

صحت ترجمه از منظر زبان‌شناسی نقش‌گرا: مطالعه موردی فراکارکردهای اندیشگانی در ترجمه انگلیسی قرآن کریم^۱

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چکیده

ویژگی‌های الهی و زیبایی‌شناختی قرآن کریم در کنار نظام پیچیده نحو، نگارش و معناشناسی زبان عربی، ترجمه آن به زبان‌های دیگر را به یک فرایند دشوار تبدیل کرده است. به دلیل برخی از ویژگی‌های خاص زبان عربی، قالب‌های سنتی ارزیابی ترجمه قابلیت بررسی همه جنبه‌های معنایی-نحوی صحت ترجمه متون قرآن را ندارند. بر همین اساس، مقاله حاضر تلاشی نوآورانه است تا با استفاده از یک قالب نظری استخراج‌شده از زبان‌شناسی نظام‌مند نقش‌گرای، برخی از ریزش‌های نظام‌مند در ترجمه‌های انگلیسی قرآن کریم را بررسی کند. به همین منظور، با لحاظ نمونه‌گیری هدف‌دار از ترجمه‌های انگلیسی قرآن کریم در بافت بومی و بافت خارجی، ترجمه‌های انگلیسی قرائی و یوسف علی از سوره یوسف به صورت مقایسه‌ای تحلیل و زوال فراکارکردهای مربوط بررسی شد. تحلیل ۱۱۱ آیه سوره یوسف نشان داد که در برخی از فرایندهای رابطه‌ای، مادی، ذهنی، وجودی و رفتاری، یک یا هر دو نمونه ترجمه بررسی‌شده با ریزش معناشناختی یا نحوی مواجه بوده است که عمدتاً به دلیل استخدام نامناسب لغوی یا دستوری بوده است. کشف این خطاها از طریق اغلب قالب‌های ارزیابی ترجمه ممکن نیست. بر همین اساس، این یافته‌ها دارای کاربردهای نظری و عملی برای محققان، مترجمان و زبان‌شناسان کاربردی است.

واژه‌های راهنما: اندیشگان، بسندگی، ترجمه، زبان‌شناسی نقش‌گرا، فراکارکرد، قرآن

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Translation Quality from Systemic Functional Perspective: The Case of Ideational Meta-Functions in Quranic Translated Samples¹

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Abstract

Divine and aesthetic properties of *the Holy Quran* and intricate systems of Arabic syntax, orthography, and semantics have rendered Quranic translation a formidable task. Due to these properties of the Quranic language, the customary translation assessment frameworks fail to accurately depict the syntactic and semantic inadequacies of the Quranic translation. Therefore, the current research was an innovative attempt to draw out an analytical framework from systemic functional linguistics and examine some hidden systemic losses in English translations of *the Holy Quran*. To include both local/non-native and foreign/near-native views of the Quranic translation, Qaraei and Yusuf-Ali's translations of the chapter Joseph were investigated comparatively wherein the transfer of ideational meta-functions of the Arabic text was examined. Narrative nature of the chapter and preserved local coherence of events- that permitted tracing ideas and systemic processes in the text - served as the main logic behind its selection. The analyses of 111 verses of the chapter revealed that in some behavioral, material, mental, existential, and relational processes of ideational meta-functions, one or both of the translations suffer from syntactic or semantic losses due to inappropriate or missed lexical and grammatical choices. In many cases, the meta-functions of the Arabic text were adequately conveyed in English. Since most of these systemic errors are not revealed by current translation assessment frameworks, these findings have theoretical and practical implications for language instructors, researchers, translators, and applied linguists.

Keywords: Functional Linguistics, Ideation, Meta-functions, The Quran, Translation Adequacy

