TTAIS
International Journal of Textual and Translation Analysis in Islamic Studies

This page is intentionally left blank

About this journal

International Journal of Textual and Translation Analysis in Islamic Studies (TTAIS) is a double blind peer reviewed electronic quarterly publication concerned with appropriate aspects of Islamic terminology. TTAIS is an open access publication, which publishes of original research papers, review papers, case reports, and short communications across the fields of Islamic terminology.

TTAIS is licensed under the terms of the Creative Commons Attribution License 4.0 International (CC- By 4.0). Licensees may copy, distribute, display and make derivative works only if they cite the original published TTAIS article.

Publication authorization is certified by the Ministry of Culture and Islamic Guidance; No. 91383. International Journal of Textual and Translation Analysis in Islamic Studies is a funded publication by Ākhūnd-e Khorāsāni Center for Graduate Studies affiliated with Baqir al-Olum University of Qom.

Target Audience

TTAIS may be helpful for Seminary and university scholars and national and international researchers in the field of Islamic studies translation. TTAIS has been launched for postgraduate and research disciplines which can get the knowledge from the disseminated information of the published articles in TTAIS, which is also so attractive in the global scale.

Core Value

At global invention, TTAIS has the core values as:

- Scientific integrity
- Quality
- Originality
- Clarity
- Innovation
- Knowledge dissemination.

Publishing Schedule

TTAIS is a quarterly publication releasing four seasonal issues each year (Winter, Spring, Summer, Autumn). Exact schedule of publication for each season is as the following:

- January
- April
- July
- October

Governing Body

TTAIS has a very strong editorial board, whose members are recognized experts in the subject areas included within the journal's scope. The full names and affiliations of the journal's editors are provided on the journal's Web site

Open Access Policy

TTAIS provides open access to all content published in it to provide access to research results for the public and thus play an important role in the production and exchange of knowledge around the world. By using the open access policy, authors will be able to display their articles to the public without any restrictions. Therefore, their articles will be more cited and more searchable in indexing databases. TTAIS follows Budapest Open Access Initiative definition of Open Access.

Aims and Scope

Vision

"Playing the role of an academic and theological media to produce and promote the results of theoretical and applied research in order to support knowledge, education and research in the field of textual and translation analysis in Islamic Studies".

Mission

- Paving the ground for strengthening international languages and discourse in Islamic studies;
- Explaining and strengthening the authority of Islamic texts studies in the scientific, social and academic arena;
- Expanding communication, publishing and media capacity of Islamic studies in the global scope.

Aims

- Reinforcement of conceptual foundations in Islamic terms;
- Assessment of translational equivalents for Islamic terms;
- Supporting translators and researchers in the field of Islamic studies;
- Bringing topics in Islamic studies to translators' attention;
- Identification and publication of latest scientific methods for the translation of Islamic texts;
- Construction of a network of translators, Islamic terminologists, and linguists for the development of text analysis in Islamic Studies in the international arena;
- Developing a glossary for Islamic terms;
- Facilitation of methods for the translation of Islamic texts in different languages.
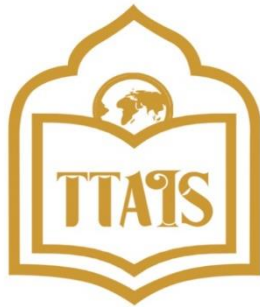
Scope

The scope of TTAIS includes but not limited to the following topics:

- Terminology of Islamic concepts;
- Philology and its application in understanding and translating Islamic texts;
- Analysis of Islamic terms and concepts;

- Translation research in key Islamic texts such as the Holy Qur'ān and Nahj ul-Balaaghah;
- Genealogy and etymology of terms in Islamic discourse;
- Pragmatics of Islamic discourse;
- Knowledge management in Islamic discourse;
- Corpus linguistics as regards the translation of texts in the area of Islamic studies;
- Discourse analysis and Islamic studies;
- Hermeneutics and translation of Islamic texts;
- Evaluation of translational equivalents in Islamic studies;
- Critique of translations of Islamic texts;
- Investigating Interdisciplinary Islamic references and educational texts;
- Discussion of translation procedures and strategies regarding Islamic terms;
- Discussion of stylistics as regards the translation of Islamic texts;
- Problem-solving strategies in producing equivalents in specialized Islamic texts;
- Methodology of translating Islamic texts and terms;
- Translation quality assessment in the area of Islamic studies;
- Investigation into problems in the translation of Islamic discourse;
- Discussion of cultural issues in the translation of Islamic texts.

International Journal of Textual and Translation Analysis in Islamic Studies (TTAIS)

Table of Contents

Volume 1, Issue 2 - Serial Number 2, April 2023

A Comparative Analysis of the Techniques and Consistency of Translators in Rendering Qur'ānic Specific Cultural Items into English

Abolfazl Sanjarani[1]* iD **, Mahla Abedi[2]** iD

1. Department of Translation Studies, Allameh Tabataba'i University, Tehran, Iran
2. Department of English Language and Literature, Sistan and Baluchistan University, Zahedan, Iran

* Corresponding author: sanjarani.abolfazl@gmail.com

doi https://doi.org/10.22081/ttais.2023.66160.1012

ARTICLE INFO

ABSTRACT

The translation of cultural items from the Qur'ān and Islam can be challenging. This study investigated the strategies used by male and female translators to translate Qur'ānic cultural items, as well as the consistency of these strategies. The researchers first identified Qur'ānic cultural items from the preface to Ali Quli Qara'i's English translation of the Qur'ān. They then searched the Qur'ān for these items and extracted the verses that contained them. The researchers found that the most common strategy used to translate Qur'ānic cultural items was to replace them with a more general word. The second most common strategy was to paraphrase the item using a related word. None of the translators used the strategies of cultural substitution or illustration. The researchers also found that the three translators used similar strategies that were similar to other. Ali Quli Qara'i was the most consistent translator, using a single strategy in 82% of the cases. Tahereh Saffarzadeh was the second most consistent translator, using a single strategy in 80% of the cases. Muhammad Ahmed and Samira Ahmed were the least consistent translators, using a single strategy in 62% of the cases. The findings of this study suggest that there are a limited number of effective strategies for translating Qur'ānic cultural items. Translators are advised to be aware of these strategies and could use them consistently in order to produce accurate and faithful translations.

1. Introduction

The importance of translation has long been overlooked by literary theorists, who have often marginalized the activity of translation studies as lowly and derivative. However, the emergence of translation studies as a new academic discipline in the 1980s and 1990s helped to challenge this view, as scholars began to explore the central themes of translation in relation to postcolonial studies, comparative literature, and world literature. In recent decades, the focus of translation studies has shifted significantly, as scholars have increasingly turned their attention to the political, cultural, and social implications of translation.

According to Baker (1998), translation studies is the academic field concerned with the study of translation, which includes literary and non-literary translation, different forms of oral interpretation, as well as dubbing and subtitling. It has developed rapidly in recent decades to include diverse topics, such as hybridity, post-colonialism, and globalization. Many eminent researchers from other domains are actively fostering its development by publishing works that address various facets of this complex topic.

For Karamanian (2003) the relationship between translation and culture is that the process of translation encompasses the transposition of thoughts initially expressed in one language by a specific social group into the appropriate expression of another social group. This intricate process involves cultural de-coding, followed by re-coding and ultimately en-coding the intended message. She calls for a special consideration of cultural aspects of a text to be translated, rather than just taking into account the words written in that text. She concludes that the transcoding process should not only focus on linguistic transfer but also consider cultural transposition.

Most studies in this field have examined the techniques used by different translators of the Holy Qur'ān to render Qur'ānic cultural items (Valipoor, Heidari Tabrizi, & Chalak, 2019; Anari & Sanjarani, 2016, as cited in Almahasee et al., 2022). Anari and Sanjarani (2016, as cited in Almahasee et al., 2022) used Baker's model to investigate the translation of cultural-specific items (CSIs) in the Holy Qur'ān. They found that superordinate translation was the most common approach, while paraphrasing was the least used technique. Valipoor, Heidari Tabrizi, and Chalak (2019, as cited in Almahasee et al., 2022) examined the techniques used by Irving (1991) to translate cultural and social references in the second chapter of the Holy Qur'ān (i.e., Al-Baqarah). Their findings suggest that Irving used both domestication and foreignization strategies in the translation of Qur'ānic cultural and social references, with a notable preference for domestication, which was observed in nearly 80% of instances.

A review of the research in the field of the Qur'ān translation reveals that there has been little focus on the consistency with which translators adopt strategies for translating Qur'ānic cultural items from Arabic to English. This study therefore aims to determine the strategies used by male and female translators to translate Qur'ānic cultural items, and to examine the consistency with which translators use similar strategies in translating the same Qur'ānic cultural items based on Baker's (1992) model.

2. Literature Review

2.1. Culture

The field of translation studies has expanded beyond linguistic boundaries to include the cultures of both the source and target languages. The term "culture" can be used to refer to a society's entire way of life, including its values, traditions, customs, educational institutions, familial and social structures, political and governmental hierarchy, and use of cutting-edge technology (Lado, 1968; Geertz, 1968). Alfred Louis Kroeber and Clyde Kluckhohn (cited in Salehi, 2012) define culture as "the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values" (p. 181). Cultural systems can be seen as both the products of human activity and the determinants of future action. Larson (1984) defines culture as "a shared system of norms, assumptions, and practices that shape the individual and their community" (p. 14). Katan (1999) provides a common ground paradigm for defining culture in both written and spoken translation. She defines culture as "the sum of the values, beliefs, and assumptions that are shared by members of a particular community" (p. 2).

The field of translation studies has expanded beyond linguistic boundaries to include the cultures of both the source and target languages. The term "culture" can refer to the whole way of life of a society, encompassing its values, traditions, customs, educational institutions, family and social structures, political and governmental hierarchy, and use of advanced technology (Lado, 1968; Geertz, 1968). According to Alfred Louis Kroeber and Clyde Kluckhohn (cited in Salehi, 2012), culture is the distinctive achievement of human groups, including their embodiment in artifacts. The essential core of culture consists of conventional (i.e., historically derived and selected) ideas and especially their attached values. Culture comprises patterns, explicit and implicit, of and for behavior learned and transmitted through symbols (Kroeber & Kluckhohn, 1952). Cultural systems can be viewed, on one hand, as the products of action and, on the other hand, as the determinants of future action. Larson (1984) defines culture as a shared set of norms, assumptions, and practices that shape an individual and their community. Katan (1999) provides a common world view for describing culture in both written and oral translation.

According to Even-Zohar (2000), the concept of culture has two different aspects. He introduces two main notions in his key paper, "Culture Repertoire and the Wealth of Collective Entities", which he claims are widely used in the common and official discourse and in academic tradition. These notions are culture as products and culture as tools. He views culture as a reservoir of resources that confer social status and prestige when possessed. He also defines culture as a tool as a set of operational tools for the organization of life, both at the communal and individual levels. Moreover, he distinguishes between two types of culture as a tool, one of which he calls a passive tool, or the processes by which humans evaluate, interpret, and make sense of reality. This perspective is informed by the hermeneutic tradition, which sees the world as a collection of signs that need to be decoded to understand reality. The other type is active tools, also known as procedures, which enable individuals and groups to cope with and create almost any kind of situation.

Language is a shared system of sounds and symbols by which people communicate. In modern societies, it is not uncommon to find a mixture of cultural traditions and linguistic varieties. Every culture has its own unique way of living, and every language is the suitable way to express that way of life. Language, in its broadest sense, stands as a metaphor for a

culture and its history. The Sapir-Whorf hypothesis is a prime example of the relationship between language and culture; it argues that language serves as a window into the social world. This theory suggests that language is a tool for both defining and describing experience. Newmark (1988), however, does not consider language to be a cultural feature or component, but he does acknowledge that languages contain a wide range of cultural deposits.

The two phenomena of language and culture are interrelated and mutually influential. Karamanian (2003), in an article titled "Translation and Culture", highlights the importance of this connection. She defines culture as the three most significant aspects of human activity: the personal, in which we think and act as individuals; the collective, in which we operate within a social framework; and the expressive, in which society acts through its members. Without language, no other social institution can function, making it one of the three pillars on which civilization rests.

Translation is not only a linguistic activity, but also a cultural one. As Miremadi (1993) puts it, translation is a two-way process that involves incorporating elements of foreign cultures into one's own. In other words, there is a process of exchange and interaction. The translator may convey high ideals or offer advancements and improvements to one culture through this process (Miremadi, 1993). Therefore, a translator has to be familiar with both the culture of the original text and the culture of the intended audience. As Ivir (1975) states, it is essential that the translator be competent in the target domain. He has to be knowledgeable about both the culture from which the message originated and the culture into which it is being transferred. According to Dostert (1955), translation is the transfer of meaning from one patterned set of symbols occurring in a certain culture into another set of patterned symbols from a different culture. Some have argued that translation is itself a cultural encounter, as it combines elements from two or more cultures. Toury (1978) defines translation as a form of action that invariably involves at least two languages and two cultural traditions. Therefore, this concept is crucial when considering the implications of translation.

