PRAGMALINGUISTIC ANALYSIS OF SELECTED TRANSLATIONS OF SURAH YUSUF IN THE HOLY QURAN

SAAD HATEM HASAN HIDYAN

UNIVERSITI SAINS MALAYSIA

2018

PRAGMALINGUISTIC ANALYSIS OF SELECTED TRANSLATIONS OF SURAH YUSUF IN THE HOLY QURAN

by

SAAD HATEM HASAN HIDYAN

Thesis submitted in fulfilment of the requirements

for the Degree of

Doctor of Philosophy

February 2018

DEDICATION

To the loving memory of my late mother

To my father

To my wife, Nagham

To my children; Ahmed and Asal

ACKNOWLEDGEMENT

Firstly, and foremost, praise and gratitude to Almighty Allah (s.w.t.) for showering His continuous blessings and mercy on my family and me.

I would like to express my sincere gratitude to my advisor, Professor Dr Tengku Sepora Tengku Mahadi, for the unlimited support of my PhD study and related research, for her patience, motivation, and immense knowledge. Without her support and guidance, this thesis would not have seen the light. Her close supervision and through comments have enhanced the quality of this research and helped me in writing this thesis. I could not have imagined having a better advisor and mentor for my PhD study.

I am very grateful to the Examining Committee; Professor Dato' Dr Abdul Rashid Bin Mohamed, PPP, USM, Professor Dato' Dr Imran Ho Abdullah, UKM, Dr Syed Zainal Ariff Sayed Jamaluddin, PPIK, USM, and Dr Aniswal Abd. Ghani, PPIK, USM for their valuable comments and support during the Viva Voce.

In particular, I am grateful to Dr Ali Rashid Al Hassnawi, University of Burami, Oman, for enlightening the first glance of this research, Prof. Dr Zuhair Al Hemyari, MoHE, Oman, for his enormous support. I owe a special thanks to my colleagues Prof. Dr Algirdas Makarevicius and Mr Francis Andrew. I would like also to thank Ms Azlina Md Sadik for translating the abstract into the Malay Bahasa.

I would like to thank my friend and colleague, Dr Hashim Al Husseini, who has really proved how a man could have a sincere and true brother. He has provided me with all the support a fellow ever needs. His self-denial and continuous encouragement made

it easy to overcome some of the difficulties I have faced. My gratitude also extends to all my friends for their moral support, friendship, and care which enabled me overcome setbacks and stay focused on my work.

I am extremely indebted to my friend Dr Ali Jalil for his kind support and assistance in printing out the final copy of my thesis and for submitting it on my behalf.

Last but not the least, I would like to thank my family; my wife, my son Ahmed, and my daughter Asal for the unlimited support throughout writing this thesis in particular, and for being in my life in general.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Page

LIST OF ABBREVIATIONS

A(s)... Act(s)
C .... Context
CCs .... Cooperative Conditions
DC .... Definitive Conditions
DTC .... Direct Text Comparison
EC .... Ethical Conditions
F .... Force
FCs .... Felicity Conditions
H .... Hearer
IAs .... Illocutionary Acts
IF .... Illocutionary Force
IP .... Illocutionary Point
Las .... Locutionary Acts
MC .... Moral Conditions
Pas .... Perlocutionary Acts
PCs .... Preparatory Conditions
PCCs .... Propositional Content Conditions
S .... Speaker
SAs .... Speech Acts
SAT .... Speech Act Theory
SC .... Sincerity Condition
U .... Utterance

LIST OF TRANSLITERATION SYMBOLS

Letter		Arabic Counter	Solar/Lunar	Pronunciation in English
`Alef'	A	ء	Lunar	The beginning sound in "If"
A, a	A	أ	Lunar	A in 'car' or 'cat'.
B, b	Be	ب	Lunar	B as in 'Bed'
C, c	Ce	ش	Solar	Sh as in 'She'
D, d	De	د	Solar	D as in 'Door'
Ḋ, ḋ	Ḋa	ض	Solar	Hard "D"
E, e	Ee	N/A	Lunar	"a" in 'Care' or "ai" in 'Fair'
F, f	Fe	ف	Lunar	F in 'Frog'
G, g	Ge	N/A	Lunar	G in 'Glass'
Ġ, ġ	Ġe	غ	Lunar	H in 'Home'
H, h	Ha	ه	Lunar	G without closing air flow.
Ḣ, ḣ	Ḣa	ح	Lunar	Hard "H"
I, i	I	ي	Lunar	I in 'insect'
II, ii	II	ي	Lunar	"ee" in 'Feed' or "ea" in 'Seal'
J, j	Je	ج	Lunar	G in Beige (J without d sound)
K, k	Ke	ك	Lunar	K in 'Book'
Ḱ, ḱ	Ḱa	خ	Lunar	J in 'Spanish', Ch in 'German'
L, l	Le	ل	Solar	L in 'Land'
M, m	Me	م	Lunar	M in 'Man'
N, n	Ne	ن	Solar	N in 'Name'
O, o	O	و	Lunar	O in 'Open'
P, p	Pe	N/A	Lunar	P in 'Peter'
Q, q	Qa	ق	Lunar	Hard 'K'
R, r	Ra	ر	Solar	R in 'Orange'
S, s	Sa	س	Solar	S in 'Sam'
Ṡ, ṡ	Ṡa	ص	Solar	Hard 'S'
T, t	Te	ت	Solar	T in 'Toy'
Ṫ, ṫ	Ṫa	ط	Solar	Hard 'T'
U, u	U	و	Lunar	oo in 'moon', u in 'June'
V, v	Ve	N/A	Lunar	V in 'Victor'
W, w	We	و	Lunar	W in 'Word'
X, x	Xa	ع	Lunar	A starching tongue base
Y, y	Ye	ي	Lunar	Y in 'Yellow'
Z, z	Ze	ز	Solar	Z in 'Zebra'
Ż, ż	Że	ظ (N/A)	Solar	Hard 'Z'

