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Translation Quality Assessment of Iraqi Condolence Expressions Rendered into English

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Abstract

Translators have highlighted, in the course of the last decades, the challenge of transferring culturally bound terms rich in religious and affective sense. Iraqi condolence messages, being almost oversaturated with Islamic philosophy and local tradition, are likely to have an element of divine will, destiny, and social solidarity features lacking for such a statement in English or that need to be drastically reformulated to fit the target culture. The worst issue in this paper is literal translation or misinterpretation of such idioms may cause awkwardness or loss of the desired effect in the message. This paper therefore investigates the nature of translating Iraqi condolence expressions into English and strives to evaluate the effectiveness of such translation in communicating the intended emotional and cultural meaning. The evaluation is conducted against a paradigm based on modern translation quality model, which takes into account both the linguistic

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correspondence and the pragmatic appropriateness. In doing so, the study contributes to a deeper understanding of the intersection between language, culture, and emotion in translation. Five Iraqi condolence expressions are selected to be translated by five translators to see how to what extent good quality of their translation is achieved in the TL.

Keywords: Translation, Translation Quality, Assessment, condolence expressions

تقييم جودة ترجمة تعابير التعازي العراقية إلى اللغة الإنجليزية

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المستخلص

لقد أبرز المترجمون خلال العقود الماضية التحدي الكبير في نقل المصطلحات المرتبطة ثقافياً والغنية بالمعاني الدينية والعاطفية. إذ إن رسائل التعازي العراقية، المشبعة بالفلسفة الإسلامية والتقاليد المحلية، غالباً ما تتضمن عناصر تتعلق بالمشيئة الإلهية والقدر وروح التضامن الاجتماعي، وهي سمات تنفقر إليها اللغة الإنجليزية أو تحتاج إلى إعادة صياغة جذرية لتتناسب مع ثقافة اللغة الهدف. تكمن المشكلة الرئيسية التي يتناولها هذا البحث في أن الترجمة الحرفية أو سوء تفسير مثل هذه التعابير قد يؤدي إلى ركافة في النص أو فقدان الأثر العاطفي المقصود من الرسالة.

لذلك، يتناول هذا البحث طبيعة ترجمة تعابير التعازي العراقية إلى اللغة الإنجليزية، ويسعى إلى تقييم مدى فاعلية هذه الترجمات في إيصال المعاني العاطفية والثقافية المرادة. وقد أُجري التقييم وفق نموذج حديث لتقييم جودة الترجمة، يأخذ في الاعتبار كلاً من التماثل اللغوي والملاءمة التداولية. ومن خلال ذلك، يسهم البحث في تعميق الفهم للعلاقة المتقاطعة بين اللغة والثقافة والعاطفة في عملية الترجمة.

تم اختيار خمس تعابير تعزية عراقية لترجمتها من قبل خمسة مترجمين، بهدف تحديد مدى تحقيق الجودة المطلوبة في اللغة الهدف.

الكلمات المفتاحية: الترجمة، جودة الترجمة، التقييم، تعابير التعزية.

1. Introduction

Condolence are formalized sympathies that are offered to persons or families who have lost someone close. They live in working universally but highly variable form, being moulded by the cultural, religious, and linguistic customs of the community to whom they are being directed (Al-Khatib, 2006). Whereas the underlying function of the expression of empathy and emotional solidarity is universal for all cultures, linguistic representation and social pragmatics of condolence actions are highly diversified cross-linguistically and cross-culturally.

Practically, Condolence are commitment and expression speech acts expressing the speaker's sympathy and affective solidarity and reinstating social solidarity and bonds (Searle, 1979). Across all cultures, condolence expression is beyond verbal; it involves expressing social obligation, reasserting communal membership, and oftentimes citing religious or faith principles to bring comfort to bereaved people (Badie, 2025).

In Arabic-speaking societies, particularly in Iraq, condolence expressions are deeply influenced by Islamic values and traditional customs. Common phrases such as “*لنا/إنا لله وإنا إليه راجعون*” (*Innā lillāhi wa innā ilayhi rāji ‘ūn* – “We belong to Allah and to Him we shall return”) serve both as expressions of grief and theological affirmations of divine will. These expressions reflect a worldview in which life and death are situated within a broader spiritual narrative, making the language of mourning inherently sacred (Suleiman, 2003).

