



انشارات لوح برتر

بررسی و تحلیل ترجمہ انگلیسی سورہ مبارکہ بِسْمِ



مؤلف: ہانیہ مہوآبادی

Naturalness and Shift in English Translation of the Holy Qur'an

کتاب حاضر در پنج فصل، نظریه‌ی «دگرسانی فن لوون زواریت» و «رویکرد طبیعی نایدا» در ترجمه‌ی فارسی به انگلیسی قرآن کریم تحلیل شده است. براساس یافته‌ها، رابطه‌ای میان نظریه‌ی «دگرسانی زواریت» و «رویکرد طبیعی بودن ترجمه نایدا» وجود ندارد. این کتاب می‌تواند برای مترجمان حرفه‌ای، دانشجویان و آموزگاران ترجمه در بعد نظری و عملی مفید باشد.

تهران، انقلاب، خیابان فخر رازی، نبش ماستری فراهانی، پلاک ۲۸

تلفن: ۶۶۹۶۵۰۲۹ ۶۶۱۷۵۰۵۳ ۶۶۴۶۴۴۷۴ - ۰۲۱

Lohebartar.ir lohebartar@gmail.com

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 transems is the same as the architranseme, but the other differs either semantically or stylistically. (Munday, 2006, P. 64)

Modification: It occurs when both transeemes 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 Clunny. 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

Chapter Three

Methodology

3.1 Materials

In this case, study the researcher is going to compare three different English translations of Sura Ya'sin in the Holy Qur'an, mainly focusing on the shifts applied and their naturalness in these translations. These three versions are Sura Ya'sin translated by Pickthall (1930), Yusuf Ali (1977), and Saffarzadeh (2005). Three translators come from different countries with different cultures.

3.2 Instrument

The data collected during this study is going to be analyzed by Microsoft Excel (2013) and Microsoft word (2013) as to help the researcher to get the exact results without any errors.

3.3 Procedure

Thirty verses of Sura Ya'sin in Persian by Saffarzadeh (2005) and Three English versions of Qur'an are selected, Pickthall (1930), Yusuf Ali (1977) and Saffarzadeh (2005) and analyzed on the bases of Zwart's comparative model of shifts (1989) and their relationship with Nida's theory of Dynamic equivalence (1964); they are compared with each other. The researcher is going to observe how they used shifts and naturalness in translation of Qur'an from Persian to English and how these two factors affect each other in Qur'an translation. Each English version of Qur'an translation is going to be compared in two aspects. One is on Zwart's shift and the other is on Nida's naturalness after these comparisons have been done.

Chapter Four

Data Analysis and Discussion

4.1 Restatement of the Problem

As stated in the previous chapters, the present study is an attempt (1) to find the frequency of Zwart's comparative model of shifts applied in translating the Holy Qur'an from Persian into English in thirty verses of Sura "Yonus", by three different translators, (2) to investigate the naturalness of each three English translations according to the Nida's dynamics theory, (3) to clarify the translator who has made the most and the least use of Zwart's comparative model of shifts in his/her translation, (4) to find whether there's a relationship between Zwart's shifts and naturalness applied in the Qur'an translation from Persian to English.

4.2 Data Analysis

This chapter contains thirty beginning verses of Sura "Yonus" in the Arabic and Persian languages followed by three different English translations. In order to find Zwart's comparative model of shifts, and naturalness of English translations, the Persian verses are compared with their English translations and the results will be discussed completely. Zwart's comparative shift model was quoted from (Leuven-Zwart, 1989, pp. 159-169) as the following:

Category of shift	Definition
Modulation (van Leuven-Zwart 1989, P. 159-64)	One of the transems tallies with the Architranseme but the other differs either semantically or stylistically - the <i>sit up</i> example above would be classed as modulation because the English phrase has an extra element (<i>quickly</i>).
Modification (P. 165-8)	Both transems show some form of disjunction (semantically, stylistically, syntactically, pragmatically, or some combination of these) compared to the Architranseme. For example, 'you had to cry' and 'hacía llorar' ('[it]' made cry).
Mutation (P. 168-9)	It is impossible to establish an Architranseme either because of addition, deletion or 'some radical change in meaning' in the TT.

Chapter Five

Conclusion, Implications, and Suggestions

In this chapter, the researcher has tried to review the research questions and answers based on the collected data. The researcher has also explained some implications. As a next step, the data and results have been presented and finally some suggestions for further studies have been proposed.

5.1 Reviewing the Research Questions and Answers

- 1) Which of the three translations has used shifts more frequently?
- 2) Which translation is the most natural one?
- 3) Is there any direct relationship between the amount of shifts and naturalness in these translations?

Answering to the first question, Pickthall has made most use of Zwart's comparative model of shifts in his translation. He has applied 21 cases of comparative model of shifts in his translation of the surveyed verses. According to the data collected, Saffarzadeh by applying 29 cases of being natural is the most natural translation. It is exactly 47/54% of the total occurrence of the naturalness. According to table 13 and 14, a correlation of ~ 0 indicates that there is almost no linear association between these two variables. Therefore, there is no meaningful relationship between Zwart's comparative model of shifts and Naturalness.

5.2 Implications

The present research has valuable information in the field of translation. Therefore, it can be useful for translators, teachers, language learners, and even the Qur'an researchers. For example, translation teachers can apply the results of this research to teach translation shifts from Persian to English in their classes in a more practical and comprehensive approach. For example, when teaching research methodology to the translation studies

Bibliography

Bibliography

- Abdul Raof, H. (2001). *Quran Translation: Discourse, Texture, and Exegesis*. Richmond: Curzon Press.
- Anoushrvani, A. (2003). English translations of the Holy Qur'an: An Annotated Bibliography. *Translation Studies*, 3, 32-39.
- Akbar, M. (1978). *The Meaning of the Qur'an*. Lahore: Islamic Publications Ltd.
- Baker, M. (2005). *Routledge encyclopedia of translation studies*. London & New York: Rutledge.
- Bell, R. T. (1991). *Translation and Translating*. London and New York: Longman.
- C.E. Bosworth & M. E. Richardson (Eds.) (1991). A commentary on the Quran. (Vol.1) Prepared by Richard Bell.
- Catford, J. C. (1965). *Linguistic Theory of Translation: an Essay on Applied Linguistics*. Oxford University Press: London.
- Baker, M. (1992). *In Other Words: A Course book on Translation*. London & New York: Routledge. Retrieved from <http://dx.doi.org/10.4324/9780203327579>
- De Beaugrand & Dressler, W. (1981). *Introduction to Text Linguistics*. London: Longman.
- Fawcett, P. (1997). *Translation and Languages: Linguistic Theories Explained*. Manchester: St. Jerome.