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Analysis of Semantic Equivalence in Khadivjam’s Translation of *Al-Ayyām* Based on Reiss and Baker’s Model



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ABSTRACT

The type of a text specifies translation approaches; therefore, it is essential to have a system that determines the type of the text. In her model, Reiss mentioned four types of texts with informative, expressive, appellative, and audio-medial functions. Classified under the autobiography genre, works like *Al-Ayyām* (= *The Days*) represent a composition of informative, expressive, and appellative functions. Therefore, translators should adopt approaches tailored to each function while translating such works, as these functions determine how translators should employ what translation approaches. After the text type is identified, two objective measures are at the translation analyst’s disposal: linguistic criteria and metalinguistic criteria. The linguistic criteria include semantic, lexical, syntactic, and stylistic equivalences, among which only the semantic equivalence is focused in this study. The semantic equivalence is also supported by Baker’s model in relation to logical, inductive, presupposed, and provoked meanings. Hosein Khadivjam’s translation of Taha Hosein’s *Al-Ayyām* was selected to apply Reiss and Baker’s model to functional semantics. Khadivjam translated this book into Persian under the title of *The Days*. The results of this descriptive-analytical study indicated that Khadivjam translated *Al-Ayyām* based on its dominant function, i.e. the informative function. Regardless of certain shortcomings that have emphatic meanings in translation, the translator succeeded in striking a semantic equivalence between the original text of *Al-Ayyām* and its translated text (i.e. *The Days*) in logical, inductive, presupposed, and provoked dimensions. Therefore, Khadivjam’s translation of *Al-Ayyām* equals the original text with respect to the measures of functional semantics.

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1. Introduction

In the 1970s and 1980s, translation studies distanced from the linguistic typologies of translation conversions. The same period is marked by the emergence and prominence of a communicative-functional approach to translation analysis pioneered by Katharina Reiss. Using textual equivalence as the basis for her functional model, Reiss regarded different functions as informative, expressive, appellative, and audio-lingual for the text. These functions can be analyzed through linguistic and metalinguistic components. Concerning the linguistic components, she mentioned semantic, lexical, syntactic, and stylistic equivalences (Munday, 2018: 144–148). This categorization indicates that translation cannot be independent of linguistic interpretations and analyses lower than the textual level, *i.e.* sentences and words. To apply Katharina Reiss's model that is less meticulous than others, we extended the research scope to the point which we used Mona Baker's detailed model as a supplementary to Reiss's model for equivalence between an original text and its translated counterpart. Considering the establishment of semantic equivalence, Baker mentioned four key semantic aspects as logical, inductive, presupposed, and provoked meanings (Baker, 2011: 11), which play key roles in the analysis of semantic equivalence between *Al-Ayyām* and its translation (*i.e.* *The Days*) in this study.

The major research problem in this study is the scientific critique of literal translation from Arabic into Persian based on the metrics of functional linguistics. In response to this problem, Reiss's model and Baker's model were made compatible and used in the analysis of Hosein Khadivjam's translation of Taha Hosein's

Al-Ayyām (= *The Days*) at a semantic level. *Al-Ayyām* is an autobiography. In this three-volume book that is one of the best epitomes of contemporary Arabic prose, Taha Hosein wrote about his life story from childhood and adolescence to education at the Al-Azhar University. Therefore, the value of this book to the present study lies in its topic, as it depicts a blind but very intelligent talented child's harsh life with a plethora of vicissitudes. This child failed over and over throughout life and started again after each failure until he turned out to be one of the most well-known contemporary scientists and authors due to his remarkable diligence. Undoubtedly, it is always useful to read about great people's biographies and the ups and downs in their lives. Taha Hosein is one such person with a worthwhile life story. Hosein Khadivjam translated all three sections of this book, *The Days*, into Persian. His translation is characterized by a kind of simple but robust prose in which readers do not feel that *The Days* was translated from another language. Accordingly, *Al-Ayyām* and its translated version were selected as a case study in this paper. This research seeks to address a key question:

To what extent is Hosein Khadivjam committed to semantic functionalism in the translation of *Al-Ayyām*?

2. Research Background

(A). Theoretical Background:

The devices used to form the appearance, cohesion, and continuity of sentences are not selected randomly. Provided by a language, we adopt the features that are tailored to our goal of establishing communication. The recipient of a text tries to relate what we state to a purpose. The fact that a functional description can be attributed to every kind of behavior is not unprecedented.

Some optimistic philosophers of the 18th century believed that the behavioral function of lines on a melon would be to help humans know where to cut the fruit with a knife. Cicero, a Roman philosopher, had a more intriguing viewpoint, stating that a language is considered a functional behavior and is characterized by three functions: education, infusion of joy, and movement (Fawcett, 2018: 239). At any rate, when we whisper, "Frightening weather, isn't it?" to a friend's ear on the street, none of these functions is apparently involved. As a result, later researchers tried to classify linguistic functions more comprehensively to include such cases (*Ibid*). One of the most well-known classifications was put forward by Katharina Reiss.

In the 1970s, Katharina Reiss's work is based on the concept of equivalence. However, she regards the text but not the word or sentence as the level at which communication is established and equivalence should be considered (Reiss, 1977/ 1989: 113–114). Her functional approach concerns the systematization of translation assessment. This approach borrows its classification from the classification of tripartite functions of the language presented by Karl Bühler, a German psychologist and linguist (1879–1963). These three functions are known as (1) informative function, (2) expressive function, and (3) appellative function. Reiss related these three functions to their corresponding dimensions and different text types or the communicational situations in which they are used (Munday, 2018: 144–145). These relationships are as follows: (1) The text type is informative; the linguistic function is information. The linguistic dimension is logical or referential. The text emphasizes the content. The target text should convey the

referential content. The translation method is simple and is clarified as needed. (2) The text type is expressive. The language has an expressive function indicating the sender's attitude. The linguistic dimension is aesthetic. The text emphasizes the form. The target text should convey the aesthetic form. The translation method is tailored to the original text approach and its writer's viewpoint. (3) The text type is appellative. The language has an appellative function to make the text appealing to the recipient. The linguistic dimension is conversational. The text emphasizes the appellation of the recipient. The target text should guarantee the necessary response and reaction. The translation method is adaptive or equivalent effectiveness. (4) The text type is audio-medial, *e.g.*, the visual/verbal movies and commercials that are supplementary to the other three functions with visual images, music, *etc.* (Reiss, 1971/ 2000; *Ibid*, 1977/ 1989: 108–109). This is the fourth kind of different text types presented by Reiss and is now known as the multifaceted text (Munday, 2018: 146).