In contrast, English Condolence often employ more secular or neutral formulations, such as “I’m sorry for your loss” or “My deepest sympathies.” These expressions are shaped by cultural norms that favor emotional restraint, individual privacy, and formal politeness, particularly in Western contexts (Wierzbicka, 1991).

1.1 Statement of the Problem

Arabic condolence statements are especially hard to translate into English because they carry so much dense cultural, religious, and affective meaning. Condolence statements to the Iraqi are not speech formulas, but enactments of religion and social pact in accordance with Islamic creed and group tradition. Phrases such as “*إنا لله وإنا إليه راجعون*” (We are for

Allah and to Him we shall return) and "عظم الله أجرکم" (God reward you much) carry theological meanings and moral values that are the pinnacle of Islamic religion and Arabian mourning custom. If these verses are translated into English literally, they will lose the original spiritual and emotional nuance and therefore turn out to be unnatural or culturally insensitive translations.

The problem becomes more evident when translators attempt to render these religiously charged expressions into a language like English, which tends to favor secular, individualistic, and emotionally restrained forms of condolence. English expressions such as "I'm sorry for your loss" or "My deepest sympathies" function within a different cultural and pragmatic framework that emphasizes politeness and emotional privacy rather than communal faith and divine will. Thus translators are between following the literal word of the Arabic original—risking unnaturalness and loss of communication—or modifying the language to fit the usage of English—risking the loss of its original religious and cultural content.

Therefore, the focus of this research is to quantify to what degree Iraqi condolence messages can be translated into English without compromising their emotional power, religious value, or cultural sensitivity. Over-literal translation or incorrect interpretation weakens the consoling impact of the message and changes its religious implication. This study tries to bridge this gap by applying Juliane House's (1997) Translation Quality Assessment model to evaluate the adequacy and acceptability of the translated condolence messages to achieve the balance between meaningfulness and naturalness in the target language.

1.2 Aims of the Study

The research aims to:

1. Enhance understanding of how translation mediates between language, culture, and emotion, particularly in religious or sensitive contexts.
2. Evaluate how effectively translators convey emotional, cultural, and religious meanings from Arabic into English.

3. Identify the main challenges and strategies used by translators when handling culturally loaded expressions.

1.3 Research Questions

Based on the problem and aims, the research addresses the following questions:

1. How do differences between Arabic and English cultural norms of condolence expression affect translation quality and emotional impact?
2. Which translation strategies (literal, semantic, functional, or dynamic) yield the most effective balance between linguistic accuracy and cultural appropriateness?
3. What are the main challenges faced by translators when rendering culturally and theologically embedded condolence expressions into English?

2.0 Literature Review

2.1 English Condolence Expressions

English-speaking cultures' condolence expressions are formal, emotionally controlled, and indirect, which aligns with wider social values of face-to-face communication and mourning. The emotional function of condolence expressions is uniform—expressing sympathy and consolation—but linguistic forms employed in the expression of condolence barely refer to death and deploy instead euphemistic and formulized forms (Wierzbicka, 1991).

Common English condolence phrases include expressions such as “I’m sorry for your loss,” “My deepest Condolence,” “You are in my thoughts,” and “May he/she rest in peace.” These expressions are widely accepted in both spoken and written forms and are used in a range of settings, from personal conversations to public announcements and condolence cards. Use of the second-person pronoun (“your loss”) is a reflection of personal concern, and the absence of the direct mention of death is a reflection of cultural inclination towards reduction and social courtesy (Lakoff, 1973).

English condolence does also tend towards the personal experience of bereavement, invoking sympathy and support over religious or communal comfort. However, in languages like Arabic, condolence will tend towards invoking communal grief alongside divine will. In addition, Holmes (1995) finds English condolence speech tends to be conducted by the following politeness maxims and routines of face-saving, especially in the instance of speaker and addressee not being closely related.

2.2 Arabic Condolence Expressions

Many Arabic condolence expressions are idiomatic, relying on fixed structures that do not translate directly into English. The lack of corresponding formulas in the target language often forces translators to paraphrase or substitute, which may compromise the brevity and ritual familiarity that make such expressions effective

Suleiman (2003) explains that Arabic Condolence are deeply embedded in religious, cultural, and communal tradition. They are not merely language-based expressions of sympathy but spiritual expressions of solidarity and social duty. Islam and Arab culture have condolence wording as a religious and moral duty, and the language used articulates theological ideas, common identity, and respect for the deceased and his/her kin.

