A Study of Perlocutionary in Two Different Types of Commandments in Quran and Their Translations

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Abstract
This study is to explain the semantic and pragmatic functions of two different types of Quranic commandments: commandments in imperative mood and commandments in declarative mood. Based on a descriptive-analytical method, this paper studies such commandments through linguistic pragmatics and discourse analysis. The results show that both imperative and declarative sentences/ utterances are used to issue commands, but their usage results in specific inferences. The imperative form is used when the intended commandment pertains to a personal and/ or urgent situation, thus taking place in an interpersonal discourse situation. The declarative form, on the other hand, is used when the speaker does not intend to emphasize on the interpersonality and urgency of the command. The declarative form of command also shows the knowledge and certainty of the speaker with regard to the execution of the command. As a result, declarative forms are mostly used in contexts where the high status speaker is to impose his commandments, rules, and orders. When it comes to the translation of the Holly Quran, translators had different reactions towards the declarative commandments. In the case of verses pertaining to jurisprudential verdicts or cases where the command is explicitly stated, some have used "shall". In some cases, too, they have not noticed the imperative mood, i.e. the existence of a commandment at all.

Keywords: declarative mood, imperative mood, linguistics of Quran, speech acts, translation of Quran

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A critical review of the translation of "*Halal Tayyib*" in 54 Persian translations of the Quran

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Abstract

The words "*Halal Tayyib*" and "*Tayyibat*" used in the Qur'an, more than twenty times (explicitly or as a clear example) about food. This phrase has been translated by the translators of the Quran in various forms. The question that arises in this context is that: what is the exact meaning of "*Halal Tayyib*"? The author of the article suggests two meanings for this phrase: "Persian: گوارا؛ tasty" and "Persian: خوش؛ good" and continues to prove these two meanings based on the realistic evidences. In this regard, more than fifty Persian translations of Quran have been reviewed, and then the result has been that the meanings of "Persian: پاکیزه؛ clean"   and "Persian: حلال؛ lawful" are not accurate for this word but considered among the figurative meanings of it. Most of the translators have not translated "Halal" in its precise meaning.   But in the meantime there are interpreters who translated "*Tayyib*" to "Persian: گوارا ولذیذ؛ tasty and delicious" but unfortunately they translated this word in various forms and did not adopt a single procedure in all the verses of the Holy Quran. But it should be noted that some interpreters adopted a single procedure and translated the word "*Tayyib*" to "Persian: پاکیزه؛clean" in all cases, although it is not an exact equivalent for "*Tayyib*".   Another finding of the present study is that the combination of "*Tayyip*" and "halal" is an adjectival combination which most of the translators did not pay attention to it and finally translated it with the conjunction letter "*Halal and Tayyib*".

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The challenge translation of the literal similarity singular verses in Holy Quran
(Case study: The heterogeneous in terms of noun and verb or type of verbs)

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Abstract
The Quran consists of endless wonders and beauty. Linguistic and literary aspects are the context for major of attractions and points of venerable in Quran. Part of this beauty presented in the verses that are largely similar together both from thematically and in terms of verbal and only in a few letters or words are different. Quranic scholars have mentioned this as similar words to avoid further confusion with the spiritual allegorical verses that is in the field of Quranic sciences. An attentive discussion about these verses is their translation to Persian. This is because their similar appearance is deceptive and without paying attention to the slight incompatibility in the words of these verses, similar understanding and therefore similar translations is presented. This leads to the faulty translation. This article, provided with descriptive approach and critical analysis, and considered cases of verbal singular allegorical verses, in particular different cases in terms of nouns, verbs or verb type, and in addition to analyzing the reasons for their similarities and differences, the provided translations of these verses, by the translators of the Qur'an:(*Ayati, khorramshahi, Sha'rani, fuladvand, Qomshhay, Makarem Shirazi*) has been investigated. Reviewing these translations proved that the implications of these verses, not translated correctly and firmly, in most cases. So the author has offered more accurate translations of these verses.

