structure of the sentence unit. Basically, it means a change in the relationship between main clauses and subordinate ones. This group of strategies affects the structure of the sentence unit, in so far as it is made up of clause units. Included are changes between main-clause and sub-clause status, changes of sub-clause types etc. (Chesterman, 2016: 95).

Level shift: levels here mean phonology, morphology, syntax and lexis. In a level shift, the mode of the expression of a particular item is shifted from one level to another. An obviously influential factor here is the types of languages concerned, whether they are more analytic or more agglutinative, for

instance. Another factor is the role of intonation in some languages (e.g. English). This can express meaning (such as "interrogativeness") which in other languages is expressed through morphology (e.g. Finnish), or wholly or partly through word order (e.g. German) (Chesterman, 2016: 96).

2-Pragmatic strategies: these include the following subtypes.

Cultural filtering: This strategy includes naturalization, domestication or adaptation. It describes the way in which SL items, particularly culture specific items, are translated as TL cultural or functional equivalents. This strategy is generally used while translating culture-bound items (Chesterman, 2016: 104-5).

Explicitness change: In this strategy some information of the source text may be added; or deleted to make the text more or less explicit. This pragmatic strategy is one of the most common translation strategies by which translators add components explicitly in the TT which are only implicit in the ST. This change is either towards more explicitness (explicitation) or more implicitness (implicitation). Explicitation refers to the way in which translators add inferable information explicitly in the TT, information which is only implicit in the ST (ibid: 105).

Information change: This strategy refers to any information change which is similar to the previous strategy; however, here the changed information is not implicit in the source language text. By this is meant either the addition of new (non-inferable) information which is deemed to be relevant to the TT readership but which is not present in the ST, or the omission of ST information deemed to be irrelevant (this latter might involve summarizing, for instance) (Chesterman, 2016: 106).

Illocutionary change: This strategy mainly focuses on speech act changes. These changes often include obligatory changes at other levels such as changing the mood of the verb from indicative to imperative. It also involves an illocutionary change from statement to request. Other such changes might involve, for instance, the use of rhetorical questions and exclamations in the text or any changes within particular classes of speech acts e.g., within the class of acts known as assertives (such as stating, asserting, rebuking, reporting), a translator may choose to shift from direct to indirect speech (Chesterman, 2016: 107).

2.5 Previous related studies

Four previous related studies are briefly examined in the following section in

terms of their focus, significance and findings.

A study conducted by Al-Jabari (2008) aimed at investigating the translation strategies used in translating the *Holy Qur'ān*. He showed that poor translations create an obstacle for the TL readers and disallow them comprehend the same meanings and effect as it is in the source text of the *Holy Qur'ān*. The researcher found out that most translations of the *Holy Qur'ān* meanings fail to render the intended meaning in the TL and the reader finds a difficulty in understanding the meaning of some verses. The study suggested seven reasons for such poor English translations of the *Holy Qur'ān* meanings. These are "peculiar style", "cultural differences", "literal translation", "transliteration", "use of old-fashioned words", "unusual orthodoxy" and "excessive use of explanations between brackets".

Luthfi (2010) conducted a study entitled: "An Analysis of the Quality Translations of Surah Yaasin". After analyzing and comparing Mohammed Ali's, and Hilali and Khan's translations of 'Surah Yaasin', the researcher concluded that the translators have used different strategies in translating 'Surah Yaasin'. He found a lot of differences in their translations. Ali used

simple sentences in translating this surah, while Hilali and Khan used additional strategies in their translation to give the TL readers more information, explanation, and interpretation in order to make it easy for them to understand the intended message of the surah.

Sharifabad and Hazbavi (2011) studied the translation strategies in the *Holy Qur'ān* regarding translating implicature in "Surah Yusuf" through the story of Prophet Joseph in the *Holy Qur'ān*. The main focus of this study is the 'conversational implicature' and the maxims of quality, quantity, relation and manner. The study revealed that English translators, in rendering the intended verses, use three kinds of translation strategies, namely, the use of parenthesis, footnote and brackets. Such strategies are increasingly used when the SL and TL are of two different language families. In such case, they represent two different systems and two different cultures where the translator's task was to bring them together.