Reiss listed a series of linguistic and metalinguistic criteria to apply her proposed model scientifically. These criteria can be employed to measure the sufficiency of the target text. (A) The linguistic criteria include: (1) semantic equivalence, (2) lexical equivalence, (3) syntactic features, and (4) stylistic features. (B) The metalinguistic criteria or determinants include: (1) situation, (2) discussion topic or area, (3) time, (4) location (the features of a country or culture), (5) recipient, (6) sender, and (7) affective requirements (*e.g.*, humor, sarcasm, emotions, *etc.*) (Reiss, 1971/ 2000: 48–88). This study considers only the semantic equivalence in the linguistic criteria.

Although the above criteria are interrelated, they differ in importance based on the text type and genre. For instance, the translation of a text that emphasizes the content, *e.g.*, the encyclopedic entry of *Tyrannosaurus rex*, should be primarily aimed at maintaining the semantic equivalence. Generally, translating the genre of “a scientific book in plain language” requires further attention to comprehensibility and an author’s writing style in the target language, whereas translating a scientific paper for experts should meet the expectations that match the specialized norms for academic papers (*Ibid*: 58). Therefore, Reiss feels that metaphors should be retained in the translation of an expressive text rather than an informative target text, *i.e.* where translating the semantic value of a text will simply suffice per se (*Ibid*: 59).

These sufficiency criteria for quality assessment are valid in translation works where the target text has the same function as the original text. However, there are some cases, according to Reiss, in which the target text may have a different function from that of the original text. The example presented by Reiss is Jonathan Swift’s *Gulliver’s Travels* (1726) (*Ibid*, 1977/1989: 114). This book was originally written as a satirical novel to criticize the incumbent British state (*i.e.* the text was totally appellative); however, it is usually read and translated as an entertaining story now (*i.e.* an expressive text). In another form, a target text may have a different communicational function from that of the original text. For instance, an appellative election speech in one language may be translated for analysts in another country who are interested in understanding the presented policies and their implementation (*i.e.* an informative/expressive text) (Munday, 2018: 149–150).

Reviewing the theories and patterns of translation indicated that Reiss’s model was developed within Mona Baker’s translation equivalence model to reach the point where Reiss’s linguistic criterion could be discussed as innovative titles. In the model of equivalence between an original text and a target text (lexical level: meanings of words), Baker mentioned logical, inductive, presupposed, and provoked meanings (Baker, 2011, 11–14). These meanings describe and develop the linguistic function at a semantic axis, something which Reiss considered before Baker.

The lexical meaning is the most prominent feature of a word (Zgusta, 1971: 27). In other words, the lexical meaning of a word or a lexical unit can be defined as a specific value which that meaning has in a specific linguistic system and the character which that word acquires due to application in that linguistic system. A word, pattern, or construct can rarely be divided into discrete semantic components, as the function of a language is too complicated to allow us to do so. Nevertheless, it is sometimes useful to ignore the complexities of a language temporarily in an effort to understand these complexities and overcome them in the long run. With that in mind, we now discuss a model for the analysis of lexical semantic components. Baker adopted this model mainly from D. A. Cruse’s viewpoint (1986), whose description of the context belongs to M. A. K. Halliday (1978). According to Cruse, four main types of meanings can be distinguished in words and statements (*i.e.*, pieces of a written or oral text). They are referred to as logical meaning, inductive meaning, presupposed meaning, and provoked meaning (Baker, 2011: 11).

The logical meaning is opposed to the inductive meaning. In other words, the logical

meaning of a word or statement is obtained from the relationship between that word or statement and what it refers to or what it describes in the real or imaginary world and is imagined in the same way by the speaker of a particular language. This type of meaning creates a foundation based on which we can judge whether its meaning is true or false. For instance, the logical meaning of “shirt” denotes “a piece of clothing that covers the upper body”. Under normal circumstances, the application of “shirt” to refer to a piece of clothing that is worn on feet (*e.g.*, “socks”) will be wrong. When a translation is considered wrong, it is often this logical meaning that is questioned (*Ibid*).

The inductive meaning cannot be judged as true or false because it is related to a speaker's or writer's feelings and attitudes rather than what words and statements refer to. The difference between “Don't complain.” and “Don't whine.” does not lie in their logical meanings but in the meaningfulness of “whine” which implies that the speaker or writer considers an action annoying. Therefore, two or more words and statements can have the same logical meaning but differ in inductive meanings (*Ibid: 11–12*).

The presupposed meaning originates from collocational restrictions (*i.e.* the restrictions that determine what words or phrases are expected to be seen before or after a specific lexical unit). These restrictions are of two types. (1) Selective restrictions: These restrictions represent a function for the logical meaning of a word. We expect to see a human subject for “studious” and an inanimate subject for “geometrical”. Selective restrictions are violated in figurative language intentionally; however, they must be used accurately and correctly in other cases. (2) Consistency restrictions: These are optional and

voluntary restrictions in terms of semantics. They do not follow the logical meaning of a word. For instance, laws are broken in English but are contradicted in Arabic (*Ibid: 12–13*).

The provoked meaning stems from a dialect variety and a context. A dialect is a variety of a language that is common in a specific community or a specific group of speakers. Dialects are classified from different perspectives: (1) geographical classification (*e.g.*, Scottish dialect or American dialect as opposed to British dialect: compare “lift” with “elevator”); (2) temporal classification (*e.g.*, the words and constructs used by the members of different age groups in a society or the words used in a language at different historical interludes: compare “verily” with “really”); (3) social classification (*e.g.*, the words and constructs used by the members of different social strata: compare “scent” with “perfume” and “serviette” with “napkin”) (*Ibid: 13*).

A context is a type of language that a language user considers appropriate to a specific situation. The effective components of the context diversity are as follows. (1) Discussion topic in speech: this is an abstract term that shows “what is going on” in relation to the linguistic phrases selected by a speaker. Different speakers make different linguistic selections based on what actions they see themselves involved in. For instance, linguistic selections will vary based on whether a speaker plays in a football match or interprets the match, delivers a political speech or discusses politics, performs surgery, or discusses medicine (*Ibid: 13–14*). (2) Relationships between interlocutors: this term is also an abstract one that explains the interpersonal relationships between interlocutors. In this case, the language used by people will vary based on their interpersonal

relationships, *e.g.*, doctor/ patient and mother/ child. For instance, a patient will not use offensive words to address a doctor, and a mother will not use a construct beginning with “I wonder if you could ...” to ask her child for something. It can be really difficult to reach the correct relationship between interlocutors in translation. This depends on whether a speaker thinks of a specific level of formality as “correct” in the culture of an original language or the culture of a target language. For instance, an American teenager may use a very informal tone while talking to their parents, calling them by their first names rather than using “mother/ mum” or “father/ dad”. This level of informality may be inappropriate in many other cultures. Therefore, a translator either has to change the content of the speech to meet the target reader’s expectations or convey the same informal content of the speech to show the relationships between teenagers and their parents in American society. However, whatever a translator selects in a specific case depends on what they perceive as the general purpose of translation (*Ibid*: 14). (3) Expression style: this is an abstract term for the function that a language has (*e.g.*, a lecture, an article, a style, an instruction) and is also a means of (written or oral) transition. Linguistic selections are affected by these dimensions. For instance, the use of a morpheme such as “re” is totally appropriate in commercial letters and the subject lines of emails; however, it is rarely, if not never, used in colloquial English. Translators usually want to ensure that their translated works match the context expectations from a recipient’s perspective (*Ibid*). Nonetheless, this is apart from the cases in which translation is aimed at presenting the atmosphere of an original culture or what some experts such as Venuti support, *i.e.*

challenging readers intentionally through deviation from the target norms to “show an alien reading experience” (Venuti, 1995: 20).

