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The Translatability of Sajadah Transitivity across Three English Qur'anic Translations: A Translation Quality Assessment Approach

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Abstract

Since it serves a significant role in displaying the meaning potentialities through the world processes of transitivity, the translatability of non/-verbal language into verbal language is analyzed through the Qur'anic "Sajadah". The present study provides a comparative analysis of 'Sajadah' transitivity across three English translations. The unique ST 'Sajadah' message is examined through Goldberg's maxims (1995); the comparative translation statement is evaluated through the covert and the overt Translation Quality Assessment/TQA House (2015). The communicative act and the lexical terms of *Sajadah* construe its propositional meaning. The results of the study are: 1) validating the four maxims designed by Goldberg approaching the relational construction construal across the ST and the TTs: 1) determining the *Sajadah* syntactic structures that link two constructions, i.e. a socio-semiotic message, 2) there are a/symmetric semantic relational constructions that evoke a proposition with definite activities, i.e. the superordinate and the specifics, 3) there are implied forces beyond the communicative activities, i.e. eco-/co-analogical experiences, 4) Furthermore, the study results show the need to conduct the semantic frames of the word's form and sense across the language levels and across different cultures.

Key words: *Transitivity, Constructions, 'Translatability, Translation*

قابلية ترجمة قابلية التعدي "للسجدة" في ثلاث ترجمات للقرآن الكريم: منهج تقييم جودة الترجمة

الملخص:

في ضوء دورها المميز في نقل المعنى خلال عمليات التعدي العالمية فإن قابلية ترجمة اللغة اللفظية أو غير- اللفظية الى لغة لفظية تم تحليلها "للسجدة" في سور القرآن الكريم. فتعرض هذه الدراسة تحليلا مقارنا لقابلية التعدي للسجدة في ثلاث ترجمات للقرآن الكريم. فيتم فحص محتوى رسالة "السجدة" في ضوء مبادئ جولدبرج (١٩٩٥) الأربعة و يتم تقييم جودة الترجمة من خلال منهج هاوس (٢٠١٥). ويتم تحليل السجدة لثلاث ترجمات للقرآن الكريم. و تؤكد نتائج الدراسة أن: (١) تم التحقق من قواعد جولدبرج الأربعة بشأن مفهوم البنية التكوينية العلاقاتية عبر مستويات النص الأصلي والنص المترجم في ضوء، أن البناء التركيبي يربط بين بنائين محققا رسالة اجتماعية سيمائية، ووجود بعض العلاقات البنائية المتشابهة أو المختلفة التي تتطلب وجود علاقات دلالية عامة وأخرى تفصيلية، وجود معاني ضمنية وراء الأنشطة التفاعلية سواء كانت محاكاة مصاحبة أو محاكاة بيئية، وعلاوة على ذلك، فإن نتائج الدراسة تؤكد ضرورة سد فجوة الأطر الدلالية لمعنى وشكل الكلمة في مستويات اللغة وعبر مختلف الثقافات.

الكلمات المفتاحية: التعدي، قابلية الترجمة، البنية، الترجمة



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Introduction

Translating '*Sajadah*': A Register Aspect of Halliday

In this study, '*Sajadah*' is transmitted in a parallel manner to the Target Texts/TTs. As a registered performance, the TTs are recontextualized so as to get the same Source Text/ ST impact through field, tenor, and mode, (Baker, 2018 and Halliday, 2014). Context Configuration/CC is correlated to language strata in the ST and the TTs through the morpho-syntactic/-semantic, the pragmatic, and the socio-semiotic strata (Halliday & Matthiessen, 1999). Structurally, the composite semantic structures, with a pragma-dialectical circuit, are eco-constructed (Halliday & Matthiessen, 1999 and Stibbe, 2015). Furthermore, the composite structures verbalize the dialectology, the eco-cognition, and the socio-semiotic/constellation of '*Sajadah*'. Analytically, the registered use of the TL widens the *Sajadah* proposition (Baker, 2018). Discoursely, the word semantic field may lead to propositional Mutashabihat across the Qur'anic TTs. Semiotically; the adaptation of the socio-semiotic sign constructs a partial socio-cultural frame of the TL that is quite similar to the SL socio-cultural frame. Accordingly, there becomes qualisign attributive-behaviors rendered through the ST content message (Danesi, 2004, p. 9).