Amjad and Farahani (2013) conducted a study entitled: "Translation of Qur'ānic Divine Names". The researchers analyzed and classified translation strategies used in translating Qur'ānic divine names in three selected English translations of the *Holy*

Qur'ān, namely, Shakir (1999), Qarai (2003) and Nikayin (2006). The researchers used the theory of production strategies by Chesterman (1997), and descriptive translation strategies by Laviosa (2002) to analyze the problem of translating divine names in the *Holy Qur'ān*. The findings of the study showed that the lexical compression of the original Qur'ānic divine names and their emotive overtones and effects cause the main problems for the translators. Furthermore, it was found out that the most frequent strategies adopted by Shakir (1999) and Qarai (2003) were "near-synonymy" and "expansion" respectively. Nikayin 2006), however, used these two strategies almost to an equal extent as his most frequent strategies. This study concluded that the *Holy Qur'ān* has its own beautiful forms and content, thus no single translated version can ever encapsulate all those features.

3. Study methodology

This study is descriptive and quantitative. It is mainly based on text analysis of the collected data, which will be descriptively examined. The collected data include 28 Qur'ānic Arabic interrogative verses collected from the Arabic text of Surah As-Saffat in the *Holy Qur'ān* along with their 84 corresponding English translations. The

three selected English translations of the *Holy Qur'ān* meanings are:

1-*The Qur'ān Interpreted* by Arberry, J. A. (1996),

2-*The Koran: The Word of God as revealed by Muhammad* by Dawood, N.J. (1956), and

3-*The Message of The Qur'ān* by Asad, M. (1980).

In addition, the different pragmatic functions (illocutionary acts) of such Qur'ānic interrogations are gathered according to their situational contexts and in the light of the well-known classical and modern Islamic books of exegesis (Tafsîr) say about each one.

For the sake of data analysis, first, each Qur'ānic Arabic interrogation with its illocutionary act is presented, then, the adopted translation strategies by the three selected translators are analyzed according to Chesterman (1997) taxonomy for translation strategies. This model involves syntactic and pragmatic strategies.

4. Strategies adapted in the three selected translations

The three selected translators used two main translation strategies to render the illocutionary acts of the Qur'ānic interrogations used in Surah As-Saffat. These

are syntactic and pragmatic translation strategies. These two adopted translation strategies and their sub strategies are discussed with some selected translated examples of these Qur'ānic interrogations from the three English translations as follow.

4.1 Syntactic translation strategies

These strategies are represented by the two sub-strategies of literal translation and phrase structure change.

Literal translation: Consider the following three examples. In example (1),

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ)(الصافات- 51-52) يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ (52)),the((51)

illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of what books of exegesis (Tafsîr) say about it, is reproach disaffirmation (انكار توبيخي).

In the English translation, for instance, Arberry (1996: 447-448) rendered this Qur'ānic interrogation as: "One of them says, I had a comrade (51) who would say, "Are you a confirmer?". Here, Arberry used this form in which the source text expression and structure have been transferred in a literal translation into the target text. This form seems weak in indicating the pragmatic

meaning of reproach disaffirmation. The translator, here, used the syntactic strategy of 'literal translation' by which he rendered the basic (primary) meaning of this interrogative utterance. Nothing in this form gives the pragmatic meaning of the indirect speech act of reproach disaffirmation given in the original verse/text and only the literal meaning has been presented.

In example (2) below,

أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ)(الصافات-86),the

illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of its situational context and according to the majority of the interpreters of the *Holy Qur'ān*, is reproach disaffirmation (انكار توبيخي).