Keywords: translation, Holy Quran, literal similarity, literal similarity singular, criticism

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Critical Study of Emphasis Devices of Ablative Absolute and Turning Synonyms in the English Translations of the Holy Qur'an Based on House Textual Theory
(Case of Study: Shakir, Irving, Hilāli – Khān Translations)

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Abstract
Special literature of the Qur'an leads to difficulty of its translation. Study of emphatic devices as a grammar technique in Qur'an translation reveals their unbalanced equivalents based on exist theories of translation science. Because of the position of this technique in source language, assessment of ablative absolute and turning synonyms based on House textual theory can lead to their precise translation. Study of aforementioned emphasis devices; in Shakir, Irving and Hilali-Khan translations shows some Inequalities in comparing with source language like; imprecise equivalence of ablative absolute not reflecting of its emphatic structure and qualification and unbalanced grammar translation of turning synonyms (by vāv). But their translations are equivalent in some cases like; making emphatic structure equivalence by parallel structure in translation of turning synonyms (by vāv and Lā). Though felicitous miracle of the Qur'an, linguistics differentiates and the translator role, himself, have effective role about balanced or unbalanced translation of these emphatic devices, but based on linguistic position of these technique in source language, the House overt translation method can be considered as better method in this field.

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The Semantic Frames of the Verb "Raʾā" (beholding) on the Holy Koran and the Persian Formats
(Based on Charles Fillmore's the Semantic Meaning Theory)

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Abstract

The eye is the most important body member which is applied for receiving different extern data, saving them in the three layers of mind, that is, (imagination, hallucination, conception) as well as the semantic formatting. The verb "Raʾā" (beholding) as the main work of the eye, has this conception to expand the width of its meaning, it means, plus to the external visiting it can reason the internal too. Holding to this matter in converting the Persian texts and interpreting verses one has to monitorize the semantic coherence as well as the language coordinate. In Holy Koran according to the eyesight ability of the human being achieving the recognition of the complex and abstract concepts of mind is taken into account greatly, hence, the already lecture is trying to analyze, the semantic frames of the verb "Raʾā" (beholding) according to the Fillmore's semantic meanings theory. Using the cognitive linguistic, in the verses (Makarem shirazi, Aerfah, Pourjavadi, Khoram del, Elahi Gomshei and Safarzadeh). In the symbols of the under research Koran the verb "Raʾā" (beholding) has an abstract also concrete frame which is the external the very eye of the head. The outcome of the research shows that the translators in converting the Persian semantic meaning didn't handle it correctly, considering, language coordinate. It can be said that they didn't care about well, taking account the gap between Persian equivalences such as, beholding and observing and sometimes they have been used instead of each other.

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The Analysis of the meaning of "Arabic *Fa*" in Persian Translations of Quran

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Abstract
According to the opinion of scholars of Arabic language and literature, there are too many different types of (*Fa*) used in Arabic language. For that reason, translators of Quran have been faced with difficulty in choosing the appropriate methods for translating the "Arabic *Fa*". This article, based on the descriptive-analytic method, firstly aims to review the use of the "Arabic *Fa*"in Arabic language and literature and then seeks to analyze the different types of "*Fa*" in many Persian translations of Quran. The most important result of this study is that the "Arabic *Fa*" in Holy Quran falls into two categories: "*Atifah Fa*" and "*Rabitah Fa*". "*Atifah Fa*" itself falls into too many categories such as: *Taqib, Sababiyat, Taqri*, and *Talil…* And finally authors have come to this conclusion that translating the "*Fasihah, Taliliyah* and *Rabetah Fas*" is more difficult than other "Arabic *Fas*".

Keywords: Translation of (fa), "*Atifah Fa*", "*Rabitah Fa*" "*Fasiha Fa*"

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A Review of Persian translation of Quran
(Case study: *the Tenth-Century Translation*)

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Abstract

Holy Quran has been translated into Persian several times and on the other hand, a lot of criticism and review have been done concerning the Persian translations of the Quran. Meanwhile, *the Tenth-Century Translation* of Quran has not been studied so far, in spite of its attractions and strengths. So in this regard, the authors of this paper seek to introduce and explain this unknown translation based on the descriptive - analytic method to assess the success of the translation in conveying the divine message to Persian language. The results show that this translation is not often faithful to the grammatical structures of the Holy Quran. The most important strengths of the *Tenth-Century Translation* are as follows: exact Persian equivalents, precise meanings of Quranic words, considering the deep structures of Holy Verses in translation, paying attention to the morphological and literal and rhetorical characteristics of the Holy Quran.

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