SATU ANALISIS LINGUISTIK PRAGMA TERJEMAHAN SURAH YUSUF

YANG TERPILIH DALAM AL-QURAN

ABSTRAK

Tumpuan utama tesis ini ialah kebolehterjemahan Lakuan Pertuturan (Speech Acts (SAs)) dalam teks agama. Penyelidikan ini mengkaji, mengesan, dan menganalisis kewujudan Lakuan Pertuturan yang berlainan dengan teliti mengikut klasifikasi Austin dan Searle dalam terjemahan Surah Yusuf. Ayat-ayat di dalam Surah Yusuf telah dikelaskan berdasarkan pengkategorian Austin dan Searle. Selain itu, terjemahan ini tertakluk pada analisis pragmatik berdasarkan situasi mengikut konteks yang berkaitan. Kajian ini terdiri daripada enam bab. Bab pertama memberikan pengenalan, pernyataan masalah, objektif dan persoalan kajian. Bab kedua menerangkan maklumat latar belakang Teori Lakuan Pertuturan (Speech Act Theory (SAT)) dan pengkategorian Austin dan Searle berkenaan SAs. Bab ketiga menerangkan cara penceramah Arab menguruskan performatif dan makna sekundernya dan cara mereka mengklasifikasikan performatif tersebut. Bab keempat menumpukan rangka kerja teori kajian. Analisis 111 ayat Surah Yusuf dan empat terjemahan ini dibuat dengan menggunakan model Penilaian Kualiti Terjemahan Al Qanai, iaitu SAs dianalisis berdasarkan Kekuatan Ilokusionari (Illocutionary Forces (IFs)) dan mengikut pengkategorian Austin dan Searle. Bab kelima membentangkan empat terjemahan terpilih Surah Yusuf dan penelitian terjemahan tersebut berdasarkan kejayaan dalam usaha memindahkan SAs dalam bahasa Arab ke dalam bahasa Inggeris dan penggunaan setara yang terbaik. Analisis pragmatik dilakukan pada lakuan pertuturan yang berbeza dalam Surah Yusuf bertujuan meneroka makna performatif sekunder yang dikenal pasti dalam setiap ayat Surah Yusuf. Empat terjemahan yang dipilih menunjukkan pelbagai penggunaan yang sama bergantung pada jenis SAs

yang digunakan dan IFnya. Keputusan dan kesimpulan kajian dibincangkan dalam bab enam. Hasil kajian menunjukkan bahawa terjemahan yang dilakukan untuk Surah Yusuf telah gagal untuk memahami makna yang yang tersirat oleh penggunaan SAs sebagai akibat kekurangan aspek-aspek tertentu seperti keterpencilan kedua-dua bahasa, bahasa Arab dan bahasa Inggeris, pengetahuan budaya, pemahaman konteks situasi, dan pengenalpastian niat mereka yang terlibat dalam situasi sedemikian. Hasil kajian juga menunjukkan kewujudan SAT dalam teks agama bahasa Arab dan bahasa persuratan lain seperti dalam kes ini bahasa Inggeris. Hasil kajian menunjukkan bahawa pengkategorian SAs jelas ada dalam kedua-dua bahasa. Bahagian terakhir bab enam memberikan cadangan bagi kajian lanjutan. Amat disyorkan agar penterjemah yang cuba membuat terjemahan teks tersebut perlu mempertimbangkan keadaan konteks bersama-sama dengan aspek sintaksis kedua-dua bahasa dan makna yang tersirat dan bukan hanya bergantung pada makna cetek.

PRAGMALINGUISTIC ANALYSIS OF SELECTED TRANSLATIONS OF

SURAH YUSUF IN THE HOLY QURAN

ABSTRACT

Dealing with the translatability of Speech Acts (SAs) in religious texts was the main focus of the present thesis. The present research carefully examined, detected, and analysed the presence of different speech acts in accordance with Austin's and Searle's classifications in the translation of Surah Yusuf. The verses in Surah Yusuf have been classified based on Austin's and Searle's categorisation. Moreover, they have been subject to a pragmatic analysis based on their associated contextual situations. The study consisted of six chapters. The first chapter presented the introduction, the statement of the problem, the objectives and the questions of the study. The second chapter presented the background information on the Speech Act Theory (SAT) and Austin's and Searle's categorisations of the SAs. Chapter three presented how Arab rhetoricians dealt with performatives and their secondary meanings and how did they base their classification of these performatives. Chapter four focused on the theoretical framework of the study. The 111 verses of Surah Yusuf and the analysis of the four translations were made by utilising Al Qanai's Translation Quality Assessment model, where the SAs were analysed based on their Illocutionary Forces (IFs) and in accordance with Austin's and Searle's categorisation. Chapter five presented the four selected translations of Surah Yusuf and examined them based on their success in transferring the SAs in Arab into English and the use of the right equivalent. The pragmatic analyses performed on the different speech acts in Surah Yusuf aimed at exploring the secondary meanings of the performatives identified in each verse of Surah Yusuf. The four selected translations showed a variety of equivalent usage depending on the SA type used and its IF. The results and the conclusions of the

study were presented in chapter six. The results showed that the translation made for Surah Yusuf had failed in some cases to grasp the intended meaning implied by the use of SAs due to the lack of certain aspects such as the remoteness of both languages, Arabic and English, the cultural knowledge, understanding the context of the situation, and exploring the intention of those who were involved in such situations. The results of the study have also indicated the great presence of SAT in Arabic religious texts and the other corresponding languages such as English in this case, where the SA categorisation was manifested in both languages. The last part of chapter six presented the recommendations for further studies. It is highly recommended that the translators attempting the translation of such text should consider the situation of the context along with the syntactic aspects of both languages and the intended meaning rather than depending on the superficial meaning.