In the English translation, for instance, Dawood (1956: 409) rendered this Qur'ānic interrogation as: "Would you serve false deities instead of God?". Here, Dawood used this form in which he applied the strategy of 'literal translation' along with the appropriate English interrogative word 'Would' which can be used in English to "criticize people's characteristics, behaviour or habits. In addition, [Would] is often used in English to suggest that the criticism has been made before, but ignored (Hewings,

2005: 32)". By using this form, it seems that Dawood succeeded in rendering the pragmatic meaning of reproach disaffirmation. Here, 'literal translation' along with the appropriate English interrogative particle helped the translator conveying the intended meaning of reproach disaffirmation in this instance.

In example (3) below,

(أَفَلَا تَذَكَّرُونَ) (الصافات-15),the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, based on its situational context and on what books of exegesis (Tafsîr) say about it, is reproach disaffirmation (الانكار التوبيخي).

In the English translation, for instance, Asad (1980: 937) rendered this Qur'ānic interrogation as: "Will you not, then, bethink yourselves?". The interrogative particle used in this verse is 'hamza'[ʔ] attached to the Arabic negative particle 'لا' /la/ and the functionless infix 'ف' /fa/. This form is equivalent to the English one 'will not'. Asad, here, has successfully interpreted this interrogative utterance into English using the form "Will you not, then, …?" which indicates that it is not used for its basic meaning and is strong in conveying the pragmatic meaning of reproach

disaffirmation. Here, the translator used the strategy of 'literal translation' with this form as the only way to indicate the meaning of reproach disaffirmation in the form of a question. By using this form, the translator successfully rendered the speaker's criticism and disapproval of what the addressees have done.

Phrase structure change: Consider the following two examples. In example (1),

(فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ)(الصافات-149), the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of its situational context and on what books of exegesis (Tafsîr) say about it, is denial disaffirmation (الانكار التكذيبي).

In the English translation, for instance, Dawood (1956: 412) rendered this Qur'ānic interrogation as: "Ask the unbelievers if it be true that God has daughters, while they themselves choose sons". Here, Dawood used this form which seems weak because of using the indirect form with 'if' which does not imply that this interrogative utterance has a rhetorical aspect as in the ST. By using the indirect form, the translator did not give any sense of the pragmatic meaning of denial disaffirmation. Here, the translator changed the interrogative mode of this verse into an affirmative mode.

In other words, his translation of this interrogation is an affirmative statement in the form of a command or imperative, it is not a question and therefore fails to convey the intended message.

In example (2) below,

(أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّوم)(الصافات-62),the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of what books of exegesis (Tafsîr) say about it, is affirmation (التقرير).

In the English translation, for instance, Dawood (1956: 408) rendered this Qur'ānic interrogation as: "Is this not a better welcome than the Zaqqum tree?". Dawood, here, used this form in which he inserted the negative word 'not'. It might be that using this form in English is strong in indicating the pragmatic meaning of affirmation; the use of the negative in this case is essential in English, it provides a rhetorical force and implies a reply in the positive. The rhetorical aspect in this form is strong; it is clear enough that the interrogative form here is not used to indicate its basic meaning but to indicate the meaning of affirmation. In this case, the researcher believes that using this form in English is the best for conveying the same rhetorical purpose as in Arabic. Dawood

successfully used the syntactic strategy of 'phrase structure change' to convey the pragmatic meaning of affirmation in this instance.

4.2 Pragmatic translation strategies

These strategies are represented by the three sub-strategies of explicitness change, information change and illocutionary change.

Explicitness change: Consider the following two examples. In example (1),

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا)(الصافات-11) (خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ), the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of what books of exegesis (Tafsîr) say about it, is affirmation (التقرير).