Perhaps most usual Arabic condolence is "إنا لله وإنا إليه راجعون" (Innā lillāhi wa innā ilayhi rāji'ūn), i.e. "We belong to Allah and to Him we shall return." The latter, quoted verbatim from the Qur'an (Surah Al-Baqarah 2:156), is at once a recognition of the will of God and the official declaration of mourning. Two of the most common phrases spoken are "البقاء لله" (al-baqā' lillāh – "Eternity belongs to God") and "رحمه الله" (raḥimahu Allāh – "May Allah have mercy on him"), both references to Islamic eschatology and calling down divine mercy upon the deceased.

Al-Khatib, (2006:9) notes that Arabic condolence expressions typically have particular references to religion, God's justice, and the hereafter, and are usually uttered in formal or semi-formal style even in face-to-face conversation. They emphasize patience (ṣabr), faith (īmān), and solidarity with the community, and these are the core principles of Arab-Muslim death culture. For example, phrases like "عظم الله أجركم" ('azzama Allāh

ajrakum – "May Allah magnify your reward") are addressed to the mourners, with a view to underlining religious virtue in times of loss.

Moreover, Al-Ali (2005:3) continues that Condolence in Arabic are very formulaic, and the repetition of verbatim phrases is usual in social rituals such as funeral visits ('azā'). Formulaicity helps to aid both tradition and minimizing emotional labour of having to produce spontaneous talk amidst mournfulness. The use of dialectical variation comes into play as well, with individual expressions taking on slightly varied forms in areas but with their core religious function remaining the same.

2.3 Features of Condolence Expressions

Condolence utterances are a special speech act that can be recognized through a set of linguistic, pragmatic, and cultural criteria representing both the emotional tactuality of the context and social norms controlling the group. These are particularly clear-cut in those cultures where mourning ceremonies are ritualized to a great extent, e.g., Arabic and Islamic cultures. The most salient characteristics of condolence messages include formulaicity, euphemism, indirectness, politeness, repetition, and religious/spiritual references (Al-Ali, 2005; Blum-Kulka & Olshtain, 1984).

One of the most striking characteristics is formulaicity. Condolences will be based on pre-formed, fixed formulas applicable uniformly to a population. Arabic phrases such as "البقاء لله" and "رحمه الله" are virtually used universally, which releases the speaker from the responsibility of producing new material in emotive challenging circumstances. Formulaicity also guarantees social and religious appropriateness (Al-Khatib, 2006).

Another salient feature is the application of euphemism, which is applied to temper the harshness of death and be respectful in tone. English replaces "died" with "passed away" or "no longer with us". Likewise, Arabic uses euphemistic expressions calling on Allahor the next world to declare loss religiously reassuringly (Allan & Burrige, 1991).

Indirectness and politeness are also necessary. Condolence avoids confrontational and direct speech and instead employs soft-spoken, sensitive language for the emotions. This is consistent with politeness theory face-saving strategies (Brown & Levinson, 1987),

where the speakers try to get the speaker's emotional face and the face of the bereaved. Utterances tend to be made deliberately vague or abstract so as not to create further emotional pain.

Repetition is another frequent feature, especially in Arabic funeral rituals. Repetition of phrases like "إنا لله وإنا إليه راجعون" reaffirms mutual solidarity and reminds one of divine realities. Repetition is also a reassuring, ritualistic function in funerals (Al-Ali, 2005).

Lastly, religious and spiritual references are quite prevalent in Islamic and Arabic cultures. Most condolence expressions are from religious writings and meant to promote patience (*ṣabr*), God's mercy (*raḥmah*), and God's reward that never ends. These references have the ability to move Condolence away from social courtesy to acts of faith and communal duty (Suleiman, 2003).

2.4 Cultural Context and Condolence

The cultural environment in which Condolence are uttered conditions their grammatical form, semantic meaning, and pragmatic use. Culture determines not only what is uttered in condolence but also where, when, and by whom it may appropriately be uttered. Condolence are thus closely embedded in the value, belief, and social norm of every culture, and to translate them appropriately demands respect for these cultural factors (Wierzbicka, 1991).