CHAPTER 1

INTRODUCTION

1.1 Preliminaries

For those who are not aware of the complexity of translating a text from one language into another, they seem to imagine that translation is a very easy task that does not need any qualifications or great exertion. They believe that it is an easy task -one that can be fulfilled in next to no time at all by any person who is familiar with two languages. Achieving communication among languages is the aim of every translator. Yet, this task might involve a variety of difficulties. The lack of experience in both languages, i.e. the Source Language Text (henceforth the SLT) and the Target Language Text (henceforth the TLT), the inability to identify the text typology, and the failure to grasp the SL intended meaning might be among a few of these difficulties. Inherent in the translator's task is his duty and responsibility to recreate the effects and/or feelings found in the SL to his/her readers by means of language. In essence, languages cannot be envisaged separately. It is very important to take into consideration the relationship between the different aspects of the language such as the linguistic, semantic and pragmatic when investigating a translated text. From the aesthetic point of view, translators are also responsible for presenting the best they can in the SLTs. In this respect, translators should be highly qualified and have the linguistic knowledge of and ability in the languages they encounter.

The nature of texts, dealt with at the time of translation, specifies the nature of equivalence sought or opted for by the translation. This choice of equivalence depends on the level of analysis that the translator assigns. It might take the form of a linguistic,

semantic, or pragmatic approach. Yet, the issue might take a more difficult turn when two or more approaches are mixed for the purposes of analysing an SLT. This present study sheds light on the pragmalinguistic approach in analysing text translation. The difficulty in translating religious texts springs from the challenges these texts impose on the translator himself. The texts itself derives its origins from the Creator and consequently no one can claim reaching the full comprehension of that text semantically or pragmatically. The Holy Quran, for example, which is revered as the word of Allah is the primary source of every Muslim's faith and practice:

"ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ" (سورة البقرة:2)

"Dhālika Al-Kitābu Lā Rayba Fīhi Hudan Lilmuttaqīna".

"*This is the Book; in it is guidance sure, without doubt, to those who fear Allah*; [2:2] {Yusuf Ali}.

However, the richness of topics revealed within the Holy Quran is beyond human ken; no human being can hope to encompass the depth and width of the word of Allah, Who says:

(1) "وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّـهِ. (سورة لقمان:27).

"Wa Law 'Annamā Fī Al-'Arđi Min Shajaratin 'Aqlāmun Wa Al-Baĥru Yamudduhu Min Ba`dihi Sab`atu 'Abĥurin Mā Nafidat Kalimātu Allāhi". (31: 27)

In principle, the Holy Quran was revealed in Arabic. However, Islam and consequently, the Holy Quran does not address the Arabs, but it includes non-Arabs as well. Therefore, since the advent of Islam there has been an urgent and ongoing demand to translate its meanings into other languages. Yet, no matter how competent the translation of the Quran may be, it is never used in daily prayers; only the source language text (SLT) is used for this purpose.

"[A]ND if whatever tree(s) on Earth were pens, and the Sea (and) seven more seas after it (were) to replenish it, (yet) in no way the words of Allah be depleted; surely Allah is Ever-Mighty, Ever-Wise", (Translation by Ghali, 1998).

The translator of the Quran is encouraged to communicate the Quranic message effectively; he/she is expected to render an analogous perlocutionary effect on the target readership (TR). The bottom line is that the translator is only rendering the meanings of the Holy Quran in his/her language, as Nida (1964) called it, "Allah's Word in Man's language". Simply speaking, the current study is calling for raising the translator's awareness with regard to pragmatics, which is of principal importance since it reflects the main task of the translation mission.

Since the late 20ᵗʰ century and more recently, after the events of September 11th, there has been an upsurge in interest in Quranic translations. Much research has been done to evaluate and improve them so as to determine the appropriate method of communicating the intended message of the Holy Quran. The text typology and the information presented at the same time make the task of analysing the Holy Quran difficult (Nassourou, 2012). The difficulty might extend to include the background information that most people have about this Holy Book. According to (Nassourou, 2012) " *The Holy Quran is an early medieval book consisting of 6236 verses with almost half of the verses similar to each other, whereby 98 verses are repeated 181 times*" (p.1).

Most religious texts, including the Holy Quran and the Bible, have been rendered into the different languages in the world. In attempting to translate such texts, the translator has to be qualified, well- informed and versified in the Source Language (SL) and the Target Language (TL). These types of text have been initiated by the Creator;

therefore, there is no one who can claim to have reproduced the same effects as found in these texts.

The aim of linguistically, semantically and pragmatically researches and studies conducted in respect to the field of Quranic studies was to bridge the gap that might arise between different cultures. In most cases, this has led to better understanding of Quranic discourse, a greater appreciation of its style, and a more accurate understanding of its meanings in other languages, i.e. when a linguistic action is taken by users of different-language backgrounds to study it from an analytical point of view. This analytical study, which entails studying the differences in expectations based on cultural representations, is part of a wide-ranging area of investigation generally known as *cross-cultural pragmatics*. It includes investigating the ways in which meaning is constructed by people of different cultures (Yule, 2008).

