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4. The study has revealed that the translator failed to categorize the precise meaning of deixis intended by Imam Ali (P.B.U.H).

Recommendations

It is recommended that:

1. A translator of Nahjul-Balagha should be familiar with religious discourse in order not to mistranslate or even deform the subject matter of the text .This is due to the fact that translating religious texts may result in blasphemy.
2. It is recommended to trigger translators to adopt a pragmatic approach especially, the adaptive method by Newmark (1988) to account for the complexities arise in translating deixis. This is ascribed to the view that adaptive method offers translators more freedom whereby more options could be taken such as foot-notes, explications, cultural adaptations, reformulations, substitutions, omissions, additions ... to express the source text in a re-creative way. Furthermore, it is argued that employing the adaptive method contributes to exhibiting the whole potentialities of the sermons to the target reader. As such, it should be affirmed that literal translation is unable to explore the richness of Nahjul-Balagha.

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"I called you for **war** but you did not come. I warned you but you did not listen".(96:263)

Actually, the social deictic reference of **Jihad** constitutes a positive allusion in the ideological institution of Islam. Thus, it seems lacking to render the word 'جهاد' into **war**. Jihad in Islamic tradition is one of the basic requirements on the part of the Moslems. Consequently, it is insufficient to translate Jihad into war. This is due to the premise that war is negative and distasteful, whereas Jihad is desirable and pleasing in the eyes of the Islamic nation

"الجهاد باب من أبواب الجنة ، فتحه الله لخاصة أوليائه."

Now, then surely Jihad is one of the doors of paradise, which Allah has opened for **chief friends**.(27:177)

Unfortunately, the translator overlaps between human traits and the (Holy Entity).The translator intermingles the Finite with the Infinite, namely Allah (S.W.T.) whereby he renders " خاصة أوليائه " into *chief friends*. It should be stressed that " خاصة أوليائه " is a specific social deictic expression used uniquely in religious discourse. It cannot be transferred to denote to man's character, especially, the pronoun(و) is intentionally attached to the noun (أولياء) to signify the peculiarity of this religious deictic expression. Accordingly, the researcher suggests that (خاصة أوليائه) can be translated as" Loyal Muslims or Faithful Moslems" .

Conclusions and Recommendations

The following conclusions can be drawn:

1. Effective Translation of Nahjul-Balagha should not be limited only to the diction used, but also to the context in which they are used. This is due to the brilliance and excellence of Imam Ali (P.B.U.H).
2. Ali Reza seems to be unaware of the communicative equivalence; he merely focuses on the propositional meaning.
3. Generally, the deictic errors committed by Ali Reza are mostly social deictic expressions; however, other types are found such as temporal, spatial, and personal. This is due to the cultural gap exists between English and Arabic.

translator should consider the context of the event. The event was a battle led by a specific woman- that was "A'isha". Accordingly, the intended meaning by the speaker was not conveyed since the translator rendered the text literally. It is suggested to provide some highlighting regarding the word "المرأة". It should be spelled out explicitly "عائشة" in order to disambiguate the situation on the part of the target reader.

يرتضعون اما قد فطمت، ويحبون بدعة قد امينت.

"They are suckling from a mother who is already dry, and bringing into life innovation that is already dead". (22:171)

The word "بدعة" is typically a specific deictic expression which is commonly used in religious discourse. Unluckily, the translator has failed to provide a convincing equivalence as such. This term, according to Islamic authority manifests negative attitude on the part of the audience; it suggests illegal aspects of the religion. Nevertheless, the translator interpreted "بدعة" to "innovation" which carries a highly positive stance in the mind of the target reader. In this connection, it ought to be validated that the translator has translated the word "بدعة" into "Foul" throughout the anthology , which seems to be more elegant than "Innovation".