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Introduction

Arabic is a Semitic language that has different varieties with complex syntax, orthography, semantic system, and structure (Baker, 1992). These particular characteristics have changed Arabic into an unyielding language for translation and pedagogy (Mehri, Farokhipour & Sajjadi, 2020). Since Quran is revealed in Arabic, the Quranic language has a particular style and an intricate system with a boosted awkwardness and value of challenge for interpretation, manipulation, and translation (Awad, 2005). Quranic language, therefore, has a great capacity in terms of morphological derivation, acoustic characteristics, and richness of vocabulary which has impacted the language to a great extent (Killeen, 2004). An overview of translation theories and approaches shows that some aspects of the Quran that are related to divine aesthetics and eloquence might not be translatable but theory and practice of translation can be used to present an approximately equivalent rendering of the sacred text from a variety of aspects including syntax, style, genre, semantics, pragmatics, etc. (Chesterman, 1997; Al-Qahtani, 2018; Abdul-Raof, 2018; Hassan, 2019; Najjar, 2020). Furthermore, in line with Catford (1965), Nida and Taber (1974), and Newmark (1988) that underlined the inherent formidability of the translation task, Abdelaal and Rashid (2016) believe that, in addition to the intricate nature of Quranic language, some of the syntactic and semantic attritions in the translations of *the Holy Quran* resides in the intricate nature of the translation itself.

The review of the literature shows that, despite these hindrances, many notable Quranic translations are at English readers' disposal and an enormous bulk of research has examined various aspects of these translations (Hassan, 2019, p.22). Since the primary goal of the Quranic translation has been approximating equivalence many translation studies have investigated the lack of equivalence from various theoretical views addressing lexical, syntactic, semantic, pragmatic, and cultural losses and adequacies (e.g Al-Hamdalla, 1998; Fathi & Nasser, 2009; Darwish, 2010; Ali et al., 2012; Abdelaal & Rashid, 2015, Najjar, 2020, Mehri, et al., 2020).

Yet, systemic functional linguistics (Halliday & Matthiessen, 2014) is a meaning-based theory of language and holds that meaning resides in the systemic patterns of the language that can inform and enhance language instruction and translation from syntactic, rhetoric, and semantic viewpoints. To this aim, the current research has attempted to investigate the transfer and/or loss of ideational meta-functions, which according to the systemic functional perspective reside in the lexicogrammatical resources of any language, in two famous English translations of the chapter Joseph, the 12th chapter of *the Holy Quran*.

2. Literature Review

2.1. Background and Related Studies

To lay the groundwork for the current research, some of these studies are reviewed concisely. Shehab and Daragmeh (2015) adopted a context-based approach to proverb translations from Arabic to English and reported that the meaning each proverb conveys in the source and target language heavily depends on the context and therefore is sometimes totally contradictory. Comparable to this study, Abdelaal and Rashid (2016) probed into grammar-related semantic losses in the translation of the surah "Al-Aaraf". It was revealed that some grammatical aspects including conjunctions, syntactic order, duality, tense, and verbs entailed loss in English, which in turn resulted in a semantic drop of the connotative or the expressive meanings. Also, Al-Qahtani (2017) investigated the conveyance of the euphemism in the English translations of *the Holy Quran* and found that translators of euphemism in the Quranic texts are faced with various problems of different nature which cannot be dealt with through a monolithic translation strategy. Employing the Skopos theory as the guiding framework, Abdelaal (2019) examined the issue of faithfulness in the English translations of *the Holy Quran* to highlight the problems faced in the translations from a different theoretical and practical perspective. It was concluded that some Quranic translations suffer from various translation problems in different units of analysis. Likewise, Najjar (2020) investigated stylistic shifts in the English translations of *the Holy Quran* at micro and

macro levels. Potential analysis was used to investigate to compare the translations. It was revealed that semi-adequate translation dominates the translation of Quranic conjunctive particles in the analyzed samples. Finally, Al-Haj (2020) examined morpho-syntactic, lexical, and semotactic inadequacies in two different English translations of *the Holy Quran* in a comparative study. It was found that in both Western and Eastern English translations of the sacred text, translation errors occurred mostly due to inadequate strategies and lacking equivalence.

Therefore, the current study is an attempt to investigate the quality of sacred text's translations from a systemic functional perspective that is lacking in the literature. According to this perspective, the interaction between syntax and semantics of the text exerts critical impacts on the transfer of meta-function, which is innovatively investigated in the chapter Joseph in the present research.

