

**Translational Problems in Transferring the  
Intended Meaning of Clarification Tropes in  
Shiite Discourse**

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**Abstract**

The current paper is an attempt to identify the vital role that can be assumed by rhetorical pragmatics in the bridging translational gaps that characterize various kinds of the translations of Shiite religious discourses. It is believed that translators may not manage transferring the exact intended effect or illocutionary force from ST to TT. Thus, translators of religious texts and discourses, particularly Ahlulbait's traditions and Hadith, are supposed to familiarize themselves with pragmatic issues in general and rhetorical pragmatics-related ones in particular in order to handle some of the major translational pitfalls that characterize some of these translations. In other words, translators are expected to configure the right intended meaning and its concomitant perlocutionary effect through the use of pragma-rhetorical tropes. From a pragmatic perspective, the translator's job is to transfer the meaning and intended effect of the ST in a way that actualizes that meaning and its accompanying effect in the TT. Owing to this pragmatic premise, the study concerns itself with the task of establishing a pragma-rhetorical translational model to bridge the above-mentioned gap in translation. In association with this aim, the work hypothesizes that a certain set of pragma-rhetorical elements, namely: Clarificational Tropes, is the distinguishing feature of the data under investigation. It also hypothesizes that these clarificational tropes are utilized to exercise the intended meaning and its concomitant effect in the data of the work. To develop an analytical model for the data of the work, the relevant pragma-

## **Translational Problems in Transferring ..... (10)**

rhetorical tropes and translation models of analysis are reviewed and made use of in this regard. The data of this work are represented by relevant texts retrieved from the renowned speech of Fadak by Lady Fatimatulzahra (P.B.U.H.). The analysis reveals various findings on the basis of which the paper arrives at a number of conclusions which include: the pragma- rhetorical clarificational tropes assume a crucial part of the entire discourse under analysis. They consists of the tropes of metaphor, simile and irony. Metaphor is the most distinguishing feature of the texts, which is heavily used and generally mistranslated. Simile comes in the second place in the discourse scrutinized and it poses similar translational issues.

**Key Words:** Lady Fatimatulzahra, Speech of Fadak, Harris' Model of Clarificational Tropes, Newmark's Translational Model of Metaphor.

### **1.1 Introduction**

Historically speaking, there are very few religious-text masterpieces that have received much praise and comprehensive attention from those, who seek creativity and great works that reflect the ingenuity and elegance of the creative divinely-inspired minds, which have produced them (Al-Majlisi, 1081/2004: 227). According to (Reza, 2003: 33) one of the most outstanding instances of such elevated pieces of work are speeches delivered by Prophet Muhammad and his progeny (P.B.U.T.) in defense of Islam and Islamic fundamentals and in pursuit of establishing the basic rights and humanistic principles sought by Islam. Further, it is a fact widely acknowledged that pragma-rhetorical tropes represent a distinctive characteristic of those speeches (Moghaddam and Mina, 2011: 171). It is also thought that the great acceptability, respect, and prevalence that characterize these speeches come from the pragma-rhetorical power of persuasion Prophet Muhammad and his progeny (P.B.U.T.) posses. Such power is amazingly reflected in the Lady Fatimatulzahra's (P.B.U.H.) speeches. These speeches show the knowing personality of Lady Fatimatulzahra (P.B.U.H.) which represents a rich source of linguistic studies (Ordoni, 1987:226). They are characterized by various pragma-rhetorical aspects, mainly the pragma-rhetorical clarificational tropes, which give translators serious translational issues that need a careful study and investigation. Thus, this study has set itself the aim of identifying some of the most significant pragma-rhetorical tropes employed by Lady Fatimatulzahra (P.B.U.H.) and the major problems that accompanies their translation from Arabic language (ST) into English language (TT). Further, why these tropes are misinterpreted

## **Translational Problems in Transferring ..... (11)**

and/or mistranslated by translators. To achieve these aims, some related pragmatic-rhetorical clarificational tropes are necessary to be discussed in order to develop the procedure which used for analyzing the data of this study (the renowned speech of Fadak), the study concerns itself with the aim of establishing a pragma-rhetorical translational model to bridge the aforementioned gaps caused by weak or literary translations of such discourses. Precisely, it attempts to find answers to the following questions:

1. What are the pragma- rhetorical tropes used in the discourses scrutinized?
2. What is the most distinguishing trope in the texts, which is heavily used and generally mistranslated?
3. What are the translational problems that such tropes pose ?
4. What are the pragma-translational approaches that can be made use of to fix such serious translational issues?
5. What is the role played by pragmatic issues to render the exact intended meanings in the TT English discourses?