In light of the above, the study presumed that speech acts are an intricate part of the Quranic discourse, which requires a close attention by the translator. They may pose a translation problem since their pragmatic meanings might not be understood or rendered accurately by the translator. Therefore, this study foregrounds the importance of tackling the speech act expressions from a pragmalinguistic perspective in a way that raises the awareness of both readers and translators alike.

1.2 Statement of the Problem

The realisation of speech acts in both languages is similar to any other linguistic aspect such as tense, reference, aspect, rhetorical device and modality. Speech acts constitute part of the languages universals. However, the realization of this concept varies from one language to another. This is exactly the case between English and Arabic.

4

Evidently, this is due to the fact that SAs might have different significant implications assigned by the translators of both languages. The main task of the translator is to enable the target readership to overcome the cultural and linguistic barriers between different people, and by doing so, he/she provides the readers with the access to a wide range of great works. In fact, the higher the quality and/or complexity the SLTs are, the heavier the burden of rendering it accurately into other languages will be.

Speech acts are found in all types of text and are evaluated in accordance with the felicity conditions they hold. They might express different situations depending on the performative verbs used in various utterances to create communication. Both English and Arabic have SAs in their structures, whether they are direct or indirect. They can be viewed, realized and dealt with differently based on their semantic, syntactic and pragmatic attributes. Translators might encounter the problem of incompatibility or discrepancy between English and Arabic in respect to understanding the SAs and consequently in explaining them. This problem might be attributed to the remoteness of these languages and the way SAs are realized in both languages. Austin (1962) and later Searle (1969) had classified SAs based on their definition of these acts and in accordance with the felicity conditions (FCs) they proposed (further discussion is presented in details in Chapter Two). They classified SAs into direct and indirect SAs. Their classification took a further step and they categorized them into three main categories: perlocutionary, locutionary and illocutionary. They further classified these main categories in accordance with their pragmatic meaning. On the other hand, Arabic is confined to realizing SAs through Semantics by what is known as علم المعنى "*Ilm al Ma'ana*" the "Science of Meaning", which in this case refers to the general rather than to the intended meaning of

SAs. As it lacks the ability to realize, they have been categorized as they are found in English. Consequently, this would create a problem for the translators who attempt to render such texts since they are unaware of such categorization in English. They would resort to use functional, or even with less intense, formal equivalence aiming at reproducing the SLT and ignoring the possibility of dealing with a different type of equivalent. The translations produced, in this case, might be defective and lack accuracy.

Speech Acts are really part of Pragmatics by the nature of their definition. According to Austin (1955) speech acts can refer to the idea of *how to perform actions with words*, which in this case they refer to studying the speaker's intended meaning(s). Consequently, a need for a clear guidance from the field of pragmatics towards treating the Quranic speech acts in a way that mirrors their pragmatic intended meaning, while at the same time maintaining authenticity of the Quranic expressions, is a major objective of this study. The current study specifically aims at exploring the nature of this gap in scholarship and proposes the effective methods to overcome this problem.

To illustrate the difference between English and Arabic in realizing SAs and the methods of analysis adopted in each language, consider the following example:

(2) قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿سورة يوسف، الآية 11﴾

Translations:

- "They said: O our father! Why wilt thou not trust us with Joseph, when lo! We are good friends to him?" (12:11, translation by Pickthall)

- "They said, 'Father, what ails thee, that thou trustest us not with Joseph? Surely we are his sincere well-wishers". (12:11, 12:11, translation by A. J. Arberry)

- "They said: O our father! Why dost thou not trust us with Joseph, - seeing we are indeed his sincere well-wishers?" (12:11, translation by Yusuf Ali)

- "They said, O our father, how is it with you, that you do not keep Yusuf (Joseph) in our custody? And surely we are indeed his (honest) advisers" (12:11, translation by Ghali).

Context of Situation:

Yusuf's brothers decided to continue with their plot, which was made in the previous verse, to get rid of their own brother whom they thought of as a great danger - standing between them and their father. They held him responsible for their father's neglect of them and the bad treatment they perceived as having received from him. They accused Yusuf of creating a huge distance between them and their father and of manipulating their father to render unto Yusuf a total monopoly of his love and care. Thus, they made a plot to take Yusuf and throw him in the well. They agreed to speak to their father and ask his permission to take their young brother, as a sign of affection and love towards Yusuf, to comfort him and satisfy his child's eagerness to play. They convinced their father that they had Yusuf's well-being at heart.

Pragmatic analysis:

Yusuf's brothers started with the vocative expression: "O our father!", which is a continuation reference of what was agreed upon among them. The use of "O our father!" aimed at steering up the emotions within Jacob and reminding him of the blood relationship with their young brother Yusuf. They wanted to assure their father of their good intentions and obtain his approval of taking Yusuf with them.

The statement started with an inquiry made by Yusuf's brothers addressing their father and denying his excessive protectiveness on his son, Yusuf. This part represents an indirect speech act performed by Yusuf's brothers, i.e. by making this statement they indirectly performed the act of request by asking their father to send their brother along with them. Their aim was not to question or discuss the reasons that lead Jacob to refrain sending Yusuf with them rather they indirectly ask their father's trust. They found it very strange, and ultimately denied the way their father thought of them. The results of the study conducted by House and Kasper on both German and Danish learners of British English in the field of directness in respect to speech acts of request, cited in Al Khateeb (2009, pp.32-33) indicated that they transferred their own language's styles and expressions of directness into two of the requests they made. The impact of the utterance on the hearer (H), Jacob in this case, is "performed by a perlocutionary act, i.e. the act of persuading, convincing and getting someone to do something" (Austin, 1962, p. 101). The full performance of this act does not depend only on the satisfaction of the conventional conditions, but also on the actual achievement of a certain goal, which would have its own extra-linguistic consequences Sbisà (2009b).