(B). Practical Background

As pointed out by Tayebianpour and Valipour (2020) in *A Study of Functional-Semantic Fields Theory and Application of the Same Comparative and Contrastive Researches*, this theory bears high importance due to its comprehensive detailed analysis of syntactic and lexical units of the language as the components of a system to express semantic categories. In addition, the functional-semantic fields theory can play a pivotal role in classifying syntactic and lexical devices that express a semantic category in terms of the type and domain of a function. The merit of this classification is not limited only to the analysis of a specific language in terms of determining the priority of that language for using linguistic devices to express a semantic category but is also applicable to contrastive and comparative analyses of two languages. In other words, this theory plays an effective role in revealing the similarities and differences between original and target languages in expressing semantic categories. In this case, if one of the two languages under analysis is a mother tongue, finding their similarities or differences will make us aware of the strengths and weaknesses of second language learners.

In *Analyzing Seyyed Jafar Shahidi’s Translation of the 28th Letter of Nahj-ul-Balaghe through Katharina Reiss’s Translation Theory*, Rahimi Khoigani (2021) pointed out that the functions of the original text sustained major lexical, syntactic, semantic, and stylistic changes in Shahidi’s translation process. For instance, the grammar, meaning, and style in Shahidi’s translation distanced from the grammar,

meaning, and style in the original text due to compliance with the *saj'* of speech. Accordingly, the persuasive-expressive function of the original text became more expressive in translation and lost its persuasive importance.

In *Translate of Terms from Theory to Practice (Case Study: Arabic Proverbs Khuzestan)*, Zare Beromi and Fazeli (2021) mentioned two groups of approaches to the translation of terms. Group (A) includes Baker's seven approaches to the translation of terms: using a term with a similar form and meaning, using a term with a similar meaning but a different form, using antonomasia, translating a text by deleting a term, borrowing a term from the original text, translating a text by deleting wordplay and making compensations. Group (B) includes the paper authors' innovative solutions to the translation of terms: finding good equivalents with the probability of finding average and poor equivalents, finding average equivalents with the probability of finding poor equivalents, finding poor equivalents with the probability of borrowing, and translating a unique term by borrowing the content or its antonomasia. Their results indicated that Group (B) was more successful than Group (A) in organizing the translation of terms.

In *Pathology of the Translation of the Book Literary Criticism: Principles and Methods from the Perspective of Information Transfer*, Hajmomen Sichani (2022) used Katharina Reiss's theory (*i.e.* principles and methods of literary criticism) and pointed out that the book serving as a work of literary criticism included scientific and literary texts with informative and expressive functions. Therefore, translators should be careful to match the translation with the informative and expressive functions of the original text and use solutions compatible with

each function purposively. Translators must consider these points to prevent poor translation or failure.

In *The Analysis of Equivalence at the Level of Words Between Source Text and Translation based on Baker's Theory: Ayatollah Khomeini's Lectures on Palestine*, Beaytari and Zare Beromi (2022) indicated that the topics regarding different types of non-equivalence were separate from its effective solutions and that relating a specific type of non-equivalence to a specific solution would not only be impossible but also undermine the foundation equivalence theories.

In *The Role and Function of Naturalization in the Readability of Reza Amery's Translation of Season of Migration to the North*, Aghajani and Ghafari (2023) pointed out that naturalization was among the general components of translation in which translators would make the translation language normal and natural by activating the process of specific creativities such as applying various criteria, completing sentences, using appropriate idioms, replacing simple expressions with complex structures, and extending the meanings of words or changing them in proportion to the meaning. In Baker's view, the foregoing approaches are inclined toward the norms of the target language and following its normative patterns. The results of their study indicated that translators would bring the target language to the semantic horizon of the original language through naturalization to make the translated text readable and understandable to users.

Compared with the works that have analyzed semantic equivalence in translation, the innovation of the present study depends on three factors: (1) making the functional approach and the equivalence-oriented approach compatible in

translation studies; (2) combining the Reiss's functional model and Baker's equivalence-oriented model in translation semantics to extend and deepen Reiss's model in semantic equivalence; and (3) applying all three sections of *Al-Ayyām* (= *The Days*) in an independent paper on linguistics.

3. Methodology

This research is a descriptive-analytical study. Usually, the definitions and generalities of research are mentioned from relevant references and sources at the descriptive level and are then extended with necessary explanations. In addition, the theoretical framework of the study consists of Katharina Reiss's functional model and Mona Baker's translation equivalence model. The reason for integrating these two models lies in the fact that Reiss determined the major metrics for translation and Baker explained and extended those metrics. In the analytical stage, the case study (*i.e.* the analysis of Khadivjam's translation of *Al-Ayyām* in linguistic metrics or criteria) is discussed from the perspective of theoretical foundations and referable models (*i.e.* Reiss's and Baker's).

4. Results and Discussion

Regarding different types of lexical meanings mentioned in *Theoretical Background*, only the type related to trueness or falseness challenged by the reader or speaker is considered the logical meaning. The other types of lexical meanings include the original text and translated version of *Al-Ayyām* (= *The Days*) delicately and complexly. Their analysis is often more difficult. In practice, different types of meanings can rarely be distinguished in a word or statement. Similarly, the basic logical meaning of a word or statement can rarely be defined definitively. The reason lies in the nature of language (albeit in

most cases) in which words have such "vague margins" that their meanings are so debatable and are signified only in specific contexts. This concept of "different meanings" is more justifiable in a theoretical aspect; nevertheless, the aforesaid distinctions are believed to benefit translators because a major challenge always faced by translators is to try to understand the accurate meanings of words and statements to translate them into another language (despite the innate "ambiguity" of languages).

