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Exploring the Construal of Ideational Meaning in "The Reconstruction of Religious Thought in Islam" by Iqbal and its Translation by Ishrat: An SFL Perspective

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PAPER INFO	ABSTRACT
Corresponding Author moazzam.ali@uog .edu.pk	The study explores the transference of ideational meaning from *The Reconstruction of Religious Thought in Islam* (ST) by Allama Iqbal to *Tajdeed-e-Fikryat-e-Islam (TT)* by Waheed Ishrat. The study delineates how the equivalence in translation involves making functional choices from the available systems in the source text (ST) and the target text (TT). By applying the framework proposed in Systemic Functional Linguistics (henceforth, SFL), the current study focuses on the lexicogrammatical feature of *transitivity* to analyse the construal of ideational meaning in the ST and the TT. Quantitative analysis exhibits differential use of the processes for the TT and the ST. The findings show that the TT employs relational processes (47.20 %) more than that of the ST (39.90 %). On the other hand, results show that the TT uses existential processes (0.95 %) less than that of ST (2.72 %). These quantitative findings were further substantiated with the qualitative analysis of the textual examples that explain the differential use of relational and existential processes in the TT and the ST. It is envisaged that the study will help language students, researchers, and translators understand the significance of making functionally equivalent choices in translation.

Introduction

Allama Muhammad Iqbal was born at Sialkot in 1877. He was a great poet, thinker, religious scholar, and politician. His major poetic works include Bang-e-Dara, Bal-e-Gibreel, Zarb-e-Kaleem, Rumooze-e-Bekhudi, Zaboor-e-Ajam, Peyam-e-Mashriq, Asrar-e-Khudi, Javed Nama. His poetic genius finds its culmination in his famous poems, Bal-e-Gibreel, Khizr-e-Rah, Shama Aur Shaer, Shikwah Aur Jawab-i-Shikwah, Masjid-e-Qartaba and Saqi Nama. His works set a new standard of literary excellence and present his philosophy of self-realisation. Though Allama

Muhammad Iqbal is well known for his poetic vigour and brilliance, at the same time, he was an excellent essay writer too—a fact that is evident from his writings of *The Reconstruction of Religious Thought* in Islam.

The Reconstruction of Religious Thought in Islam comprises six lectures that Allama Muhammad Iqbal delivered, in 1928-1929, at Hyderabad, Aligarh, and Madras at the request of the Madras Muslim Association. The lectures expound on different social, theological, and metaphysical aspects of Islamic philosophy. In these lectures, Allama Muhammad Iqbal, with reformist and progressive zeal, attempt to re-visit the traditions of the religious philosophy of Islam and reconstruct it in terms of modern political and social needs. He had a critical approach towards the advancement of human thought as he emphasizes that his lectures must not be taken as finality, and more plausible ideas can be accepted, in future, to improve the comprehension of the religious philosophy of Islam.

Equivalence in Translation and SFL

According to House (2013), translation can be considered a "representation" or "reproduction" of the text that transfers meaning from one language to another language (p. 247). According to Hatim and Munday (2004), it is easy to analyse translation through two sources: one is the 'process' that deals with the action of translating an ST into a TT, and the other is the 'product' or the outcome of that activity of translation that yields the TT. Halliday (1992) believes that translation is the process that establishes the equivalence of meaning across two different languages. Here, Halliday (1992) opines that "translation", whether it is considered as a process or a product, refers to the equivalence that might be found both at written and spoken levels (Halliday, 1992, p.15).

The issue of equivalence has always been a significant problem for translators. Shuttleworth and Cowie (1997, p. 49) define equivalence as an expression that the translators and literary critics frequently use to refer to the semantic relationship between the ST and the TT. According to Yinhua (2011), the "principal task" of doing the translation is to strive for maintaining equivalence between the ST and the TT (p. 169). However, the semantic transference from one language to another language is fraught with many complex linguistic, cultural and historical issues.

Matthiessen (2001) aptly delineates the translation in the environment of the semiotic systems. He explains the equivalence in translation as opposed to the concept of *shift* in translation. The six dimensions which determine the environment of translation are identified by Matthiessen (2001) as *stratification, instantiation, metafunction, rank, delicacy and axis*. In SFL, a text is considered a "product of ongoing selection in a very large network of systems… not as an inventory of structures" (Halliday & Matthiessen, 2004, p. 23). From this functional perspective, language is a meaning-making resource that provides a systemic array of linguistic choices or units of meaning to the translators. Taylor (1997) emphasizes that the units of

meaning can be functionally transferred from an ST to a TT without necessarily requiring the same lexicogrammatical units for the TT. The translators maintain this functional equivalence by employing various translation strategies. SFL, nonetheless, does not claim that semantic equivalence is an absolute phenomenon, but it emphasizes that "meaning is a function in context" (Halliday, 1992, p. 16). SFL refers to a precise and specific concept of context. In 1923, the terms 'context of situation' and 'context of culture' were for the first time used by Malinowski.