In the English translation, for instance, Arberry (1996: 446) rendered this Qur'ānic interrogation as: "So ask them for a pronouncement - Are they stronger in constitution, or those We created? We created them of clinging clay". Arberry used this form as an attempt to produce a target text similar in syntactic structure to Arabic Qur'ānic text. This form, without the interpretive phrase before it, is very weak in

indicating the pragmatic function of affirmation. In translating this Qur'ānic Arabic interrogation, Arberry used the pragmatic strategy of 'explicitness change' to convey the intended meaning of this interrogative utterance. Before this translated interrogative text, the translator inserted the interpretive phrase 'for a pronouncement' to show that this Qur'ānic interrogative utterance is not used to indicate its basic meaning, and at the same time to give some sense of the pragmatic meaning of affirmation. Though the ST expression and structure have been transferred in a literal translation in the TT, the interpretive phrase used before the translated text renders the pragmatic meaning of affirmation.

In example (2) below,

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا)(الصافات- 16 لَمَبْعُوثُونَ), the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, according to its situational context and to what most of well-known interpreters of the *Holy Qur'ān* say about it, is denial disaffirmation with improbability (انكار تكذيبي استبعادي).

In the English translation, for instance, Asad (1980: 926) rendered this

Qur'ānic interrogation as: "Why - after we have died and become mere dust and bones, shall we, forsooth, be raised from the dead?". Asad used this form successfully with the additional adverb 'forsooth' in the second part of his translation which is used in English to express disbelief. Moreover, this addition gives us a clue that we are not facing a real question but a rhetorical one. It seems that such a form is good in conveying the illocutionary act of disaffirmation.

Information change: Consider the following example:

(فَرَاغَ إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ)(الصافات-91), the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, according to its situational context and to the opinions of the majority of the interpreters of the *Holy Qur'ān*, is disdain (التهكم).

In the English translation, for instance, Arberry (1996: 449) rendered this Qur'ānic interrogation as: "Then he turned to their gods, and said, What do you eat?". Arberry used this form which is not only very weak in indicating the rhetorical aspect of the meaning of disdain, but also strange due to the question word 'What' which deviates from the real context of this verse, and does not even indicate its basic (primary) meaning.

Such a translated form expresses the speaker's inquiry about the kind of the addressees' food. Arberry, here, changed the ST meaning; he used the pragmatic strategy of 'information change' in Chestreman taxonomy, and neglected any rhetorical aspect for the intended meaning of disdain.

Illocutionary change: Consider the following two examples. In example (1),

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ)(الصافات - 36 مَجْنُونٍ),the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of what books of exegesis (Tafsîr) say about it, is negation with disaffirmation (النفي مع الانكار).

In the English translation, for instance, Dawood (1956: 407) rendered this Qur'ānic interrogation as: "they replied with scorn: Are we to renounce our gods for the sake of a mad poet?". Dawood used this form in which he inserted the interpretive phase "with scorn" before the interrogative form by which the question carries a rhetorical aspect. However, with such an interpretive phase the pragmatic meaning of this Qur'ānic interrogation has been changed from negation with disaffirmation to scorn by which the translator gave the wrong illocutionary act. The translator, here, used the pragmatic

strategy of 'illocutionary change' in translating this Qur'ānic interrogation.

In example (2) below,

(ما لكم لَا تَنْطِقُونَ)(الصافات-92), the illocutionary act (pragmatic function) of the interrogative utterance used in this verse, in the light of its situational context and to what the majority of the interpreters of the *Holy Qur'ān* say about it, is disdain (الاستهزاء والتهكم).

In the English translation, for instance, Asad (1980: 931) rendered this Qur'ānic interrogation as: "What is amiss with you that you do not speak?". Asad used this form which may give a clue of not facing a real question but a rhetorical one. However, this form gives some sense of exclamation, and does not indicate disdain. In other words, Asad used the pragmatic strategy of 'illocutionary change' where he changed the pragmatic meaning (illocutionary act) of this Qur'ānic interrogation from disdain to exclamation in his translation.

5.Findings and Discussion

The results of this study show that the three selected translators used different syntactic and pragmatic strategies in their translations to convey the pragmatic meanings of the Qur'ānic interrogations used in Surah As-Saffat. Table (1) below shows the

frequencies of occurrence of syntactic and pragmatic translation strategies used by the three translators in translating these Qur'ānic interrogations along with one example of each strategy.