To answer the questions raised above, an analytical framework is developed by this study on the basis of other relevant models available in the literature.

## **2. Theoretical Background**

### **2.1 Pragmatics and Translation**

Throughout its history, pragmatics has done a lot in terms of investigating and tackling works and products. In this regard different scholars assert that pragmatics produce various models to analyze and investigate literature and all other various linguistic based works. However, they differentiate between linguistic pragmatics; the study of language in use, and literary pragmatics; the contextualized study of literature (Verdonk, 2002:45).

Moreover, pragmatics, according to Sequeiros (2006: 1097), has become increasingly important in the study of translation. This is the result of a number of shifts in the way translation itself has been approached. Mey (2009:1099) States that the shifting process includes, first, the fact that we have begun to look at translation more and more as just another type of language use, indistinct from other ordinary language uses (apart from the fact that it involves two languages). Second, this shift has made it possible to consider translation as falling under the remit of verbal communication, thereby allowing us to study it within

## **Translational Problems in Transferring ..... (12)**

pragmatics. Finally, new developments in pragmatics have enabled us to unify the study of all types of language use, including translation, under a single pragmatic theory, thus allowing us both to simplify the study of translation and to bring it closer within the sphere of verbal communication. The end result of these shifts has been that translation now is seen as just one more instance of verbal communication and consequently, as being subject to the same principles of verbal communication that govern all utterance interpretation (both intra- and interlinguistically) (ibid.). The shifts in the overall approach to translation have only taken place very gradually over the last 20 years or so and in the context of an unsystematic and fragmented study of translation. As come to solve earlier problems and to play an increasingly central role in the discipline.

All in all, the role played by pragmatics in taking care of translational problems is attributed to the gradual shift toward pragmatics within translation itself. Then, there is the move toward applying some of the current key pragmatic concepts to translation.

### **2.2 Interpretive Approach to Translation**

The interpretive theory of translation considers ambiguity (that has received a heedful treatment from translation theorists and linguists) is in most cases a direct outcome of missing the relevant cognitive ‘inputs’ to verbal meaning. The possibility of multiple interpretation arises in situations in which only the surface or verbal meaning of the text/speech is available and the translator or the interpreter do not have at their disposal all the cognitive elements and complementary information needed to extract sense. Proponents of this approach see all translation as interpretation and acknowledge the contribution made by Cary (1956), a practicing interpreter and translator who based his description and explanation of written translation on ‘oral’ translation or interpreting. Although different in their modalities, the translation of a written text and that of oral discourse are both seen as communicative acts. The link between discourse and the real world becomes increasingly tenuous as written texts age or when one crucial factor, the ‘vouloir dire’ or intended meaning of the author as expressed in the specific contextual sense, is lost. Interpreting is considered the ideal communicative situation: all interlocutors are present, sharing the same spatial and temporal situation, circumstances and (normally) knowledge relevant to the topic of discourse.