From the cultural perspective, translating demands the linguistic expertise of the translator and the understanding of both the source and the target culture for communicating the sense between two different code systems. So, the translator must face both the cultures—the source and the target one, and he/she faces difficulty in identifying cultural specificity and conveying the features of his own cultural audience. In this situation, the only approach which prefers language embedded in context can be helpful in the process of translating.

Many studies have explored the semantic dimensions of ideational, interpersonal and textual meanings and explicated the textual architecture by focusing on different systems and lexicogrammatical features (e.g., Wang & Ma, 2019; Noor et al., 2015; Munalim, 2017, etc.). The current study focuses on the *The Reconstruction of Religious Thought in Islam*—discourse written in the field of religion. Unfortunately, with a single exception (i.e., Tahir-ul-Amin & Malik, 2020), no study has explored the functional transference of meaning of *The Reconstruction of Religious Thought in Islam* from the ST to the TT. With its focus on ideational meaning, it is expected that the study will pave the way for the future studies in exploring the functional equivalence in translation by applying the framework of SFL.

Ideational Meaning and Transitivity

Halliday (1994) theorises language at the semantic level by introducing three types of metafunctions, i.e., Ideational, Interpersonal, and Textual, which are realized in a text by employing specific lexico-grammatical features. According to Halliday (1994), ideational meaning represents the experience of a happening or delineates 'what goes on'. Transitivity is one of the lexicogrammatical systems at the clause level, which realises the ideational meaning in a text. According to Halliday and Matthiessen (2004), transitivity consists of three key components: participants, process, and circumstances (p. 175). The essential component of transitivity is 'process' which, generally putting, is represented by verbal groups. Based on the functions of different verb-groups, process is labelled as being *material, mental, verbal, existential, relational,* or *behavioural.* Participant, the second component of the system of transitivity, consists of noun-groups. These are the entities that are functionally labelled according to the nature of the process to which they are related. Generally, participants take the position of subjects and objects. The third component of transitivity is circumstances. This optional component is represented by using adverbial and prepositional word groups. In the following sub-sections, we will briefly describe the transitivity system according to the different types of the process.

Process Types

Verbs that characterise processes are defined as an "action word" or a "doing word", but every verb is not a doing word as it may express a state of being or having. Furthermore, the word process refers to the goings-on, like doing, seeing, thinking, happening, feeling, being and having. Halliday (1994) makes further division of the transitivity system. He proposes six processes and names them as material, mental, relational, behavioural, verbal and existential.

Material Process

Halliday (2004) states, "Material processes are not necessarily concrete physical events; they may be abstract doings and happenings" (p. 196). He further says that material process is the most important type of process in the transitivity system. It involves physical actions like swimming, throwing, cooking, scratching, catching, sitting down, writing, running, etc. For example, It can be explained by the examples below:

Table 1
Components of Material Process

Actor	Pr: Material	Goal
He	Threw	The ball
The lion	Sprang	

In the given clause (table 1), the participant 'He' is the actor involved in the material process of throwing the ball, which is the 'goal' of the action. As described earlier, the actor is not necessarily a human; it may be a non-living or abstract entity. As shown in the examples below:

Table 2
Material Process and Actor

Actor	Pr: Material	Goal	Circumstance
The car	Slipped		On the road
The fire	has destroyed	Everything	
The earthquake	Shook	the building	

It is clear from the above-given examples that inanimate entities 'the car' 'the fire' and 'the earthquake' are actors of the clauses.

Mental Process

Traditionally, the simple definition of verb as 'doing word' or 'action word' does not fit all processes because it suggests all verbs involve material processes and participants are just concerned with concrete processes of doing. Nonetheless, people often discuss what they feel or think about different objects and happenings.

Halliday (1994) names such cognitive processes of thinking and feeling as mental processes.

Relational Process

Being or *Having* are the realisations of Relational processes. This process serves to characterise and identify (Matthiessen, 2004, p.210). This process shows a relationship between different elements in a clause. The relationship may be intensive (*e.g.* in "Ali is wise"), possessive (*e.g.* in "Ali has a guitar") or circumstantial (*e.g.* in "Ali is at home") (Simpson, 1993, pp. 91-92).

