

Chapter One

Introduction



1.1 Introduction

Since Qur'an is the Holy book of Muslims, it has been translated into many languages in the world. To make people familiar with Qur'an, whether Muslims or non-Muslims who are eager to do research about Islam is a hard task. Therefore, finding new methods and strategies, to overcome obstacles, which cause misunderstanding in reading a translation of Holy Qur'an, will be of prime aim of the present study.

For the first time Nida (1964), introduced the concept of "naturalness" and "Equivalence" for the translation of sacred texts. The former persuaded the translators to be faithful to the source texts and convey the same content in the target text without any changes. The latter was expanded and applied by others. Equivalence can be used by comparing different texts linguistically.

"The term shift in translation is used to refer to any changes which happen in the translation process. It is also widely accepted that shifts can be caused and influenced by a variety of other factors, some of them extralinguistic, such as the function of the translated text in the target culture or a subjective interpretation by the translator" (Leuven-Zwart 1990, p. 228).

The prescriptive undertone of shifts has completely disappeared, so shifts are now recognized as a "phenomenon inherent to translation" (Leuven-Zwart 1990, p. 228) or even "a defining feature of translation" (Toury 2004, p. 22), which makes them a suitable object of investigation within descriptive translation studies.

1.2 Theoretical Background

So far, quite a few people have studied the notion of Catford (1965) about category shift Vinay & Darbelnet's shifts (1995) in the translations of Qur'an.

To the best of my knowledge, no one has studied the relationship between Van Leuven-Zwart's comparative model of translation shifts and naturalness of Qur'an translation, the present researcher is going to study this issue.

1.3 Statement of Problem

Lacking a suitable equivalence may cause some problems for translators; therefore, the translators should find a way to overcome these obstacles. As a translator encounters these problems due to unsuitable equivalence; he should look at all strategies and use those that are suitable to the context, in order to avoid the problem of lacking naturalness. In addition, applying the suitable shifts as Zwart's comparative model of shifts in conveying the message can solve many problems during translation. The problems that make the translation odd and unclear while delivering the message.

1.4 Significance of Study

Translating sacred texts as Qur'an that is the core of Islam is very significant for all societies, nations, cultures, and whose lives are affected by it.

Since the translation of Qur'an is very crucial and as Saffarzadeh (2005, p.2142) stated: "the Holy Qur'an does not belong only to a selected by the name of Muslims, it's but for all the people in the world...". With this in mind, the translator plays an important role to convey God's message.

Translators of Qur'an have applied different sorts of strategies while translating it. Investigating and analyzing these strategies are the aim of the researcher. Here, by finding Zwart's strategy in translation of the Sura Ya'sin and its effect on naturalness, the results may help the other translators in future.

1.5 Research Questions

This study is going to answer the following questions:



Which of the three translations has used shifts more frequently?

Which translation is the most natural one?

Is there any direct relationship between the amount of shifts and naturalness in these translations?

In this study, following three translations are going to be used:

Translation 3~ Pickthall's translation (1930)

Translation 2~ Yusuf Ali's translation (1977)

Translation 1~ Saffarzadeh's translation (2005)

1.7 Definition of Key Terms

Translation shifts: 'the small linguistic changes that occur between ST and TT are known as translation shifts' (Hatim & Munday, 2004, p.26)

Micro-structural shifts: It is used in comparative model of Zwart as a comparison within sentences, clauses, and phrases (Leveun-Zwart, 1989, pp. 155-70)

Macro-structural shifts: This term is applied in the descriptive model of van Leveun-Zwart (1989, p.171-9), "analysis for the translated literature based on the concepts borrowed from narratology. Bal (1985) and stylistics (Leech and Short 1981). (Munday 2006, p. 67)

Transeme: "It's called a comprehensible textual unit" in the Zwart's comparative model. (Munday 2006, p.66)

Architranseme: "It's the invariant core sense of the ST transeme". (Munday, 2006, p.64)

Modulation: It happens, whenever one of the transemes is the same as the architranseme, but the other differs either semantically or stylistically. (Munday, 2006, P. 64)

Modification: It occurs when both transemes show some form of disjunction (semantically, stylistically, syntactically, pragmatically or some combinations of these) compared to architranseme. (Munday, 2006, p. 64)

Mutation: When it is impossible to establish an architranseme either because of addition, deletion or some radical change in meaning in the ST. (Munday, 2006, p. 64)

Naturalness: it is a key term for Nida, the goal of dynamic equivalence as seeking 'the closest natural equivalent to the source language message'.