"إذا دعوكم إلى جهاد عدوكم دارت أعينكم، كأنكم من الموت في غمرة"

"When I invite you to fight your enemy your eyes revolve as though you are in the clutches of death and in senselessness of last moments. (34:191)

The word "جهاد" carries positive connotation in the Islamic convention; it is one of the plausible necessities which is imposed by Islam. mistakenly, the translator seems to exclude the positive message implied in the speech of the Imam (P.B.U.H) to a negative one as he translates "Jihad" into "Fight". Owing to the negligence of the pragmatic aspects of the utterance, among which the context and the implied meaning, the translator did not render the text delicately. Hence, it can be argued that a translator needs to keep the word "جهاد" as it is and provide some explanation between brackets to sustain the spirit of the text.

استنفر تكم للجهاد فلم تنفروا، وأسمعتكم فلم تستمعوا.

(Fear Allah in the matter of His Human servants and **His creatures** and His cities because you will be questioned even about lands and beats.)

وُطِّعَ فِي بَقَاءِ الدَّوْلَةِ، وَيُنْسَتُ مَطَامِعُ الأَعْدَاءِ.

(the continuance of government will be expected, and the aims of the enemies will be frustrated) (2015: 459)

The socio-political deictic meaning of the term 'dawlah' is not well-translated here. Imam refers by 'dawlah' to the whole ruling system, not only the government or its security. Thus, the translation of 'dawlah' should be 'the ruling system'.

وان عملك ليس لك بطعمه ، ولكنه في عنقك أمز

Certainly, your assignment is not a morsel for you , but it is a **trust round your neck.**(5:494)

Here, it seems that the translator is unaware of the pragmatic equivalence of the underlined expression. It is social deictic expression, that is Arabic specific that is 'في عنقي', which connotes 'my responsibility'. The translator ,merely, transfers the literal message of the expression in the SL. This gap should be bridged by some highlighting or explanation so as to disambiguate the obfuscation occurred on the part of the target reader. The purpose behind this process is to achieve some sort of congruence between the(SL) and the (TL). The underlined text can be translated to English : ***you should take the responsibility.*** It is preferable to adopt adaptive translation method, which focuses on adapting the source text to suit the needs of the receivers. In effect, the translator maintains the originality of the source text (Reiss, 1981).

كنتم جند المرأة.

"You were the army of **a woman** and in the command of a quadruped".(13: 153)

It is obviously seen that Imam Ali (P.B.U.H) rebuking Basra's community after " Al-Jamal battle" ' which was headed by "A'isha". As such, translating 'جند المرأة' into army of a woman is totally improper +as the speaker has defined the word "woman" by the definite article "ال" to connote that he refers to a specific woman. Due to this mistranslation, the target reader attention would be refracted. A

Data Analysis and Results

The data is taken from a collection of translation of Nahjul-Balagha by Ali Reza (2003), an Iranian translator as a case study. Here are some representative selections of the major errors of deixis committed by the translator all through the anthology:

أيها الناس، شقوا أمواج الفتن بسفن النجاة.

(O People! Steer clear through the waves of mischief by **boats of deliverance**)(5: 145)

This translation is almost problematic since it does not transfer the same intended reference index of the term (سفن النجاة) with its pragmatic value. *Sufun Annajat* in Imam Ali's ideology is (AhlulBait), thus, the translator should have used more explanation between brackets (**Messenger's progeny**) in order to convey the real intended meaning to the target reader TL.

بادروا **جهاد** عدوكم:

(**Fight** your enemy) (34: 191)

Is it adequate to translate (*jihad*) into fighting without explanation? Jihad is not a mere fighting. It is a specific religious deictic expression; It represents a holy battle and struggle against devil and disbelievers. Moreover, fighting has a negative connotation, whereas (*jihad*) has positive connotation on the part of Moslems. Thus, there should be some clarification or highlighting between brackets to overcome obfuscation hovering round the text.

اتقوا الله في عبادته، وبلاده، فأنكم مسؤولون حتى عن البقاع والبهائم.