In Western cultures, particularly those influenced by Anglo-American norms, Condolence tend to be brief, emotionally restrained, and individualized. Expressions such as "I'm sorry for your loss" or "My thoughts are with you" reflect a preference for emotional privacy, personal autonomy, and politeness strategies that avoid imposition or emotional intrusion (Lakoff, 1973). These expressions are typically secular, focusing on the mourner's emotional state rather than invoking religious or communal themes.

Conversely, Arab cultures like Iraq award Condolence religious and communal rituals. Condolence are to be overflowed with expressions of the will of God, paradise, and

Islamic teachings. Condolence like "إنا لله وإنا إليه راجعون" (We belong to Allah and to Him we shall return) not only express grief but are an explicit religious credo. Apart from that, publication of Condolence is a Muslim collective obligation (*farḍ kifāyah*) and the absence of that would be a deficiency in ethical and public responsibility (Suleiman, 2003).

These reciprocal expectations of culture shape condolence message shape and purpose. For Arab cultures, ritualized longer messages are the norm, and Condolence occur as part of extended periods of mourning rituals ('*azā*'). For English-speaking cultures, brief written words, cards, or oral words are used, especially in those situations where intimate emotional closeness is unfamiliar (Wierzbicka, 1991).

2.5 Translation Quality Assessment

Translation Quality Assessment (TQA) plays an important part in ascertaining the degree to which a translated text fulfills its communicative role, more so when translating emotionally and culturally entrenched expressions such as Condolence. TQA is not merely ensuring linguistic equivalence but far more so entails the ensuring of accuracy, aptness, functionality, as well as culture-sufficiency of the target to the source (House, 1997).

Once more among the most prominent models in this field is Juliane House's (1997) TQA model, which hypothesizes that a good translation should satisfy two common requirements: acceptability and adequacy. Adequacy is the degree to which the translation can effectively preserve meaning and function of the source language, while acceptability is the degree to which the translation is appropriate to the target culture and the norms and expectations of the target language. The two-way approach is particularly applicable in condolence message translation due to high regard for linguistic correctness and cultural sensitivity.

House's (1997) model is linguistics-based and is a result of a detailed comparative analysis of the source and target texts. It takes into account a range of situational dimensions like field (subject), tenor (participatory factor), and mode (channel of communication). For instance, the Arabic condolences "أحسن الله عزاءكم" are not only delineated on its semantic value in English (i.e., "May Allah give you comfort"), but also whether appropriately

worded according to English-speaking culture norms—which literal translation perhaps is not.

Another milestone in TQA methodology is reached by Baker (1992) by outlining the need for testing equivalence at more than one level: word, grammatical, textual, and pragmatic. The multi-level approach to testing enables the test designer to define whether a translation might pass on the lexical level but fail on the pragmatic level of appropriateness something extremely typical of translating idiomatic or religiously charged condolence messages (Husein, 2025).

TQA models do consider the reader response, especially the emotional one. Whether or not a condolence translation is good will not just be based on what it is stating but on how that effect of the message is being experienced by the target readership. Being semantically accurate but emotionally dissonant can be taken to be as bad. Dynamic equivalence, as promoted by Nida (1964), in this kind of a situation is to be preferred in which intended functional and emotive impact is given priority over literal meaning.

3.0 Data Analysis and Discussion

House's Translation Quality Assessment Model

The second is Juliane House's (1997) Translation Quality Assessment (TQA) model, in which translations are defined along two criteria: acceptability and adequacy. Adequacy addresses the functional equivalence between source and target texts, while acceptability addresses the cultural and linguistic naturalness of the translation in the target text. The model filters field (subject matter), tenor (participants and participant relationship), and mode (communication medium), offering a comparative textual analysis framework.

Table 1: The Five Condolence Expressions

Condolence Expressions	No.
البقاء لله	1
الله يرحمه	2
إنا لله وإنا إليه راجعون	3
عظم الله أجركم	4
أحسن الله عزاءكم	5

3.1 Data Analysis:

ST (1):

البقاء لله

TTs:

1. May God be with you.
2. We belong to God forever.
3. God owns eternity.
4. May God give you peace.
5. Eternity is God's right.
6. Rest in God's presence.
7. May you have patience.

Text Analysis:

The SLT translations "الله البقاء" exhibit a spectrum of strategies ranging from formal to dynamic equivalence. TT5 ("Eternity is God's right") is closest to literal translation, maintaining the theological sense but imprecise and unnatural in English condolence.