By the same token, another indirect speech act was presented within the same verse: (إِنَّا لَهُ لَنَاصِحُون), which is translated into: ("We are good friends to him?"), (**"Surely we are** his sincere well-wishers?"), ("seeing we are indeed his sincere well-wishers?"), and (And surely we are indeed his (honest) advisers) by Pickthall, Arberry, Yusuf Ali, and Ghali respectively. The indirect speech act of promise, which was given by Yusuf's brothers to their father, to assure the safe return of Yusuf and to psychologically affect the way he entrusted them. Searle (1975a: 61) stated that the S will produce indirect SAs when he

8

"communicate[s]to the H more than he actually says by way of relying on their mutually shared background information, both linguistic and non-linguistic".

Translation Evaluation:

The first part of the ST utterance: (مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ: *malaka la tamana ala Yusuf?*) is an indirect speech act indicating a request to take Yusuf along with them. Jacob's sons have made up their minds to get rid of their own brother, yet they do not wish their father to know of their plot. They start with a vocative expression 'O our Father!' to eliminate any doubts in their intention and expressing a speech act of request.

Looking at the above translations, we see that Pickthall translated the original speech act (مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ: *malaka la tamana ala Yusuf?*) into the same speech. He used some archaic utterances (wilt thou not trust us with Joseph) and did not use any footnotes and/or explanation to help the non-native speaker of Arabic to catch the intended message.

Arberry and Yusuf Ali's translation do not differ much from Pickthall's translation in that they adopted the same strategy in translating the original speech act (what ails thee, that thou trustest us not with Joseph?) and (why dost thou not trust us with Joseph) respectively. They ignored the need to provide any reference to the intention being made. It is assumed here that the literal meaning of the ST speech act might prove its validity if it is used in certain texts directly, but it is not always the case when conveying the intended meaning. Moreover, all four translations failed to give the pragmatic meaning of the indirect speech act of promise given in the second part of the verse. Again, there is no reference made to this act and only the literal meaning is presented in their translations.

1.4 **Research Objectives**

Based on the aforementioned problem, which is stated in the previous section, the study aims at achieving the following objectives:

1. To assess the feasibility of Speech Act Theory (SAT) (Austin's and Searle's versions) as a theoretical perspective for capturing this aspect of translation on the translation of religious texts, the Quran in the present study, from Arabic to English.

2. To highlight the aspects of similarities and differences between the four translators in converting the SAs from the SLT (Arabic Quranic Text) into the TL (English language).

3. To assess and evaluate the impact of the adopted translation strategies in conveying the intended meaning of the SLT into the TLT with specific reference to the SAs embedded in the SLT.

4. To contribute to the field of religious translation by exploring the feasibility of this approach in rendering this specific text typology.

1.4 Research Questions

To address the above-mentioned objectives, this research attempts to answer the following questions:

1. How far were the translators successful in capturing the various SAs embedded in the sample of the verses selected from the holy Quran for the purpose of this study?

2. What are the strategies/ techniques translators used to translate the SLT into TLTs?

3. To what extent these strategies were successful in maintaining the functional and dynamic forms of equivalence for the SLT in the TLT?

4. What are the implications of the results of this study for the field of translation studies in general and translation pedagogy and Translation Quality Assessment (TQA) in particular?

1.5 Rationale of Sample Selection

Being a religious text by its very nature yet fully narrative at the same time, the selected text, the Surah Yusuf, enjoys typical characteristics of this genre. While religious texts constitute a problematic issue in their nature, i.e. one cannot claim that he/she has the full knowledge and is therefore certain of what Allah/God wants to say in these books, narratives are part of literature, which in its turn constitute an aspect of imagination and uncertainty. According to Mustapha (2005, p. 200), "linguistically and stylistically, the Quran is the masterpiece of the Arab language. Its grammatical structure, for instance, is specific to it and in many ways different from the grammatical structures of non-Quranic Arabic".

This research focuses myopically upon the dialogues between characters in the Surah Yusuf of the Holy Quran. This Chapter is especially narrative in nature, and thus the utterances of the characters are employed in building up the story. The narrative aspect is embedded within the choice of the delivery method of the story as well as in the neatness and proficiency of this delivery. The artistic aspect of the dialogue lies in the choices made by the narrator (and to a significant, though lesser extent, the translator) and how much he/she masters the language of the interlocutors. This language should express the people who use it and make it a meaningful language that expresses their attitudes with references

11

to their intents, whether these intents are explicit or implicit, the latter being confined mainly to the unconscious.

The second point is narration. According to Baker (2006, p. 3) narratives are "public and personal 'stories' that we have to subscribe to and which ought to guide our behaviour". As such, we tend to form sequences of events in a single framework and focus the attention on these events in order to highlight a moral lesson thereof.

Narrative alone does not constitute an independent artistic work either in theme, method of delivery or management of incidents. In the case of a theophany, narrative is an artistic method adopted by the Holy Quran - in this case to achieve certain purposes. The Holy Quran is, after all, a book of religious revelation: narrative acts, much like other imagery, are employed to depict Heaven, Hell and Torment as well as to provide evidence supporting the revelations. The Quranic story, in its subjects, methods of presentation, and management of events synchronizes artistic and religious purposes and through the images and scenes presented.

Yusuf's story, from the beginning until the very end, depicts tiny details. These details are intended on the one hand to substantiate the Revelation and the Message, and on the other, to have their own religious importance. Some might say, and they might be right as long as it concerns us when our abilities, gifts and potentialities are in question, that this is impossibility in its fullest sense, when contrasted with references to God's ability and His ultimate power as well as when the story represents God's words. The story combines all artistic as well as aesthetic features. It includes a number of defined aims with full adherence to presenting the facts without exaggeration on invention. It describes the characters as they are without any claims or prejudice.