Thriveni (2002), in her paper on "cultural aspects in translation", emphasizes the importance of being well-versed in both cultures to achieve an accurate translation. She argues that translators must be fluent in two cultures in order to meet the demands of their profession, which are to capture the local flavor while still being accessible to readers outside of the target culture and language. One of the main objectives of literary translation is to assimilate the target-language reader into the sensitivities of the culture of the source-language text. Translation involves a process of cultural decoding, recoding, and encoding (Akbari, 2013). As civilizations are increasingly brought into closer contact with each other, we have to consider the cultural aspect of the text in translation. The aim of translation is to enrich the target language linguistically and culturally, and culture should be regarded as an integral part of the process. Every language has its own culture, so it is unlikely that one language can be replaced by another without also transferring some aspects of the source culture. A translator, on the other hand, serves as a bridge between the source culture and the target culture. As such, he formalizes the multicultural translation process. He views culture as a system of social stratification, with subgroups sharing commonalities in their beliefs, values, and methods of problem solving. Every aspect of culture depends on the same mental environment, and that environment is shaped by the system (Akbari, 2013).

2.2. Translatability or Untranslatability of the Holy Qur'ān

The Glorious Qur'ān is the holy book of Islam, containing the exact words of God as revealed to Muhammad, son of Abdullah (an Arab and a descendant of Abraham), over the course of 23 years between 610 and 632 C.E. It is widely agreed that the Holy Qur'ān is the most authoritative of the three texts upon which the practice of Islam is based.

There are 114 suras (chapters) in the Noble Qur'ān, and each sura contains verses. Except for the brief sura Al-Fatiha, which is usually placed first in printed copies of the Glorious Qur'ān, the suras of the Glorious Qur'ān are named and arranged by length rather than chronology. So, with this one exception, the longer suras come first and the shorter ones last. The shortest sura is Al-Kauthar, which means "abundance" in Arabic; the longest is Al-Baqara, which means "cow" in Arabic. Muhammad (PBUH) received the Holy Qur'ān in two different cities: Mecca and Medina. The earlier ones are known as Makkan suras, while the later ones are known as Madinan suras (Qur'ān, English and Arabic, 1988). Since the revelation of the Holy Book, the translatability and untranslatability of the Glorious Qur'ān have been contentious issues. Religious scholars and translation experts have vigorously debated whether the Noble Qur'ān should be read in its original language or in translation. Abdul-Raof (2001) believes that the translation of the Noble Qur'ān is a major positive contribution to humanity and a magnificent promotion of cross-cultural understanding. Although the task is highly delicate and extremely difficult to undertake, it should be done. The Qur'ān is hard to translate, especially for native Arab speakers, because Arabic, like other languages, has multiple meanings for a single word, making translation challenging (Ruthven, 2006). Classical and contemporary Arabic use words differently, complicating this aspect; thus, even Qur'ānic verses that seem understandable to native Arab speakers accustomed to the current lexicon and usage may not reflect the original meaning. The original meaning of a Qur'ānic text would also depend on the historical circumstances surrounding the life of the prophet Muhammad and the early society from which it emerged. Investigating this context often requires a comprehensive knowledge of Hadith and Sirah, both of which are enormous and intricate writings. This adds a new element of uncertainty that cannot be addressed by any language translation standard. The result of the translation of the Qur'ān should be regarded as an interpretation of the meaning of the Holy Qur'ān (Abdul-Raof, 2001). Consequently, only the Arabic Qur'ān is the Qur'ān, while translations are only interpretations. Some scholars argue that since the Noble Qur'ān is unique in both form and content and because the miraculous nature of the Holy Qur'ān is manifested by the perfection of its Arabic language, it cannot be fully translated into any other language.

Manafi Anari (2001) argues that the Holy Qur'ān is a linguistically magnificent and eloquent text, exhibiting unique and remarkable traits that even the most notable rhetoricians of the time could not challenge. From both linguistic and theological perspectives, Anari (2003) claims that the Qur'ān is untranslatable. Linguistically, it contains rhetorical devices and poetic imagery that pose significant challenges for translation. Theologically, the Qur'ān is considered to be the word of Allah, and its divine presence is inevitably lost in translation. M. Pickthall, the first Muslim translator of the Qur'ān into English, acknowledges the challenges of translating the text and states that his translation is not the Blessed Qur'ān but rather an attempt to convey its content and appeal (Pickthall, 1996). He emphasizes that his work can never replace the Arabic Qur'ān and that he has no intention of doing so.

It is important to differentiate between the difficulties of translatability and translation legitimacy. Historically, translations of the Holy Qur'ān have been deemed invalid, and there is still a strong school of thought that claims that the Qur'ān cannot be translated, and that

current translations are not valid (Baker, 1992). The debate surrounding the legitimacy of Qur'ān translation is complex and multifaceted, with differing opinions and arguments.

2.3. Special Cultural Items of the Qur'ān and Their Translation

Culturally specific elements pose translation challenges as they lack equivalents or distinct placements in the cultural system of the target reader, affecting their functions and meanings in the source text (Moradi & Sadeghi, 2014). Hatim and Mason (1990) note that translators are increasingly seen as cultural mediators rather than just linguistic brokers. Translators typically focus on either the source language or the target language. Culture-specific items (CSIs), according to Newmark (1988), are difficult to translate as they are inherently and uniquely tied to the culture in question and are connected to the context of a cultural tradition. When religious terminology is of target language concern, the language of other global faiths tends to be used, with the most common phrases becoming naturalized.

Baker suggests that non-equivalence at the word level may transfer into cultural equivalence in situations where there is a culturally distinct notion, a target language missing a superior, or a target language without a specific thing. Non-equivalence implies a difference between the two languages, resulting in the appearance of culturally specific items. This gap presents a significant challenge for translators and may render culturally specific items untranslatable. Therefore, translators must conduct a comprehensive examination of culturally specific items and possess language and cultural competence (Baker, 2011).

Historically, translating culturally unique elements has presented difficulties for translators as a possible source of inequivalence and untranslatability. Translation researchers recommend several approaches for dealing with culturally specific materials. Improper use of the translation method may result in a failure to convey the meaning of the source text to the readers of the target text (Abdi, 2019).

The religion practiced by members of a particular culture is one of the aspects that comprise that culture. Certainly, each religion contains unique beliefs and ideas that may not exist in other religions, and these ideas are articulated using certain linguistic elements in each language. The Noble Qur'ān introduced Islam to humanity, and as a result, the Holy Qur'ān contains several passages that represent unique Islamic principles that are exclusive to the faith of Islam. Throughout this research, these artifacts that are unique to the setting and culture of the Qur'ān are referred to as Qur'ān-specific cultural items (QSCIs). The Holy Qur'ān is filled with such phrases, each symbolizing a unique Islamic notion that does not exist in any language other than Arabic. These elements play a crucial part in transmitting the message of the Noble Qur'ān and are very complex.

The transfer of culturally unique elements from one language to another has long been a topic of contention among translation researchers. Translators have used numerous ways to manipulate these objects, but none have achieved the ultimate goal of producing a functional and semantically equivalent destination text. Several experts on the subject have recommended various ways of addressing these objects, although these tactics were only partly effective in resolving the issue. They have been of tremendous assistance to translators experiencing similar obstacles in their careers.

Aixelá (2009) divides culturally specific items (CSIs) into two primary groups: conservation and substitution, in an attempt to characterize all possible methods for

translating culturally specific language (CSLs). In his view, these two classes may be separated from one another by their respective conservatism and substitutivism, or the degree to which the original reference(s) are maintained or replaced with ones that are more conveniently located at the receiving pole. Along with Aixelá, linguists and scholars like Newmark, Pederson, and Baker provide a variety of methods that may be used to make the translation of culturally nuanced instances easier. Finally, considering the theoretical framework used in this research, we will limit ourselves to explaining Baker's method. Baker (1992) recommends the following eight strategies for translating culturally specific items (CSIs):

1.　One of the strategies for translating terms that do not have a direct equivalent in the target language is to use a more general word or a superordinate term. This strategy involves replacing the source language term, with a word that belongs to a higher level of abstraction or a broader category. This method can be applied across different languages, as the semantic fields of words are not dependent on specific languages.

2.　Another strategy for translating words that have a negative or too direct meaning in the target language is to use a more neutral or less expressive word. The translator may choose this strategy to provide a more objective or acceptable translation for the audience, or to avoid conveying the wrong expressive meaning, the author's feelings, or both. When this strategy is used, the translated word loses some of its expressive value. However, sometimes it is possible to preserve the expressive meaning by adding a modifier, as Baker (1992) suggests. This strategy is often used when translating political texts from one language to another.

3.　Translation by cultural substitution: Professional translators use this method to convey the same message to their target audience by translating culturally specific items from the source language with expressions that have different meanings in the target culture but nonetheless have the same effect. Baker (2011) states that this method entails substituting a target-language item that does not have the same propositional meaning but is likely to have a comparable impression on the target reader for the culture-specific item or phrase.

4.　Translation using a loan word or loan word plus explanation: This strategy is useful when the target term appears several times in the source text, and there is no direct equivalent in the target language. The term is copied word-for-word from the source text to the translated text, but the first time it appears in the translated text, it is followed by an explanation. This way, the readers will understand the term whenever it appears in the translated text. The loan word is enclosed in quotation marks in the translated text. Sometimes a loan word is used in a translation not because it has an exact counterpart in the target language, but because it sounds more modern, clever, and sophisticated in that language (Baker, 1992).

5.　Translation by paraphrase using a related word: Paraphrasing is a kind of explanatory translation. Baker (2011) argues that paraphrasing has one advantage and two disadvantages. The benefit of paraphrasing is that it faithfully conveys the original meaning of the source text's vocabulary. The first drawback is that paraphrasing cannot communicate affective, emotional, or any type of associational meaning since it is not a single word. The second drawback is that paraphrasing sometimes involves rewriting many phrases rather than just one. This can be difficult and time-consuming.

6.   Translation by paraphrase using unrelated words: Translation by paraphrase using unrelated words is the second type of paraphrase used in translation. This method is used when the term being translated is obscure, non-existent, or otherwise inexpressible in the target language. At this point, the translator may provide an explanation for the word's use or replace the word with an unrelated superordinate (Naghdi & Eslamieh, 2022).

7.   Translation by omission: Translation by omission occurs when a piece of information that is in the source text (ST) is left out of the target text (TT). There are a number of reasons for omission; however, these three are the most common. First, the omission has no bearing on the intended meaning of the text. Second, it's best to avoid using any language that may be deemed objectionable by the intended readers. Third, we avoid using slang or other terms that might be offensive to our readers. Baker (2011) emphasizes that omission should be the last resort.

8.   Translation by illustration: For the sake of clarity and brevity in the translated text, it is sometimes necessary to use an example to represent a physical reality for which no signifier exists in the target language. Because of its infrequent use, Baker (2011) lists it as the last technique for translating non-equivalent words at the word level.

3. Methodology

The present study addresses the translation of culture-specific items in the Qur'ān. The use of a parallel corpus in this study makes it an ideal space for descriptive research. A parallel corpus refers to a collection of texts that have been translated into multiple languages (Sinclair, 1995). Despite the availability of translations of Qur'ān-specific cultural elements by female translators, a few researchers have examined them, preferring translations provided by male translators. Furthermore, there is a lack of comparison between the strategies employed by male and female translators when translating these culture-specific terms. Consequently, the objectives of this study are twofold: first, to identify the strategies used by male and female translators to convey specific cultural items in the Holy Qur'ān and second, to explore how translators consistently use similar strategies in translating the same culture-specific items, based on Baker's (1992) model. To achieve these objectives, we analyzed two distinct translations by male and female translators, Tahereh Saffarzadeh and Ali Quli Qara'i, as well as a collaborative translation by a father and daughter, Muhammad Ahmed and Samira Ahmed.

Utilizing the notion of special cultural artifacts, culturally distinctive items encompass ideas that are exclusive to a specific culture. The Qur'ān contains a vast array of cultural items, and to narrow down the focus of this research, 50 cultural examples (Table 1) were selected, and every Qur'ānic verse containing these items was meticulously analyzed. In total, 494 verses were evaluated for each translator, resulting in a total of 1482 reviewed verses across all translators.