2.2. Theoretical Underpinnings

The main theory that guides the comparisons of the Quranic translations in Arabic and English is systemic functional linguistics which was primarily evolved by Halliday in the 1960s and then rendered into a coherent theory by Halliday and Hassan (1985). The theory maintains that meaning-making is a context-embedded procedure that is realized in relation to power, socialization, and ideology through the three variables of mode, tenor, and field (Rose & Martin, 2012). According to Halliday and Matthiessen (2014, p. 211), these complex variables determine three meta-functions including ideational meta-functions, interpersonal meta-functions, and textual meta-functions which in turn, determine the lexico-grammatical patterns of the language. In the current study, the transfer of ideational meta-functions in two different versions of the translations is investigated. These meta-functions construct ideas and experiences through the use of field resources that consequently construct transitivity patterns and processes realized through specific verb types (Halliday & Matthiessen, 2014, p.663). Eggins (2004) established that these meta-functions realize the ways in which the clause represents the experiences an author or speaker expresses through lexico-grammatical patterns. These patterns affect the

semantics of the text in which they are used because they reveal how content is presented. Using an analytical framework from this perspective, the representation of the ideational meta-functions was examined in the Arabic and English versions of the chapter Joseph.

3. Method

Similar to many comparative translation studies, the present research fits in the interpretive paradigm of the text analysis, which investigates the adequacy of two English translations of *the Holy Quran* by examining the sustaining of ideational meta-functions in the target corpus. For this purpose, the chapter Joseph was selected from the Arabic version of *the Holy Quran*. The reason for selecting this chapter is laid in the fact that it is constructed in a narrative fashion in which all events are interconnected in a meaningful sequence and chronological order. Furthermore, the chapter enjoys a clear non-fictional language and is realized through a unitary viewpoint. These features not only preserve local coherence of the chapter irrelative of other chapters but also help discerning and tracking systemic processes. Also, the English translations of the same chapter were selected from Yusuf-Ali (1934) and Qaraei (2005). Both translators are from a Muslim context so any inadequacy in their translation is more likely associated with linguistic properties rather than cultural issues. Additionally, Qaraei's translation is an exemplar of Shiite and local context while Yusuf-Ali's translation is an exemplar of foreign and near-native context the comparisons of which might bring about comparative insights. The results of these analyses were reported and discussed comparatively.

4. The Analytical Framework

According to Halliday and Matthiessen (2014, p.107), the transitivity system in ideational meta-functions realizes the world of experience in the forms of a set of changeable processes. Halliday (1993) postulated that the same transitivity pattern in literary texts is measurable and adds that three elements are involved in its realization; a) Process, which is a state of action, happening, change, or transition

entailing a perceptual, emotional, behavioral, existential, or interactional process. The processes are fulfilled through verb groups in the sentence with the centrality of the verb (e.g. said, was saying, wanted to say, etc.).b) Participants, which entails peoples, objects, or abstracts having particular semantic roles including actor, goal, sensor, phenomenon, attribute, carrier and etc. Participants are fulfilled through noun groups (e.g. a white-faced woman, an angry rider, etc.). c) Conditions: which entails when, where, why, how, and what of a process and involves propositions such as time, place, method, instrument, cause, and requirements. The analytical framework derived from this theory is depicted below:

	Process	Description and examples
Material Process	Definition	Includes both physical and abstract actions in which a person or a thing carries out an independent action (e.g. walking) or an action in relation with others (e.g. cause)
	Participants	Two participants are involved; 1) actor that has a voluntary state 2) the thing on which the actions is performed and can be either "beneficiary" or "range"
	Condition	Action can be represented in active and passive sentences. Noun groups such as "nobody" cannot be the actor.
Mental Process	Definition	Encrypts mental reactions including thought, perception, and emotion. Unlike material process, it is outside the realm of doing and only reflect the conscious state of people.
	Participants	Two participants are involved; 1) senser that is a conscious existences involved in a mental process, and 2) the phenomenon that is the thing which is thought, sensed or perceived by the senser.
	Condition	Senser must be conscious. In behavioral process, the action can be done by an unconscious actor.
Relational Process	Definition	Entails creation of relation among the participants or a participants is described in terms of attributes, value, etc. it has two types; 1) attributive, 2) identifying .
	Participants	In attribute relation process two participants are involved; "carrier" and "attribute" in a way that carrier is determined based on attribute. Also, in identifying relational attribute two participants are involved; "token" and "value" in a way that value (new meaning construction) is used for identifying the token.
	Condition	To fulfill this process, verb groups such as being, becoming, having, lacking, owning, deserving, including, excluding, involving and etc. are used.