Behavioural Process

Halliday (1994) believes that the meanings realised by behavioural process serve as a midway between material and mental processes, for instance. a) They laughed at us, b) I listened to the songs.

There are some verbs which are used in both mental and behavioral processes. For example:

a. He thinks that there was a problem. (Mental process)
b. He was thinking about the problem. (Behavioral process)
c. You can taste the honey. (Mental process)
d. Are you tasting the honey? (Behavioral process)
e. He could see the screen. (Mental process)
f. He was watching the screen. (Behavioral process)

Lock (1996, p.116) proposes behavioural process as mental processes because this process shares the qualities of both material and mental processes. Mental processes usually contain a participant termed as *senser*. This participant is often recognised as human.

Verbal Process

Verbal process is realised by process of 'saying'. Saying has a broader sense which involves symbolic meaning, *e.g.*, in clause 'My mind says'. Verbal process also involves direct and indirect speech and represents "any kind of symbolic exchange of meaning" (Halliday, 1985, p.129). 'what is said' is termed as verbiage. Look at the examples of this process given below:

Table 3
Components of Verbal Process

Sayer	Process	Verbiage	Target
I	Said	That	
The Board	Announced	The result	
I	Announced	The decision	to him

Existential Process

The last type of process which tells about the 'existence' of anything and does not predict anything else is "existential process". This process can be recognised more easily because it starts with the word "there", which refers to the process type without representing a participant. For example:

Table 4
Components of Existential Process

Process: Existential	Participant: Existent	Circumstance: Location
There are	many people fighting	In the meeting

Halliday (2004) opines that the word 'there' does not represent or refer to anything; but it fills the place of a subject (p. 257). Similarly, Eggins (2004) states that the structural 'there' is an existential process with no functional significance as it does not encode any representational meaning. It is left unanalysed for transitivity; although in mood analysis it is assigned the subject role (Eggins, 2004, pp. 254-255).

Material and Methods

The primary aim of the study is to comparatively explore and analyse the effectiveness of the employment of different metafunctions in Iqbal's *The Reconstruction of Religious Thought in Islam* and its translation Tajdeed -e- Fikriyat -e- Islam by Waheed Ishrat. To achieve this objective, the analysis involves quantitative and qualitative methods. At the quantitative level, lexico-grammatical elements of transitivity are explored for their comparative frequency occurrences in the ST and the TT. Later, this difference in the frequency occurrences is qualitatively analysed to understand the significance of such frequency differences in implicating variation in ideational meanings.

Quantitative Analysis: Transitivity in ST and TT

In this section the quantitative analysis of the system of transitivity is presented through the following tables 5 & 6.

Table 5
Descriptive Statistics of Transitivity in ST and TT

Processes	ST Frequency	TT Frequency	ST Percentage	TT Percentage
Relational	2071	2832	39.90	47.20
Material	2007	2053	38.72	34.21
Mental	574	665	11.08	11.08
Verbal	377	385	7.27	6.4
Existential	141	57	2.72	0.95
Behavioral	13	08	0.25	0.13
Total	5183	6000	100	100

Table 5 shows the total frequency and percentage of the six processes in the ST and the TT. In comparison, it may be observed that the frequency use of the processes in the ST and the TT is significantly different for the relational and existential processes. The table 5 also shows that TT employs relational processes 47.20 %, which is more than that of ST 39.90 %. On the other hand, TT employs xistential processes 0.95 % less than that of ST 2.72 %. In the following, table 6 shows the chapterwise frequency occurrences of the processes in the ST and the TT.

Table 6
Chapterwise Descriptive Statistics of Transitivity in ST and TT

Processes	Ch 1 ST	Ch 1 TT	Ch 2 ST	Ch 2 TT	Ch 3 ST	Ch 3 TT	Ch 4 ST	Ch 4 TT	Ch 5 ST	Ch 5 TT	Ch 6 ST	Ch 6 TT	Ch 7 ST	Ch 7 TT
Relational	251	309	458	611	341	492	309	456	215	280	313	428	184	256
Material	254	231	312	279	282	309	276	308	219	241	435	441	229	244
Mental	36	81	104	125	127	127	107	80	47	68	102	128	51	56
Verbal	52	41	67	73	75	73	51	64	34	40	68	60	30	34
Existential	9	12	39	10	30	8	26	5	7	5	21	10	9	7
Behavioral	6	1	1	2	2	1	0	1	0	1	0	0	0	2

The difference in the use of transitivity processes in the ST and the TT shows that the translator's transference of ideational function has been compromised. Furthermore, the higher number of transitivity processes in the TT also show that the TT employs more clauses than the ST. To understand the implication of these percentage differences for relational and existential processes, we have also conducted a qualitative analysis of the textual examples.