4.1. Logical Meaning

In its informative function, a language follows a logical course in a reasonable way, and words have specific functions usually based on a set of logical context-dependent or context-independent meanings. The analysis of *Al-Ayyām* and its translated version (*The Days*) based on functional metrics in translation indicated that words had stronger relationships with logical meanings than with inductive, presupposed, and provoked meanings because the major section of *Al-Ayyām* includes informative texts or texts with an informative function.

(1) فقد أخذ الغلام يسمع على الشيخ عبدالله دراز شرح "جوان نزد شيخ عبدالله" (Hosein, 1992: 258). "ابن عقيل (Ibid, 1979: 193). دراز، درس شرح ابن عقيل را شروع کرد

ولم تكن اللاتينية تدرس في مصر لا في المدارس " (Ibid, 1992: 457). "الثانوية ولا في المدارس العالية تدريس زبان لاتینی در مصر - نه در دبیرستان و نه در " (Ibid, 1979: 334). "دانشگاه - معمول نبود

The words in fragments (1) and (2) have logical meanings. Nevertheless, inductive meanings can be taken from these words, as inductive meanings often result from personal impressions. Therefore, no definitive comments can be made on the impressions with unclear quantity and diversity.

4.2. Inductive Meaning

In the text of *Al-Ayyām* and its translated version (*The Days*), inductive words are the second most frequent after logical meanings because inductive meanings deal with a wide range of lexical and syntactic structures of languages. After logical meanings, inductive meanings can easily emerge from the foregoing structures. In addition, the texts containing words with inductive connotations are expected to be more frequent and influential than the texts with purely informative functions due to their informative-appellative functions. Accordingly, the necessity of conveying inductive meanings from an original text to a target text is inevitable. The analysis of Hosein Khadivjam's translation of *Al-Ayyām* indicated that he was aware of retaining the inductive meaning function of words from the original text in translation. If we do not consider the non-translation of a few words with inductive meanings whose absence in the context was often compensated for, we can agree that Khadivjam translated *Al-Ayyām* successfully.

Five solutions to the most frequent words with inductive meanings, taboo words, curse words, emphatic words, and innovative equivalents will be employed to limit the inductive meaning of *Al-Ayyām* and its translated version (*The Days*). Two points should be taken into account. Firstly, actualizing the inductive meanings of words depends on the wisdom of the crowd and the culture of linguistic communities; therefore, a word may have an inductive meaning in one linguistic community and may be devoid of that meaning in another community. In other words, "an inductive connotation and its interpretation are a kind of valuation, and valuation can benefit from social or personal circumstances" (Safavi, 651

2020: 97). Secondly, the diversity and multiplicity of the fragments presented in the following section indicate the author's effort to validate the accomplishments and results of the present study.

4.2.1. Frequent Words

The word "مُمِضٌ" was selected to explain and analyze inductive meanings by using frequent words that have inductive connotations in *Al-Ayyām* (= *The Days*). The word "مُمِضٌ" means "تاراحت‌کننده، عذاب‌دهنده، دردآور، و زجرآور" (Al-Baalbaki, 2012: 1045). It has an extreme inductive connotation and was frequently used in *Al-Ayyām*. Furthermore, another word apart from "مُمِضٌ" has an inductive connotation in the following fragments. Nevertheless, only one word was considered in each fragment to maintain the consistency of the research process.

"وإنما يحسُّ الحزن المُمِضُ حين تبدو طلائع الصيف". (3).
(Hosein, 1992: 348). بلکه هنگامی به اندوه جانسوز ".
(Ibid, 1979: 259). "دچار می‌شد که تابستان آغاز می‌گشت

(Ibid, 1992: 360). "وكان السهم صائباً، وكان أثره لاذعاً مُمِضاً". (4).
این تیر درست به هدف نشست، و سوزنده و ".
(Ibid, 1979: 267). "کوبنده بود

ویری حیاته المشرفة الباسمة الحلوة قد أصبحت ظلمة". (5).
و زندگی درخشان ". (Ibid, 1992: 415). "عابسه مرة مُمِضَةً
خندان شیرین او، حالت تیرگی اخم‌آلود، و تلخی آزاردهنده‌ای به
(Ibid, 1979: 306). "خود گرفته است

وإنما يجد فيه شعوراً آخر كله سخط مرّ وحزن مُمِضٌ". (6).
بلکه در آنجا با ". (Ibid, 1992: 447). "والم مفسد للحياة
احساس دیگری روبرو می‌شود که سراسرش خشم و تلخ‌کامی
(Ibid, 1979: 329). "واندوهی دلسوز، و رنج زندگی تباکن خواهد بود

In these fragments, Khadivjam used "جانسوز"، "دلسوز"، and "آزاردهنده"، "کوبنده"، "آزاردهنده"، and "مُمِضٌ". The meanings of "جانسوز" and "آزاردهنده" are normal for "مُمِضٌ"، whereas the meanings of "دلسوز" and "کوبنده" are accidental for this word. The "normal meaning" refers to the general

representative content related to a word that is considered common among all members of a linguistic community, whereas the “accidental meaning” refers to the representative content that one of the language users considers in relation to a word while using it and expects the audience to understand this meaning of that word (Paul, 1920: 75). The application of these meanings in the translation of “ممض” fulfills the purpose and conveys its inductive meanings to the target text. Nevertheless, the translator failed to translate the word “ممض” and discover normal and accidental meanings for it in some cases.

وقد أقام الفتى مع ذلك على شك ممض يوذى نفسه “ (7).
با این همه جوان، “ (Hosein, 1992: 311) “أشد الإيذاء
گرفتار تردید و دودلی شده بود، تردیدی که روح او را سخت
می‌آورد (Ibid, 1979: 230).

Khadijjam did not translate the word “ممض” in fragment 7, whereas he could have used expressions like “آزاردهنده” and “ناراحت‌کننده” for translation.

4.2.2. Taboo Words

In every language, taboo words refer to the words or expressions that trigger shame or negative reactions in society due to having negative connotations. The analysis of Hosein Khadijjam’s translation of *Al-Ayyām* indicates that he was very virtuous in *The Days* and often conveyed the taboo words of the original text to the target text through the borrowing strategy and then mentioned their meanings in footnotes. The animal spectrum was selected to further explain the inductive semantic analysis resulting from the use of taboo words in *Al-Ayyām* (= *The Days*).

ومهما ينس الصبي فلن ينسى ليلة غلط فيها أحد “ (8).
المنشدين فوضع لفظاً مكان لفظ من القصيدة، وإذا الشيخ قد تار
”وفار، وأرغى وأزبد، وصاح بملء صوته: يا بني الكلاب
كودك هرگز خاطره آن شبی را که یکی “ (Ibid, 1992: 78).
از خوانندگان به اشتباه، یکی از الفاظ این قصیده را نابجا گفت،

فراموش نخواهد کرد، زیرا پیر به محض شنیدن این اشتباه،
برآشفت و خشمگین شد. تهدید کرد و فریاد برآورد و نعره کشید
(Ibid, 1979: 68) “و با خروشی تمام چنین گفت: ای توله سگ‌ها
68).