## **Translational Problems in Transferring ..... (13)**

Interpreting is not based on verbal memory but on the appropriation of meaning, followed by reformulation in the target language. Translators, too, reconstruct the meaning of the source language text and convey it to the readers of the translation. But they normally go one step further than interpreters, by attempting to ‘equate the expression of sense, to a certain extent, with the linguistic meanings of the source language’ (Seleskovitch 1977:32). Seleskovitch distinguishes between two levels of perception, that of the linguistic tool (rather transient) and that of sense as awareness: ‘Sense [in the listener’s awareness] results from the merging of pre-established linguistic meaning with a concomitant perception of reality’ (ibid.: 31). The translation process is seen not as a ‘direct conversion’ of the linguistic meaning of the source language but as a ‘conversion from the source language to sense and then an expression of sense in the target language’ (ibid.: 28). Translation is thus not seen as a linear transcoding operation, but rather as a dynamic process of comprehension and re-expression of ideas. Delisle developed a more detailed version of the interpretive approach applied to translation, with particular reference to the methodological aspects of the teaching of translation. In Delisle’s view, which is based on text analysis, the interpretation of the text is defined with regard to specific criteria such as contextual analysis and the preservation of textual organicity (Delisle, 2002: 35). Delisle focuses on the intellectual process involved in translation, the cognitive process of interlingual transfer, and stresses the nonverbal stage of conceptualization. He views translation as a heuristic process of intelligent Discourse Analysis involving three stages. The first stage is that of comprehension: this requires decoding the linguistic signs of the source text with reference to the language system (i.e. determining the semantic relationships between the words and utterances of the text) and defining the conceptual content of an utterance by drawing on the referential context in which it is embedded (Delisle 1988:53–6). The two operations are performed simultaneously. The second stage, namely reformulation, involves re-verbalizing the concepts of the source utterance by means of the signifiers of another language; this is realized through reasoning, successive associations of thoughts and logical assumptions. Finally, the third stage is termed verification and can be described as a process of comparison of the original and its translation, which allows the translator to apply a qualitative analysis of selected solutions and Equivalence. Its purpose is to confirm the accuracy of the final translation, in terms of both content and form. the interpretive

## **Translational Problems in Transferring ..... (14)**

theory of translation played a pioneering role in the 1960s and 1970s. Although linguistics and applied linguistics are not seen as constituting adequate frameworks for the description of the translating process, the interpretive approach is nevertheless indebted to developments in the fields of Pragmatics, text linguistics and Discourse Analysis, particularly when applied to written translation. The 'theory of sense' is not to be confused with Newmark's notion of interpretative translation which 'requires a semantic method of translation combined with a high explanatory power, mainly in terms of the SL culture, with only a side glance at the TL reader' (Newmark 1981:35). The interpretive approach advocated by members of the Paris School in fact argues the opposite of this position and places much emphasis on the target reader, on the clarity and intelligibility of the translation and its acceptability in the target culture in terms of writing conventions, use of idioms, etc., as well as the communication. Due to these reasons Newmark's interpretive model of metaphor (which is based on the interpretive approach to translation) is adopted by the current work ( See 3.2 )

### **3. Model of Analysis**

The model that is utilized for analyzing selected texts taken from the renowned speech in question is based on Harris's (2008) Model of Pragma-rhetorical Tropes and Newmark's Translational Model of Metaphor (1981), with some modification. It is composed of two main linguistic components: pragma-rhetorical part which involves distinct pragma-rhetorical notions (actualized by means of discrete pragma-rhetorical tropes (strategies); and translational part that incurs different translational means or strategies.

#### **3.1. Harris's Pragma-rhetorical Clarification Tropes (2008)**

Some tropes may be used to clarify the speaker's ideas, attitudes and to show his/her evaluation of certain topic or person. This evaluation is put forward for persuasive purposes most of the time (Harris, 2008:2). Those tropes include:

##### **a. Metaphor**

Following (Gibbs; 2001:326) Harris (2008:6) sees Metaphor as a figure of similarity, a word or phrase is replaced by an expression denoting an analogous circumstance in a different semantic field. The comparison adds a new dimension of meaning to the original expression. Unlike simile, the comparison is not made explicit ('like' or 'as') are not used (For more details of metaphor, see Mihas (2005), Rozina and Karapetjana (2009)).

## **Translational Problems in Transferring ..... (15)**

Pragmatically speaking, metaphor is not only rendered from the flouting of Grice's conversational maxims, but also from violating Sperber and Wilsons' relevance maxim. Thus, metaphor may be a suitable pragma-rhetorical device at the speakers' disposal to convey their opinions, evaluations, attitudes towards certain things or persons indirectly. However, metaphor pragma-rhetorical device is one of the most important pragmatic based strategies that pose serious translational issues that requires paying attention to the interpretation and transfer of the illocutionary force and the real intended meaning targeted by means of employing this strategy.