Qualitative Analysis: Transitivity and Ideational Meanings

Qualitative analysis of the ST and TT reveals certain reason for the highest and lowest percentage occurrences of the relational and existential process types in the TT. The following sections discuss the role of these processes in producing ideational meanings.

It is worth mentioning here that the choices of the process types and the translation strategies used by the translator suggest the translator's ideological position and unearth some of the structural constraints imposed by the Urdu language structure in the use of relational and existential processes.

Existential Process and Ideational Meanings

Halliday (2004) describes that existential processes represent that something exists or happens. Halliday (2004) states that "existential clauses are not overall very common in discourse, they make an important specialised contribution to various kinds of text" (p. 257). Existential process is identified because of its construction which, in English, has *there* as its empty subject. However, in Urdu, this dummy subject is not used, and only the copula *be* marks the existential processes.

The ST, *The Reconstruction of Religious Thought in Islam,* is a metaphysical discussion on man's existence and his theological needs, so the frequent use of existential process can be expected to be used frequently. However, as revealed by the quantitative analysis, Ishrat, while translating the ST, seems to favour other process types instead of existential process, which undermines the actual ideational meaning of the TT (see the following examples). This reluctance for the use of existential process is present in almost all the 7 translated chapters by Ishrat. However, as the table 6 suggests that for chapter number 3 the difference is quite significant. In this case, the ST has used 30 clauses containing existential process while the translator has just used 8 clauses for the TT. Furthermore, the qualitative analysis of the TT also suggests that while translating the existential processes from the ST, Ishrat has used the translation strategies like omission, addition, substitution, etc., and has preferred other processes for such translations.

The examples given below show how the translator has, at certain places, used processes different from the ST, which compromises the transference of ideational meaning. It also implicates that, occasionally, Ishrat takes different ideological positions from Allama Muhammad Iqbal. Furthermore, the following examples show how translation is a dynamic process and how the ideational meaning can be realized by employing different systems (e.g., tense, aspect, voice) and transitivity.

Qualitative Analysis: Example No 1

ST: Then there is no room in it for novelty and initiation.

TT: تو واقعات میں تناؤ اور بدعیات کا خاتمہ ہو جاۓ گا

TT: Tou wakiat mein tanou aur badiyat ka khatima ho jae ga.

(The Conception of God and the Meaning of Prayer, pg.74)

In the given example, the experiential meaning conveyed by the ST is different from the TT as Ishrat prefers to employ mental process in place of the existential process. In TT, 'khatima hona' or 'to finish' is a material process that does not transfer the existential meaning present in 'there is no room'. The ideational meaning is also changed as Ishrat prefers to explicate 'it' present in ST with 'wakiat' or 'incidents' and hides the agency by changing the voice for the TT. Furthermore, the change in the polarity of the ST from negative to positive affects the Interpersonal meaning of the TT. This change in polarity is followed by the omission of 'room' in translation that makes the TT carry the positive propositional content.

Qualitative Analysis: Example No 2

ST: So, there is no Turkish, Arabian, Persian or Indian Islam.

TT: لہٰذا ترک، عرب، عجمی، یا ہندی، اسلام بھی ہو سکتا ہے

TT: Lihaza Turk, Arab, Ajmi ya Hindi Islam bhi ni ho sakta.

(The Principle of Movement in the Structure of Islam, pg.137)

In this example, the existential process of the ST is omitted for the TT. This omission is primarily caused by the cross-linguistic differences of English and Urdu. In Urdu, the dummy subject 'there' is not present, and, sometimes, the Urdu translations of such structures require a change in the position of the clause participants from the subject to the object and vice versa. It is evident in the given example that Ishrat has appropriately changed the position of the subjects in the TT. However, Ishrat replaces the existential process of the ST with a mental process, 'hona' or 'to happen' used in the TT. Furthermore, at the interpersonal level, the ST shows *certainty*, whereas the TT shows *possibility*, which is realised by using the modal verb 'sakta' or 'possible'.

Relational Process and Ideational Meanings

Being or *Having* are the realisations of relational processes. Halliday (1994) says that the "relational process serves to characterise and identify" (Halliday, 1994, p. 119). This process shows a relationship between different elements in a clause. The nature of relational clauses depends on two systems; the first one is 'relational' as an entry condition concerned with the type of relation (intensive/possessive/circumstantial) and the second is a mode of relation (ascriptive/identifying). The mode of relation is concerned with the participant roles involved in the clause.