Table 1. Special cultural artifacts in the Qur'ān

No.	Special Cultural Items	No.	Special Cultural Items
1	وَ اتَّقُوا	26	نَذَرْتُ
2	بِكُفْرِهِمْ	27	تَوْبَةً
3	بِالْإِيمَانِ	28	يَتَوَكَّلُ

4	أَشْرَكُوا	29	مُؤْمِنِينَ
5	اَلْحَقِّ	30	كَافِرُونَ
6	بِالْبَاطِلِ	31	اَلرِّبَوا
7	بِالْمَعْرُوفِ	32	إِسْرَافاً
8	اَلْمُنْكَرِ	33	اَلْمُطَّهِّرِينَ
9	فِتْنَةٌ	34	بِالْقِسْطِ
10	اَلْغَيْبِ	35	وَلِيٍّ
11	نُوحِيهِ	36	نَصِير
12	ظَلَمْتُمْ	37	مَسْجِداً
13	يُذَكَّرُ	38	لَكَاذِبُونَ
14	فَضْلُ	39	بِالصَّبْرِ
15	لِيُفْسِدُوا	40	يَظُنُّونَ
16	صَدَقَةٍ	41	فِدْيَةٌ
17	حَجّ	42	اَلْمَحِيضِ
18	صَوْماً	43	شَهِيداً
19	اَلصَّلاة	44	اَلْفَحْشَاء
20	اَلزَّكَاةَ	45	قِصَاصٌ
21	طُغْيَانِهِمْ	46	عَاهَدَ
22	يُنْفِقُونَ	47	نِكَاحاً
23	مُخْلِصِينَ	48	شَعَائِرِ
24	حَلالاً	49	مَكْرُوهاً
25	حَرَامٌ	50	قِبْلَة

The study gathered data using the "Jami' al-Tafasir" software, which contains all the surahs of the Holy Qur'ān along with their translations in various languages worldwide. The collected information for each translator was organized separately, and the translation strategy for each culture-specific item was determined based on Baker's (1992) method. Baker's model categorizes translation strategies into eight groups: translation by a more general word (superordinate), translation by a more neutral or less expressive word, translation by cultural substitution, translation using a loan word or loan word plus explanation, paraphrasing using a related word, paraphrasing using unrelated words, omission, and illustration. For each translator, the number and percentage of different strategies used in translating specific cultural items were calculated and presented in separate tables. To achieve the second part of the research goal, a separate table was created for each translator, which included specific cultural items from the Qur'ān, the exact number of verses containing each item, and the number of different translation strategies used. This allowed for an examination of whether the translators consistently utilized similar strategies when translating the same culture-specific items from the Qur'ān. In the subsequent analysis, particular attention was given to examples of the translation of culture-specific

items in the Qur'ānic verses. This should be note that culturally specific items are underlined in the verses and their translations.

Surat Al-Baqarah (2:194)

اَلشَّهْرُ اَلْحَرامُ بِالشَّهْرِ اَلْحَرامِ وَ اَلْحُرُماتُ قِصاصٌ فَمَنِ اِعْتَدىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اِعْتَدىٰ عَلَيْكُمْ وَ اِتَّقُوا اَللهَ وَ اِعْلَمُوا أَنَّ اَللهَ مَعَ اَلْمُتَّقِينَ

Tahereh Saffarzadeh: "The Sacred Month for the Sacred Month, and for the prohibited things, there is a law of retaliation: Then, Whoever commits aggression against You, react you likewise against him [Retaliate in the same manner], and Fear from the disobedience of Allah's Commands, and know that Allah is The Supporter of the pious"

The strategy: translation by a more general word (superordinate)

Ali Quli Qara'i: "A sacred month for a sacred month, and all sanctities require retribution. So should anyone aggress against you, assail him in the manner he assailed you, and be wary of Allah, and know that Allah is with the God wary."

The strategy: translation by a more general word (superordinate)

Muhammad Ahmed and Samira Ahmed: "The month, the forbidden/respected/sacred, with the month, the forbidden/ respected/ sacred, and the God's ordered prohibitions (are) equal revenge, so who transgressed/ violated on you, so transgress/violate (revenge) on him with similar/equal (to) what he transgressed on you, and fear and obey God and know that God (is) with the fearing and obeying."

The strategy: translation by a more general word (superordinate)

Surat Al-A'raf (7:156)

وَ اُكْتُبْ لَنا فِي هٰذِهِ اَلدُّنْيا حَسَنَةً وَ فِي اَلْآخِرَةِ إِنّا هُدْنا إِلَيْكَ قالَ عَذابِي أُصِيبُ بِهِ مَنْ أَشاءُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُها لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ اَلزَّكاةَ وَ اَلَّذِينَ هُمْ بِآياتِنا يُؤْمِنُونَ

Tahereh Saffarzadeh: "[Mussa said:] "O, our Creator and Nurturer! Ordain for us in this world what is Good and in the Hereafter as well. We Have been guided to You." Allah Declared: "I shall afflict with My Chastisement whom I decide entitled; And My Grace embraces all things, so I shall Ordain it exclusively for those Who are pious and pay alms and Believe in Our Signs"

The strategy: translation by a more general word (superordinate)

Ali Quli Qara'i: "And appoint goodness for us in this world and the Hereafter, for indeed we have come back to You. Said He, 'I visit My punishment on whomever I wish, but My mercy embraces all things. Soon I shall appoint it for those who are God wary and give the zakat and those who believe in Our signs'."

The strategy: translation using a loan word or loan word plus explanation

Muhammad Ahmed and Samira Ahmed: "And decree for us in this the present world goodness and in the end (other life), we have, we repented/guided to You. He said: 'My torture, I strike/mark who I will/want with it, and My mercy extended/enriches every thing, so I will decree to those who fear and obey, and give/bring the charity/purification and those who, they are with Our verses/evidences believing'."

The strategy: translation by paraphrase using a related word

Surat Al-An'am (6:26)

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ

Tahereh Saffarzadeh: "[They say so because] It has been Visualized to them what they Concealed [of their evil deeds] before; And if they were sent back, they would Certainly commit the very same things That they were forbidden; and most Certainly they are liars"

The strategy: translation by a more general word (superordinate)

Ali Quli Qara'i: "Rather, now has become evident to them what they used to hide before. But were they to be sent back they would revert to what they were forbidden, and they are indeed liars."

The strategy: translation by a more general word (superordinate)

Muhammad Ahmed and Samira Ahmed: "But/rather it appeared to them what they were hiding from before, and even if they were returned they would have returned (repeated) to what they were forbidden prevented from it, and that they truly are lying/denying/falsifying (E)."

The strategy: translation by paraphrase using a related word

Surat Yunus (10:87)

وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَ أَقِيمُوا الصَّلَاةَ وَ بَشِّرِ الْمُؤْمِنِينَ

Tahereh Saffarzadeh: "And We revealed to Mussa and his Brother [stating]: 'Appoint houses for Your people in Egypt and make your Houses a place for worship; and Establish prayer and give glad-tidings to The believers'."

The strategy used: translation by paraphrase using a related word

Ali Quli Qara'i: "We revealed to Moses and his brother [saying], 'Settle your people in the city, and let your houses face each other, and maintain the prayer, and give good news to the faithful'."

The strategy: translation by paraphrase using unrelated words

Muhammad Ahmed and Samira Ahmed: "And We inspired/transmitted to Moses and his brother that you (B) reside/establish houses/homes to your (B)'s nation by a city/border/region/Egypt, and make your houses/homes direction, and keep up the prayers, and announce good news (to) the believers."

The strategy: translation by a more general word (superordinate)

Surat Al-Isra (17:38)

<div dir="rtl">

كُلُّ ذٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهاً

</div>

Tahereh Saffarzadeh: "All of these which are mentioned are <u>Bad</u> and therefore <u>hateful</u> in the Sight of Your Creator and Nurturer"

The strategy: translation by a more neutral/less expressive word

Ali Quli Qara'i: "The evil of all these is <u>detestable</u> to your Lord."

The strategy: translation by a more general word (superordinate)

Muhammad Ahmed and Samira Ahmed: "All (of) that its <u>bad/evil/harm</u> was/is at God hated."

The strategy: translation by paraphrase using a related word

4. Result and Discussion

This research has two main objectives. We initially analyzed the frequency and proportion of each translation method used by the translators when dealing with culture-specific items of the Qur'ān.

Figure 1. presents the results of the analysis of translations provided by Tahereh Saffarzadeh, with respect to culturally specific items in the Holy Qur'ān. The translations have been carried out using a diverse range of strategies. The most commonly used strategy is translation by a more general word (superordinate), accounting for 93.72% of the translations. Conversely, the least frequently employed strategies include translation by a more neutral or less expressive word, translation by a loan word or loan word plus explanation, and translation by paraphrase using unrelated words, each used only 0.20% of the time. The second and third most frequently used strategies are translation by paraphrase using a related word (5.06%) and translation by omission (0.60%), respectively. Notably, the translator did not utilize the strategies of "translation by cultural substitution" or "translation by illustration" to translate certain culturally specific items in the Qur'ān.
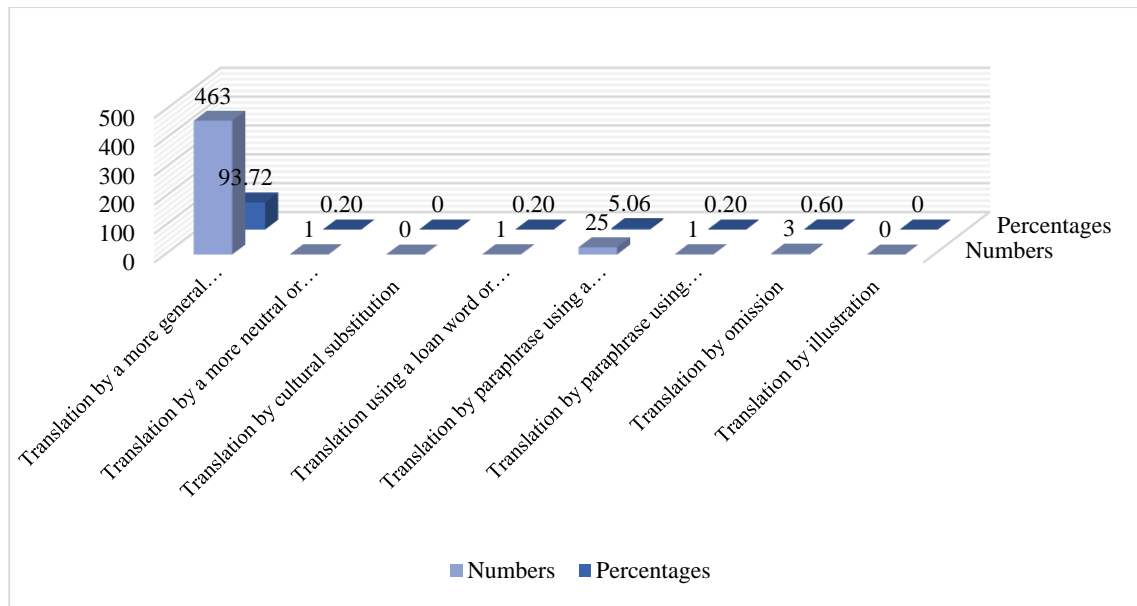
Figure 1. The number and percentage of using translation strategies by Tahereh Saffarzadeh