### **b. Simile**

According to Harris (2008:12), simile is an explicit comparison (using "like" or "as") between two things of unlike nature that yet have something in common. Two things are openly compared with each other, introduced by 'like' or 'as' However, explicit comparisons might be used effectively to leave the desired impact on the listeners. They represent a powerful tool in the hands of wise and creative arguers and /or speakers in general (For a detailed account of simile, see Cruse, 2006: 165).

The speaker elaborates on certain behaviour to whom he/she directs his/her claims via employing the pragma-rhetorical strategy of simile intended to maximize the condemned and unwanted or even preferable acts by means of explicit comparison. Pragmatically speaking, simile relies heavily on relevance pragmatic issue, violating maxims of quality and quantity at the same time. Off course, such breach of maxims do generate implicatures and meanings that exceeds the borders of literary sense of the word.

### **c. Irony**

Irony is defined as a discrepancy between what a speaker says and what he or she believes to be true, such as the utterance "What a sunny day" during a storm (Xiang Li, 2008:5).

As for the relation between irony and the pragmatic issues, irony is traditionally seen as sub-strategy of a broader category of indirect speech acts as well as conversational implicatures, on which it entirely relies, Attardo (2001:165) maintains. Pragmatically speaking, any utterance (depending on the context) can be used for the purpose of irony, whether it signals the opposite or echoes some other person attitude. Ironic utterances are meant to prove certain claims or support and back certain propositions passed by arguers via the employment of different pragma-

## **Translational Problems in Transferring ..... (16)**

rhetorical devices such as hyperbole, rhetorical questions, metaphors, excessive politeness etc...

### **3.2. Newmark's Translational Model of Metaphor (1981)**

In his thorough treatment of translational issues, Newmark 1981 produces a translational model for the sake of handling the problems that accompanies translating figures of speech in general and pragma-rhetorical tropes of clarification in particular, namely metaphor and simile. A metaphor (from the Greek *metaphere* in, meaning “transference”) is a figure of speech in which a word or phrase is used to describe something it does not literally denote, e.g., This journal is a gem. You may or may not agree with this characterization of the journal, but you probably had no difficulty understanding it (McGlone, 2007: 109). Newmark (1981:84) sees metaphor as emotive process the major and sole purpose of which is to describe an entity, event or quality more comprehensively and concisely and in a more complex way than is possible by using literal language. This process is emotive according to (ibid.) since it is based on referring to one object in terms of another (wooden face), one appears to be telling a lie (violating the maxim quality). It is intended to establish points of similarity between two interrelated things. Thus, it assumes and implies the function of simile. This fact complicates the translator's task since he/she can only render the semantic meaning of metaphors and similes but almost ignores or misinterprets their pragmatic intended real meaning. To fix this translational issue, Newmark (1981:88) suggests the following model:

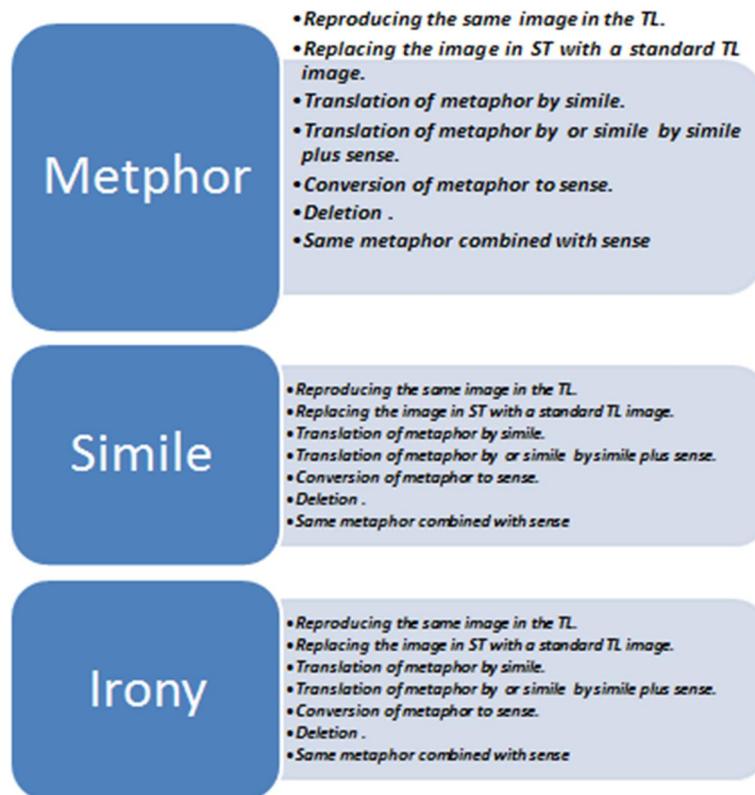
1. ***Reproducing the same image in the TL*** provided that the image has comparable frequency and currency in the appropriate register. This procedure is applicable to one-word metaphors. eg. Ray of hope, gleam, sunny smile.
2. ***Replacing the image in ST with a standard TL image:*** This translational procedure is adopted when the metaphor or simile tropes do not clash with the TL culture, but, like most stock metaphors and proverbs etc are presumably coined by one person and diffused through popular speech, writing and later media.