Dynamic Equivalence: it's based on what Nida calls 'the principle of equivalent effect', where 'the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message' (Nida, 1964, p.159)

1.8 Delimitations

The researcher is going to find Zwart's shift model's relationship on the naturalness of the Holy Qur'an, surely some other factors are affected naturalness that are not here our matter of discussion. This study is done according to researcher's time, energy as the main issue of the study. It's going to be done just on thirty beginning verses of Sura Ya'sin in Persian and three English Qur'an translations of Saffarzadeh (2005), Pickthall (1930) and Yusuf Ali (1977), are just selected so if it were applied in to all Qur'an verses and also the other Quran translators, the result would be more comprehensive.

Chapter Two

Review of the Related Literature

2.1 Introduction

Qur'an Translation like many other disciplines is scientifically done through centuries. As it is a word of God, it is sent out to guide people all over the world. According to its great importance, it is a delicate task to convey the original message of God (Abdul Raof, 2001). Since Qur'an is miraculous and inimitable for Muslims, they argue that the Qur'anic text cannot be translated in another language or form. Translations into other languages are necessarily the work of humans, according to Muslims; no longer possess the uniquely sacred character of the Arabic original. Since these translations necessarily subtly change the meaning, they are often called interpretations (Abdul Raof, 2001). Despite the historical fact that the early Muslim community's based on the translation of the Arabic text of the Qur'an was ambivalent, as indeed, the general Muslim attitude remains so, the act of translation may be logically viewed as a natural part of the Muslim effort. However, the concept of the Qur'an interpreting has not been so controversial; the emotional motives behind rendering the Qur'anic text into languages other than Arabic have always been looked upon with suspicion. (Abdul Raof, 2001)

2.2 The History of Qur'an translation Through Centuries

In the twelfth century, Robertus Retensis was the first translator of Qur'an in the western language, at the time of Peter the Venerable, Abbot of Cluney. After four centuries, Theodor Bibliander (Buchmann) of Zurich published this Medieval Latin version. It produced with some misunderstandings and inaccuracies; nevertheless, it served as the foundation of the earliest translations into modern European idioms. This version was translated into Italian, German, and Dutch. Andre du Ryer, a person of France trading in Levant,

published a French translation in Paris in 1647. Another Latin translation of Qur'an that Maracci produced it in 1689, completed with Arabic texts and quotations were in contrast with different Arabic works demonstrating in an awkward way. (Abdul-Raof, 2001)

In 1734, another version based on infamous Maracci version, even the same in linear notes and introductory, published by George Sale. The German version followed Schweigger's translation came by readings of Boysen in 1773. A Russian version appeared in St. Petersburg in 1776. Wahl in 1828. A French translation done by Savory in 1793, continued with another French version by Kasimirski in 1840 and Ulmann in 1840. Another example of anti-Muslim writer was Rodwell in 1861. Changing and damaging the Qur'an translation done by non-Muslims caused Muslims challenging and making a workable Qur'an translation that was done by Mohammad Abdul-Hakim Khan of Patiala, in 1905. (Abdul-Raof, 2001)

With the large number of Muslims English speakers at the beginning of the 20th century, the Muslim translator of the Qur'an into English was first Maulana Muhammad Ali (1917). (Anoushrvani, 2003, p. 25)

Mirza Hairat of Delhi published his translations in 1919. A Muslim translator was Hafiz Gulam Sarwar, who published Qur'an translation without Arabic texts in 1930. An English Muslim translator was Marmaduke Pickthall who published his translation in 1930. This was followed in 1930 by English convert to Islam, Pickthall's translation that is a literal and perhaps the most accurate. Soon thereafter in 1934, Yusuf Ali published his much more comprehensive translation. (Anoushrvani, 2003)

Richard and Bell published a translation in English in 1937. The French inclination toward Islam was affected by France's involvement in North

Africa. While Islam was introduced on the title of his introductory volume, in order to discredit Islam, under the name of A Refutation of the Qur'an. Ross published the first English translation, the same as Du Ryer (1947) a French translator did. (Abdul-Raof, 2001)

Pickthall (1875-1936) was the son of an Anglican clergyman who traveled to the East and acquired fluency in Arabic, Turkish, and Urdu. He was a novelist, traveler, and educator who converted to Islam in 1917. In 1920, he traveled to India and became a journalist for Muslim newspapers as well as headmaster of a Muslim boys' school. While teaching in Hyderabad, Pickthall took a two-year sabbatical to complete his translation and was aided by several notables, among them, Mustafa al-Maraghi, then-rector of Al-Azhar, one of Sunni Islam's top institutions of Islamic studies, and the Nizam of Hyderabad to whom the work is dedicated. Pickthall was aware of the problems of the Christian missionaries' translations and sought to remedy the defects since "some of the translations include commentation offensive to Muslims, and almost all employ a style of language which Muslims at once recognize as unworthy". He first endorsed the position of Muslim scholars that the Qur'an was untranslatable but maintained that the general meaning of the text could still be conveyed to English speakers. Aware that heavily annotated works detracted from focus on the actual text, Pickthall provided few explanatory notes and tried to let the text speak for itself. (Mohammed, 2005, p.20)