Behavioral Process	Definition	Involves representation of the outward manifestation of an inward action in a single participant and encompasses his/her physiologic or psychologic behaviors. Unlike mental and verbal processes, the action is not projected, thus it is performed by a single participant.
	Participant	It has only one conscious doer.
	Condition	Performed by some verb groups such as gaze, look, watch, laugh, cry, taste, etc. but its action has two conditions; it must be conscious, it should not be projected to involve another participant.
Verbal Process	Definition	Entails a materialized saying.
	Participants	Three or four participants are involved; teller (performer of verbal behavior), receiver (destination of verbal behavior), verbiage (a nominalized group in the discourse), and target (the person or thing for which the process is created).
	Condition	This process is realized by some verb groups such as saying, reporting, mentioning, quoting, motivating, persuading, enforcing, etc.
Existential Process	Definition	It includes a representation of the Existence
	Participant	It has only one participant (the existing)
	Condition	Realized by some verb groups such as existed, appeared, remained, etc.

5. Results and Discussion

5.1. Material Process

It is defined as a state or actions in which a person or a thing carries out an independent physical or abstract action (e.g. walking) or an action in relation to others (e.g. cause).

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ
(Original Arabic Text)

And they produced sham blood on his shirt. He said, 'Rather your souls have made a matter seem decorous to you. Yet patience is graceful, and Allah is my resort against what you allege (Qaraei's Translation)

They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: Against that which ye assert, it is God (alone) whose help can be sought"
(Yusuf-Ali's Translation)

Translations	Roles	Mismatches
<i>Arabic</i>	جاء (process)- عوا (actor)	Independent action/ lack of range/ hidden beneficiary
<i>Qaraei</i>	They (actor) produced sham blood (process) on his shirt (range)	Dependent (causative action) in relation to (range)/deleting beneficiary
<i>Yusuf-Ali</i>	They (actor) stained (process) his shirt (range)	Dependent (causative action) in relation to (range)/deleting beneficiary

Comparative analysis reveals that both translators have changed an independent action (they came) into an actor causing an action (produced sham/stained) in relation to a thing (shirt). Besides, the original Arabic sentence has a hidden beneficiary (their fathers for whom they brought the shirt) but the selection of causative action -in relation to the “range” rather than to “beneficiary” - in English translations has removed the beneficiary from the discourse. Selection of a material verb type such as “came” that necessitates establishment of a relationship with beneficiary (to him) could prevent missing it from the meta-function. These subtle mismatches might not break the communication but they are illustrations of semantic/syntactic loss which result in translation inadequacy.

5.2. Mental Process

This process encrypts mental reactions including thought, perception, and emotion. Unlike material process, it is outside the realm of doing and only reflect the conscious state of people.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

(Original Arabic Text)

He said, 'Have you realized what you did to Joseph and his brother, when you were senseless?'

(Qaraei's translation)

He said: "Know ye how ye dealt with Joseph¹ and his brother, not knowing (what ye were doing)?"

(Yusuf-Ali's Translation)

Translations	Roles	Mismatches
Arabic	عَلِمَ (cognition verb)- تُمْ (senser) فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ مَا	
Qaraei	You (senser) realized (process) what you did to Joseph and his brother (sensed)	The verb "Alema" is translated into "realize"
Yusuf-Ali	Know (process) ye (senser) how ye dealt with Joseph and his brother (sensed)	The syntactic structure of the verse is changed.

Comparing mental processes in the three versions of the Quranic text shows that despite some semantic and syntactic changes, the ideational meta-function, which determines the semantic and syntactic adequacy of the translation, is transferred. In Qaraei's translation, the verb "alama" is translated into "realized" but it still resides in the category of the cognition verbs and conveys the same meta-function. In Yusuf-Ali's translation, too, the change in the syntax has not affected the ideational meta-functions. Yet, in other verses, the same process is not adequately transferred:

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

He said, 'My son, do not recount your dream to your brothers, lest they should devise schemes against you. Satan is indeed man's manifest enemy
(Qaraei's translation)

Said (the father): "My (dear) little son! Relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
(Yusuf-Ali's translation)

Translations	Roles	Mismatches
Arabic	أَنْكَ كَيْدًا- وَ (senser)- يَكِيدُ (process)	

	(sensed)	
Qaraei	They (actor) should devise (process) schemes against you (act)	The verb "Yakido" meaning "trick" is translated into a verb that is a collocation used with trick (devise)
Yusuf-Ali	They (actor) concoct (process) a plot against thee (act)	The verb "Yakido" is translated into "concoct"

The analyses revealed that in both translations, the mental process is not transferred adequately. In Qaraei's translation, though "devise" can be enlisted in cognition verbs, it can also adopt a direct object and is categorized within doing categories to become a material process. Similarly, in Yusuf-Ali's translation, the mental process "Yakido" is translated into a material process "concoct".