## Translational Problems in Transferring ..... (17)

Examples for one-word metaphors are : table , pillar. Complex metaphors examples are: when in Rome.

3. **Translation of metaphor by simile:** Here the translator retains the metaphoric image . this is an obvious way of modifying the shock and strong effect of metaphor, particularly if the TL text is not emotive in character. Per se a simile is more restrained and scientific than metaphor. All types of metaphor can translated by this way.
4. **Translation of metaphor by or simile by simile plus** sense this a compromise procedure that has the advantage of combining communicative and semantic meanings in addressing the translation to the layman and the expert if there is a risk that the simple transfer of the metaphor will not be understood by most readers.
5. **Conversion of metaphor to sense:** Relying on the text type this procedure is common and is to be preferred to any replacement of an SL by AL image which is too wide of the sense of the register (including the current frequency as well as the degrees of formality, emotiveness an generality) This procedure is best applied to poetry.
6. **Deletion :** If the metaphor is redundant or otiose, there is a case for its deletion, together with its sense component provided that the SL text is not authoritative or expressive (that is primarily an expression of the writer's personality).
7. **Same metaphor combined with sense:** occasionally, the translator who transfers an image may wish to ensure that it will be comprehended by adding a gloss. Example " the tongue is a fire" and suggest that the translator may add " A fire ruins things, what we say also ruin things also".

The above mentioned seven procedures can be made use of in building up the model that is adopted and modified by this paper in order to address and fix most the translational handicaps and difficulties that face translators while translating or trying to transfer the intended or implied meanings of the pragma- rhetorical tropes of clarification which are sought by speakers/writers (See Figure (1) below).



**Figure (1) An Eclectic Model for the Pragma-rhetorical Clarification Translational Analysis**

#### **4. Data and Analysis**

##### **4.1 Data**

The data of the work are represented by the texts taken from the speech under scrutiny. These texts are characterized by certain properties which are highlighted below:

1. Lady Fatimatulzahra's (P.B.U.H.) speech is a monologue-like process that advances in the following way: At the outset of each text, she intermixed with one another (to generate certain conversational implicatures). the aforementioned pragmatic strategies and to produce their effect in the mind of the hearer/reader.
2. In a similar vein, it is noteworthy that metaphor is so heavily used that its employment outnumbers the use of other pragma-rhetorical devices in the text. This reflects the great linguistic abilities and the highly elevated style of the speaker, which shows how deep the indulgence of Lady Fatimatulzahra (P.B.U.H.) towards the Glorious

## Translational Problems in Transferring ..... (19)

Quran style that addresses the minds of people by recouring to various figures of speech.

3. Different parts of the text of the speech by Lady Fatima explicitly and implicitly tackle various Quranic themes and fundamental concern of Islamic premises.

4. It is to be mentioned that the original Arabic text ST and the English translation TT are provided for explanatory and analytical purposes.

### 4.2 Analysis

#### 4.2.1 Methods of Analysis

The model developed by this study and schematized in Figure (1) above is the basic apparatus for analyzing the data under analysis. The analysis conducted by means of this model represents the pragma-rhetorical translational analysis.

#### 4.2.2 Pragma- rhetorical Tropes Translational Text Analysis

##### Text (1)

(وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتبه واصطفاه قبل أن ابعثه إذ الخلائق بالغيب مكنونة وبستر الأهوايل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته.)