Table (1): Frequency of translation strategies used in the three English translations

No	Translation Strategy	Frequency	An example of each strategy
1	Literal translation	35	(أَفَلَا تَذَكَّرُونَ). (الصافات-15) "Will you not, then, bethink yourselves?" Asad (1980: 937)
2	Explicitness change	29	(فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ). (الصافات-11) "So ask them for a pronouncement - Are they stronger in constitution, or those We created? We created them of clinging clay". Arberry (1996: 446)
3	Illocutionary change	11	(وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ). (الصافات-36) "they replied with scorn: Are we to renounce our gods for the sake of a mad poet?". Dawood (1956: 407)
4	Phrase structure change	8	(فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ). (الصافات- 149) "Ask the unbelievers if it be true that God has daughters, while they themselves choose sons". Dawood (1956: 412)
5	Information change	1	(فَرَاغَ إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ).(الصافات -91) "Then he turned to their gods, and said, What do you eat?". Arberry (1996: 449)
	Total	84	

From the above table and according to Chesterman's taxonomy for translation strategies, the syntactic and pragmatic translation strategies used in these three translations of this surah of the *Holy Qur'ān* are as follow.

The syntactic strategy of 'literal translation': This strategy has been used by the three translators to transmit the pragmatic

meanings of most Qur'ānic interrogations used in Surah As-Saffat into English. Though it has been used in 35 translated texts out of 84, it only helped conveying the pragmatic meanings of these Qur'ānic interrogations in 15 translated texts. This is when it has been used along with the appropriate English interrogative particle as in Dawood's translation in example (2). In addition, such a translation strategy has been used as the only way to covey the pragmatic meaning of 'reproach disaffirmation' as in Asad's translation in example (3), where the Arabic interrogative particle (أفلا) has been literally translated into 'will you not' as the only way to render the intended pragmatic meaning of this instance. With regard to this strategy fault, it has only transferred, in most cases, the ST expression and structure in a very literal translation. In other words, it only renders, in most cases, the basic (primary) meaning of the source text, it does not help conveying the pragmatic meanings of most of these Qur'ānic interrogations as given in the original verse/text into English. It can be said that this syntactic strategy made most parts of the translated texts of Qur'ānic interrogations vague. It might be the central factor that impeded understanding most of these Qur'ānic interrogations in the three selected English translations. It is, however, important to note that 'literal translation' is not, in many cases, an effective to render the pragmatic meanings of Qur'ānic interrogations. Hence, it should be avoided unless there is a pressing need for it.

The pragmatic translation strategy of 'explicitness change': This strategy has been used effectively by the three translators to render the pragmatic meanings of some of these Qur'ānic interrogations used in Surah As-Saffat. This strategy has helped the three translators interpolating some short interpretive phrases, adverbs and words to make the intended pragmatic meanings of some of these Qur'ānic interrogations more explicit in the target text. This strategy has been used in 29 translated texts out of 84, and helped conveying the pragmatic meanings of these Qur'ānic interrogations in 20 translated texts. It seems that this strategy helped the three translators rendering the intended pragmatic meanings of some of these Qur'ānic interrogations effectively.

Apparently, interpolating some short appropriate interpretive phases which correspond to the intended illocutionary acts of the Qur'ānic interrogation such as 'with denial', 'with scorn', 'with rebuke', 'in

reproach denying', etc. before the translated text can help understanding the pragmatic meanings of such Qur'ānic interrogations regardless the form used in the translated text. Besides, inserting some adverbs helped the three translators to make more evident to the intended pragmatic meanings of some of these Qur'ānic interrogations.

Other syntactic and pragmatic strategies used by the three translators: The syntactic strategy of 'information change' has been used in one translated text out of 84 and the pragmatic strategy of 'illocutionary change' has been used in 11 translated texts out of 84, both of these two strategies did not help conveying the pragmatic meanings of such Qur'ānic interrogations used in Surah As-Saffat. Similarly, the syntactic strategy of 'phrase structure change' which has been used in eight translated texts out of 84 did not help in this regard except in case of indicating the meaning of affirmation by using a negative interrogative form.