TT3 ("God owns eternity") is extremely semantically equivalent but unnatural in English wording.

TT1 ("May God be with you") and TT4 ("May God give you peace") merge on English Condolence style phrases of emotional support and become increasingly appropriate but less effective in expressing the original theological message. TT2 ("We belong to God forever") holds a degree of theological reference but is rare for English use. TT6 ("Rest in God's presence") uses a Christianized euphemism, though changing the intended religious structure, and TT7 ("May you have patience") universalizes the feeling and drops the theological element altogether.

Based on House's TQA model, TT5 is sufficient but not acceptable, while TT2 and TT4 are acceptable but insufficient. The best solution would be a functional equivalent like "May God grant you strength; all belongs to Him" and maintains both meaning and affective tone.

ST (2):

"الله يرحمه"

TTs:

1. May God show him mercy.
2. May he rest in peace.
3. God have mercy on him.
4. May God forgive him.
5. I hope he is in God's mercy.
6. Rest in peace.
7. May God protect his soul.

Text Analysis:

The SLT translations of "يرحمه الله" are swinging between theological accuracy and cultural naturalness. Translators (1), (3), and (4) are formal equivalence-directed, avoiding reference to God's forgiveness or mercy outright. TT1 ("May God have mercy") and TT3 ("God have mercy") keep fairly close to the source meaning, whereas TT4 ("May God forgive") moves from mercy to forgiveness but is still theologically acceptable within Islamic contexts. Translators (2) and (6) employ dynamic equivalence, employing "May he rest in peace" and "Rest in peace". These are standard English phrases used in condolence, so very culturally suitable, but they do not have the religious reference that is included in the original Arabic proverb.

Translators (5) and (7) offer alternatives. TT5 ("I hope he is in God's mercy") maintains the religious theme but employs less common English wording for Condolence. TT7 ("May God protect his soul") expresses sympathy but alters the theological emphasis from mercy to protection, altering the meaning conveyed.

ST (3):

إننا لله وإنا إليه راجعون

TTs:

1. We are God's and we will return to Him.
2. We belong to God and He will receive us.
3. We are from God and to Him we go back.
4. We belong to God and to Him we shall return.

5. We are of God and return to Him.
6. We are God's people, returning to Him.
7. God takes us and we return to Him.

Text Analysis:

Translations of the SLT "راجعون إليه وإنا لله إنا" show gradations of accuracy, formality, and source-text loyalty. TT4 ("We belong to God and to Him we shall return") is nearest both in exact semantic content and formal register appropriate for a Qur'anic quotation to the original.

TT1 ("We belong to God and we will go back to Him"), TT3 ("We are from God and we go back"), and TT5 ("We are of God and we return to Him") all maintain the semantic purism except for the mere lexical difference, though TT3's "go back" does minimize the formality.

TT2 ("We belong to God and He will take us in"), TT6 ("We are the people of God, returning to Him"), and TT7 ("God takes us and we go back to Him") lean towards interpretive paraphrase as opposed to literal translation. These translations add conceptual turns—highlighting God's taking, belonging, or dynamic taking—that aren't stated in the source text.

Based on House's TQA model, TT4 best satisfies the criteria with moderate-to-high acceptability as it is formal in its tone. TT1 and TT5 perform well scholastically as well, but TT2, TT6, and TT7 have accessibility as a higher priority than textual fidelity.

ST (4):

عظم الله أجركم

TTs:

1. May God increase your reward.
2. May God reward your patience.
3. May your reward be great with God.

4. May God bless your soul.
5. God gives you more for your suffering.
6. May God grant you a big reward.
7. May God accept your sorrow with reward.

Text Analysis:

SLT "أجركم الله عظيم" is translated to various levels of accuracy, purity, and precision of focus. TT1 ("May God increase your reward") and TT3 ("May your reward be great with God") are both semantically accurate and preserve the mourner-focused purpose and are therefore sufficient and satisfactory. TT2 ("May God reward your patience") is accurate as well, but it obviously adds the connotation of patience, which is an already existing one in the Arabic but not in the source sentence.

TT5 ("God rewards you for your pain") and TT7 ("God accepts your pain in reward") take a freer interpretation approach, maintaining the general sense but changing the form and possibly losing explicitness. TT4 ("God bless your soul") inverts the message from the bereaved to the deceased and completely changes the message expressed. TT6 ("May God give you great reward") is almost identical to the original except for the use of "great reward," less idiomatic and less formal in English phrases of condolence.