(Al-Tabrsi, 2010/1431: 96)

I too bear witness that my Father, Muhammad, is His Slave and Messenger, Whom He chose prior to sending him, named him before sending him; when creatures were still concealed in that which was transcendental, guarded from that which was appalling and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, And realized the place of every event. Allah has sent him (Muhammad)(P.B.U.P.) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy. (Ordoni, 1987:233)

The original Arabic Text (1) is of great significance since it is composed of a highly fabricated network of pragma-rhetorical tropes that are placed altogether to establish the cornerstone of this speech argument, that is, Lady Fatimatulzahra's (P.B.U.H.) usurped rights by establishing her holy unique affinity to the Prophet and how that her bond with the Prophethood has been wasted and ignored by her own

## Translational Problems in Transferring ..... (20)

people. The tremendously interwoven texture of this text incorporates a blend of pragma-rhetorical devices utilized by Lady Fatimatulzahra (P.B.U.H.) in order to lay the ground for her fundamental proposition concerning her confiscated rights. She initiates her argument backed up by a series of clarification metaphoric tropes إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة.

However, if take a look at the English translation, serious problems seem to characterize the English version, because the translator has transferred the literal sense of the words, ignoring the intended meaning and the real goal of using these tropes. Not to mention the conversational implicatures that are generated by violating the quality maxim. Off course, Lady Fatimatulzahra (P.B.U.H.) is indirectly stressing the fact of her precedence and favour over her people through utilizing the metaphor clarification trope devices and. This intended meaning is lost in the translation due the literal transfer of the sense of the words. This is issue can be fixed by resorting to the fifth and seventh procedures suggested in Newmark's model; i.e. by the paraphrased Combining and Conversion of metaphor to sense in the TL (English text). This finding fulfils the first aim of this study, namely establishing a pragma-rhetorical translational model to bridge the above-mentioned gap in translation; and verifies its hypotheses which:" a certain set of pragma-rhetorical elements, namely: Clarificational Tropes, is the distinguishing feature of the data under investigation. These clarificational tropes are utilized to exercise the intended meaning and its concomitant effect in the data of the work".

( حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه  
ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر  
والشقاق وفهتم بكلمة الإخلاص في نفر من البيض الحماص. ) (Al-Tabrsi, 2010/1431: 96)

Until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones;

Text (2) continues with the same idea and it is produced to exercise the same intended meaning and achieve the same effect on

## **Translational Problems in Transferring ..... (21)**

readers/listeners, that is, Lady Fatimatulzahra's (P.B.U.H.) majesty, precedence and favour over her people which is strengthened by several metaphoric tropes in a very complex interweaving way that ends the second text with well-formed preparation to the rest of the text parts in the speech *تفري الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلعتقد الكفر والشقاق*. It is obvious that such metaphoric expressions as *تفري*, *أسفر*, *زعيم*, *انحلعتقد*, are used to fulfill a consolidate the implied intended meaning to obtain audience acceptance; and therefore, increase interaction possibility with her audience in a smooth way that enable her to convince the listeners/audience of the claims raised in the first place.

Nevertheless, this intended important meaning is lost to the literal sense that is being focused on by the translator. For instance the profound image of *تفري الليل* is ignored and blurred due to the wasting of the implied meaning stressed by the metaphoric image in favour of the literal sense (night revealed its dawn).

### **5. Conclusions and Recommendations**

#### **5.1 Conclusions**

On the basis of the findings arrived at through the analysis, the following conclusions can be introduced:

1. Adopting the interpretive translational approach in translating pragma- rhetorical tropes play a vital role in the bridging translational gaps that characterize various kinds of the translations of Shiite religious discourses and texts.
2. Generally, translations of Shiite religious discourses and texts seem to have serious translational issues, and encounter large obstacles in transferring the intended or implied meanings.
3. Translators frequently concern themselves with the semantic and superficial meanings, ignoring unintentionally in most translational cases the communicative equivalence. Consequently, the intended exact meaning is lost to the semantic literal meaning.
4. The majority of translational issues and misinterpretations of pragma- rhetorical tropes are attributed to weak or literal treatments of metaphoric pragmatic devices.
5. Various types of translational issues facing translators while transferring the exact or intended sense of pragma-rhetorical tropes of clarification could be fixed by adopting the interpretive approach based procedures proposed by Newmark 1981.