Figure 2. presents the results of the analysis of the translation strategies implemented by Ali Quli Qara'i in translating culture-specific items in the Holy Qur'ān. The most frequently utilized strategy was translation by a more general word (superordinate), accounting for 88.86% of all cases. On the other hand, translation by paraphrase using unrelated words and translation by omission were the least common strategies, accounting for only 0.20% of cases each. The second and third most frequently used strategies were translation by paraphrase using a related word (5.66%) and translation by a loan word or a loan word plus explanation (5.06%), respectively. Notably, the translator did not employ certain translation strategies, including translation by a more neutral or less expressive word, translation by cultural substitution, and translation by illustration.
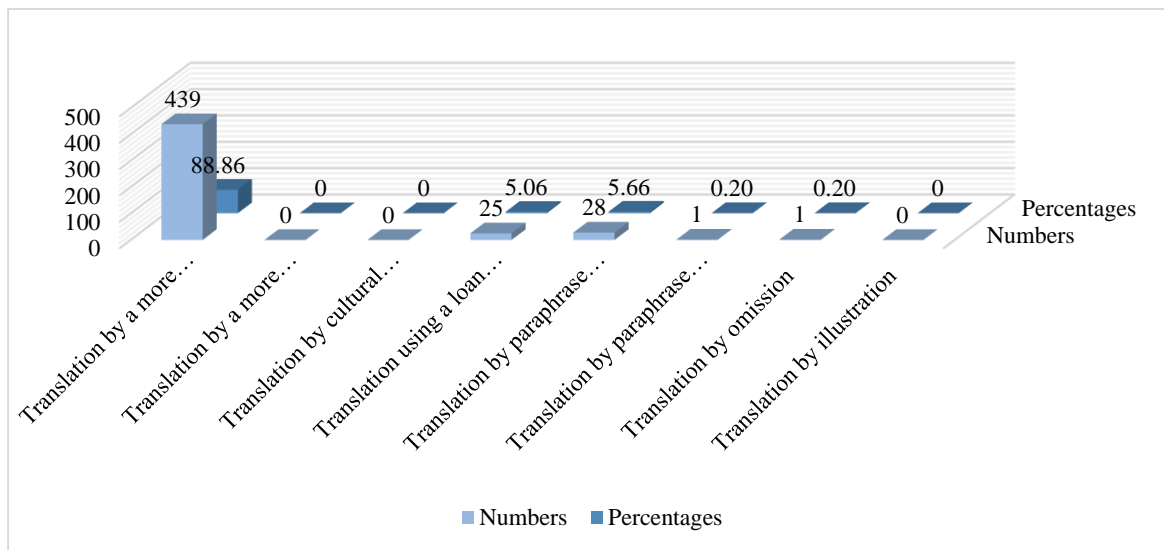
Figure 2. The number and percentage of using translation strategies by Ali Quli Qara'i
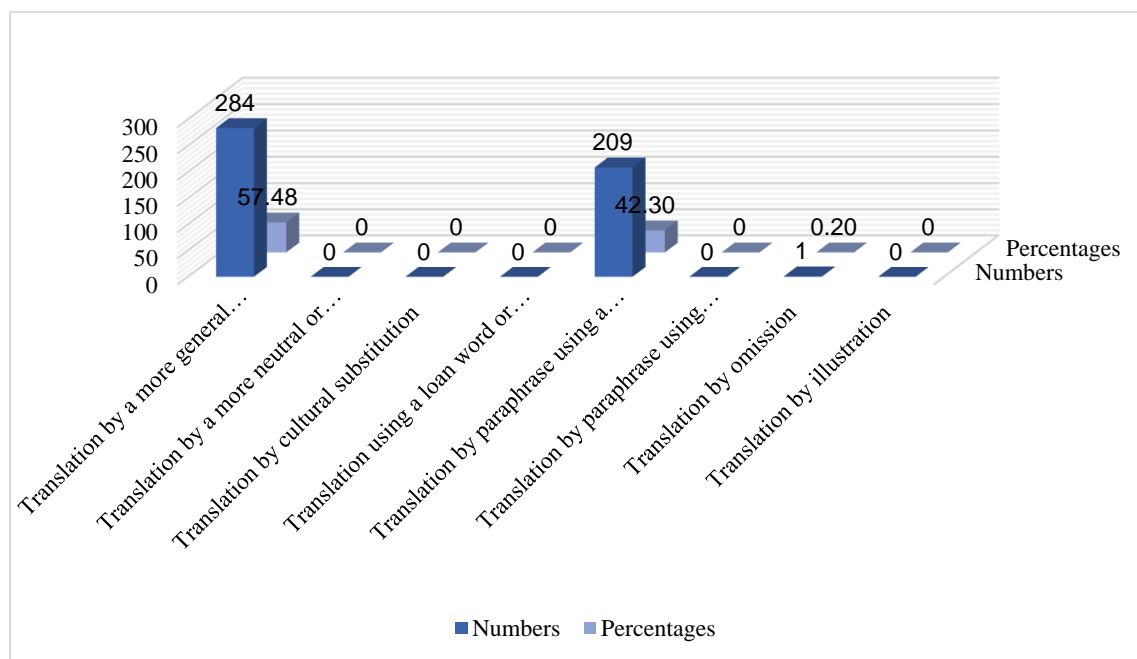
Figure 3. The number and percentage of using translation strategies by Muhammad Ahmed and Samira Ahmed

One interesting finding in the research on the translations made by Muhammad Ahmed and Samira Ahmed, a father-daughter team, is that only three of the eight potential translation strategies were employed to translate certain cultural elements of the Qurʾān (Figure 3). Correspondingly, they have not benefited from strategies such as translation by a more neutral or less expressive word, translation by cultural substitution, translation using a loan word or loan word plus explanation, translation by paraphrase using unrelated words, translation by omission, and translation by illustration. In the conclusion, depending on the percentage of strategies used by these translators, translation by a more general word (superordinate) ranks first with 57.48%, translation by paraphrase using a related word ranks second with 42.30%, and translation by omission ranks third with 0.20%.

The second objective of the study analyzes the extent to which translators have consistently employed similar techniques when translating the same particular cultural items of the Qurʾān based on Baker's model.

Table 2 shows that Tahereh Saffarzadeh used more than one strategy to translate 10 different cultural cases of the Qurʾān, which comprised 20% of the total translation of these cases. Therefore, this translator was consistent in translating 40 different culturally specific cases of the Qurʾān by applying the same strategy to each of them, which accounted for 80% of the total translation of these items.

Table 2. The consistency of translation strategies for culture-specific items in the Holy Qur'ān by Tahereh Saffarzadeh

Special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān	Special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān
وَ اِتَّقُوا	1	38	نَذَرْتُ	1	2
بِكُفْرِهِمْ	1	5	تَوْبَةً	1	2
بِالْإِيمانِ	1	5	يَتَوَكَّل	1	3
أَشْرَكُوا	2	12	مُؤْمِنِينَ	1	30
اَلْحَقّ	2	66	كَافِرُونَ	1	15
بِالْباطِلِ	1	9	اَلرِّبَوا	1	2
بِالْمَعْرُوفِ	2	19	إِسْرافاً	1	1
اَلْمُنْكَرِ	2	11	اَلْمُطَّهِّرِينَ	1	1
فِتْنَةٌ	2	11	بِالْقِسْطِ	2	14
اَلْغَيْب	1	28	وَلِيّ	1	11
نُوحِيهِ	1	2	نَصِير	1	9
ظَلَمْتُمْ	1	2	مَسْجِداً	1	2
يُذَكَّر	1	2	لَكاذِبُونَ	1	9
فَضْلُ	1	6	بِالصَّبْرِ	1	4
لِيُفْسِدُوا	1	1	يَظُنُّونَ	1	5
صَدَقَةٍ	2	2	فِدْيَةٌ	1	2
حَجّ	1	2	اَلْمَحِيض	1	2
صَوْماً	1	1	شَهِيداً	1	19
اَلصَّلاةٰ	1	58	اَلْفَحْشاء	1	4
اَلزَّكاةَ	1	24	قِصاصٌ	1	2
طُغْيانِهِمْ	1	5	عاهَدَ	1	2
يُنْفِقُونَ	2	20	نِكاحاً	1	2
مُخْلِصِينَ	1	7	شَعائِرِ	2	4
حَلالاً	1	5	مَكْرُوهاً	1	1
حَرامٌ	1	2	قِبْلَة	2	3

As Table 3 indicates, Ali Quli Qara'i employed more than one technique for nine cultural cases of the Qur'ān, which constituted 18% of the total number of such cases. This translator adopted the same approach for the same cultural cases of the Qur'ān, which represented 82% of the entire translation of these cases in 41 different cultural contexts.

Table 3. The consistency of translation strategies for culture-specific items in the Holy Qur'ān by Ali Quli Qara'i

special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān	special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān
وَ اتَّقُوا	1	38	نَذَرْتُ	1	2
بِكُفْرِهِمْ	1	5	تَوْبَةً	1	2
بِالْإِيمانِ	1	5	يَتَوَكَّل	1	3
أَشْرَكُوا	2	12	مُؤْمِنِينَ	1	30
اَلْحَقّ	2	66	كافِرُونَ	1	15
بِالْباطِلِ	1	9	اَلرِّبَوا	1	2
بِالْمَعْرُوفِ	2	19	إِسْرافاً	1	1
اَلْمُنْكَرِ	2	11	اَلْمُطَّهِّرِينَ	1	1
فِتْنَةٌ	1	11	بِالْقِسْطِ	2	14
اَلْغَيْب	1	28	وَلِيّ	1	11
نُوحِيهِ	1	2	نَصِير	1	9
ظَلَمْتُمْ	1	2	مَسْجِداً	2	2
يُذكَر	1	2	لَكاذِبُونَ	2	9
فَضْلُ	1	6	بِالصَّبْرِ	1	4
لِيُفْسِدُوا	1	1	يَظُنُّونَ	1	5
صَدَقَةٍ	1	2	فِدْيَةٌ	1	2
حِجّ	2	2	اَلْمَحِيض	1	2
صَوْماً	1	1	شَهِيداً	1	19
اَلصَّلاة	1	58	اَلْفَحْشاء	1	4
اَلزَّكاة	1	24	قِصاصٌ	1	2
طُغْيانِهِمْ	1	5	عاهَدَ	1	2
يُنْفِقُونَ	1	20	نِكاحاً	1	2
مُخْلِصِينَ	1	7	شَعائِر	1	4
حَلالاً	1	5	مَكْرُوهاً	1	1
حَرامٌ	1	2	قِبْلَة	2	3

Table 4 illustrates that Muhammad Ahmed and Samira Ahmed applied more than one strategy to translate 19 different culture-specific items of the Qur'ān, which amounted to 38% of all such items. These translators kept consistency by using the same strategy for the same culture-specific items of the Qur'ān, which covered 62% of the overall translation of these items in 31 different cultural contexts.

Table 4. The consistency of translation strategies for culture-specific items in the Holy Qur'ān by Muhammad Ahmed and Samira Ahmed

special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān	special cultural items	Number of different types of strategies used in translation	Total number of verses of these words in the Qur'ān
وَ اتَّقُوا	1	38	نَذَرْتُ	1	2
بِكُفْرِهِمْ	1	5	تَوْبَةً	1	2
بِالْإِيمانِ	2	5	يَتَوَكَّلْ	1	3
أَشْرَكُوا	2	12	مُؤْمِنِينَ	2	30
اَلْحَقّ	3	66	كَافِرُونَ	1	15
بِالْباطِلِ	1	9	اَلرِّبَوا	1	2
بِالْمَعْرُوفِ	2	19	إِسْرافاً	1	1
اَلْمُنْكَرِ	2	11	اَلْمُطَّهِّرِينَ	1	1
فِتْنَةٌ	2	11	بِالْقِسْطِ	1	14
اَلْغَيْب	2	28	وَلِيّ	2	11
نُوحِيهِ	1	2	نَصِير	2	9
ظَلَمْتُمْ	1	2	مَسْجِداً	2	2
يُذَكَّر	2	2	لَكاذِبُونَ	1	9
فَضْلُ	1	6	بِالصَّبْرِ	1	4
لِيُفْسِدُوا	1	1	يَظُنُّونَ	2	5
صَدَقَةٍ	1	2	فِدْيَةٌ	1	2
حِجّ	1	2	اَلْمَحِيضِ	1	2
صَوْماً	1	1	شَهِيداً	2	19
اَلصَّلاة	1	58	اَلْفَحْشاء	1	4
اَلزَّكاةَ	2	24	قِصاصٌ	2	2
طُغْيانِهِمْ	2	5	عاهَدَ	2	2
يُنْفِقُونَ	1	20	نِكاحاً	1	2
مُخْلِصِينَ	1	7	شَعائِر	1	4
حَلالاً	1	5	مَكْرُوهاً	1	1
حَرامٌ	1	2	قِبْلَة	2	3

5. Conclusion

This study is a descriptive analysis of three prominent English translations of the Holy Qur'ān, focusing on the strategies used by the translators to render Qur'ān-specific cultural

items. The scope of this study is limited to some suras of the Qur'ān and their corresponding translations by three different translators. One of the challenges faced by the researcher was to identify the items that were suitable for the study. Due to the sensitive nature of religious texts, especially the Qur'ān, and the risks involved in handling them, the researcher was mindful of this sensitivity throughout the project. The main objective of this study is to evaluate the techniques employed by male and female translators in translating particular cultural terms of the Qur'ān, as well as their consistency in applying similar strategies when translating cultural items. The data analysis presented in this study can be succinctly summarized as follows. When examining the data from all three translators, disregarding their gender or approach, it becomes evident that employing a broader term (superordinate) emerged as the most commonly employed method for translating the cultural aspects within the Qur'ān.

Translation by paraphrase using a related word was the second most common method for translating culturally specific items of the Qur'ān for all three translators. None of the translators employed the procedures known as "translation by cultural substitution" and "translation by illustration" throughout their translations. Other techniques, such as translation by a more neutral or less expressive word, translation using a loan word or loan word plus explanation, translation by paraphrase using unrelated words, and translation by omission, varied in their frequency of use by each translator. All three translators used similar and consistent strategies when translating the same cultural terms from the Qur'ān. Ali Quli Qara'i with 82%, Tahereh Saffarzadeh with 80%, and Muhammad Ahmed and Samira Ahmed with 62% ranked first, second, and third, respectively, in terms of stability in adopting comparable techniques in translating culturally distinct items of the same Qur'ān.