فإذا انتهى إلى قوله «في مين؟» و لم يرد عليه أحد، “ (9).
ضرب بظهير يده في جبهة الغلام و هو يقول: «ردّوا يا غنم، ردّوا
چون به جمله “ (Ibid, 1992: 263) “يا بهائم، ردّوا يا خنازير
»در چه چیز؟» رسید و کسی به او پاسخ نداد، با پشت دست بر
پیشانی جوان زد و چنین گفت: ردّوا يا غنم، ردّوا يا بهائم، ردّوا
جواب دهید “ (Ibid, 1979: 197). Footnote: “
ای گوسفندان، جواب دهید ای چهارپایان، جواب دهید ای
”خوکها (Ibid).

Regarding the above fragments, two points should be taken into account. Firstly, the translator used two equivalence methods and mixed borrowing with equivalence to convey the inductive connotations of taboo words in the animal spectrum. Secondly, regardless of the translation of “بني الكلاب (= توله سگ‌ها)” in the text, the translator mentioned the equivalents of animal taboo words, e.g., “غنم (= گوسفندان)”, “بهائم”, “خنازير (= خوکها)”, and “(= چهارپایان)” in the footnote due to his special style distinguished with virtuous writing.

4.2.3. Curse Words

Although curse words affect the infusion of a negative connotation like taboo words, they are not as powerful and blatant.

لعن الله أباءكم وأبائكم وأبائكم إلى آدم! “ (10).
خدا “ (Ibid, 1992: 78) “أتريدون أن تخربوا بيت الرجل
یدران شما را لعنت کند، خدا اجدانتان را تا آدم ابوالبشر لعنت
”کنند! آیا می‌خواهید خانه این مرد را خراب کنید؟
(Ibid, 1979: 68).

In fragment 10, Khadijjam translated the curse “لعن الله أباءكم وأبائكم وأبائكم إلى آدم” into Persian by retaining its content. There is no sign of change in the inductive meaning of the original text in this case.

4.2.4. Emphatic Words

capacity of the original text into the target language completely. Apparently, the verb “وقف” is true like “وقفت”. As discussed earlier, the normal meanings of a word include several different words that are related and considered a set of fixed diverse concepts. As opposed to normal meanings, accidental meanings act as a kind of innovative interpretation of words in contexts. Put differently, contexts play a vital role in determining accidental meanings (Geeraerts, 2019: 59).

4.3. Presupposed Meanings

The presupposed meanings in *Al-Ayyām* and its translated version (*The Days*) result from its contexts and collocations and can be discussed under two titles of selective restrictions and collocational restrictions.

4.3.1. Selective Restrictions

Selective restrictions necessitate that lexical elements in contexts with informative functions should be placed together based on logical meanings to support each other in syntactic and semantic respects. Nevertheless, these restrictions can be violated in texts with appellative and expressive functions. The verb and its innate and optional properties are analyzed in this subsection to limit selective restrictions in *Al-Ayyām* and its translated version (*The Days*). Based on the properties linked to lexical elements, verbs are divided into different groups. In the present study, we focus only on syntactic-semantic properties.

4.3.1.1. Innate Properties of Verbs

These properties emphasize the verbal subcategories and affect the syntactic analysis process (Zakaria, 2008: 66).

(A). Property [+ transitive]:

This property distinguishes intransitive verbs from transitive verbs; therefore, the property [+

transitive] refers to transitive verbs, whereas the property [- transitive] indicates the verb does not take an object (*Ibid*). The property [+ transitive] in *Al-Ayyām* and its translated version (*The Days*) is as follows:

يذكر صاحبنا السياح والمزرعة التي كانت تنسبط. (18).
 من ورائه، والقناة التي كانت إليها الدنيا، «سعيداً» و«كوايس»
 كودك يرحلين و. (Hosein, 1992: 22) «كوايس»
 كشتزاري كه در آن سوي يرحلين دامن گسترده بود، كاريزي كه
 دنيا به آن ختم مي شد، سعيد، كوايس و سگ هاي عدويها، همه
 را به ياد مي آورد (Ibid, 1979: 26).

The verb “يذكر” faces the restriction and property of transitivity; therefore, it was accompanied by “السياح” and what was conjoined to this word.

(B). Property [+/- continuity]:

The property [+ continuity] distinguishes the verb “كتب” from the verb “انتحر” because “انتحر” has the property [- continuity] and lacks a continuous nature. The presence of the property [+ continuity] in some verbs would prevent them from entering some statements: “كتب الشاعر، فجأة،” (i.e. The poet suddenly wrote a literary story). According to this fragment, the property [+ continuity] of the verb “كتب” is not compatible with the property [- continuity] of the word “فجأة”; therefore, the sentence is ungrammatical. In the second example, the reverse is true: “انتحر الرجل” (i.e. That man committed suicide in a long time) (Zakaria, 2008: 69). This fragment indicates that the presence of the property [- continuity] prevented the verb “انتحر” from becoming compatible with the [+ continuity]-binding element “زماناً طويلاً”. The property [+/- continuity] in *Al-Ayyām* and its translated version (*The Days*) is as follows:

عاش الفتى وصاحبه أعواماً غرباء عن الأزهر. (19).
 جوان و دو دوستش “قريبين منه” (Hosein, 1992: 324).

”چند سالی خارج از الأزهر، ولی در کنار آن زندگی کردند“ (*Ibid*, 1979: 240).

The verb “عاش” has the property [+ continuity] because the process of an action happening is not momentary in this verb and requires some time. Therefore, it innately becomes compatible with an element like “أعواماً” that refers to continuity and includes a period of time.

ويتجاوز النهار نصفه قليلاً ويبلغ القطار محطة“ (20).
روز اندکی به نیمه نزدیک“ (*Ibid*, 1992: 496). ”القاهرة
”شده بود که قطار به ایستگاه قاهره رسید“ (*Ibid*, 1979: 361).

The verb “يبلغ” is distinguished with the property [- continuity] because “رسیدن” occurs at a moment and does not continue. Therefore, within the framework of logical meanings and selective restrictions, this verb is limited to non-continuous phrases such as “يتجاوز النهار نصفه قليلاً” that refer to a specific moment and are not continuous.

4.3.1.2. Optional Properties of Verbs

The presence of optional properties depends on the context in which the verb exists. These properties refer to the verbal subcategories and affect the syntactic analysis. Some of the most basic optional properties of the verb are discussed in this subsection (*Zakaria*, 2008: 71).