The normal Quranic approach of dividing the stories of Allah's Messengers and Prophets--such as the narrative of Mosses, which is divided into and told in thirty different Surah's--isn't applied here. The Surah Yusuf is an exception, told continuously without interruption and not repeated in any other place (Al Sabouni, 1981, pp. 39-40). The Surah Yusuf is the only chapter in the Holy Quran, which presents a full story, which is told in one place only. It is not repeated in any other part of the Holy Quran. If compared to the stories of Moses or Ibrahim, or indeed any other, we can easily find that these lend themselves to division and distribution into several acts since each scene is a full unit (e.g. the story of Mosses and the good worshiper, Moses in Midian etc.,). Moreover, the Surah Yusuf is the only chapter which is described as the "best narrative" in the Holy Quran (Al Khatib, 2012) and (Kraft, 2012).

In order to emphasize the uniqueness of Yusuf as a character in this narration, the Surah Yusuf has employed the rhetorical devices and imagery which have not been repeated in any other chapter in the Holy Quran such as "eleven stars," "cast him out," "The depth of the pit," and "the wolf".

The Surah Yusuf is one of the most dialogue-heavy chapters in the Quran. Because of this, speech acts can be analysed and evaluated for their illocutionary content, beyond simply considering their semantic content. The Quranic verses of this surah include different narrative techniques such as pre-emption, descriptive pauses, and deletions. Speech acts, understood not simply as written text, but the record of spoken acts of speech, are used to drive the narrative and reveal the nature of characters and incidents involved.

The characters in this narrative are not Arabic and thus they do not speak Arabic in their original utterances, i.e. these speech acts were not spoken in Arabic. This fact forces

us to consider that from a Quranic point of view, all narrated details, including the technicalities of speech, are not from the characters *per se*; rather they are revelations of the Great Narrator, who has revealed in Arabic their pure thoughts and real attitudes.

1.6 Significance of the Study

This study is significant because it addresses the tropes of speech acts from the perspective of pragmatics; the study does not concern itself with the linguistic aspects of speech acts in the Holy Quran only, but also it is interested in exploring the non-linguistic aspects. In other words, the study tangentially analyses the surface structure of the speech acts and dwells on its folded, veiled and intended meanings.

The present study is not only of the quality of English translation, but is also a simultaneous study of the meaning in the original Arabic of the Holy Quran from the perspective of pragmatics and within the framework of the English Language. This study is both comparative in both the semantic and pragmatic senses, comparing the meaning and pragmatic implications of speech acts appearing in both the original Arabic and the English translated versions of the Quranic verses. Examples are cited in the related literature section and they show how Arabic language treats speech acts in a way that is different from that used in English.

In its completed form, this study will hopefully add value to three related disciplines, namely: Quranic Studies, Translation Studies and Pragmatics. It shows a kind of interdisciplinary interest between Western Scholarship in the field of pragmatics, spearheaded by Austin, Searle, Leech and Grice, and Modern Quranic scholarship.

1.7 Limitations of the Study

This is a qualitative research that is based on analysis, induction and assessment.

The researcher's mother tongue is not English, and therefore the assessment will be highly subjective. Yet, with the help of pragmatic principles, Quranic commentaries and the revision of a native English language expert, the problem of subjectivity of assessment can be overcome.

The conclusions are drawn based on evaluation and analysis of the speech acts in the Holy Quran; therefore, these conclusions cannot be generalized to other types of texts. Quranic language, in both form and content, is sacred and essential; in other words, it is unique. Consequently, a very special treatment is required. That is not to say, however, that the same *method* cannot be applied to other texts. The conclusions reached will be limited in scope. It is the hope of the researcher that pragmatic analysis of speech acts in translated text can become a standard methodology in translation and religious studies.

Speech acts cover a wide range of categories. However, the extracted data are representative of only the major types of Arabic speech acts. These do not include what is called the logical or complex speech; nor are they considered speech acts where the literal meaning is not true, and the non-literal is true with the existence of a clue to show this relation in what is called (المجاز المرسل*al Majaz al mursal*, the extended metaphor). In other words, the study will be restricted to investigating the speech acts in the Yusuf Surah of the Holy Quran in the way Arab rhetoricians view it wherein both literal and non-literal meanings are presumed to be true and relevant.

Chapter three will focus on the research methodology used. This chapter discusses the tools used and their provenance. The primary tool: pragmatic analysis (Pragmalinguistic) is here described. This chapter will also define the key terms of the study; the theories of interpretation and related areas of the study will ground this study

firmly in an established theoretical framework. Other translation-analysis models will be presented relating this study to other linguistic disciplines, especially translation studies.

1.8 Definition of Key Terms

The following words and expressions shall be defined briefly. The meaning(s) assigned to each one take(s) into consideration the relationship between these expressions and the topics discussed in this research.

1. **Locutionary Act (LA):** it is simply the act of saying something with a particular form and a more or less determinate meaning (Lyons, 1981, p.177). The LA is roughly equivalent to uttering a certain sentence with a certain sense and reference and which is in turn similar to the literal meaning in the traditional sense. Austin (1962, pp. 92-3) classified *locutionary acts*, which are attributed to the effect of uttering a sentence, into three types: *phonetic* acts, *phatic* acts, and *rhetic* acts. He mentioned that by uttering any statement, one can always perform a **phonetic act** (the utterance of certain sounds); a **phatic act** (uttering words and sentences – phonological & systematic rules) and a **rhetic act** (the result of the phatic act with a certain more or less definite meaning namely sense and reference).