Translating the Qur'ān is a very important and sensitive task demanding a high level of awareness of the meaning of the holy verses. Therefore, the translator should analyze every aspect of the various translations of the Holy Qur'ān. Some possible areas for further research are as follows:

• Analyzing the techniques used by translators to render the metaphorical expressions in the Qur'ān

• Examining the methods employed by translators to render the idiomatic expressions in the Qur'ān

• Using a different theoretical framework than Baker's model, which was adopted in this study, to conduct similar research

• Expanding the scope of the study from word level to phrase level, and investigating the strategies used by translators to render the Qur'ān-specific items at this level.

6. References

Abdi, H. (2019). Translating culture-specific items (CSIs) as a conundrum for Iranian MA translation students: considering the level of study. *Journal of New Advances in English Language Teaching and Applied Linguistics*, *1*(1), 88-109.

Abdul-Raof, H. (2001). Qur'an Translation: Discourse, Texture and Exesesis. Great Britain: Curzon Press.

Ahmad, Mirza Bahir Ud-Din (1988). *The Qur'ān with English translation and commentary*. Islam International Publications, Ltd. p. 1.

Akbari, M. (2013). The role of culture in translation. *Journal of Academic and Applied Studies*, *3*(8), 13-21.

Almahasee, z., Albudai, Y., Jaccomard, H. (2022). Translation Strategies Utilized in Rendering Social Etiquette in Holy Qur'ān, *World Journal of English Language,* 12(6), 137-146

Anari, S, & Sanjarani, A. (2016). "Application of Baker's Model in Translating Qur'ān-Specific Cultural Items.", *Journal of Language Sciences & Linguistics*. 4 (3), 145-15.

Baker, M. (1992). *In other words: a coursebook on translation.* London and New York: Routledge.

Baker, M., & Saldanha, G. (2009). *Routledge encyclopedia of translation studies*. New York, Routledge.

Baker, M. (2011). *In other words: a coursebook on translation (2nd ed.).* New York: Routledge.

Dostert, L.E. (1955). Foreign-language reading skill. *Journal of Chemical Education*, *32*(3), 128.

Even-Zohar, I. (2000). Culture repertories and the wealth of collective entities. Dirk De Geest et al. (eds). *Under Construction: Links for the Site of Literary Theory. Essay in Honour of Hendrik Van Gorp.* Leuven: Leuven University Press, 389-403.

Franco Aixelá, J. (2009). An overview of interference in scientific and technical translation. *The Journal of Specialized Translation*, *11*, 75-88.

Geertz, C. (1979). *The interpretation of culture: selected essays*. London: Fontana Press

Hatim, B., & Mason, I. (1990). *Discourse and the translator*. Longman: Longman Group Limited.

Ivir, V. (1975). Social aspects of translation. *Studia Romanica et Anglica Zagrabiensia: Revue publiée par les Sections romane, italienne et anglaise de la Faculté des Lettres de l'Université de Zagreb* (39), 205-213.

Karamanian, A. P., (2002). Translation and Culture. Translation Journal [online]. 6(1). Available at: https://translationjournal.net/journal/19culture2.htm. [Accessed 15 April 2022].

Lado, R. (1968). *Linguistics across cultures: applied linguistics for language teachers*. Ann Arbor: The University of Michigan Press.

Larson, M.L. (1984). *Meaning-based translation: a guide to cross language equivalence.* New York and London: University Press of London

Loscher, W. (1991). *Translation performance, translation process and translation strategies*. Tuebingen: Guten Narr.

Manafi Anari, S. (2001). Chimerical idea of total equivalence in translating the word Allah. *Translation Studies*, *1*(3), 33-48.

Manafi Anari, S. (2003). *An approach to English translation of Islamic texts (1)*. Tehran: SAMT.

Miremadi, A. (1993). *Theory of translation and interpretation*. Tehran: SAMT.

Moradi, M., & Sadeghi, H.M. (2014). Translation of culture-specific phrases in the Holy Qur'ān. *Theory and Practice in Language Studies*, *4*(8), 1735-1746.

Naghdi, H., & Eslamieh, R. (2022). Bakerian non-equivalence translation strategies in novel vs short story: the case study of Matilda vs Landlady and other short stories. *Theory and Practice in Language Studies*, *10*(8), 886-897.

Nida, E.A., & Taber, C.R. (1969). *The theory and practice of translation.* Leiden: E.J. Brill.

Newmark, P. (1988). *A textbook of translation*. New York: Prentice Hall.

Pickthall, M.M. (1996). *The meaning of Glorious Qur'ān*. Dehli: Kitab Bahvavn.

Ruthven, M. (2006). *Islam in the world*. United Kingdom: Granta.

Sinclair, J. (1995). Corpus typology: a framework for classification. *Stockholm Studies in English*, *85*, 17–33.

Salehi, M. (2012). Reflections on culture, language and translation. *Journal of Academic and Applied Studies*, *2*(5), 76-85.

Thriveni, C. (2002). Cultural Elements in Translation. Translation Journal [online], 6 (1) Available at: http://translationjournal.net/journal//19culture.htm. [Accessed: 30 April 2022].

Toury, G. (1978). The nature and role of norms in literary translation. *Literature and Translation: New perspectives in Literary Studie*, 83-100. Available at: https://docdrop.org/static/drop-pdf/Gideon-Toury-XeVBN.pdf. [Accessed 15 April 2022]

Valipoor, K., Heidari Tabrizi, H., & Chalak, A. (2019). Cultural-specific items in translation of the Holy Qur'ān by Irving. *Linguistic research in the Holy Qur'ān*, 8(1), 43-52.

A Comparative Study of Shift Strategies in English Translations of the Nahj al-balagha: A Case Study of Sayings 1-30

Qusay Hamzah Kadhim[1], Ebrahim Davoudi Sharifabad[2*] iD

1. Department of English Language, Imam Reza International University, Mashhad, Iran
2. Department of English Language, Baqir Al-Olum University, Qom, Iran

* Corresponding author: e.davoudi@bou.ac.ir

doi https://doi.org/10.22081/TTAIS.2023.66454.1016

ARTICLE INFO

ABSTRACT

The present study investigated the translation shifts and most frequent types of translation shifts according to Catford's model in the translation of Sayings 1-30 in the Nahj al-balagha from Arabic into English. The researcher selected the first thirty sayings of the Nahj al-balagha for the analysis. Throughout the analysis, each shift strategy was traced and manually counted to determine the most frequent type of translation shift. The findings revealed that unit shifts were the most frequent type of shift (59.70%), followed by structure shifts (23.30%), then level shifts (10.70%), intra-system shift (4.50%), and finally class shifts (1.50%). Both translators used unit shift and structure shift with the highest frequencies in their translations. The results also indicated that, unlike Sayyid Ali Reza, Sayyid Muhammad Askari Ja'fari went beyond the surface structure and translated words into phrases and explained them in some cases, thus providing an understandable translation. Sayyid Muhammad Askari Ja'fari used unit shifts more frequently than Sayyid Ali Reza. Sayyid Muhammad Askari Ja'fari most of the time used unit shift to convey the message to the target language reader in a comprehensible way. The translator who used unit shift was successful in conveying the message of the source language text to the reader of the target language. Using unit shift made the target language's readers understand the material better.

1. Introduction

The critical role of the translation of religious texts, no doubt, in various aspects of humanity's life, is undeniable. Different nations and ethnic groups with non-Arabic languages pay attention to Islam. Therefore, some translators think of translating the Nahj al-balagha, the leading book of Shia, to convey Islamic concepts to non-Arabic speaking Muslims. Translating Nahj al-balagha is a means to spread the words of Imam Ali to the world. But it should be noted that translation, especially religious texts, is not an easy task and requires specialized skills and knowledge. The translation is not just transferring meaning from one language into another. As English is the global language and the most widely used language globally, sacred texts have been translated into English more than any other language. Therefore, paying the most attention to the translation of English of this holy book seems to be an essential task. Crystal (1997) states that the number of English users has increased. This means that most people in the world know the English language.

Regarding the Nahj al-balagha as the most influential book of Shīʿa (a major branch of Islam), appropriate strategies in translation can increase the effect of the text on the second-language reader. Since the translation of religious books and sacred texts such as Nahj al-balagha has always been a sensitive issue in Islamic theology, translators devote all their ability to a high-quality and perfect translation of these religious books. But they are constantly faced with controversial translation problems, including finding the exact lexical equivalents in the target language and finding the most appropriate strategy for successfully conveying language aspects of the source language to the target language. One of these theories is the shift theory proposed by Catford (1965). The term "shift" was first coined by a Scottish translation theorist, linguist, and phonetician, Catford (1965). He defined this linguistic term as the departure from formal correspondence in the process of going from the source language into the target language. The Scottish translation theorist divided the category shifts into four subgroups: structure shifts, class shifts, unit shifts (rank changes), and intra-system-shifts.

Throughout history, there have been various definitions of translation, but in all of these definitions, either implicitly or explicitly, translation is associated with change; because translation is impossible without changes. In literal translation, the difference is as minimal as possible, and in free translation, the change is unlimited.

In the present study, the researcher, adopting Catford's theoretical model for translating sayings of the sacred Nahj al-balagha from 1 to 30, explores the shift strategies translators have adopted in dealing with these sayings. Catford's theory is a great important attempt to systematically apply linguistics to translation. And since translation has to do with language, the analysis and description of the translation process must make considerable use of categories set up for the description of the language. Also, the researcher would discover the most frequent shift strategies employed in the English translations of the selected expressions of Nahj al-balagha. Third, in this shifts-based study of translation, the researcher aims to compare the strategies used by both translators to discern which translator has provided a fluent and understandable translation. Additionally, the researcher would scrutinize the effects of Catford's translation shift strategies on the level of accuracy of the translation.

It should be noted that the significance of this research lies in the fact it helps the translator to render meaningful expressions most effectively. Since brainy sayings have a high rate of interest among people all over the world, translation can help the reader to

understand the meaning and concept of these quotes. If translators are inattentive to the translation of Islamic texts, rendering messages from one language into another can be inaccurate.

Second, the present study could be interesting for instructors of translation and translators. Instructors could develop their knowledge of applying appropriate shift strategies, and the students of translation could perceive the model of Catford (1965) better in practice. Third, this study could help translation scholars investigate translations of Nahj al-balagha or other religious texts, such as the Holy Qur'ān, more meticulously. Last but not least, the study will be helpful to the researcher himself. The researcher can expand his knowledge about the analysis and translation of religious texts. This paper tries to address these questions*:*

• How are shift strategies applied in the English translations of Sayings 1-30 in Nahj al-balagha?

• What are the most common shift strategies used in the English translations of the sayings 1-30 in the Nahj al-balagha?

• How does the application of shift strategies affect the conveyance of the message in the two English translations of Nahj al-balagha?

• What is the impact of shift strategies on the quality of translation in the English versions of Nahj al-balagha?

2. Theoretical Framework

This review tries to introduce similar theories to Catford's Shift model, including the ideas proposed by Vinay and Darbelnet (1958), Halliday (1961), Nida and Taber (1964), among others. Translation scholars have proposed different classifications in translation shifts. One of the most prominent taxonomies of translation shifts is presented by Vinay and Darbelnet (1995). The two translation strategies similar to shifts identified by Vinay and Darbelnet are direct translation and oblique translation. The former consists of three strategies borrowing calque and literal translation, and the latter consists of four strategies transposition, modulation, equivalence, and adaptation.

According to Nida (1964), languages differ in wording and structure, so the translator cannot avoid changes. Nida and Taber divided change into a transition from general to specific meaning and vice versa. Also, four shifts are taken over by the famous British linguist and translation theorist Halliday (1961): unit, structure, class, and intra-system shifts. Moreover, Pekkanen (2010) proposed translation shifts into two significant types: obligatory and optional. Obligatory shifts result from syntactic, semantic, phonological, and cultural differences between the source and target languages. The optional shifts result from the translator's choice, not linguistic or cultural differences between the two languages.

3. Past Researches

The literature review for the present study can be classified into two main categories: studies that were conducted utilizing the same theoretical framework, and those that focused specifically on the translation of Nahj al-balagha. In the subsequent sections, we will provide a brief overview of these studies and their respective findings.

3.1. Studies based on Catford's Model

The current study shares similarities with other scholarly works that have explored Catford's Shift strategies theory in the translation of various texts. For instance, Pratama's (2011) study identified four types of shifts, namely noun into a verb, plural into singular, and transpose to fill lexical gaps. The study concluded that the Arabic language requires a third person, called plural. Similarly, Anari and Saghar's (2011) study found that structural and semantic shifts were the most common shifts in text translation. Finally, Rezvani's (2014) study showed that the most frequent strategy used by translators was the unit shifts strategy (f=83%), while the least frequent was the level shifts strategy (f=49%).