Fear Allah in the matter of **His creatures** and His cities because you will be questioned even about lands and beats.(166:361)

This translation also has some shortcomings. The word "عباد" is translated into creatures. This is incorrect since 'creatures' refer to all that to be while Imam means 'human beings'. Besides, with 'بلاد' he means not 'land' but all that to be. This is clear in the complement of the sermon where Imam includes animals within the index of 'bilaad'. As such, the translation can be:

Newmark (1988), adaptation is the freest form of translation mainly used for literary texts.

As such, translators of Nahjul-Balagha are required to adopt (adaptation method) to avoid pragmatic failure since translating the literal meaning is not sufficient to convey the implied meaning in Imam's book . It is required to communicate the implicit meaning of the source text rather than the overt meaning.

Accordingly, translators resort to *deletion* , *addition* , *substitution* , *modification* and *adjustments* to accomplish appropriateness and exhibit the potentialities of Nahjul-Balagha to the TL readers. These adaptations are made to attain a maximum effect with a minimum effort (see Sperber& Wilson,1985).

In this respect, Baker (1992, as cited in Hasan,2011) illuminates that “Anything that is likely to violate the target’s reader expectations must be carefully examined and, if necessary, adjusted in order to avoid conveying the wrong implicatures or even falling to makesense altogether”.

It is viewed that the changes are not made arbitrarily. They are conducted in the target text when the context referred to in the (SL) does not exist in the target culture(Gonzalez,2004:233). The process of adaptation is determined by socio-cultural factors. Consequently, a pragmatic translation should convey the sense and effect of the original text. However, it is, almost, observed that the writer and the target language reader do not share the same knowledge.This is apparently attributed to the cultural gap between the source language and the target language. The model of analysis can be sketched in the following diagram:

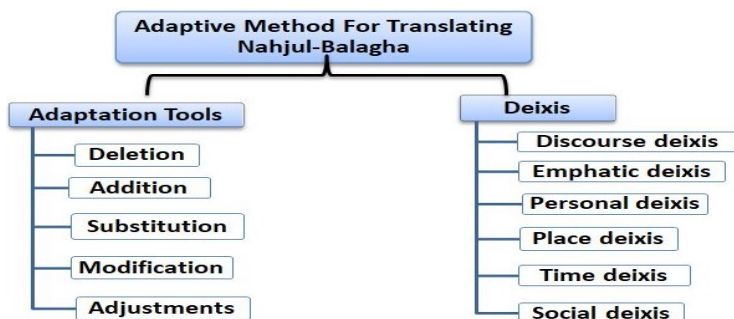


Figure 1. An Eclectic Model Adapted from Newmark (1988) & Levinson (1983)

In this respect, it should be affirmed that translating religious texts entails pragmatic competence-that is a translator ought to be familiar enough with the culture of the religious discourse, the time of writing the text and the type of the addressees involved (Bruti, 2006). As such, translating *Nahjul-Balagha* is almost tricky since Imam Ali (Peace be upon Him) is regarded as the prince of rhetoric and eloquence.

Owing to this sublimity, one must have both linguistic competence and pragmatic competence of the source language SL (Shehab,2004). Pragmatic competence is the realization and understanding of the way language used to convey social meaning taking into consideration the extra linguistic factors that surround the given text.

In the same stance, Bernardo(2010:108) contends that the communicative level requires translators to replicate on the knowledge prearranged in the text and recognize its degree of directness and indirectness.

To sum up, it should be stressed that in order for a translator to translate a religious text in a vivid way he has to distinguish simultaneously all the pragmalinguistic and sociopragmatic differences occurred in the source language SL and the target language TL as well.

Methodology

The eclectic model of analysis adopted in this study is primarily based on Levinson (1983) and Newmark (1988).