(A). Property [+/- human subject]:

The property [+/- human subject] distinguishes a verb like “ظن” whose subject is a noun that includes the property [+ human] from a verb like “نبت” whose subject is a noun that has the property [- human]. Furthermore, the subjects of some verbs like “مات” include the property [+/- human]: “ظن الحائط أن الحياة جميلة“ (*i.e.* The wall though that life is beautiful). This fragment is not correct because its verb takes a noun as the subject with the property [+ human]. This case is true about the next fragment: “نبت الرجل“ (*i.e.* The

man grew up). This sentence is not acceptable, as the verb “نبت” does not take the subject with the property [+ human]. The following fragments are grammatical because the verb “مات” has the property [+/- human]: “مات الرجل“ (*i.e.* The man died); “ماتت الزهرة“ (*i.e.* The flower withered and died) (*Ibid*: 71–72). The verb property [+/- human subject] in *Al-Ayyām* and its translated version (*The Days*) can be analyzed in the following fragments:

”حتى يتوضأ الشيخ ويصلي ويقراً ورده“ (21).
تا آنکه پدیر وضو میساخت و نماز میخواند و “ (*Ibid*, 1992: 19).
”به ذکر و دعا سرگرم میشد“ (*Ibid*, 1979: 24).

The property [+ human subject] in verbs “يقراً”, “يصلّي (+ هو = الشيخ)”, and “يتوضأ (+ الشيخ)” refers to the fact that these verbs are compatible with the human subject.

”وإذا هو يرى نفسه في المحطة ولما تشرق الشمس“ (22).
هنوز خورشید سرزده بود که خود را “ (*Ibid*, 1992: 112).
”در ایستگاه راه آهن دید“ (*Ibid*, 1979: 92).

The property [- human subject] in the verb “تشرق (+ الشمس)” indicates that it is compatible with a nonhuman subject.

”تبلغ السفينة نهر الإسكندرية“ (23).
”کشتی به مرز اسکندریه میرسد“ (*Ibid*, 1979: 419).
310).

The verb “تبلغ (+ السفينة)” with the property [+/- human subject] indicates that some verbs are compatible with human and nonhuman subjects; therefore, they are not faced with selective limitations such as [+ human subject] and [- human subject].

(B). Property [+/- moving object]:

The property [+ moving object] distinguishes a verb like “أطعم” from a verb whose object has the property [- moving object] like “أطفا”. Some verbs such as “رأى” and “سمع” take a noun as an object with the property [+/- animate]: “أطعم الرجل” (*i.e.* That man fed the table). This sentence

is not true because its verb does not include an object with the property [+ animate]. The same case is true about the next example: “أطفأ الرجل الولد” (*i.e.* That man turned off the child). This sentence is false as its verb does not include the [+ animate] object. Moreover, the verb “رأى” takes an object with the property [+/- animate]: “رأى الرجل الطاولة” (*i.e.* That man saw the table); “رأى الرجل الولد” (*i.e.* That man saw the child) (Zakaria, 2008: 72–73). The property of a verb with [+/- animate object] in *Al-Ayyām* and its translated version (*The Days*) can be analyzed in the following fragments:

”حتى تطعم منها [= فاكهة] الفقراء والصبيان“ (24). (Hosein, 1992: 104). “به فقيران و كودكان نثار كند“ (Ibid, 1979: 86).

The verb “تطعم” in fragment 24 was distinguished with the property [+ animate object] (= الفقراء والصبيان). In this fragment, the word “الصبيان” is conjoined with the object (= الفقراء).

فقد أنشأ الشيخ عبدالعزيز جاويش مدرسة ثانوية كما“ (25). “شيخ“ (Ibid, 1992: 338). “أنشأ مصطفى كامل مدرسة عبدالعزيز جاويش دبیر ستانی مانند دبیر ستان مصطفى كامل كه (Ibid, 1979: 250). “در گذشته تأسیس شده بوده، دایر كرد

The verb “أنشأ” with the property [- animate object] was limited to the words “مدرسة ثانوية” and “مدرسة” based on the presupposed meanings in fragment 25.

”وقد سمع الفتى یربب الأذب غیر حفي به أول الأمر“ (26). (Ibid, 1992: 314). “جوان در آغاز کار به یربب ادبیات“ (Ibid, 1979: 232). “تیک توجه نمی کرد

The verb “سمع” was distinguished with the property [+/- animate object]; therefore, it faces no restrictions in collocation with different types of objects [+/-]. If the object property of this verb changes from animate to inanimate or vice versa, the corresponding sentences will still be true. The

word “درس” in fragment 26 functions as an object for the verb “سمع”.

4.3.2. Collocational Restrictions

Collocational restrictions denote that similar processes in different languages are named with different words. Some of these restrictions in *Al-Ayyām* and its translated version (*The Days*) are as follows:

(A). “یتعدی حدود القوانین الطبيعية“:

Regarding “تعدى” and its meanings in the context, dictionaries have provided detailed information:

“تعدى هـ: to pass and move beyond (something), to traverse (something), to exceed (something); هـ إلى ...: to pass (something) and reach (something else), to be extended, to extend, to exceed, to move beyond (from something to something else); هـ ...: to pass (something), to move (something) behind, to overtake, to get ahead of (something), to overcome (something, e.g. a crisis); إلى ...: to transfer, to distribute (to somewhere); هـ ...: to trample or disrespect (something), to defy or transgress (something), to disregard (something), and to violate or break (laws or rules); على ...: to take a hostile stance (against somebody or something), to start to take hostile actions, to show animosity (against somebody or something), to acting cruelly, to treat (somebody) cruelly, to treat (somebody) unfairly, to oppress (somebody), to raid, assault, attack, or rape (somebody or something), to attack (somebody or something), to abuse (somebody or something), to humiliate (toward something), to transgress (something)” (Azarnoosh, 2014: 668).

Studying the translated version of *Al-Ayyām* (= *The Days*) and comparing it with the original text based on collocational restrictions indicated that Hosein Khadivjam was aware of the

restrictions and considered them in his translation.

أليس الصوفي يزعم لنفسه وللناس أنه يخترق حجب“ (27). الغيب ونبئ بما كان وسيكون، كما أنه يتعدى حدود القوانين الطبيعية ويأتي بصروب الخوارق والكرامات مگر صوفی ادعا نمی‌کند که او می‌تواند برای “ (Hosein, 1992: 83). خود و مردم پرده‌های غیب را بدرد، و از گذشته و آینده خبر دهد؟ مگر اهل این مسلک مدعی نیستند که قادرند قوانین طبیعت را درهم شکنند، و معجزه و خرق عادت کنند؟ (Ibid, 1979: 71).

In Arabic, laws collocate with “being violated” not “being broken”. This restriction does not exist in Persian, and laws can collocate with both “being violated” and “being broken”. Accordingly, the translator used “درهم شکنند” to translate “يتعدى حدود القوانين الطبيعية) “يتعدى”.