3.2. Studies on the Translation of Nahj al-balagha

Moreover, there have been nine studies conducted on the translation of Nahj al-balagha. Semnani's (2015) study revealed that the most commonly used strategy for translating was transference, while globalization was the most frequently used low strategy for translating proper names by three translators of Nahj al-balagha. In his study, Moafi (2015) indicated that although the translation of sacred texts, in general, and Nahj al-balagha, in particular, may seem like an insurmountable challenge, it is not impossible and can be achieved by skilled translators with the right tools. Pourebrahim's (2016) study demonstrated that metaphors had been preserved in all cases of Nahj al-balagha translations, with the third mode of metaphorical transfer being the most commonly used. Hazaa and Mahmood (2016) highlighted the importance of translation shifts, especially when translating between languages from different families, such as English and Arabic. In their study, Hijjo and Kadhim (2017) found that BBC News translators used all kinds of shifts based on Catford's (1965) model while preserving the meaning and quality of the original text. However, the usage of sentence structure shifts from passive to active voice altered the original language meaning and message of the news. Finally, Mohammadalizadeh Khoob (2017) revealed significant differences between the three English translations of Nahj al-balagha, with Jafari's translation being dynamic while Sayyid Ali Reza's and Mutahari's translations were more formal in tone.

In their academic study, Aghajani et al. (2018) revealed that the Hammam Sermon of Imam Ali's Nahj al-balagha had been translated covertly, rather than overtly, by two English translators. The translators did not adhere to House's Model, which implies that a sacred text must be translated overtly, and any deviation from it is deemed an error. Altwaijri and Bandar (2019) conducted a study that revealed that intra-system shifts were the most common type of shifts, followed by unit shifts, structure shifts, class shifts, and level shifts. The identified translation shifts were mandatory due to the linguistic differences between English and Arabic. Aghai and Mokhtarnia's (2021) study discovered that among the translators, Dashti and Makarem Shirazi had transferred nine selected examples of Nahj al-balagha words to the target language, respectively, based on the dynamic model and five based on the formal model, while Ansarian transferred seven of the fourteen examples. These scholarly findings provide valuable insights into the translation of sacred texts, particularly the Nahj al-balagha.

3. Methodology

3.1. Research Design

The research questions guided the study to employ a corpus-based comparative content analysis design that was in line with the research objectives. The study was focused on

translations of Nahj al-balagha and utilized Catford's (1965) theory as a framework. To accomplish these objectives, a descriptive-analytical design was utilized, which involved the calculation of frequency and percentage. The study was conducted in a professional and academic manner, adhering to rigorous standards and methodologies.

3.2 Research Corpora

In this study, the corpora analyzed were the Nahj al-balagha and their English translations. To ensure the feasibility of analyzing and describing the data, thirty sample Arabic source texts and two sample English target texts were selected. Specifically, the first thirty Sayings of Nahj al-balagha served as the sample source texts, while the English translations of the Nahj al-balagha by Sayyid Ali Reza (2010) and Sayyid Muhammad Askari Ja'fari (2010) were included in the target text sample. Various instruments were utilized in the study, including the Nahj al-balagha book, Lane's Arabic to English lexicon, Almaany's Arabic to English dictionary, and the Islamic website corpus, particularly *ahlolbait.com* and *nahj.makarem.ir*. Additionally, the *languageguide.org* website and the Longman Dictionary of Contemporary English were incorporated as resources.

3.3 Data Collection and Analysis

The study adopted a rigorous methodology to achieve its objectives. The units of analysis were words and sentences, and the translations were compared and contrasted with the source text and each other, where necessary, sentence by sentence or word for word. The analysis had three main purposes: to identify the translation strategies used by the translators, to compare and contrast the two translations, and to determine the most frequent shift strategies used in the translations of sayings 1-30 in Nahj al-balagha and their effects on the accuracy of the translation.

Data analysis involved presenting the relevant data collected from the corpus and their frequencies in tables. The researcher measured the frequency of Catford's shift strategies using SPSS software and evaluated the naturalness, readability, and comprehensibility of the target texts in relation to the source text to discover which shift strategies contributed to translation accuracy. Catford's shift strategies have been widely used in translation studies due to their effectiveness and comprehensibility. The collected data were presented in tables, and the number and frequency of the shift strategies used by each translator for every saying were carefully accounted for to ensure the accuracy of the results. The study's findings provide valuable insights into the translation strategies used by translators and their impact on translation accuracy.

4. Results

4.1. Qualitative Findings

The present study aims to provide a descriptive analysis of the strategies employed by translators in rendering the sayings of Nahj al-balagha into English. In order to achieve this goal, a corpus of translated sayings was collected and analyzed. The findings of this analysis are presented in the following section, where the data is discussed and tabulated. As illustrative examples, a few selected samples are mentioned, but it should be noted that these are by no means exhaustive. Overall, the study sheds light on the translation strategies used in rendering the sayings of Nahj al-balagha into English and provides insights into the challenges faced by translators in this task.

Example 1: Saying 1

<div dir="rtl">

كُنْ في الْفِتْنَه كابْنِ اللَّبون لا ظَهْرٌ فيرْكب و لا ضَرْعٌ فيحْلب

</div>

✓ **Sayyid Ali Reza:** During civil disturbance be like an adolescent camel who has neither a back strong enough for riding nor udders for milking.

✓ **Sayyid Muhammad Askari Ja'fari:** During the times of troubles, disturbances, tumults, and wars adopt such burden you with important and weighty affairs nor try to derive any advantage out of you.

In analyzing the translation of a text from Arabic to English, it is important to note the structural shifts that occur between the two languages. The use of the verb "كُنْ" at the beginning of the Arabic sentence contrasts with the English translation by Sayyid Ali Reza, which begins with "During civil disturbance". This shift in structure is evident in the Arabic sentence, where the structure is verb+ subject+ object, but not in the English translation. Furthermore, both translators applied structure shift in their translation, as demonstrated by Sayyid Muhammad Askari Ja'fari's use of "During the times of troubles, disturbances, tumults, and wars".

Additionally, Sayyid Ali Reza adopted intra-system shift in the translation of "اللَّبون" which means lion in English, but was translated as "camel". This shift occurred from grammar to lexis, as Sayyid Ali Reza used the word "who" which is not found in Arabic sentences after the word "اللَّبون". Both translators also applied unit shift strategies, as seen in the translation of words such as "الْفِتْنَه", which was translated as "civil disturbance" by both translators. Additionally, Sayyid Muhammad Askari Ja'fari used "troubles, disturbances, tumults, and wars" to replace the word "الْفِتْنَه". In his translation of the sentence " لا ظَهْرٌ فيرْكب و لا ضَرْعٌ فيحْلب", he did not translate literally, but instead tended to be reader-oriented and transfer the message. This analysis highlights the importance of understanding structural and unit shifts when translating between languages.

Example 2: Saying 4

<div dir="rtl">

الْعَجْزُ آفَةٌ

</div>

✓ **Sayyid Ali Reza:** In capability is a catastrophe; endurance is bravery; abstinence is riches; self-restraint is a shield (against sin); and the best companion is submission (to Allah's will).

✓ **Sayyid Muhammad Askari Ja'fari:** Misfortune and helplessness are calamities; patience and ability to suffer in silence is a kind of bravery; to sever connections with the vicious world is the greatest wealth and fortune; piety is the best defense and the best armor. Surrender and acceptance of the will of God are the best companions;

The translation of the sentence "الْعَجْزُ آفَةٌ" by Sayyid Ali Reza and Sayyid Muhammad Askari Ja'fari demonstrated several shifts. Sayyid Ali Reza translated "آفَةٌ" as "is a catastrophe", which resulted in a shift from grammar to lexis. On the other hand, Sayyid M
Muhammad Askari Ja'fari translated "آفَةٌ" as "are calamities" and applied the intra-system shift by translating it as plural. Moreover, he used the unit shift (word to phrase) in the translation of "الْعَجْزُ" by considering the phrase "Misfortune and helplessness" for it. Both

translators also applied level shift by using verbs "is" and "are" in English text, although the Arabic sentence was nominal without the verb 'to be'.

Example 3: Saying 5

الْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ

✓ **Sayyid Ali Reza:** Knowledge is a venerable estate

✓ **Sayyid Muhammad Askari Ja'fari**: Wisdom is the noblest heritage

In analyzing the translation of the sentence "الْعَجْزُ آفَةٌ" by Sayyid Ali Reza and Sayyid Muhammad Askari Ja'fari, it is evident that both translators exhibited their expertise in shifting between different linguistic structures and adapting them to the target language. Sayyid Ali Reza applied a level shift by using the verb "is" in the English translation, despite the Arabic sentence being nominal without the verb 'to be'. Furthermore, he used a class shift in the translation of "وِرَاثَةٌ كَرِيمَةٌ" by placing the adjective before the noun, which is different from the original Arabic text where the noun is before the adjective. Similarly, Sayyid Muhammad Askari Ja'fari used a level shift by using the verb "is" in the English translation and applied a class shift by using the superlative adjective "noblest" before the noun. Both translators demonstrated their proficiency in adapting the linguistic structures of the source text to the target language, resulting in accurate and meaningful translations.

Example 4: Saying 27

امْشِ بِدَائِكَ مَا مَشَى بِكَ

✓ **Sayyid Ali Reza**: Keep walking in your sickness as long as you can.

✓ **Sayyid Muhammad Askari Ja'fari**: When you get ill do not get nervous over it and try as much as possible to act hopeful.

Jafari tried to convey only the message of the text to the target language reader without obliging himself to observe the syntactic structure or do a literal translation.

4.2. Qualitative Findings

The findings of the present study are presented in the following tables and figures.

Table 1. The number and percentage of the shifts in the two translations of all the 30 sayings

Shift strategies	Level shift	Structural shift	Class shift	Unit shift	Intra- system shift
Sayyid Ali Reza	15	39	1	73	3
Sayyid Muhammad Askari Ja'fari	13	22	3	83	9
Percentage	10.70%	23.30%	1.50%	59.70%	4.50%

Figure 1. The percentage of the frequency for strategies in the translation by Sayyid Ali Reza

As shown in Figure 1, the most frequent shift strategies used by Sayyid Ali Reza were unit shift, structure shift, level shift, class shift and intra-system shift, respectively.
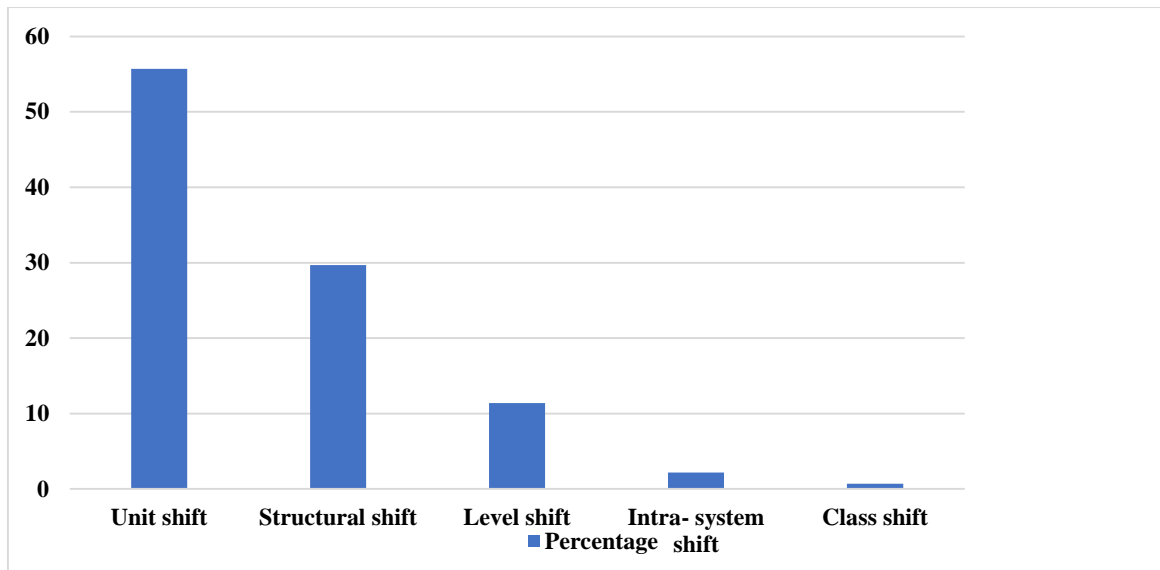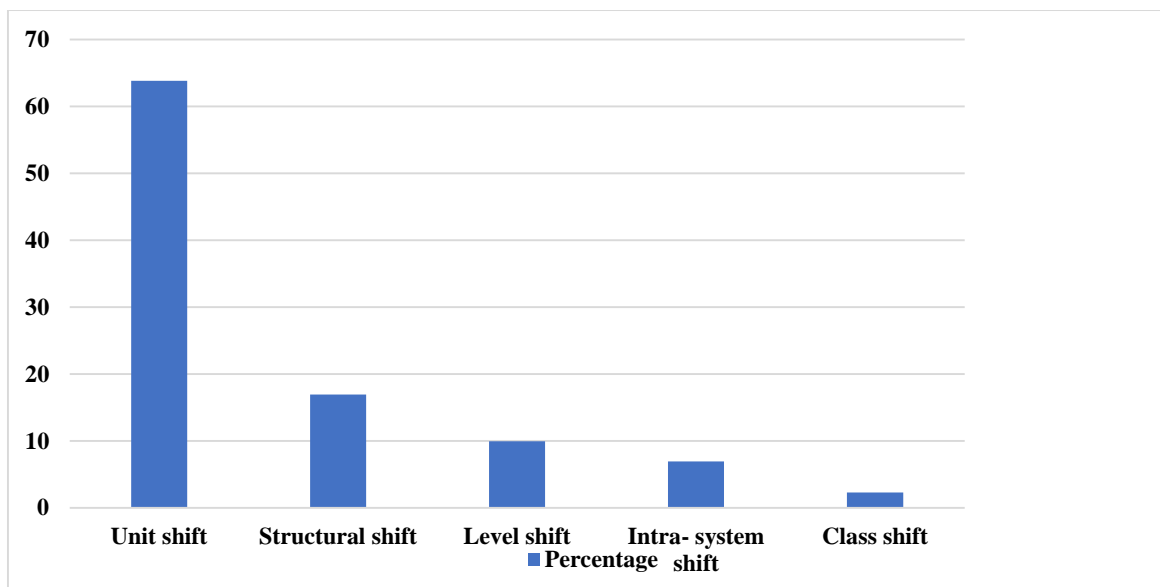