As much as Pickthall strove to maintain the spirit of the Qur'an, he was, nonetheless, heavily influenced by Muhammad 'Ali, whom he had met in London. He adopted Muhammad 'Ali's bias against descriptions of miracles and argued, for example, that the Qur'anic description of Muhammad's night

voyage to the heavens was just a vision, even though most Muslim theologians argue that it should be taken literally. While Pickthall's work was popular in the first half of the twentieth century and, therefore, historically important, its current demand is limited by its archaic prose and lack of annotation. Perhaps the death knell for the Pickthall translation's use has been the Saudi government's decision to distribute other translations free of charge. After Pickthall, Arberry's translation was in 1955 and Dawood a native Iraqi Jew's unorthodox translation was in 1956 were to be the only major works to appear in the post-war period. Syed Abdul Latif's translation published in 1967, regarded highly by some but short-lived due to criticism of foregoing accuracy for the price of fluency. While a decade later, E. H. Palmer failed to imitate Pickthall's version but he tried to introduce Qur'an into colloquial English as a rugged version, of the original. (Anoushrvani, 2003, p. 25)

Among those Qur'an translations that found Saudi favor, therefore, wide distribution was the Abdullah Yusuf 'Ali (1872-1952) rendition that, from its first appearance in 1934 until very recently, was the most popular English version among Muslims. While not an Islamic scholar in any formal sense, Yusuf 'Ali, an Indian civil servant, had studied classics at Cambridge University, graduated as a lawyer from Lincoln's Inn in London, and was gifted with an eloquent, vivid writing style. He sought to convey the music and richness of the Arabic with poetic English versification. While his rendering of the text is not bad, there are serious problems in his copious footnotes; in many cases, he reproduces the exegetical material from medieval texts

without making any effort at contextualization. Writing at a time both of growing Arab animosity toward Zionism and in a milieu that condoned anti-Semitism, Yusuf 'Ali constructed his oeuvre as a polemic against Jews. Several Muslim scholars have built upon the Yusuf 'Ali translation. In 1989, Saudi Arabia's Ar-Rajhi banking company financed the U.S.-based Amana Corporation's project to revise the translation to reflect an interpretation more in conjunction with the line of Islamic thought followed in Saudi Arabia. Ar-Rahji offered the resulting version free to mosques, schools, and libraries throughout the world. The footnoted commentary about Jews remained so egregious that, in April 2002, the Los Angeles school district banned its use at local schools. While the Yusuf 'Ali translation still remains in publication, it has lost influence because of its dated language and the appearance of more recent works whose publication and distribution the Saudi government has also sought to subsidize. (Mohammed, 2005, p.10)

In the 1970s, the Arab Oil Embargo (1974), the Iranian Revolution (1979), and the Nation of Islam; caused a new wave of Muslim immigrants to Europe and North America which brought Islam squarely into the public limelight for the first time in Western Europe and North America. This resulted in a wave of translations as Western publishers tried to capitalize on the new demand for English translations of the Qur'an. Oxford University Press and Penguin Books were all to release editions at this time, as did indeed the Saudi Government, which came out with its own re-tooled version of the original Yusuf Ali's translation. Saffarzadeh (1980), the

Iranian translator, translated Qur'an after that a Canadian Muslim T.B. Irving's "modern English" translation (1985) was a major Muslim effort during that time. (Mohammed, 2005, p.15)

At the beginning of 1990s, the phenomenon of an extensive English-speaking Muslim population well settled in Western Europe and North America established. As a result, several major Muslim translations emerged to meet the ensuing demand. In 1991 an English translation under the title: "The Clarion Call of the Eternal Qur'an" appeared by Muhammad Khalilur Rahman. In 1996, the Saudi government financed a new translation "the Noble Qur'an (Hilali-Khan)" which was distributed free world wide by the Saudi's government as it was in line with their particular interpretation. (Mohammed, 2005, p.16)

2.3 Quranic Texture

Texture or "structure detail" is one of the defining characteristics of a given text; it is a universal linguistic feature of written and spoken discourse. The Quranic text is made of cohesive linguistic and rhetorical elements that make it join. (Hatim, 1998, p. 264)