2. **Illocutionary Act (IL):** Austin (1962, p.108) believed that the natural languages' main aspects of meaning either in use or in comprehension are not just propositions that work in isolation. They perform complete speech acts of the type which he called **"illocutionary acts"**. Accordingly, the illocutionary act of an utterance is to be expressed in terms of what Austin calls 'happiness' or 'felicity' conditions, rather than in terms of truth and falsehood.

16

3. **Perlocutionary Act (PA)**: it refers to the sort of function of intention that is fulfilled by the sentence uttered. It also refers to the type of effect inflicted by an utterance on the receiver. According to Austin (1962, p.101) this "type of act might include persuading, convincing and getting someone to do something", i.e. Causative.

4. **A performative verb:** it simply refers to "a verb that can occur as the main verb in performative sentences". It can also denote a verb by which an action is performed; "When such a verb occurs in such a sentence in performative utterance, I shall speak of the *performative use* of the sentence and the verb" Searle (1989, p. 535).

5. **Constatives:** it refers to the type of verbs that are used to describe an action but not truly involved in making it

6. **Purported act:** a term that refers to "the act to be executed", Austin (1962, p. 16)

7. **Conventionality:** "specifying what the speaker is currently doing in uttering what he utters: the speaker specifies the speech situation which currently exists between him and the hearer. Those specifications are dependent upon the language" (Oishi, 2006: p. 8).

8. **Felicity Conditions (FCs):** The felicity conditions (FCs) of an IA are "conditions that must be fulfilled in the situation in which the act is carried out if the act is to be said to be carried out properly, or felicitously, Hurford and Heasley (1996: p.251)" (See 2.4.2.2 for a detailed explanation of FCs).

1.9 Organization of the Study

The present study is organized as follows:

Chapter One presents the statement of the problem, objectives and questions, limitation, significance, definition of key terms, and organization of the study.

Chapter Two deals with the review of related literature, concept and definition of Speech Act Theory (SAT) and other related concepts such as Pragmatics and Pragmalinguistics, genre, register text typology, the characteristics of religious texts, and some translation models.

Chapter Three discusses the proposed methodology adopted in this study and introduces the theoretical framework as seen by the researcher. The analytical scheme as well as the model of classifying the SAs are discussed in this chapter. It explains the process of dealing with SAs in relation to religious texts.

Chapter Four represents the practical part of this research, which takes the form of a contrastive study based on the theoretical framework introduced in the previous chapter. It deals with Austin and Searle's classification of Illocutionary speech acts. It presents an extensive analysis of the 111 verses of the Surah Yusuf as seen in in the Arabic version of the Holy Quran, and their translations into English. The aim is to highlight the areas of match/mismatch between the two languages with reference to the particular categorization made by Austin and Searle. The analysis of the different Surah Yusuf verses incorporates the sematic and pragmatic meanings of SAs.

Chapter Five represents the last part of the present research. It presents the conclusions, recommendations and suggestions based on the extensive comparison in the previous chapter.

CHAPTER 2

SPEECH ACTS IN ENGLISH

2.1 Overview

The present section of the study sheds light on the types and functions of speech acts in English. In a very simple combination of words, whenever language is used, it is used to achieve objectives or perform tasks. According to (Austin, 1962) and (Searle, 1969) a *speech act* can be defined as a function of the language within which an utterance serves a purpose in any exchange of communication, and the action is conveyed by means of speech acts. Therefore, we perform speech acts when we want to offer something, apologize for something, ask for something, invite someone, refuse or accept something, etc.

Various scholars, linguists, and philosophers have tried to understand how language universals are composed and function. The nature of speech has been just an aspect of the aforementioned quest to understand the nature of language. To understand human language in general and to appreciate speech in particular, scholars such as (Austin, 1962), (Searle, 1969), (Grice,1975), (Levinson, 1983), and (Sperber and Wilson, 1995, 2002, and 2004) have undertaken numerous studies in which they have tried to formulate different theories explaining the varied aspects of language.

The first section of the literature review is devoted to investigating the importance of Pragmatics, "Grice's (1975) Conversational Maxims", and (Levinson(1983), as far they are related to both speech acts and translation studies. The next section is concerned with discussing the notion of "genre" and how text genre can affect the choices of translation models and strategies. The next section is devoted to discussing in full, the speech acts

and their classifications. The different attempts at producing comprehensive definitions and classifications of speech acts in English literature are presented in this section. This knowledge is important for the identification of the speech act expressions found in the Holy Quran being the first major step in this study. This is followed by a discussion of the functions of such speech acts and their translatability. The final section of this chapter is concerned with discussing the relationship of speech acts in Arabic and their relationship to the translation of sacred texts, i.e., a comparison is presented between the different aspects of speech acts as they are in Arabic and their translated versions in English.

2.2 Speech Acts and Pragmatics

The critical role played by language in communication has been the essence of different studies and research around the world. Different attempts have been made to identify and define the nature of the role played by language in achieving communication, including, but not limited to, investigating the common features of those participating in the process of communication. Studying language form and function, as separate entities, and their relationship to communication, require special attention. Thus, to approach the study of language as discourse is to emphasize its functionality. Any attempt to discuss how language functions in communication requires a clear-cut distinction to be made between linguistic form and function. Linguists state that establishing such a distinction is crucial in considering the identification of the function of a sentence, an utterance, or a speech act when studying its underlying structure from a pragmatic point of view (Clark and Clark, 1977: p24).