Furthermore, the TT attributive common sense of *Sajadah* refreshes the word meaning types, the dialectical use, and the cognitive load as well. The strategies of non-/equivalence are followed to lessen this cognitive burden. The TTs reflect the accessible meaning making potentialities of the 'word'. Meaning-making circuits integrate both transitivity and relevance as features of language system (Halliday, 2014 and Wilson & Sperber, 2012). Transitivity, according to Halliday, links the material, the mental, and the relational (p. 21). The accessible meaning potentialities reside in the eco-cognition of *Sajadah* that is constructed and construed through the ideation base (Halliday & Matthiessen, 1999, p. 320); it refers to the *ecological matrix* of field, tenor, and mode. *Sajadah* evokes and is evoked by relevant indexicality (Danesi, 2004, pp. 30-31). The multifunctionality of *Sajadah* indexicality stems from the meta-relations conducted at the semantic fields.

Additionally, *Sajadah*-based coherence is conducted through Discourse Markers/DMs that establish a local or a global linkage so as to reach a propositional textual segment and a discourse layer (Buhrig & House, 2007, p. 346). Discourse layers display the potential discourse stretches and meaning extensions through the lexico-syntactic and/or -semantic constructions (Saeed, 2009, p. 10). The proposition productivity is linked to the semantic recursion where repetitive, embedded or coordinated structures set the meaning obvious (pp. 11-12). Semantic productivity uncovers the compositional semantics and composes infinite interpretive meanings (p. 10). Given the nature of the Qur'anic discourse, multiple leitmotifs are activated through the intertextual indexicalities.



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Alongside with the intertextual indexicalities, the propositions of *Sajadah* have cognitive power. The ST propositional meaning potentialities –across the Qur’anic verses- display the people’s mental models where the social cognition is designed (Stibbe, 2015, p. 10). The symmetric social cognition raises the situational dots’ Contextual Configuration/CC through the precipitative, the consequential, and the revelation situational acts (Halliday & Hasan, 1989, pp. 34-35). The three situation-based components construct and widen the scope of the activity-based practices where the source and the peripherals possess the same purpose-based practices (van Leeuwen, 2008). The determined purpose-based practices recontextualize and legitimize the ‘regulation’ of the situational dots and the chronological order of the eco-event or its repetition, representation, or even the socialized performances (p. 105). The situational dots’ legitimation is realized through four phases that are; a) authorization by reference to authority; b) moral evaluation by inferring the value systems; c) rationalization by uncovering the socio-cognitive based validity; and d) mythopoesis by re-telling stories and conducting the rewards and/or punishments out of the social performances (pp. 105-106).

In this study, *Sajadah*, as a non/verbal behavior, is examined through the pragmatic forces designed to conduct the end-goal and through the structural constructions. Each ‘*Sajadah*’ has a cognitive path realized via the semantic roles, the results, and the conclusions (Saeed, 2009); accordingly, *Sajadah* is dealt with as a complete situation or as a situational dot. Analytically, situation semantics determines the proposition components that include; a) the idea beyond the situation; b) partiality; c) the efficiency of language; d) relation across situations; e) uniformities and constraints; f) the reference relation and its relata; g) truth as a device to classify situations; and h) semantic innocence and attitude reports (Stojanovic, 2011, pp. 2-3). Alongside with the CC, *Sajadah* gains its generic design through the function/s of the expected compositional elements, e.g. the obligatory-/optional-/sequential-based elements to approach the text structure organization (Halliday and Hasan, 1989, p. 36). Furthermore, a prototypical parallel eco-cognitive content with co/eco-semantic features is constructed through the Working Memory/WM (van Dijk, 2014, p. 82). Both the word form and sense refer to the dynamicity of ‘*Sajadah*’ as a concept with Cognitive Representation/CR and a performance (Bhatia, 2014 & Talmy, 2000). The interactional circuit between the sense and the form construes the realized ‘seiosphere’ (Danesi, 2004, p. 39).

Translation and Transitivity: The *Sajadah* Translatability

In translation, the world levels construct an episode that construes a situation type, i.e. a non/verbal proposition. The translatability of the ST non/verbal proposition into equivalent TT proposition requires insightful treatment with the intentionality, the relevance, and the non-verbal mode (Baker, 2018). The translatability of the ST non-verbal mode depends on the skopos of the ST content and the style selected to transfer the information chunks into symmetric ones in the TT culture (Gutt, 2014, p. 160). The most striking aspect in word transfer is regarding the associative force/s of words and the semantic-based grades (Saeed, 2009). The multiple connotations of the word raise the question of adequacy of meaning in the TT (Munday, 2016, p. 61). Since it combines