5.3. Relational Process

This process involves creation of relation among the participants or a participant is described in terms of attributes, value, etc. Extracting identifying relational process in the text in a comparative fashion was difficult due to syntactic differences between the languages. However, some cases of attributive relational processes were identified and analyzed comparatively.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ

(Original Arabic text)

And he turned away from them and said, 'Alas for Joseph!' His eyes had turned white with grief, and he choked with suppressed agony.

(Qaraei's Translation)

And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy

(Yusuf-Ali's translation)

Translations	Roles	Mismatches
Arabic	(attribute and process) ابْيَضَّتْ عَيْنَاهُ (Carrier) عيناها	
Qaraei	His eyes (carrier) had turned	A semantically different (from

	(process) white (attribute)	become) verb group is used.
<i>Yusuf-Ali</i>	his eyes (carrier) (process) white (attribute)	became

The contrastive analysis of the translations revealed that despite different semantic choice by Qaraei, the ideational meta-function is persevered because the process is not solely dependent on semantics.

5.4 Behavioral Process

This process represents the outward manifestation of an inward action in a single participant and encompasses his/her physiologic or psychologic behaviors. Some verses in the chapter are exemplars of the process that are not sometimes adequately transferred into English.

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ، قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي
يُوسُفَ

(Original Arabic Text)

When they had despaired of [moving] him, they withdrew to confer privately. The eldest of them said, 'Don't you know that your father has taken a [solemn] pledge from you by Allah, and earlier you have neglected your duty in regard to Joseph?'
(Qaraei's translation)

Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know we not that your father did take an oath from you in God's name, and how, before this, ye did fail in your duty with Joseph?"
(Yusuf-Ali's Translation)

Translations	Roles	Mismatches
<i>Arabic</i>	استيأسوا (Process)- وا (doer of behavior)	
<i>Qaraei</i>	They (doer of behavior) had despaired of [moving] him (process)	
<i>Yusuf-Ali</i>	They (actor) saw no hope of his (act)	Saw is not a behavior process verb group

While Qaraei's translation has adequately transferred the psychological state of despair, in Yusuf-Ali's translation the verb group "saw" does not represent a psychological state. Furthermore, from a semantic point of view, the verb "saw" can be performed by an unconscious participant. Thus, the latter translation does not fulfill the conditions of a behavioral process.

5.5. Verbal Process

It is a materialized saying that involves a teller, a receiver, a verbiage or content of saying and a target which is a person or thing for which the process is created. Investigating the chapter Joseph in *the Holy Quran* revealed that many Quranic verses contain this process.

قالوا يا أبانا إنا ذهبنا نستبيقُ وتركنا يوسفَ عندَ متاعنا فأكله الذئبُ
(Original Arabic Text)

They said, 'Father! We had gone racing and left Joseph with our things, whereat the wolf ate him.

(Qaraei's Translation)

They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.

(Yusuf-Ali's Translation)

Translations	Roles	Mismatches
Arabic	قال (Process) - وا (Teller) إنا ذهبنا نستبيقُ وتركنا (receiver) أبانا يوسفَ عندَ متاعنا فأكله الذئبُ (Verbiage)	
Qaraei	They (Teller) said (Process), 'Father! (receiver/target) We had gone racing and left Joseph with our things, whereat the wolf ate him (Verbiage)	
Yusuf-Ali	They (Teller) said (Process): "O our father!(Receiver/Target),	

We went racing with one another, and left Joseph with our things; and the wolf devoured him (Verbiage)

Analysis of the translations in this part showed that all conditions and elements of a verbal process are met in the target language. This is probably due to the fact that conversational interactions in almost all languages follow a similar pattern, i.e. each teller needs a content to convey and a target to receive the content.