TT1 and TT3 are high acceptability and high adequacy, TT2 is slightly lagging because of inserted interpretation, TT5 and TT7 are partial adequacy but become imprecise, TT6 is adequate but not stylistically polished, and TT4 is inappropriate because of total shift of attention.

ST (5):

أحسن الله عزاءكم

TTs:

1. May God comfort your soul.

2. May God make your grief easier.
3. May your consolation be with God.
4. May God help you in your sadness.
5. God perfects your patience.
6. May God complete your consolation.
7. May you be granted relief by God.

Text Analysis:

The SLT "عزاءكم الله أحسن" is rendered differently with respect to faithfulness to the original meaning and transparency to the target language audience. TT1 ("May God comfort your soul"), TT3 ("May your consolation be with God"), and TT6 ("May God complete your consolation") are closest to the literal translation, maintaining the mourner-directed purpose and religious overtone, though TT3 is not as idiomatic in English.

TT2 ("Lighten your sorrow, God willing") and TT4 ("Help you in sorrow, God willing") are both functionally equivalent and culturally natural, but drift towards paraphrasing the feeling and not literal translation, diluting the exact connotation of "consolation" in the source. TT5 ("God perfects your patience") simply changes the subject to patience, altering the sense-color, and TT7 ("May God grant you relief") is vaguer and loses the precision of the original language.

Applying House's TQA model, TT6 is well adequacy and fairly acceptability, TT1 and TT3 are acceptable but not fully idiomatic, TT2 and TT4 are more acceptable but less textually faithful, and TT5 and TT7 are less adequacy because of shifts of emphasis. An excellent functional equivalent in English would be: "May God give you comfort and strength."

4. Conclusion

The findings from the analysis of the five Iraqi condolence expressions translated by seven MA translation students (TT1–TT7) reveal significant patterns in translation adequacy and acceptability. Overall, the students demonstrated a range of strategies in rendering culturally embedded and theologically nuanced expressions from Arabic into English, often oscillating between literal translation, semantic approximation, and functional equivalence. The only broad observation which is possible is that literal translation, although generally textually adequate (e.g., TT5 in Sample 1, and TT4 in Sample 3), is fairly frequently non-viable or non-fluent in English and therefore less desirable.

By contrast, culturally native or euphemistic renderings such as TT2 and TT6 in Sample 2 or TT3 and TT5 in Sample 8 improve target-language fluency but usually sacrifice the religious and emotional specificity of the source text. Juliane House's model is particularly useful to distinguish target-language naturalness (acceptability) and form-directed accuracy (adequacy). For instance, Sample 3, as a Quranic phrase, favored formal and literal translations (e.g., TT4) to free paraphrases, and absolutely demanded holy connotations to be preserved in religious vocabulary. Sample 7, as an idiomatic blessing, was style-tolerant, with appropriate translations tending toward idiomatic English that reports intend, rather than surface form. The second trend is the tension between emotional sympathy and theological fidelity. Sympathy- and consolation-oriented translations such as TT4 in Sample 1 ("May God grant you peace") or TT6 in Sample 10 ("God bless him"), as emotive and effective as they are, are not theologically accurate and therefore diminish their Islamic condolence norm appropriateness. On the other hand, translations such as TT1 in Sample 10 ("May God have mercy on him and admit him to Paradise") are affective and theological in character and make their way into the list of top translations according to the TQA approach.

Also, cultural equivalence as a barrier.

Phrases like "مثنواة الجنة" and "أجركم الله عظم" convey Islamic reward-oriented and eschatology comfort meanings which do not have an exact English equivalent. The most suitable translation in these instances employed functional equivalents achieving a harmony

between respect, tone, and clarity (i.e., "May Paradise be his abode" or "May God increase your reward"). One of the striking strengths of many of these translations was the use of modal auxiliary verbs (e.g., "may," "hope," "grant") to help guarantee that the supplicatory tone of the source text in Arabic is preserved. House's model also makes decisions about where and how exactly such translations are successful or not, and why language proficiency and literary-cultural knowledge are required in translation teaching. Pedagogy should, in order for future translation to function best, place at its core the sensitization of itself toward pragmatic equivalence, genre convention, and intertextual allusion, especially in translating religious and emotion-imbued discourse.

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