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both non-/verbal modes of communications, *Sajadah* embodies the image schemas through containers, paths, links, and forces (Croft & Cruse, 2004, p. 44). Hereby, the relevance, the cognition, and the syntagmatic levels are integrated to serve the function of the ST and are required to reach the same effect in the TT. Accordingly, meaning is assumingly transferred and linked thoroughly; transitivity is realized once the skopos of each textual layer is determined. Transitivity, according to Halliday, can be realized through semantic fields and lexico grammatical chains where the ideational function of language is embodied in the mental schemata (2014). Transitivity is realized through the world process types that are generically-determined as describing and indicating, stating and showing, saying (Wilson & Sperber, 2012, p. 149). Relevance across these generic types is realized through cognition and the truth conditions. Each textual layer displays a proposition or a set of propositions that bear a definite type of semantic features [$\pm$ STATIVE], [$\pm$ DURATIVE] [$\pm$ TELIC], [$\pm$ VOLUNTARY]. These propositional semantic features determine the situational types, e.g. states, activity, achievements, and/or accomplishments (Brinton & Brinton, 2010). The various situation types elaborate the concept of relating (Arundale, 2010, p. 137). Based on the situational types, lexical-semantics chains license two-based propositional frames; formalisms and functionalism (Nuyts, 1992, p. 69). Both keep the intended effect available and accessible; the sense of the lexical chains moves in circuits given the functional realized through each move/circuit (Saeed, 2009). The frequent representations of a/symmetric hierarchies bear both syntagmatic as well as paradigmatic structure so as to approach communicative ends; informative, intentional, socializing, contextualizing goals (Nuyts, 1992, p. 60). Manipulating the communicative functions proves the meta-functions of transitivity processing across the content-based structure of the detailed lexical chains and the higher semantic layers and the language analogous representations as a system (Halliday, 2014, pp. 23-26). Put together, lexical chains, semantic propositions, and syntactic structures activate the tokens of information layers retained in other minds (Givon, 2005, pp. 91-92). These tokens lie in the permanent semantic procedural memory and the episodic declarative memory (pp. 92-93).

In translation, the TTs may render meaning potentialities with gradable appraised lexical sense and force (White, 2011); accordingly, relevance is crucial in designing the semantic frame (Sperber & Wilson, 1995). Relevance is determined by Context/C and assumptions/P_s (pp. 118-122). Both context and assumptions provide the informative intention conducted as the communicative end goal of the ST and the TT (Gutt, 2014, pp. 24-25). The present study focuses on addressing the '*Sajadah* translatability and the language matrices. Some studies in the field of the Qur'anic translation focus on: 1) the linguistic features as well as the ideological aspects on two translations of the Qur'anic discourse of two translations: the 1955 translation of Arthur Arberry and the 2001 translation of Tahereh Saffarzadeh (Bazargani, 2015); 2) the meaning-making type in Surat I-Su'raa (the poets) across different translations of the Qur'anic dialogue (Hamed, 2019); 3) the transcreation in Qur'anic translation as a religious sacred text is empirically conducted by Gunawan and Boulahnane (2023). Their study employed the Critical Discourse Analysis to uncover the Qur'anic



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words, phrases, and clauses' use in the Islamic (Sharia) law in Indonesia; and 4) the pragmatic role of 'fa' as a discourse marker, Mohammadi has composed parallel corpora of six randomly selected sections of the Qur'an (2023). Given the previous review, it is obvious that much research can be conducted on the translation problems, e.g. comparative studies, translation assessment quality, equivalence, and syntactic ambiguity among others.

Purpose of the Study

Due to the '*Sajadah*'s semantic entailment across the Qur'anic suras, this study attempts at answering the following question: Q1. How does the '*Sajadah*' proposition meet the TTs language micro-/macro-levels Q2? To what extent the '*Sajadah*' propositional content across the Qur'anic verses is a/symmetrically represented across the three English translations?

Method

Design

The exploratory-based design frames the qualitative approach so as to conduct the '*Sajadah*' translatability across the Qur'anic suras.

Model of Analysis

This study employs/adopts an integrated approach. The first examines the constructional relations by Goldberg (1995) and the second is the Translation Quality Assessment by House (2015). Goldberg claimed that the inherited-based constructional relations can be interpreted through:

- 1) *The Principle of Maximized Motivation*: if the syntactic structure of construction A is linked to construction B; motivation beyond the two constructions is reinforced given the symmetric proposition (p. 67)
- 2) *The Principle of No Synonymy*: the asymmetric syntactic structures may result in asymmetric semantic-/pragmatic-based propositions (p. 67).
- 3) *The Principle of Maximized Expressive Power*: maximized communicative-based activity-based practices.
- 4) *The Principle of Maximized Economy*: the potential of asymmetric constructions' maximization (pp. 67-68). The four principles construct the 'reality' construal through linguistic representations.

Database

The database is the Qur'anic frequent instances of *Sajadah* that are derived from three different TTs, i.e. Ali's (1937), Ghali's (1996), and Nasr (2015). The three TTs are commonly and widely used and distributed.