Table (2) below shows the frequencies of occurrence of the different translation strategies used by each translator.

Table (2): Frequencies of occurrence of translation strategies used by each translator

The translator	Translation Strategies					Total
	Literal translation	Explicitness change	Illocutionary change	Phrase structure change	Information change	
Arberry	15	9	3	0	1	28
Dawood	16	2	5	5	0	28
Asad	4	18	3	3	0	28
Total	35	29	11	8	1	84

From the above table, it can be clearly seen that Arberry's most frequent translation strategy is literal translation, as he used it 15 times out of 28. The second most frequent translation strategy used in Arberry's translation is 'explicitness change' which occurred nine times, while he used the translation strategy of illocutionary change three times and the translation strategy of information change only one time. Like Arberry, Dawood's most frequent translation strategy is literal translation; he used it 16 times out of 28. The second most frequent translation strategies used by Dawood are illocutionary change and phrase structure change which occurred five times each. For explicitness change, he used it only two

times. Asad's most frequent translation strategy is explicitness change which has been used 18 times out of 28, while he used literal translation four times and both illocutionary change and phrase structure change three times each.

Finally, it was found that the pragmatic strategy of 'explicitness change' which has been used by the three selected translators seems to be an effective and appropriate strategy for conveying the illocutionary acts (pragmatic functions) of most of the Qur'ānic interrogations into English. Here, the translators of the *Holy Qur'ān* meanings can add some interpretive phases before the interrogative form or interpolate some words or adverbs in the translated interrogative form to indicate different pragmatic meanings. On the other hand, it is noteworthy that the excessive use of this strategy in translating such Qur'ānic utterances by adding more explanatory information between brackets may make the translated text tedious and sometimes distances target readers from the beauty of the *Holy Qur'ān*.

6.Conclusions

Generally, Qur'ānic interrogations, as the main concern of this study, are an intricate part of Qur'ānic discourse and translating them into English is not an easy task. Though some studies have investigated the different translation strategies used in translating the *Holy Qur'ān*, no one of the previous studies dealt with the translation strategies used in translating the illocutionary acts (pragmatic meanings) of Qur'ānic interrogations. The current study examined the strategies adopted in translating the interrogative illocutionary acts in Surah As-Safft in the *Holy Qur'ān*. The findings show that the pragmatic strategy of 'explicitness change' as proposed in Chesterman taxonomy (1997) is the most appropriate and indispensable strategy that the *Holy Qur'ān* translators can adopt to render the pragmatic meanings of most Qur'ānic interrogations. The results further prove that the syntactic strategy of 'literal translation', in many cases, can only render the basic (primary) meanings of these Qur'ānic interrogations. This strategy can only help, to some extent, when used along with an appropriate English interrogative particle. However, the other translation strategies used in the three selected English translations did not help conveying the pragmatic meanings of the Qur'ānic

interrogations. These strategies are recommended to be avoided by the *Holy Qur'ān* translators except the syntactic strategy of 'phrase structure change' in case of using a negative interrogative form in the translated text to convey the pragmatic meaning of affirmation.

As this study examined the different translation strategies used in translating the illocutionary acts (pragmatic meanings) of Qur'ānic interrogations, it is recommended that the *Holy Qur'ān* translators should pay a considerable attention to the fact that understanding the illocutionary acts (pragmatic meanings) of Qur'ānic interrogations, which can only be achieved by consulting well-known classical and modern Islamic books of exegesis (Tafsîr), would help them adopt appropriate translation strategies in rendering the intended meanings of such Qur'ānic utterances.

Finally, as this study shed light on the different translation strategies used in translating the illocutionary acts (pragmatic meanings) of Qur'ānic interrogations, similar studies may also be conducted for highlighting the different translation strategies used in translating other indirect speech acts in the *Holy Qur'ān* including Qur'ānic imperative or vocative utterances.

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