The quantitative findings (see table 5 & 6) suggest that, as compared with the ST, the translator has made frequent use of relational process for the TT. So, it seems that Ishrat, while translating the ST, seems to be favouring relational process instead of translating different process types of the ST in their respective process type in the TT. This interest of the translator in the excessive use of the relational process particularly undermines the actual ideational meaning of the ST (see the following examples). This interest in the use of relational process is present in almost all the 7 translated chapters by Ishrat. However, as the table 5 shows, for chapter number 2 the difference in the use of relational processes for the ST and the TT is quite significant. In this case, the ST has used *458* clauses containing relational process while the translator has increased the number of relational clauses and used *611* clauses that contain relational process in the TT. The title of the chapter is *The Philosophical Test of the Revelations of Religious Experience* which is a debate on religion and philosophy and the related issues like standards and aims of religion and philosophy. In this chapter, Allama Muhammad Iqbal proves that religion is superior to philosophy. This communicative field, arguably, requires the use of different process types. Unfortunately, Waheed Ishrat has positioned himself

differently and has employed the maximum use of relational process, which suggests that he takes a different ideological position as taken by the ST.

Let us consider the following examples from the text where the relational processes replace some other process types.

Qualitative Analysis: Example No 1

ST: Einstein's relativity presents one great difficulty, i.e., the unreality of time.

TT: آئن سٹائن کے نظریہ اضافت میں ایک بڑی مشکل ہے اور وہ یہ ہے کہ اس کے لحاظ سے ذمان بھی غیر حقیقی ہو جاے گا

TT: Einstein k nazriya azafiat mein aik bri mushkil ha aur wo ye k iss k lihaz se zaman bhi gheir hakiki ho jae ga.

(The Philosophical Test of the Revelations of Religious Experience, pg.41)

The writer of the ST uses material process 'presents', but the translator replaces this material process with a relational process 'main hay' or 'has' for the TT. So, in the TT Einstein's theory of relativity is used as a *carrier* of an *attribute*, 'mushkil' or 'difficulty'; whereas, in the ST it functions as an *actor* involved in the material action of presenting. Furthermore, the ST uses the simple present tense, but the translator has preferred the future tense also in the TT.

Qualitative Analysis: Example No 2

ST: I can give you no causal explanation.

TT: میرے پاس اس کی کوئ علت موجود نہی ہے۔

TT: Meray pas iss ki koi illati tojih mojud nhin.

(The Philosophical Test of the Revelations of Religious Experience, pg.50)

In the above-given example, the material process of the ST 'to give' is replaced in the TT with the relational process 'mojud hona' or 'to exist'. The change in the processes also affects the roles of the participants. So, 'I' functions as an *actor* in the ST, but it is used as a possessive case (i.e., 'meray' or 'my') for the TT where it fuctioning as a 'carier'. Similarly, 'explanation' or 'tojih' functions as a 'goal' in the ST, but it is an 'attribute' used in the TT. Additionally, the modal 'can' present in the ST is omitted for the TT, which also affects the transference of the interpersonal meaning.

Conclusion

The current study has focused on the transference of ideational meaning from *The Reconstruction of Religious Thought in Islam* (ST) by Allama Iqbal to *Tajdeed-e-Fikryat-e-Islam (TT)* by Waheed Ishrat. The data was analysed by employing quantitative and qualitative techniques. The findings of the study show that the frequency use of the processes in the ST and the TT is significantly different for the relational and existential processes. The percentage use of these processes shows that the TT employs relational processes 47.20 % more than that of the ST (i.e., 39.90 %). On the other hand, the TT employs existential processes at a percentage of 0.95, which is less than that of ST (i.e., 2.72 %). Qualitative analysis of the ST and the TT highlights certain reason for the highest and lowest percentage occurrences of the relational and existential process types in TT. In this regard, textual examples were cited to explain how the choices for the process types and the translation strategies on the translator's part indicate his ideological position. The qualitative analysis also shows that some of the preferences for using existential and relational processes were determined by the structural constraints of the Urdu language.

Halliday's (1994) model is exhaustive enough for capturing meaning in all types of texts and contexts. With its focus on the transference of ideational meaning in translation, this study may prove a road map for the researchers to use the framework of SFL in their investigations in the field of translation. So, if SFL is employed for critically evaluating the transference of meaning from the ST to the TT, the translators can develop some agreed-upon effective strategies for translating certain structural and functional forms. It is envisaged that future researchers can benefit from the findings of the current study, and more research work will follow in the field of translation studies.

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