Procedures of Analysis

The procedures followed to approach *Sajadah* are: a) determining the *Sajadah* instances in both the ST and the TTs; b) dividing the *Sajadah* instances into the word level, beyond the word level, the textual layers, and the socio-semiotic level, and c) providing a quality assessment of the TTs.

Results and discussion

This section answers the study questions in terms of analyzing the syntactic structure between two constructions. Then, it produces a semantic-based list of lexical relations that show the meaning



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making potentialities. And, the pragmatic forces of intentionality that determine the sentence structure and the derived meaning as well. Finally, all the levels are interwoven so as signify a definite message.

To start with, the results of the present study meet the pragmatic and semiotic equivalence. Both serve the translatability across language levels for the ST and the TTs level matrices. The constructional relations are presented below. The first principle depends on the syntactic structure.

1) *The first maxim is The Principle of Maximized Motivation.* It highlights the role of the syntactic structures. If the syntactic structure of construction A is linked to construction B, motivation beyond the two constructions is reinforced given the symmetric proposition (p. 67). Generally speaking, the syntactic structure determines the semantic architectures and hierarchy; it is transitive and relates the relational constructions.

Accordingly, the lexico-grammatical features design a map with triggered path/s constructions, i.e. the isomorphism (Goldberg, 1995, p. 68). The isomorphism uncovers the boundaries that create a network of the proposition or a value-qualified property of the author-based scene or of the reality-based scenes (p. 68). The first principle calls upon the sentence structure, i.e. constituency of the sentence and semantic constructions (Talmy, 2000, p. 345). Semantically, the Figure and the Ground relations reflect the relations between events; the Figure is related to another one Ground in a complex event that requires a CC (p. 10).

2) *The second maxim is Synonyms that lead to a/symmetric constructions*

Semantically, the thematic-roles determine the grammatical relations across the excerpted 'Sajadah' verses (Saeed, 2009, p. 158). The change over the thematic-roles though the co-preservation of the proposition licenses the eco-/co-circulation of the 'implicational hierarchy' (p. 159). That implicational hierarchy establishes a coherent sense through the local and the global relevant meaning (Halliday & Hasan, 1989). The proposition circulation creates a script-like evidential hierarchy of activity-based practices that are legitimized through evaluation, abstraction, analogies, rationalization that is represented through instrumental and theoretical rationality, and mypothesis (van Leeuwen, 2008, pp. 106-119). Legitimized performances are identified through lexico-grammatical chains that are classified locally as: *spatial location* (17: 107), *temporal location* (13: 15), *property ascription* (32: 15), and *possession* (41: 37) (Saeed, 2009, p. 282). These four basic semantic divisions may be linked to other subfields that are extensions of meanings or partially fulfill the cognitive path of the 'event' and/or the 'state' (Talmy, 2000 and Saeed, 2009). As for the semantic lexical relations, *Sajadah* evokes multiple word types. The four basic word types, propositional, expressive, evoked, and presupposed meanings, are realized across the ST verses (Baker, 2018). The employed ST verbs that render the meaning making potentialities are:

They are represented across the following verses.



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لَا يَسْتَكْبِرُونَ: وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ	Disdain: celebrate His praises, and prostrate before Him. (Ali,7: 206)
يَسْجُدْ	do prostrate themselves to Allah (Ali,13: 15)
يَسْجُدْ: وَهُمْ لَا يَسْتَكْبِرُونَ	doth obeisance: for none are arrogant (Ali, 16:49)
آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا: أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى:	Believe: were given knowledge; is recited to them, fall
يَخْرُونَ ... سَجْدًا	down on their faces in humble prostration. (Ali,17: 107).
تَتْلَى خَرُّوا سَجْدًا وَبُكْيًا	were rehearsed, fall down in prostrate.(19: 58)
يَسْجُدْ وَمَنْ يَهِنْ إِنْ اللَّهَ يَفْعَلْ مَا يَشَاءُ	bow down in worship; are fit for Punishment: shall disgrace, (Ali, 22: 18)
يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ	Believe! Bow down, prostrate yourselves, and adore your
وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ	Lord; and do good; that ye may prosper. (Ali, 22: 77)
اسْجُدُوا لِلرَّحْمَنِ، أَسْجُدْ لِمَا تَأْمُرُنَا وَزَادَهُمْ نفورا	"Prostrate to [Allah] Most Gracious!", "Shall we prostrate"
يَسْجُدُوا يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا	And it increases their flight [from the Truth]. (Ali, 25:60)
تَخْفُونَ وَمَا تَعْلَمُونَ	that they should not worship Allah, Who brings to light
يُؤْمِنُ. خَرُّوا سَجْدًا وَسَبِّحُوا. وَهُمْ لَا يَسْتَكْبِرُونَ»	what is hidden in the heavens and the earth, and knows what
فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ	ye hide and what ye reveal (Ali, 27: 25)
لَا تَسْجُدُوا وَاسْجُدُوا لِلَّهِ خَلَقَهُنَّ تَعْبُدُونَ	Believe, fall down in prostration, and celebrate the praises
فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا	of their Lord, nor are they [ever] puffed up with pride (Ali, 32: 15).
قُرْءٍ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ»	Asked forgiveness of his Lord, fell down, bowing [in
كَلَّا لَا تَطَّعْهُ وَاسْجُدْ وَاقْتَرِبْ	prostration], and turned [to Allah in repentance]. (Ali, 38: 24)
	Do not prostrate, but prostrate to Allah, Who created them,
	if it is Him ye wish to serve. (Ali, 41: 37)
	But fall ye down in prostration to Allah, and adore [Him]!
	(Ali, 53: 62).
	Qur'an is read to them, they fall not prostrate (Ali, 84: 21).
	But bow down in adoration, and bring thyself the closer
	[to Allah]! (Ali, 96: 19).