The linguistic form is related to the grammatical aspects of language while the linguistic function mainly refers to the uses of that particular linguistic form in

communication, which is the main aim of producing these linguistic forms Jakobson (1960), Halliday (1973) and Lyons (1977), or in a particular context. Therefore, according to Wardhaugh (1976, p.94), it can be easily concluded that function is looked upon from the point of view of structure. In explaining the communicative role of language, Jakobson (1960, pp.353-7), for example, proposed six factors that affect any act of verbal communication or speech situation. These factors are addresser, addressee, context, message, contact, and code. Each of these factors is associated with different functions of language, as follows respectively: emotive, conative, referential, poetic, phatic, and metalingual functions (for further details, see Allen and Corder, (1975, pp. 29-65). Similarly, Leech (1983, p. 13) focused on utterances rather than written forms of language and he presented the following elements of speech situation: addressers or addressees, the context of an utterance, the goals of an utterance, the utterance as a form of act or activity, i.e., the illocutionary act, and the utterance as a product of a verbal act, i.e., the perlocutionary act, which, in their turn, represent the main concepts of the Speech Act Theory (SAT).

The relationship between semantics and pragmatics can be illustrated according to Lyon's definition of pragmatics (1985, pp.163-175): "the study of actual utterances; the study of use rather than meaning; the study of that part of meaning which is not purely truth-conditional; the study of performance rather than competence; etc." For Leech (1981, p.319; 1983, p.6) pragmatics investigates the relationship between linguistic meaning and speech situation (for further details on definitions of pragmatics, see Levinson, 1983, pp.1-35).

One of the most powerful theoretical concepts, which instigated and triggered the interest in conducting the current research in pragmatics, is related to the ostensible

relationship between the theory of linguistic communication and the general theory of human action. Hence, in approaching language in terms of its use, it is noteworthy to know that the familiar opposition between saying something (word) and doing something (deed) is not at all clear-cut. Saying is doing, and utterances are acts, capable of producing enormous consequences (Allwood, 1977, p.53; Traugott and Pratt, 1980, p.228). This pragmatic view had hardly drawn inspiration from logic and it draws mainly upon philosophy of language and the theory of speech acts in particular (Cooper, 1973, p.188; Van Dijk, 1977, p. 189).

According to Levinson (1983, p.226), it can be claimed that the Speech Act Theory (SAT), as a theory of communication, did not limit itself solely to what language philosophers and linguists are interested in, but it also interests researchers in other fields such as those in psychology, ESL/EFL educationalists, the latter of whom are involved in studies concerning second language acquisition, literary scholars, anthropologists, moral philosophers and religious philosophers.

It is really an amazing characteristic of language when it invokes and provokes people's performance, reaction and response towards different actions in different situations. Meaning in itself is an abstract notion, which requires clarification based on different factors such as the social context, time, people involved and the situation. It can also account for abstracted forms of ideas and the utilisation of symbols rather than words in conveying the meaning. While Semantics concerns itself with studying the associated meanings of any given word, Pragmatics is often concerned with investigating the messages sent behind these words in certain contexts. Semiotics, on the other hand, examines the messages behind symbols and signs. To illustrate the messages of different

22

symbols, consider the following logo by FedEx Company (Figure 2.1), the global American courier delivery services company:

Figure 2.1: FedEx Corporation Logo

For branding and marketing purposes, it is obvious that the designer has an idea to send to his audience. What is more interesting actually here is that many people fail to look further into this logo. Some people might interpret the use of blue and orange in this logo as a contrasting aspect of these two colours. Writing the "Fed" part of the logo with blue might also give different meanings such as the magnitude of this company, trust, and confidence by which it accomplishes the mission and vision of the company. On the other hand, the second part of the logo, i.e. "Ex" is printed in orange, which might refer to the active movement and persistence aspects of the company. The abstracted form of this logo, which is an abbreviated form of "Federal Express", by itself, might not give any sense of whatsoever, but it can give the whole meanings discussed above. Depending on the design qualities like shape, size and colours, the designer has intentionally presented a hidden arrow. Now, one might wonder; what did this hidden arrow mean? What are the referential meanings of this arrow? Did it happen by chance, or did the designer intend to put it there? Some might infer that the company intended to send a clear message that it is a company, which always aspires to future and forwardness. The characteristics of this

logo work harmoniously to deliver the company's intended message - you should trust our delivery services.

Since it is somewhat difficult to present a clear-cut definition of Pragmatics, one might find it easier to trace the development of the concept of Pragmatics in relation to the topics involved such as implicature, presupposition and pragmalinguistics. Pragmatics has undergone several changes since this term first appeared and underwent discussion. The present study lightly touches the vast literature conducted in this field of knowledge and it attempts to highlight the importance of pragmatic knowledge when trying to analyse language interactions in relation to speech acts. A simple definition that might be considered here is that Pragmatics may refer to studying the speaker's intended meaning. Most definitions presented, pay lip service to Charles Morris's definition of Pragmatics as "*the study of the relation of signs to interpreters*" (1938, 6). In defining "*Semeiotics*", Morris (1938), emphasized the salient syntactic features as "the formal relation of signs to one another, and semantics as the relation of signs to the objects to which signs are applicable, and pragmatics as the relation of signs to interpreters".

Accordingly, it is important to shed a light on the field of Pragmatics that deals with language use. Levinson (1983, p.1) stated that the simplest definition was put by Morris who defines pragmatics as "the relation of sign to interpreters"; Levinson (1983, p.27) defined pragmatics as "the study of deixis (at least in part), implicature, presupposition, speech acts, and aspects of discourse structure". He (1995, p.91) added that pragmatics should explain how the same expressions might have different meanings or interpretations in different contexts.

The definition of pragmatics as "the study of linguistic acts and the contexts in which