Figure 2. The percentage of the frequency for strategies in the translation by Sayyid Muhammad Askari Ja'fari

As shown in Figure 2, the most frequent shift strategies used by Sayyid Muhammad Askari Ja'fari were unit shift, structure shift, level shift, class shift and intra-system shift, respectively.
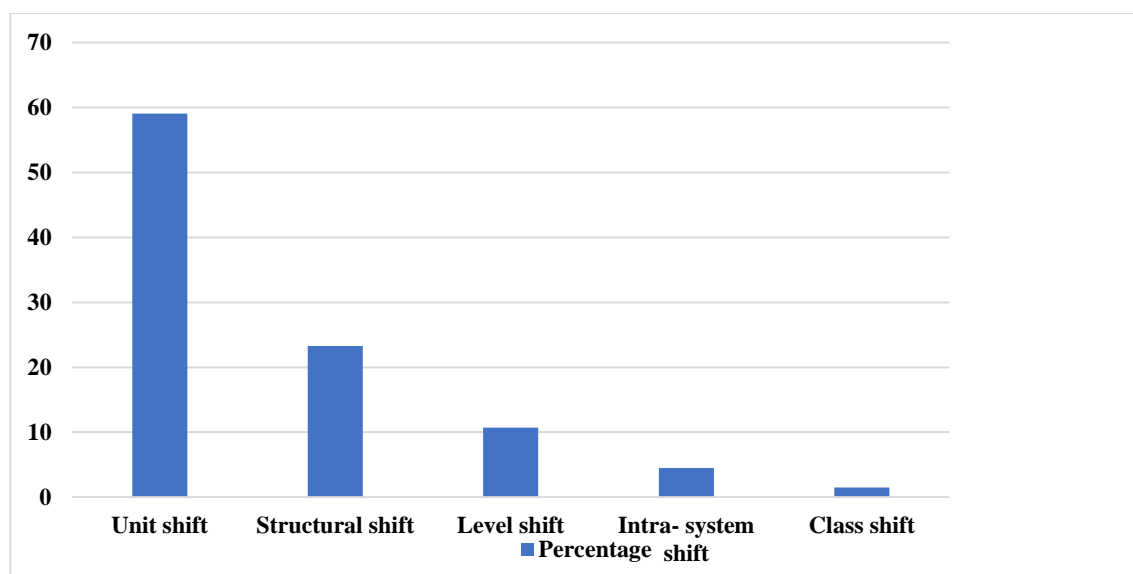
Figure 3. The percentage of the frequency for strategies in both translations

Table 1 and Figure 3 show the frequency and distribution of different types of category shifts proposed by Catford (1965) in two translations of the first thirty sayings in Nahj al-balagha. The most frequent shift is the unit shift, which occurred in every sentence with 156 cases. This shift involves changes in the rank or level of translation units, such as words, phrases, and sentences. The most common type of unit shift was from word to phrase, which could be attributed to the translator's effort to render the text as readable as possible for the target readers. The second most frequent shift is the Structure shift, which involves changes in the grammatical structure of the source and target languages. There were 61 cases of Structure shift identified in this study. The third most frequent shift is the Level shift, which involves changes in the level of abstraction or concreteness between the source and target languages. There were 28 cases of Level shift found in this study. The fourth most frequent shift is the Intra-system shift, which involves changes within a particular linguistic system, such as tense, number, or gender. There were 12 cases of intra-system shift found in this study. The least frequent shift is the class shift, which involves changes in the part of speech or word class between the source and target languages. There were only 4 cases of class shift identified in this study.

5. Discussion

The present study aims to report and discuss the findings in the following subsections in line with the research objective. The study compares the findings with Catford's (1965) theoretical model and past research, highlighting some differences observed between the translators in terms of translating SL-oriented or TL-oriented. As evident from the aforementioned 30 sayings, Alireza's translation strategies tend to preserve SL text's features. For instance, "الْحَذَرَ الْحَذَرَ" was translated as "Fear! Fear", which closely resembles the structure of the source text. Sayyid Ali Reza repeated the words twice, while Sayyid Muhammad Askari Ja'fari rendered it as "Take warning". Thus, one word in the source language was translated into two words in English. Sayyid Ali Reza aimed to remain as close to the source language text as possible, prioritizing the author and SL. Conversely, Sayyid Muhammad Askari Ja'fari went beyond the surface structure to present an understandable, clear, and fluent text, translating many words into phrases and explaining them in some instances. The frequencies of the Unit shift strategy by Seyyed Jafari were higher than those used by Seyyed Alireza, primarily to convey the message to the target language reader in a comprehensible way. For example, Sayyid Muhammad Askari Ja'fari translated "ٱلطَّمَعَ" as

"greediness and avarice", while Sayyid Ali Reza translated it as "greed". Although Sayyid Ali Reza's translation is more inclined to the source language than Sayyid Muhammad Askari Ja'fari's, Sayyid Ali Reza's translation employed the structure shift strategy more often than Sayyid Muhammad Askari Ja'fari's translation. Sayyid Ali Reza translated literally, making only grammatical changes, while Sayyid Muhammad Askari Ja'fari transferred the message of the Arabic text to the reader, resulting in a change beyond the structure shift.

This study also found a significant difference in the use of shift strategies between the two English translations of Nahj al-balagha. The selected passages showed that Sayyid Muhammad Askari Ja'fari, unlike Sayyid Ali Reza, did not adhere to the surface structure of the source text, but tried to produce an understandable, clear, and fluent text for the target readers by translating words into phrases. The frequency of Unit shifts by Sayyid Muhammad Askari Ja'fari was higher than that by Sayyid Ali Reza. Sayyid Muhammad Askari Ja'fari used Unit shifts more often to convey the message of the source text in a comprehensible way for the target readers.

Another finding was the impact of shift strategies on the quality of translation. The most notable point was that the translator who used the Unit shift strategy (word to phrase) was more successful in conveying the message of the source text to the target readers. Using word to phrase made the target text more understandable for the target readers. In conclusion, this study suggests that applying shift strategies is a necessary and inevitable aspect of Arabic-to-English translation, because the two languages belong to different linguistic systems. Finding an equivalent English expression is not easy, because Arabic and English are diverse linguistically. The shifts in translation can be classified into two categories: shifts in the semantic field and shifts in the grammatical field. As the data analysis showed, shifts occurred in parts of speech, word choice, and tense, to achieve a better conceptual equivalence between the source and target languages.

When a source language (SL) item has an equal translation in the target language (TL), variation at the linguistic level can emerge. This variation can be seen in the shifts that occur when an utterance is presented in grammar in the Arabic language and lexis in English translation. In Arabic, nouns come before the possessive adjective, whereas in English, there is no such rule. For instance, the word "لسَانه" (noun+pronoun) in Arabic becomes "his tongue" (possessive adjective +noun) in English. Level shifts occur due to the different situations of the verbs in both languages. In Arabic, nominal sentences begin with a noun or a pronoun, and they have two parts: a subject and a predicate. For example, in the nominal sentence "الصَّبْرُ شَجَاعَةٌ" the verb "to be" is not given in Arabic. However, in two English translations, the translators have applied the verb "to be". Sayyid Ali Reza translated it as "endurance is bravery" and Sayyid Muhammad Askari Ja'fari rendered it as "patience and ability to suffer in silence is a kind of bravery". Both translators applied the verb "is". To achieve an accurate meaning in TL, the translators made changes in the semantic field. For instance, Jafari translated the Arabic sentence "وَالْفِكْرُ مِرْآةٌ صَافِيَةٌ" as "deep thinking will present the clearest picture of every problem." The translators used unit shifts to transfer the meaning of a word to the target language's reader message of the source text. For example, "الْبُخْلُ" is one word, but it was translated as two words "Parsimony and avarice." However, the translators were negligent in some cases and could have provided a fluent and understandable translation. They applied unit shift (sentence to word) in an incorrect way. For example, the sentence "صلى الله عليه وآله" was translated as A.S.. Similarly, "عليه السلام" was translated as (p.b.u.h.a.h.p.). Such translations create ambiguity for the target-language reader. Intra-system shift often involves a change from singular to plural from SL to TL. For example, "الْهَيْبَة" which is a singular word, was translated as "fears".

6. Conclusion

This study had three main objectives. Firstly, it aimed to identify the most frequent category shifts applied in the two English translations of sayings 1 to 30 of Nahj al-balagha by Sayyid Ali Reza and Sayyid Muhammad Askari Ja'fari based on Catford's model. To achieve this, the frequency of category shifts in the Arabic source text was manually counted and the strategies adopted by both translators were analyzed. The results indicated that Unit and Structure shifts were the most common types of category shifts. Secondly, the study compared the strategic differences between the two translations, revealing variations in the frequency and percentage of category shifts implemented. Thirdly, the researcher scrutinized the impact of Catford's category shift strategies on the accuracy of the target texts, finding that the Unit Shift strategy had the most significant effect on translation accuracy. Therefore, this study provides valuable insights into the translation process and suggests that individuals interested in researching translation should understand both the source and target languages to utilize translation strategies effectively. This study is of particular interest to translation researchers, critics, and scholars interested in linguistics, syntax, or semantics.

7. References

Aghajani, M. (2018, December) An Analysis of Two English Translations of Nahjul-Balaghah Regarding Translation Quality Assessment Mode. *The sixth International Conference on Applied Research in Language Studies.*

Aghai, M., & Mokhtarnia, S. (2021). Catford's Translation Shifts in Translating Vocabulary-Learning Books from English to Persian. *Translation Studies Quarterly, 19(73)*, 65-80.

Alireza, S. (2010). *Nahjul Balagha, Peak of eloquence (sermons, letters, and sayings of Imam Ali ibn Abu Talib)*. Tahrike Tarsile Qur'ān, Elmhurst, New York.

Altwaijri, A., & Bandar, A. (2019). The Application of Catford's Translation Shifts to the Translation of the Un's Convention on the Rights of the Child from English into Arabic. *Arab World English Journal (January 2019) Theses ID, 227.*

Anari, S. M., & Saghar, Z. (2011). Shift Strategies in Translation of the Holy Qur'ān into English, Translation Studies *Quarterly, 8(32).*

Askari Ja'fari, S. *(2010). English Translation of Nahj al-balagha*. Tehran.

Catford, J. C. (1965). *A linguistic theory of translation* (Vol. 31). London: Oxford University Press.

Crystal, D. (1997). *English as A Global Language*. Cambridge: Cambridge University Press.

Halliday, M. A. K. (1961). *Categories of the theory of grammar.* In Readings in Modern Linguistics *(pp. 157-208).* De Gruyter Mouton.

Hazaa, F. & Mahmood, Z. (2016). *Shifts in English-Arabic*. University of Diyala.

Hanggraningtyas, D. E. (2022, May). *An Analysis of Translation Shift and Its Equivalence into Margot Heinemann* (1935) By John Cornford into Huesca (1948) By Chairil

Anwar. In International Conference of Learning on Advance Education (ICOLAE 2021) (pp. 759-766). *Atlantis Press.*

Hijjo, N. F., & Kadhim, K. A. (2017). The analysis of grammatical shift in English-Arabic translation of BBC media news text. *Language in India, 17*(10), 79-104.

Machali, R. (1998). *Redefining textual equivalence in translation: with special reference to Indonesian-English*. Translation Center, Faculty of Arts, University of Indonesia.