Given the above instances, translatability of the word appears in interpretation, the semantic superordinate references and inferences (Baker, 2018). The translation craft represents a prototype of a definite worshipping activity framed by some Vgs; those reside in performatives, state, mental, or/and expressive; and textually, they are interwoven to thematize the *Sajadah* activity (Paltridge, 2012). Discoursely-based, transitivity is functionally realized through the meaning making processes (Halliday, 2014); meaning making potentialities are experienced through the relational constructions of cognitive grammar (Goldberg, 1995). Each Vg constructs a cognitive path with a definite effect upon the audience. The multiple Vgs construct the in-depth stereopsis by the semantic roles, e.g. agents, patients, tools, effects, results (Goldberg, 1995, p. 24 and Saeed, 2009). A sense of cross-reference is assumed and is further pre-assumed to the *Sajadah* meaning making requirements. The collective Vgs highly structure the paths in a parable narrative scene that is activated through the transitive use of Vgs (Goldberg, 1995). The ongoing frequency of the parable scenes re-motivates the parallel transmission of the ST and the TT principles and parameters. Accordingly, the translators represent the parameters that localize the principles of a language in a relational construction that meets the strata matrices. As a result, transitivity, within and across a construction/s, is pre-assumed to be designed textually for further containment schema (Saeed,



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2009, p. 367). Given the unique nature of Mutashabihat within the Qur'anic verses, the 'word' sense and form are re-activated/circulated (Abdul-Raof, 2019).

3) *The third maxim is maximized expressive power communicative activity-based*

Maximized expressive power is realized via the frequent use of the verb "prostrate/السجد" and the conjugated derivational and inflectional forms. The verb is represented through its four basic relational conceptualizations where motivations, beliefs, collocational meanings, and references in the eco-world are activated (Saeed, 2009). It is collocated with some lexical relations with expected constructions of form and meaning. With that, a correlation between the semantic extended chains and the cognitive categorization is conducted. Dialectically, the relational construction is constructed across the 'Token' and the 'Type' conceptualization structure (Jackendoff, 1983, p. 78). The Token is the concept, i.e. the *Sajadah* as an Event Token is linked to the Type, i.e. the kinship-featured ontological processes (pp. 78-80). The relations over the token and the type construct a map of categorized information. Both the Token and the Type label a typology of logical inferences. The correlated inferences deploy the 'pictorial' parable structure rendered to the 'Sajadah' Event Token. The pictorial parable deploys all about the co-/eco-references and inferences constructed and construed through the mental image and assert the value truth (Talmy, 2000, p. 417). The cognizing of a parable correlates the physical to the mental activities since the acting, the cognizing, and the perceiving of the pictorial parable serve the pattern-forming cognitive system (pp. 417-418). The pattern demands definite truth-value relations between the cognizant perceiver and the cognizant producer (p. 418). Accordingly, an epistemic semantic knowledge is broadly identified in various conscious manners, i.e. a story for those who hear it, a history for those who witness it, and the life for those who live it (p. 419). Analytically, the parable, *Sajadah*, is construed not only as a parable in itself but through its properties derived from the semantic extended chains and the eco-contextual factors (Talmy, 2000 and Saeed, 2009). The previously semantic extended chains are completely apprehended through the syntactic structure that reflects dynamicity of arguments and the various types of Vgs. Moreover, the various Vgs result in elaborating the intention/the illocutionary forces where intentionality directs the registered Vgs (Thomas, 1995). Intentionality results in the locutionary Free Indirect Discourse/FID (Eckardt, 2015). Below, the dynamicity of Vgs is reflected through the multiplicity of sentence types with various implicit forces, e.g.

a) Imperatives,

...prostrate yourselves, and adore your Lord (Ali, 22: 77);

...prostrate yourselves, and worship your Lord, (Ghali, 22:77);

...prostrate, and worship your Lord! (Nasr, 22:77).

وَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (الحج ، ٧٧)

b) Conditional if, it is replaced with 'when' that serves the same function of the condition-based state, and a temporal discoursal deictic that fulfills the need of performing the *Sajadah*.



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... when they are recited to them, fall down in prostration, and celebrate the praises of their Lord (Ali, 32: 15);
...when they are reminded of them, collapse constantly prostrating and extol with the praise of their Lord (Ghali, 32: 15);
... when reminded of them fall prostrate and hymn the praise of their Lord (Nasr, 22: 77).

إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ السَّجْدَةِ:
(١٥)

c) Rhetorical questions

..."[Kept them away from the Path], that they should not worship Allah, Who brings to light what is hidden in the heavens (Ali, 27: 25);
...So that they do not prostrate (themselves) to Allah, Who brings out what is hidden in the heavens (Ghali, 27: 25);
... Will they not prostrate unto God, Who brings forth what is hidden in the heavens (Nasr, 27: 25)

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ
(النمل: ٢٥)

d) Declarative sentence (affirmative), it is represented with the adverbial of manner in some instances and as representatives in others.

...Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him. (Ali, 7: 206);
... Surely the ones who are in the Providence of your Lord do not wax too proud to (do) Him worship, and they extol Him, and to Him they prostrate themselves (*A prostration is to be performed after this verse*) (Ghali, 7: 206);
...Surely those who are with thy Lord are not too arrogant to worship Him. And they glorify Him, and prostrate unto Him (Nasr, 7: 206).

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ
يَسْجُدُونَ (الأعراف، ٢٠٦)

e) vocative and order-like statement

... O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper. (Ali, 22: 77);
... O you who have believed, bow down, and prostrate yourselves, and worship your Lord, and perform charity that possibly you would prosper. A prostration is to be performed here (Ghali, 22: 77);
...O you who believe! Bow, prostrate, and worship your Lord! And do good, that haply you may prosper (Nasr, 22: 77).

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ (الحج، ٧٧)

Integrated sets of intentionality are embodied through the speech acts render the symmetric activity-based practice that results in the same proposition. The dynamicity of the represented speech acts raises the transitivity role of the dialectical meaning transfer and the pragma-dialectical appraisal (White, 2011). Alongside in translation, *Sajadah* sentence types uncover the ST and the TTs accessible surface structure and the propositional-based relational constructions (Baker, 2018, p. 30). The ST thematic progression is realized thoroughly.

Adjustment of the propositional organization and discourse thematization is conducted in the TTs. The TT form and meaning of the sentence types and the sentence structures are realized in light of the thematic structure and the information structure (Halliday, 2014 and Baker, 2018). The information foci may be deployed differently due to the language parameters and principles (Whaley, 1997). However, the TTs do not license an adequate and an accurate ST Iltifat (Abdul-Raof, 2019). The TTs try preserving the discourse level equivalence across the two systems strata levels. Discoursely, the narrative is realized through orientation, complication, evaluation and



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resolution (Paltridge, 2012). These narrative steps are conducted in the eco of the *Sajadah* parable. The semantic frame built for *Sajadah* in the ST and the TTs equivalents reflect the four-based narrative phases. Therefore, equivalence is conducted at the genre matrix.

Though the multiple sentence types selection, repeated patterns are constructed and construed. They design the cognitive path of directing the 'X' element to a definite position in a particular way for a particular end (Salkie, 1995). Such relational constructions end up with local cohesion and global coherence, i.e. the texture of the message. The harmony, as yet, is conducted through the form and meaning. In this concern, coherence is realized at the level of the cognitive paths lead to constructing and construing the 'psychological structure with its overall path' (Talmy, 2000, p. 423). In this sense, the narrative genre translatability and the rhetoric performance render the psychological structure at different positions due to the two systems different strata levels and equivalence problems of parallel transfer (Baker, 2018). In this regard, translation equivalents of the rhetorical functions may not be represented and a mechanical transformation of L₁ text into L₂ text is displayed without seeking the same function in L₂ culture (Wolfe, 2008, p. 93). As Wolfe continued, the mistranslation of L₁ rhetorical functions resides in the conventionalized stereotypical force of the L₁ in the L₁ culture. The translators' intentions are to approach the relational constructions across the ST and the TT to the procedural comprehension of the ongoing *Sajadah* scene.