#### **5.2 Recommendations**

## Translational Problems in Transferring ..... (22)

In association with the findings of this study, the following are recommendations are presented:

1. Translators are supposed to familiarize themselves the intended meanings and perlocutionary effects and forces that accompany the employment of pragma-rhetorical tropes of clarification in religious discourse.
2. Translators should configure and ponder the significant linguistic position and influential status enjoyed by pragma-rhetorical tropes and figures of speech in constructing and devising all types of texts and discourses, particularly the religious ones.
3. Translating the religious texts and discourses is a heavy burden and an ethical responsibility that should be entrusted with highly qualified professional translators who are preferred to be native speakers of the SL and having a good deal of knowledge about the TL.
4. Adopting and developing eclectic-pragma-translational based models, with special reference to the adaptive approaches set by Newmark (1981) seem to prove good help to translators facing translational difficulties in translating discourses in general and religious ones in particular.

### ملخص البحث

يحاول البحث الحالي تحديد الدور الفاعل الذي تضطلع به التداولية البلاغية في ردم الفجوات الترجيحية التي ترافق الأنواع المختلفة من ترجمات الخطاب الديني الشيعي حيث يسود الاعتقاد بان المترجمين قد لا يتمكنوا من نقل المعنى المقصود فعلا اوالقوة الطليية من اللغة الأصل إلى اللغة الهدف من الترجمة لذا يفترض بمترجمي النصوص الدينية وخصوصا أحاديث وتراث أهل البيت (عليهم السلام) أن يكونوا ملمين بالمسائل التداولية عموما والبلاغية منها على وجه الخصوص وذلك بهدف معالجة البعض من كبريات المشكلات الترجيحية التي ترافق مثل هكذا نوع من الترجمات. بعبارة أخرى على المترجمين التوصل إلى المعنى المقصود واقعا علاوة على الفعل التاثيري المصاحب للمعنى من خلال توظيف وسائل البلاغة التداولية. فمن وجهة النظر التداولية يكون من واجبات المترجم نقل المعنى المقصود والأثر المصاحب له من اللغة المصدر إلى اللغة المستهدفة بالترجمة. إنطلاقا من هذا المبنى التداولي يضطلع البحث بدوره في بناء

## Translational Problems in Transferring ..... (23)

نموذج للترجمة التداولية البلاغية بهدف ملأ الثغرات الترجيحية المذكورة آنفا. لتحقيق هذا الهدف يفترض البحث بأن مجموعة محددة من الوسائل التداولية البلاغية، أي الوسائل البلاغية التوضيحية، تمثل المزية البارزة للبيانات اللغوية قيد البحث. وكما تفترض بأن هذه الوسائل يستفاد منها في نقل المعنى المقصود والأثر المصاحب له من اللغة المصدر إلى اللغة المستهدفة بالترجمة. ولأجل بناء نموذج تحليلي لتحليل بيانات البحث تم استعراض النماذج التداولية البلاغية والترجيحية ذات الصلة. أما بيانات البحث فهي عبارة عن نصوص ترتبط بأهداف البحث قد تم أخذها من الخطبة المعروفة للسيدة فاطمة الزهراء. وقد توصل تحليل البيانات إلى نتائج مختلفة أسهمت في رسم الإستنتاجات التالية: تأخذ الوسائل البلاغية التداولية دورا جوهريا في بناء الخطاب قيد الدراسة وتتكون من الإستعارة والتشبيه والتهكم. كما تمثل الإستعارة الوسيلة البلاغية الأبرز في النصوص قيد التحليل والتي يتم توظيفها بشكل كبير ولذا يساء سبر غورها اللغوي ونقله. كما تحتل وسيلة التشبيه البلاغية المرتبة الثانية بناء النصوص قيد التحليل وتسبب مشكلات نقلية ترجمة مشابهة.

الكلمات مفتاحية: السيدة فاطمة الزهراء، الخطبة الفدكية، نموذج هاريس للوسائل البلاغية التوضيحية، نموذج نيومارك الترجيحي لترجمة الإستعارة.

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