Textual analysis of Quran prepares a new insight into the study of the concept of texture. The Quranic examples and their analysis show how linguistic devices combine with rhetorical devices; they also show how syntax is complemented by rhetoric in order to catch the reader and achieve an effective communicative goal. Quranic sublime discourse is a unique example of how rhetorical cohesive devices cannot be divorced from linguistic ones whether at micro or macro level. Both types of cohesive constituents are considered here as text-building strategies that are applied together to achieve a number of functions. Linguistically, texture is realized

through cohesive elements that make the text combine, both syntactically and semantically although they perform a linguistic function, cohesive devices “serve a necessary rhetorical function”. (Johnstone, 1990, p.221)

From a textuality point of view, a text is “a communicative occurrence which meets seven standards of textuality. If any of these standards is not considered to have been satisfied, the text will not be communicative”. (Beaugrand & Dressler, 1981, p. 3)

Cohesion has always been the heart of textuality .Fawcett (1997) maintained that by using grammatical or structural devices, text integrity could be guaranteed (p.91).

Some scholars , like Halliday and Hasan (1976) have used it exclusively and given it a semantic status; and for Halliday the text is best regarded as “a semantic unit” and is the “ product of ongoing semantic relation and that “the concept of cohesion is a semantic one” (p. 4). The word is used in linguistic to refer to any context, spoken or written, with any length that makes a unique part as a whole (p.1).

The concept of texture is completely suitable to express the property of “being a text” .A text has texture and this is what makes it distinguishable from something that is not a text. Texture refers to textual unity and the way language hangs together (pp.136-223).

Neubert and Shreve (1992) also provide a linguistic definition of texture: “the linguistic elements that occur in sequences of sentences act together to form texture” (p.102).

Baker (1992) claims that the presence of cohesive elements is not a prerequisite for texture; she argues that the fact that we make sense of stretches of language in spite of the presence of a number of cohesive

markers, suggests that what actually gives texture to a stretch of language is not the presence of cohesive markers but our ability to recognize underlying semantic relations which establish continuity of sense (p. 219).

Linguistic norms are different from one language to another; so texture is different among languages, too. Thus, Quranic texture is the major source of untranslatability. For instance, Arabic Texture is more explanatory than that of English. (Hatim, 1997, p.87). For this reason, the Quran translation can at times be structural scarifying of the source language texture because the target language cannot replace with the linguistic and rhetorical norms of Quranic discourse.

It is important for beginners to note that the translation of the sensitive Quranic texts into a different language and culture does not always need to unchanging the same source language linguistic and rhetorical constituents of texture; target text linguistics or rhetorical constituents of texture should be used. In other words, target language texture has to be ruled by target language linguistic and rhetorical norms of texture in order to achieve acceptability, rhetorical stimuli, purposeful communicative interaction, and a response in the target reader that is similar to that generated by the source language in its audience. It is translator responsibility to provide unique cohesive constituent for the target text. The translator should not subject target text readers to cohesion interference this condition is caused by the interference of source language cohesive patterns into target language texts. Some source language specific cohesive ties must be translated way or they may appear inappropriately in the target text. If source language cohesive devices are ignored the target text, it may lose its semantic entirety. (Neubert & Shreve, 1992)

The translation of Quran like all other translation jobs inevitably involves loss of meaning. In the process of translating the Quran, however we can suggest that loss of meaning can be “compensated by exegesis”, for instance a kind of interpretation on the product may reveal something of its dynamic revealing as a process (Halliday & Hasan, 1985, p.11).

For Asad (1980) the Quran represented the ultimate beauty of expression and it is unique in its syntactic and rhetorical constructions and use of vocal stress .All this make it untranslatable.

Pickthall (1969) also believed that Quran could not be translated. He admitted that he had provided a literal translation and every effort have been made to choose proper language. However, the result is not the Glorious Quran that, the inimitable symphony, the very sounds of which make men to tears. The translation of the Quran can never take the place of the Quran in Arabic.

No one can reproduce both form and content in a translation and so generally, form is usually sacrificed for the sake of content (Nida, 1964, p.157). This is according to the fact that we try to reach the equivalent communication.

2.4 Qur'an Translation Styles

There are two major types of Qur'an translation; the first type is semantic translation that also adopts archaic language and some literal word order such as the translations by Pickthall 1969. These literal translations have “adopted an approach to translation that allowed the source language to have dominance over the target language” (Welch, 1990, p. 272). The second type is that which provides a communicative translation introduces