4) The fourth maxim is the Principle of Maximized Economy.

As for the procedural comprehension, it is resulted from the procedural knowledge of the eco-/co-performativity of the activity-based practice. Alongside with the ST semantic structure, the TT_s provide an adjusted proposition of the attitudinal dots with regard to the syntactic structure of the sentences (House, 2015, p. 22). The *Sajadah* parable performatives indicate a symmetric proposition and/or an extended chain of social acts that construe the cognitive motion path (to →from); performing a certain action through words resides in the selection of the lexico-grammatical networks that render the semi-semantic chains through the word order, the mood of the verb, the expected semantic frames across the social roles (Saeed, 2009 & House, 2015, p. 22). Semantically, the value-based evaluations of the attitudinal dot reflect the realm of logic (Saeed, 2009, p. 89). The logic-based semantics refers to the valid-based reasoning of an ongoing argument (p. 89). The TT_s construal construction through the relational constructions of the *Sajadah* episode is assessed across the three TT_s (House, 2015).

House's TQA analysis: The ST profile and The TT profile

Given its translatability orientation, *Sajadah* refreshes the need to represent the non-verbal signs in verbal signs, i.e. intersemiotic translatability at the word level. Matching through substitution and equation by using the equivalent TT counterparts results in significant translation (Fawcett, 1997). *Sajadah*, as a seldom word, connotes non-verbal associations/signs that require definite relations



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and paths between the signified and the signifier (Danesi, 2004). Due to the two corresponding systems, the translators, following the translation universals, may resort to the language registered varieties, i.e. parameters so as to cope up with the TT context. This may enhance the level of language acquisition and the awareness of the two languages' semantic level (Saeed, 2009). Semantically oriented, the ST displays the intertextual Mutashabihat to reduce the cognitive load for the ST speech communities. Mutashabihat establishes the potential meaningful propositions. The more the Mutashabihat are, the more intertextualized relational constructions are and the more the constructed metafunctions are (Halliday, 1978, p. 70 and Halliday, 2014). Given, the semiotic based orientation of the ST word, the TT scene represents multiple lexico-grammatical chains to envisage the non-verbal into verbal through raising the value-based appraisal of all the word senses.

The ST *Sajadah* texture is rendered as language content that stems from the *Sajadah* conceptualization as a dynamic, an interactive, and an imagistic mental image (Langacker, 2008, p. 43). *Sajadah* is an objective content (p. 462). It is both expressive and conceptual; the ST *Sajadah* links the expressive and the conceptual content as the sense-making of the *Sajadah* information units in a continued series of intertextualized scenes.

Across the TTs, the translators reset the contextual configuration to match the ST orient context to access the information units arose through the frequently activated *Sajadah* (Gutt, 2014, p. 33). Meeting 'the adequate to occasion' principle, in translation, requires both the sender's and the receiver's cooperation to keep the TT effect, i.e. a homogenous contextualized effect. Dialectically-based, the 'adequate to occasion' is mainly a sender-oriented (p. 34); it resides in the senders' intention to reorganize the audience's perception of the expressive and the conceptual content. Accordingly, the translators' attempts stem from the skill of transferring the procedural and encyclopedic knowledge (Baker, 2018). Both the procedural and encyclopedic knowledge calls for the translators' awareness of compositional semantics and recursive syntactic rules (Saeed, 2009). In this way, the TT_s mode is pre-assumed to be realized differently. However, due to the sacredness of the Qur'anic text, the semantic meaning of the word is represented in light of the context, the knowledge, and circularity.

As yet, the translators' attempts to interpret the ST reside in keeping the texture of the text (Halliday & Hasan, 1989). Texture of a text recalls keeping the Context Configuration/CC; the CC is to be applied across the situation, person, and culture. Dialectically-oriented, the CC is realized through the semantic property inferred across the words and the sentences, i.e. constructed and construed through the social experience (p. 42). In this way, the CC is realized through the context of the whole situational dots and the co-text of the linguistic features (p. 46). Due to integrating these text elements, the field, tenor, and mode are realized since the CC is embodied and enacted in the text. Each one serves the texture-based development. Field reflects the semantic chains patterns, i.e. entailments. Mode establishes the progression thread of thoughts, i.e. thematic progression. Tenor shows the interactive-based patterns (Halliday, 2014, p. 20). The Qur'anic translation



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combines the communicative translation to the semantic translation. Meanings as well as dialectical information packages are interacted in a space-time portion that is perceived and cognized across speech communities (Talmy, 2000, p. 418). Accordingly, a narrative-like statement is adjusted. Below is the comparison statement of *Sajadah* meta-language functions.