Levinson is concerned with deictic expressions. Deixis is defined by Levinson (1983) as a reference by means of expression whose interpretation is relative to extra linguistic context of the utterance, such as discourse deixis, emphatic deixis, personal deixis, place deixis , social deixis and time deixis (p. 81). The study integrates Levinson(1983) and Newmark (1988) so as to explore the whole intricacies in *Nahjul-Balagha*. This amalgam results in exhibiting both the perlocutionary effect and the aesthetic value to the target language reader.

Newmark (1988) is, particularly, adopted to account for the problematic cases of translating deixis at hand. According to

- An endophoric reference signifies something within the text in which the reference is established.
- An anaphoric reference is opposed to cataphora. It marks something inside a text that has been formerly recognized. For example, in *"Hamlet is a famous play". It attracts a lot of people.* the word *"it"* refers to the noun *"Hamlet"*.
- A cataphoric reference signifies something in a text that has not yet been known. For example, in *"Since he was an excellent writer, Dickens has been largely admired by English readers"* the character of the *"he"* is unidentified until the entity is also referred to as *"Dickens"* (Halliday&Hasan, 1976).

Deixis and Pragmatics

The study of deixis is generally related to the communicative function of language (see Al-Naimat&Saidat, 2019). What concerns the current study much is the social deictic since it appears that most of the troubles faced by translators are related to social deixis. Thus, social deictic expressions are defined by Fillmore (1971:214) as the phenomena that comprise honorifics, titles of address.

In his turn, Levinson (1983:55) points out that deixis fall in the area of pragmatics because it openly tackles the correlation between the construction of language and the situation in which they are utilized. In the same vein, Levinson (1983: 56) contends that pragmatics is concerned with the idea that people figure out and generate a communicative act or speech act in actual speech condition.

Sperber and Wilson (1985) classify meaning into two notions or meanings in each expression or communicative act of verbal communication. First, the informative notion or the sentence meaning, and second, the communicative notion or speaker meaning. The skill to realize and generate a communicative act is marked as pragmatic competence which frequently comprises one's knowledge about the social distance, social status between the speakers concerned, the cultural information such as politeness, and the linguistic knowledge explicit and implicit (Sperber & Wilson, 1985).

Literature Review

Deixis: Definition and Approaches

According to the Oxford English Dictionary (2003), deixis can be defined as words and phrases, such as "me" or "here", that cannot be fully recognized without referring to the surrounding context.. As such, the identity of the speaker "me" and the speaker's position "here". Their meaning varies depending on time and/or place. Typically, Words or phrases require contextual factors to convey any meaning. Similarly, Bühler(2011:67)states that "there is a deictic centre that consists of I, Here and Now. In effect, deixis can be classified into three types:

1. Person deixis, used to refer to things(these, those books) and human being (her, him, them, those students)
2. Spatial deixis, utilized to refer to a place (here, there, close to)
3. Temporal deixis, employed to point to a time (now, then, next week, last month) so as to infer all these deictic terms one should recognize which person, time and place the speaker familiar with. Most importantly, the social deictic expressions encompass honorifics, titles of address which seem to exhibit a cultural gap on the part of the translator.

Anaphora

According to Fillmore (1971), *anaphora* indicates to the manner in which a word or an expression relates to other text. He (1971) classifies anaphora into the following types:

- An exophoric reference concerns language exterior of the text in which the reference is set up.
- A homophoric reference is a general expression that gains a definite meaning through information of its context. For example, the meaning of the phrase "*the King*" may be decided by the nation in which it is articulated. This is due to the fact that there are many kings all over the world. Because the place of the speaker furnishes the extra knowledge that permits people to identify the king at hand (Halliday&Hasan, 1976).