(B). “إنصرف”:

The meanings of “إنصرف” independently and in collocation with prepositions are as follows:

“إنصرف”: to set off, to depart; عن ...: to move away, to go, to leave, to stay away (from something), to leave (something), to quit, to give up, to relinquish, to disregard (somebody or something); إلى ...: to turn (to something), to consider (something), to pay attention (to something); to become very busy doing (something); to start moving or flowing (water); to be spent, consumed, and used (money); to be issued (e.g., tickets); to conjugate or be conjugated (word)” (Azarnoosh, 2014: 568–569).

Analyzing Khadivjam's translation of *Al-Ayyām* (= *The Days*) indicated that the translator was aware of the meanings caused by the collocation of “إنصرف” with prepositions and considered them in his translation.

برو“ (Hosein, 1992: 36). “إنصرف إلى أمك“ (28). “نزد مادرت” (Ibid, 1979: 37).

(Ibid, 1992: 52). “چون از مکتب بازگشت به خانه نرفت“ (Ibid, 1979: 48).

(Ibid, 1992: 248). “و در عین حال از کارهای دینی نیز غافل نمی‌مانند“ (Ibid, 1979: 187).

The past, present, and imperative forms of the verb “إنصرف” can take various meanings due to collocation with prepositions. These meanings have clear manifestations in translation, e.g., “انصرف من (= از بازگشت)”, “إنصرف إلى (= برو نزد)”, “لم ينصرفوا عن (= از غافل نمی‌مانند)”. Translators should consider this problem and should not disregard the category of collocational restrictions.

4.4. Provoked Meanings

The study of *Al-Ayyām* and its translated version (*The Days*) based on its dialects and subdialects indicated that geographical and temporal categories should be analyzed in this book. Moreover, the relationship between participants and metonymy can be considered in the discussion of context.

4.4.1. Dialect

The social type of dialect cannot be discussed and analyzed in *Al-Ayyām* because the narrator tells his life story from an omniscient point of view. Therefore, only geographical types (i.e., borrowed words and indigenous-local words) and temporal types (i.e., abandoned words) can be analyzed in the translated version of *Al-Ayyām* (= *The Days*).

4.4.1.1. Geographical Types

The geographical type in the translated version of *Al-Ayyām* (= *The Days*) has emerged as two manifestations. The first one includes the borrowed words that are explained here only by presenting some examples and selecting their key elements. The second manifestation includes

indigenous-local words related to the translator's place of birth (*i.e.*, Mashhad, Razavi Khorasan Province, Iran).

(A). Borrowed Words:

(31). *ثُمَّ أَصْبَحَ فَاشْتَرَى أَدَاةً مِنْ أَدَوَاتِ الطَّبْعِ عَلَى*. (31). *الْبَلُوظَةُ، وَاسْتَأْجَرَ نَاسِخًا كَتَبَ الرِّسَالَةَ بِالْحَبْرِ الَّذِي يَلَانِمُ تِلْكَ* (Ibid, 1992: 380–381). *”الأداة وأعدت من الرسالة نسخاً قَدِّمَتْ إِلَى الْجَامِعَةِ* روز بعد ابزار چاپ روى بلوظه را خرید و “*” ناسخی را اجیر کرد. این ناسخ رساله جوان را با مرکب* مخصوص آن ابزار نوشت، و از آن رساله چندین نسخه تهیه بلوظه“ (Ibid, 1979: 282). *”کرد که تقدیم دانشگاه شد* Taken from the Persian word “*Paloodeh*”, “بلوظه” was a tool that functioned as the modern copy machines do today” (Ibid).

In fragment 3, the translator borrowed “البلوظة” “الرسالة (= رساله)”, “ناسخاً (= ناسخ)”, and “(= بلوظه)” from the original text and used them in the target text after making some modifications. Nevertheless, he could have used local equivalents to distance the translation dialect from the original text and keep it close to the target text.

(B). Indigenous-Local Words:

وشارگهم الفتى في بعضها، ثُمَّ قَامَ الْبَاشَا فَأَدَارَ مَفْتَاخًا“ (32). *”فِي خَزَانَةٍ وَجَذِبَ إِلَيْهِ دُرْجًا مِنْ أَدْرَاجِهَا ثُمَّ أَعَادَ إِغْلَاقَهَا* جوان در برخی موارد با آنان شریک شد، تا “ (Ibid, 1992: 391). *”آنگاه که «پاشا» برخاست، و کلیدی را در گنجهای به گردش در* (Ibid, 1979: 289). *”آورد، یکی از خیزه‌های آن را پیش کشید و سپس بست*

Hosein Khadijnam was born in Mashhad, Razavi Khorasan Province, Iran. His place of birth has apparently affected his translation of *Al-Ayyām*. For instance, he used “خیزه”, which is common in the Mashhadi dialect, instead of “کشو” to translate “نُرج” in fragment 32.

4.4.1.2. Temporal Type

In the translated version of *Al-Ayyām* (= *The Days*), the temporal type emerged as some abandoned words. These words refer to a specific

part of the linguistic culture in a society that belonged to the past and do not look very familiar to the users of a language due to giving up their positions to the new words.

ولم يكونوا يسندون ظهورهم إلى الحائط كما كان (33). *”يَفْعَلُ الصَّبِيُّ، وَ إِنَّمَا كَانُوا يَسْنَدُونَهَا إِلَى وَسَائِدٍ قَدْ رُصِّنَتْ عَلَى* آنان مانند کودک در “*”الحشية رصاً* هنگام نشستن به دیوار تکیه نمی‌کردند، بلکه پشت خود را به *”مخده‌هایی* که در کنار آن تشک، به شیوه‌ای خاص، چیده شده *”بود تکیه می‌دادند* (Ibid, 1979: 106).

The translator used “مخده‌ها” to translate “وسائد”; however, there were even more up-to-date equivalents when *The Days* was published. For instance, he could have used “پشتی” and “نازبالش” instead of “مخده”.

4.4.2. Context

Known as one of the two key subsets of provoked meanings in *Al-Ayyām* and its translated version (*The Days*), the context is divided into other subcategories (*i.e.*, discussion context and relationships between participants and metonymy). Regarding the discussion context in *Al-Ayyām*, some points should be taken into account. Firstly, *Al-Ayyām* is classified as the autobiography genre. Secondly, its narration method is the omniscient point of view that remains unchanged from the beginning to the end of the story. With their intactness feature, these two principles made the discussion context lack a manifestation as the selection of words for the expression of views in proportion to changes in situations in *Al-Ayyām*.