The ST functions conducted across the ideational, interpersonal, and textual meta-functions have been transferred to the TTs. The interpersonal meta-function is conducted through the interrelations between the social agents and the various social roles (Saeed, 2009 & Halliday, 2014); the dynamic circuits of relations constructed thoroughly to activate the interpersonal relations; the textual metafunction is represented through the im/explicit intertextuality within a sura or across suras that represent *Sajadah*; the Mutashabihat are textualized thoroughly though the various syntactic structure of the registered TT_s. The Mutashabihat across the ST morph-syntactic constructions build the ST demarcation that has no one-to-one symmetry in the English morpho-syntactic syntagmatic structure and cannot maintained in translation (Fawcett, 1997). Thus, the ST and the TT render a cognitive path with definite semantic roles and with semi or partial context configuration (Talmy, 2000 & Langacker, 2008). The ideational metafunction, as a primary function in language transfer, is expressed through the experiential aspects derived from both the interpersonal and the textual metafunctions (Halliday, 2014). The ideational metafunction keeps the generic features of the ST and transforms them to the TT_s in a closely related level of equivalence (Catford, 1965).

Analytically, the Halliday's language functions are conducted through approaching the registered mode, tenor, and field (2014). On field, the interpersonal relations of those who perform *Sajadah* versus those who do not perform this identity-based activity; furthermore, the interpersonal relations are conducted through the relations between Almighty, the Supreme Power and the believers and the disbelievers. On tenor, the Qur'anic ST employs the Itifat where the three voice-based pronominal systems are employed and functionally conveyed to the TTs. A typological relation of de/attachment between the social agents and their deeds is designed. On mode, the nature of performativity results in conveying messages directly with an emotive effect through the mutual conversational-like exchanges through the attitudinal dots across the *Sajadah* propositions (House, 2015). Tenor provides a feeding-like stretchy discourse, i.e. a conversation-like and a text-like processing upon the content-based message of *Sajadah* and its peripherals.

In translation, the process of transferring the form and the content to the Target culture requires a communicative equivalence at the level of the word, the sentence, beyond the sentence, the text, the cognitive paths, and the semiotic level (Baker, 2018). The detailed textual analysis of the TT_s reflects a balanced and a fair meaning making (House, 2015). The detailed textual analysis recalls both the ST and TTs' internal-/external structure that leads to constructing and construing the lingua-cultural community; this community raises the communicative knowledge-based circuits (pp. 2-3).



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One step further, the translators act as the mediators of communication who act upon the TT simplified linguistic system so as to facilitate breaking the language barriers (House, 2015, p. 3). This version of semantically extended chains employs the semantic primitives, as an intercultural tool, to interpret the ST iconicity of meaning (Danesi, 2004, p. 28). In this concern, language learners can elaborate their inner language input and reach the +1 level of acquisition through activating their Language Acquisition Device/ LAD at the word, the shape, things, movements, or events in their Mother Tongue/MT. As a consequence, the translation skopos where dynamic equivalence is achieved is achieved (House, 2015). Dynamic equivalence is oriented in how generic chains and textual layers are composed in the registered Target Language as a double-bind translatability dimension (p. 3).

Findings of the present study

Meaning, equivalence, and translatability are represented in the sacred text so as to manage the receptor cognition. The management of the receptor cognition constructs and construes the dynamic translation-orientation while transferring meaning from the ST to the TTs. In translating the *Sajadah*, the language Parameters and Principles are respected so as to; 1) meet the cultural challenges; 2) validate the TTs registered varieties; 3) keep the generic rhetorical moves with various sentence structure; 4) list a registered lexico-syntactic/-semantic chain of the TT_s; and 5) construct the relational construction construal of the language strata levels. The TT_s establish the commonsense knowledge in the TT community (Wardhaugh & Fuller, 2015, p. 238). In other words, the gained procedural comprehension highlights the word-based translatable dynamicity. Moreover, translation studies uncover the prototypical behaviors schematized across communities. The overall process of transferring the '*Sajadah*' is experienced through two aspects: the semiotic perspective and the semantic. Accordingly, a coherent conceptual mental image is constructed for '*Sajadah*' (Gasparov, 2010, p. 32). With that, the TQA permits the analogical experience as performed through an eco-lexical analogy, through a co-cognitive analogy, and through a semantic hierarchy.

With the rise of the technological aids in the field of translation studies, the integrated approaches of semiotics and pragmatics may be employed to examine the translatability of political communication scripts, the translatability of multimodality discourse, and the translatability of the Computer-mediated Discourse/CMD threads. This, in turn, will help in narrowing down the socio-semiotic cross-cultural clashes. Furthermore, there becomes a coherent socio-semiotic encyclopedic knowledge for the translators and language users.

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