Introduction:-

The present study is an attempt to attract translators' attention to the impact of the pragmatic features of deixis on translating Nahjul - Balagha. Owing to this premise, a translator of religious texts, particularly, Nahjul-Balagha should be aware of the risks which are caused by him. A good translator is not simply concerned with transferring the propositional content of the source language text (SLT) , but also its pragmatic content. To translate a religious text, especially, Nahjul-Balagha, it necessitates, at least, a religious background. In other words, there should be recreation of the artistic world of the (ST). In this respect, it should be highlighted that no such a translation is complete. Similarly, Newmark (1988), in his preface, maintains that" the assumptions that exist about translation is tentative, often controversial and fluctuating ". A competent translator is supposed to implement 'linguistic-cultural-general knowledge' (Azizinezhad, Tajvidi&Ebadi, 2019). Most importantly, it is asserted that approaching Nahjul-Balagha is challenging since it is highly coherent, lucid ; yet overloaded . It is regarded as the peak of eloquence and rhetoric. This grandeur is due to its sublimity. The main concern of this study is to identify the errors committed by an Iranian translator called Ali Reza in translating deixis in Nahjul-Balagha and their impact on conveying the communicative equivalence. To this end, the study attempts to provide a well-situated model to handle the controversial issues towards translating deixis in Nahjul-Balagha.

As such, the study addresses the following questions:

- To what extent does pragmatic competence influence the quality of translating religious texts?
- Which approach of translation is more convenient to translate religious texts?
- How far it is true that Ali Reza rendered deixis appropriately in Nahjul-Balagha to English?
- Which type of error is more recurrent throughout the data as far as deixis are concerned?

Abstract:

This paper addresses a pragmatic investigation of the problems of translating deixis in religious texts. To achieve the aims of the study, Ali Reza's translation of Nahjul-Balagha is selected to be an illustrative data for analysis. Adopting Newmark and Levinson's models of analysis, the findings of data analysis revealed that Ali Reza has encountered tremendous challenges to translate deixis which ignored the speaker's intention. The translator under scrutiny seemed to be unaware of the communicative equivalence; he merely focused on the propositional content of the message. It is suggested that a translator should be familiar with the pragmalinguistic and sociopragmatic perspectives of both the source language and target language as far as deictic expressions are concerned.

Keywords: Deixis; Nahjul-Balagha; Communicative Equivalence; Newmark; Pragmatic Content

المخلص:

تتناول الدراسة المشاكل التي يواجهها المترجم في ترجمة الإشارات السياقية في (نهج البلاغة) وتحاول أن تدرس المشاكل من وجهة نظر تداولية ، علاوة على ذلك يسعى الباحث إلى تقديم الحلول المناسبة لمعالجة هذه المشاكل من خلال اقتراح طريقة مناسبة لترجمة الإشارات السياقية في نهج البلاغة تعتمد على (الطريقة التكميلية للنص) لنيو مارك (١٩٨٨) لما تتميز به هذه الطريقة من مرونة في إضافة وحذف واستبدال وإيضاح المفاهيم لدى القارئ الأجنبي. أظهرت الدراسة بان المترجم الإيراني (علي رضا) قد واجه تحديات كثيرة في ترجمة الإشارات السياقية في نهج البلاغة لتغافله عن استخدام (المكافئ التلقائي) عند ترجمة النص (العلوي) بمعنى عدم اعتماده على السياق التداولي للنص واكتفاءه بنقل النص حرفيا مما يؤدي إلى الوقوع في فخ التسطيح وعدم نقل روح النص. لغرض معالجة هذا الخلل في الترجمة يوصي الباحث بان المترجم يجب أن يكون على قدر كبير من المعرفة (اللغوية التداولية) و(التداولية الاجتماعية) للنص الأصلي SL والنص المترجم TL لإظهار المكونات الحقيقية في نهج البلاغة.

الكلمات المفتاحية: الإشارات السياقية، نهج البلاغة، التواصل، المكافئ، تيومارك، المحتوى التداولي.

Problems of Translating Deixis in Nahjul-Balagha: Towards a Pragmatic Perspective with Reference to Ali Reza's Translation

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**مشاكل ترجمة الإشارات السياقية في نهج البلاغة : نحو منهج جديد في
الترجمة بالإشارة إلى ترجمة المترجم الإيراني (علي رضا) لنهج البلاغة**

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