5.6. Existential process:

This process represent existences of a single participants and is realized through some verb groups such as existed, appeared, remained etc. Some verses in the chapter Joseph contained this process.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ
(Original Arabic Text)

Then he said to the one whom he knew would be delivered from among the two: 'Mention me to your master.' But Satan caused him to forget mentioning [it] to his master. So he remained in the prison for several years.
(Qaraei's Translation)

And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.
(Yusuf-Ali's Translation)

Translations	Roles	Mismatches
Arabic	فَلَبِثَ (Process), هو (existing)	
Qaraei	He (existing) remained (process) in the prison	
Yusuf-Ali	and Joseph (actor) lingered (act) in prison	Linger is not an existential verb

Results of the analyses disclosed that in Qaraei's translation, the ideational meta-function of the existential process is transferred adequately because both the syntactic and semantic conditions of the process are met. However, in Yusuf-Ali's translation, the verb group used does not denote an existential process because the verb "linger" also designates a voluntary and conscious state of staying.

The results of this study showed that in several cases the ideational meta-functions of the Arabic language of *the Holy Quran* in the chapter Joseph are not transferred into English, which in turn resulted in some systemic losses that affect syntax and semantics of the target text. From a theoretical point of view, the failure in the transfer of textual meta-functions affects the equivalence from a functional viewpoint. According to Gebhard and Accurso (2020), this might be due to the usage of different mode resources by translators because mode resources construct lexical chains across longer stretches of a text through the use of repetition, synonyms, and pronouns. Shedding more light on this point, Derewianka and Jones (2016) assert that mode-based textual resources help to organize ideas into texts coherently and in relation to the context. Though these stance is not directly related to translation but it can be generalized to our study because failure in the adoption of a wrong textual resource (such as a verb type) may affect the way an ideational meta-function is conveyed to the target language, because different meta-functions are realized through different verb types. For instance, mental processes in ideational meta-functions are realized through sensing verbs (e.g. seeing, listening, smelling, and feeling), emotional verbs (e.g. love, hate, enjoy, cry, etc.), cognition verbs (understand, think, know, believe), and wish verbs (e.g. want, dream, crave, etc.). Though some scholars (e.g. Wendland, 2012) believe that symmetric equivalence between the languages is not achievable, many other scholars in the discipline (e.g. Nida & Taber, 1982; Vinay & Darbelnet 1995) emphasize that equivalence is achievable, though by different means. Vinay and Darbelnet (1995, p. 342) equivalence is fulfilled by replicating the same situation as in the original even at the expense of using completely different wording to marginalize the role of form. Similarly, in Nida and Taber's earlier dynamic equivalence (1982, p.200) the

emphasis was laid on the message of the original text to be conveyed into the receptor language to bring about a response like that of the original. In addition to that, they believe that formal correspondence might distort the message (Nida & Taber, 1982, p. 201) to adopt a more meaning-based stance, later scholars such as Baker (1992, p. 11) postulated the need for preserving the equivalence at word level, grammatical level, textual level and pragmatic level. Despite that, the findings of the current research revealed that the interaction between form (systemic features of the language) and meaning (semantic level) might affect the adequacy of translation to a significant extent.

5. Conclusion

This research attempted to assess the translation quality of *the Holy Quran* from the viewpoint of systemic functional linguistics. According to this perspective, some lexico-grammatical resources in different discourses realize certain meta-function. The analytical framework used for this study revealed that some ideational meta-functions of the chapter Joseph of *the Holy Quran* are not transferred to English by Qaraei and Yusuf-Ali. Though laid in different linguistic perspectives, these findings are consistent with Najjar (2020) and Emara (2014) which asserted that micro level stylistic shift concentrating on the conjunctive particle shift affect the adequacy of sustaining semantic functions in translation. Previously Alhaj (2019) had postulated that the syntactic, morphological, lexical and semantic errors in English translations of the holy Quran are occurred due to ignoring some hidden linguistic properties of the Quranic language that finally affect the equivalence in translation. Thus, our findings are in line with this study as well as with Islam (2018) which sought the translation inadequacy of the Quranic texts in deviations from the linguistic properties of Arabic Language. However, contrary to these studies, the current research reveals that, like rhetorical organizations of discourse and stylistic features, recognition of linguistic meta-functions stand in the need of a particular, separate and meticulous investigation which is beyond the contemporary linguistic analyses frameworks. Some of these failures cannot be detected by contemporary

established frameworks. More theoretically, these findings can be placed in Venuti's (1995) "invisibility in translation". Thus, these findings have implications for different practitioners of applied linguistics including instructors, researchers, applied linguists, and language students.

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