4.4.2.1. Relationships between Participants

This component refers to the relationship between participants in communicational processes. In other words, individuals, groups, and strata use language to meet certain needs. This can be analyzed in *Al-Ayyām* and its translated version (*The Days*) within Taha

Hosein's framework for establishing communication with others. In this subsection, the author's relationship with officials and his relationship with his family is pointed out.

(A). Bureaucratic Officials of Egypt:

(34). صاحب العطفة رئيس الجامعة المصرية: قد " عرضتُ منذ حين على الجامعة المصرية أن توفدني إلى أوروبا لأدرس فيها التاريخ والفلسفة. ... راجياً أن تتفضلوا بقبوله ولكم (Ibid, 1992: 392). "الشكر أفندم. ١٨ مايو ١٩١٤ طه حسين رئيس محترم دانشگاه مصر: چندی پیش درخواستی به " دانشگاه مصر تقدیم کردم که مرا روانه اروپا کند تا در آنجا به خواندن تاریخ و فلسفه بپردازم. ... امید است مورد قبول قرار (Ibid, 1979: 289). "گیرد ... با تقدیم احترام ١٨ می ١٩١٤ - طه حسین

Taha Hosein used a formal/ official tone to address the bureaucratic authorities of Egypt. In other words, he used certain expressions like "صاحب العطفة رئيس الجامعة المصرية (= رئيس محترم" "دانشگاه مصر) to start official correspondences and "راجياً أن تتفضلوا بقبوله ولكم الشكر أفندم" (= امید است "مورد قبول قرار گیرد ... با تقدیم احترام) to end those correspondences. However, when addressing his child, he shifted his formal tone to an informal (fatherly) one.

(B). His Daughter:

(35). لقد عرفته يا ابنتي في هذا الطور من أطوار حياته. " (35). ولو أني حدثتك ما كان عليه حينئذ لكذبت كثيراً من ظنك، ... (Ibid, 1992: 117-118). "ووفق بعض التوفيق إلى أن يجنبك طفولته وصباه دخترم! من پدر تو را در مرحله‌ای از " مراحل زندگی‌شانسته‌ام، که اگر حال و احوال آن روزگار او را برایت حکایت کنم، بدون تردید بر بسیاری از پندارهای تو خط بطلان کشیده‌ام. ... و تا اندازه‌ای موفق شده‌است که تو را "از طرز زندگی روزگار کودکی و نوجوانی خود به دور دارد (Ibid, 1979: 96-97).

According to the above fragment, Taha Hosein used a fatherly manner to communicate with his daughter (= my daughter) in a totally different way from how he addressed the bureaucratic officials of Egypt.

4.4.1.2. Metonymy

Al-Ayyām is Taha Hosein's autobiography. Having a literary style, it was written in fluent, plain language apart from any rhetorical complexities. In the translated version of *Al-Ayyām*, Khadijiam considered Taha Hosein and his style, a fact which is backed by the fragments discussed in different sections of this study.

5. Conclusion

The actualization of equivalence or identical functions of a translated text (e.g., *The Days*) and its original text (e.g., *Al-Ayyām*) depends on the same effectiveness element. In other words, the translator of the literary genre is expected to establish equivalence or identical functions between an original text and its translated version so that the target text can have the same effectiveness as the original text on readers. In addition, the successful translation of a literary text is expected to consider some other requirements. For instance, the literary translation is to be an independent work of art so that it can be perceived as the transformed version of the original text rather than its distorted version. This is how the literary translation can survive. The target text should include the principles of the original literary text, whereas the translated text should be able to maintain the artistic dignity and aesthetics of the original text, enrich the target language, and convey an innovative experience. All of these expectations can be embedded in a more comprehensive concept, i.e., the subset of equivalence or identical functions, for the actualization of which the linguistic elements of the translated text should be selected in a way that an appropriate atmosphere can be created to find the functions of the original text in translation. Therefore, it is hoped that the readers of *The Days* understand

why Khadivjan's endeavor to translate *Al-Ayyām* was valuable. Taha Hosein's autobiography is multifunctional. Its purpose is to inform readers about the author's life story. In the translated version of *Al-Ayyām*, Hosein Khadivjam integrated the dominant function of the original text with its primary purpose under the informative approach in the translation of *Al-Ayyām* to familiarize the users of the target language and literature with a reputable work of autobiography. The semantic analysis of *The Days* indicated that Khadivjam remained as loyal as possible to the primary functions of the text and the author's intention in *Al-Ayyām* in addition to retaining the target-orientation. For instance, he considered logical, presupposed, and provoked meanings in informative texts and inductive meanings in informative-appellative and merely appellative texts. As explained earlier, texts cannot be introduced merely based on one function in certain genres like autobiography because they are sometimes compositional. In other words, we sometimes encounter informative-appellative or informative-expressive texts but introduce them as the dominant function due to its dominance. Regarding inductive meanings, various lexical strategies, *i.e.* frequent words, taboo words, curse words, emphatic words, and innovative equivalents were used. In general, the translator conveyed the functions of texts by maintaining inductive meanings from the original language to the target language, except for some emphatic cases. Regarding presupposed meanings, selective restrictions based on the innate and optional properties of verbs were used in addition to collocational restrictions based on the application of verbs in specific meanings and the collocation of verbs with propositions.

Recognizing these semantic-syntactic restrictions and subtleties, the translator succeeded in translating them accurately. Regarding provoked meanings, geographical and temporal types of the dialect were used in addition to the context based on the relationship between participants and metonymy. As to the geographical type, the translator showed interest in borrowing the original language elements and using indigenous-local words. As to the temporal type, he sometimes used less frequent equivalents rather than common equivalents to make the translation style appear literary in addition to keeping it close to the original language. Regarding the relationship between participants, the translator understood the difference between the official writing style and the fatherly writing style. In addition to complying with the original text style, he succeeded in contenting the functions of texts. Finally, regarding the metonymy, we should say that *Al-Ayyām* is Taha Hosein's life story written by himself; therefore, its genre is literary. However, since it addresses general readers, the book benefits from a fluent tone and presents available meanings.

Suggestions

Please study the functional models of translation and their relevant sources first. Then consider the following suggestions based on Katharina Reiss's model:

- (1). To what extent does the genre of the original text determine the method of translating the target text?
- (2). To what extent are the translation education programs in Iranian universities compatible with the education of translation based on the typology of texts?
- (3). If the functional sufficiency is to be determined, to what extent can a translator be

loyal to the original text and its writer? In other words, to what degree can a translator comply with loyalty metrics in translation?

(4). To what extent are the functional models of translation useful in training translators?

(5). Translate a text based on different goals. What differences are observed in the application of translation strategies? How can the quality of different translated versions of a text be evaluated?

(6). Translate a text individually and in a group. What differences are observed between the translated versions in functionalism?

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