Moafi, M. J. (2015). Equivalency and Non-equivalency of Lexical Items in English Translations of Nahj al-balagha. *Religious Inquiries*, 4(8), *39-48.*

Mohammadalizadehkhoob, V. (2017). *"A Comparative Study of Equivalency in Three English Translations of Letters 30 to 60 of Nahj-al-Balagha Based on Nida's Model (1964) (Publication No. 199529) [Master thesis, Marvdasht Islamic Azad University]. ProQuest Dissertations and Theses database.*

Nida, E. A. (1964). *Towards a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating.* Brill P, Leiden.

Pekkanen, H. (2010). *The duet between the author and the translator: An analysis of style through shifts in literary translation.* Academic Dissertation, University of Helsinki. https://helda.helsinki.fi/server/api/core/bitstreams/f3ea2b5e-a135-427d-991c-d456871efc03/content

Pourebrahim, Sh. (2016), "Investigating the Methods of Translating Metaphors Based on Schema Patterns in Nahj al-balagha". *Journal of Nahj al-Balagheh Research, 4(14), 37-54*

Rezvani, R. (2014). *A Comparative Study of Shifts in English Translations of the Qur'ān: A Case Study on "Yusuf" Chapter* (Publication No. 199529) [Master thesis, Allameh Tabataba'i University]. ProQuest Dissertations and Theses database.

Semnani. Z. (2015). *Translator's Visibility: A Case Study of English Translations of Nahj al-balagha* (Publication No. 199529) [Master thesis, Allameh Tabataba'i University]. ProQuest Dissertations and Theses database.

Versteegh, K. (2014). *Arabic language*. Edinburgh University Press.

Vinay, J. P., & Darbelnet, J. (1995). *Comparative stylistics of French and English: A methodology for translation* (Vol. 11). John Benjamins Publishing.

A Comparative Analysis of the Translation of the Inappropriate Pause Sign in Four English Versions of the Holy Qur'ān

Mohammad Yazdani[1]* [iD], **Hamideh Dastyar[1]** [iD]

1. Department of English Language, Imam Reza International University, Mashhad, Iran

* Corresponding author: mohammadyazdaniets@gmail.com

https://doi.org/10.22081/TTAIS.2023.66667.1018

ARTICLE INFO

ABSTRACT

In reciting the verses of the Holy Qur'ān, making pauses at appropriate places is one of the important issues of Tajwid, neglecting which can potentially distort the meanings of the verses and reverse their intended purpose. The present study seeks to analyze how translators have dealt with the concept of inappropriate pause by investigating four English translations of the Holy Qur'ān through answering the following questions: Has the concept of inappropriate or impermissible pause been observed in the English translations of the Holy Qur'ān? Is it possible to express the concept of inappropriate pause using English punctuation? If yes, is it possible to achieve a standard to convey the concept of inappropriate pause? If not, how can this gap be filled? Through a comparative analysis of all 68 cases of inappropriate pause in the Holy Qur'ān and their corresponding translations into English, it seems that English lacks equivalent punctuation to convey the concept of inappropriate pause. Based on the obtained results, it can be concluded that colon is the most appropriate punctuation in English to convey the concept of inappropriate pause. However, the findings of this research show that the translators used commas in 43.7% of the verses with impermissible pauses. The authors presented a "standards table" by examining the function of English punctuation marks, and by observing the approach taken by the translators when facing an inappropriate pause, a "descriptive table" was also presented to illustrate these observations. Then, considering the relationship between these two tables, the closest English punctuation mark for conveying the concept of inappropriate pause was introduced.

1. Introduction

The Holy Qur'ān is the word of revelation and the necessity of accuracy in translating it into different languages is clear to everyone. When translating the Holy Qur'ān, careful selection of appropriate words is not the only consideration; the issue of punctuation also plays an important role in facilitating comprehension. Unlike spoken language, texts lack the assistance of hand and facial gestures, stress, and intonation. Therefore, in writing, the necessity of using punctuation marks is greater. The purpose of punctuation is to read texts faster and correctly, allowing readers to understand the texts without the need for repeated reading. It also contributes to preventing reading errors by enabling people to make use of short or long pauses, or read words connectedly or separately (Dānishgar, 1374/1995, pp. 95-109). Generally speaking, this aspect of the Holy Qur'ān can be said to have received little or no attention in the research literature for a couple of reasons, including: its being taken for granted; its being regarded as a system similar to the existing western punctuation system, while the element of forbidding pauses is only one of the aspects of difference in comparison to the current world punctuation system, among other reasons. Accordingly, it can be asserted that the use of correct punctuation marks is also very important in translation. Unfortunately, this aspect has not received sufficient attention in existing translations of the Holy Qur'ān. This study seeks to explore how the concept of impermissible pause is conveyed in four English translations of the Holy Qur'ān.

2. Background of the Study

2.1. The History of Punctuation

Punctuation has a long history, but the date of its emergence and also its invention remain uncertain. Encyclopedias consider "Aristophanes", a famous Greek scientist who also has works in the field of vocabulary and grammar, to be the inventor of punctuation marks. It is believed that Aristophanes introduced punctuation marks in order to transfer the passion and excitement found in speech to writing, so that everyone could read and understand texts in a way consistent with their authors' intent.

Following Aristophanes, a German scholar named "Aldus Manutius" worked on completing punctuation marks (Pazhuh, 1376/1997). It is widely believed that punctuation marks were initially created in order to read religious texts correctly and to avoid distortion of religious anthems and teachings. In Avestan alphabet, used for writing religious texts, some symbols were used for spelling indications (diacritics). For a long time, the Holy Qur'ān did not have diacritics and other punctuation marks. Then, Islamic scholars introduced red dots above and below words as substitutes for diacritics in order to prevent distortion of the Qur'ān, ensure accurate pronunciation, and prevent changes in its pronunciation, which sometimes changed the meaning completely. Later, they changed these dots into signs such as fatḥa and kasra. After that, with the development of the science of Tajwīd, specific signs of the Arabic alphabet, known as ishārāt al-rumūz, were established for pause, connection, integration, etc. (Pazhuh, 1376/1997). The definition of punctuation; punctuation in Greek and Latin to 1600; punctuation in English since 1600; punctuation in French, Spanish, German, and Russian; and, finally, punctuation in Asian and African languages are the main topics covered in another article in Britannica Online[1].

---

[1] https://www.britannica.com/topic/punctuation

2.2. The Importance of Pause and Resumption

The function of punctuation marks in writing can be compared to the function of traffic signs on the road. Their absence causes mistakes and their wrong installation also can lead to accidents. Punctuation marks are the key to understanding the meaning of sentences. The importance of these marks is made evident to some extent by the following two examples:

A woman, without her man, is nothing. A woman: without her, man is nothing.

بخشش لازم نیست، اعدامش کنید./ بخشش؛ لازم نیست اعدامش کنید.

Punctuation is a crucial aspect of translation, especially when it comes to the Holy Qur'ān, because failing to convey the meaning accurately can result in misunderstanding and deviation from the true message of the Holy Qur'ān. To illustrate the importance of proper placement of pause marks for comprehending the Holy Qur'ān, a personal anecdote can be shared. It is reported that a Muslim, many years ago, converted to Christianity based on the Holy Qur'ān! He interpreted the verse "لَا إِكْرَاهَ فِي الدِّينِ ۚ" (There is no compulsion in religion.) (Sūrah al-Baqarah, verse 256) as implying that choosing a religion is a matter of personal preference; Therefore, he changed his faith. However, if he had paid attention to the pause symbol, i.e. "صلی", and its meaning, which indicates that pausing is not allowed and the verse must be continued, he would not have made such an erroneous inference.

The Holy Qur'ān presents the paths of guidance and misguidance as clear and distinct from each other, and the correct interpretation is that since the truth is evident, there is no need for coercion. This does not mean that any path or religion is acceptable. Imām Alī (peace be upon him) stressed the significance of the concept of pause and continuation, and regarding the meaning of the verse "وَرَتِّلِ الْقُرْآنَ تَرْتِيلا" (and recite the Qur'ān slowly and distinctly), considered observing pauses as half of the proper recitation of the Holy Qur'ān.

This implies that one who is not familiar with the rules of pause, does not truly comprehend the Holy Qur'ān. (Majlisī, 1388/2009: Feyḍ Kāshānī, 1402 Lunar year, p. 45) Recitation scholars also maintain, "Those who do not know [the concept of] 'pause', do not know the Qur'ān." Because according to them, it is through the proper placement of pause and continuation that one can distinguish various, contradictory or distinct meanings between two sentences (Jazri, [n.d.], p. 225). In the book of "Al-Muktafī fī al-Waqf wa al-Ibtidā'", it is narrated from 'Udáy Ibn Hatim that one day, two people approached the Holy Prophet, peace and blessings be upon him, expressing their desire to convert to Islam. One of them pronounced the two testimonies and said, "Whoever follows/obeys Allah and His Messenger, is indeed guided and who opposes/disobeys them" then he paused here and then continued, "indeed has gone astray". The Prophet said, "Stand up; You are a poor speaker".

Here, if the speaker wanted to make a pause in the middle of the sentence, he should have either paused after the phrase "فَقَدْ رَشَدَ" (is indeed guided) and then continued with " وَ مَنْ يَعْصِهِما فَقَدْ غَوِي" (and who opposes/disobeys them, indeed has gone astray") or he should have uttered both sentences together (the correct meaning of the above sentence is as follows: Whoever follows/obeys God and His Messenger, indeed is guided, and whoever disobeys them, indeed has gone astray) (Dānī, 1404 Lunar year, p. 103).

2.3. Punctuation Marks in Translating the Holy Qur'ān

Punctuation marks have special features in each language. Although some of these marks are common across languages, neglecting their role in the accurate transfer of meaning in translation can lead to incomprehensible, incorrect, and ambiguous translations. In the Holy Qur'ān, common punctuation marks have been used to facilitate recitation and avoid ambiguity. Some marks have only a structural aspect while others play a semantic role. However, there is a significant difference between punctuation marks in English and Persian and those found in the Holy Qur'ān. For example, in the Holy Qur'ān, question marks are not used for interrogative sentences, while in the process of translating the Holy Qur'ān, careful attention must be paid to such cases to ensure the transfer of the correct meaning of the verses without ambiguity (Shāhsavandī, 1372/1993, pp. 63-92).

In this study, in order to familiarize the readers with the concept of pause in the Holy Qur'ān as much as possible, the researchers will first explain different types of pause marks and then focus on the main topic of the present research, which is the function of an inappropriate or impermissible pause mark in Arabic and its translation into English.

2.4. Types of Pauses

The term "Waqf" (pause) literally means standing (Khurramshāhī, 1377/1998, p. 2318) and in Tajwīd terminology, it refers to "stopping the voice at the end of a word, with an interval needed for breathing before resuming recitation" (ibid.). Pause can be broadly classified into "optional" and "necessary". If the Speech is complete, pause is considered "optional" and if it is incomplete, it would be "necessary". A necessary pause is permitted only in cases of shortness of breath, forgetfulness, sneezing, coughing, etc. Since in a necessary pause, the Speech is incomplete and pausing not only serves no purpose, but in some cases conveys the opposite of the intended meaning, this type is also called inappropriate pause (ibid., p. 2320). Optional pause is also divided into three categories: ('Abdullāhzādih, 1382/2003, pp. 67-66; Khurramshāhī, 1377/1998, pp. 2320-2319).

Absolute Pause: This type of pause is made when the reciter has completed the speech in both letter and spirit, and there is no connection with what follows. An example would be pausing at "مَالِكِ يَوْمِ الدِّينِ" and restarting from "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ". This type of pause is commonly used at the end of the text of the Holy Qur'an, including stories and other sections.

Sufficient Pause: This type of pause is made when the sentence has been completed in terms of structure, but the understanding of its meaning is dependent on the following text. An example would be pausing at the word "مَرَضًا" in the holy verse of "فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ". In this case, either a pause can be made and the next sentence can be started without going back to the previous one, or the two sentences can be connected together.

Good Pause: This type of pause is made when the understanding of the meaning of the speech is not dependent on the next clause, but there is a structural connection between what comes before and after the speech. In this case, making a pause is permissible and considered good, but it is not possible to start the recitation from the next part. An example would be making a pause at the word "لِلَّهِ" in "اَلْحَمْدُ لِلَّهِ رَبِّ العالَمِينَ". Although the meaning of the sentence is complete (praise belongs to Allah), in terms of the structural aspect, it depends on the next clause because "رَبّ العالمین" is a substitute for "الله".

In order to determine the appropriate places for pausing during recitation of the Holy Qur'an, it is necessary to have a deep understanding of Arabic literature, the meanings of Arabic words, and a complete knowledge of the rules of morphology, syntax, and semantics. Since not all Muslims are proficient in Arabic language and its sciences, scholars of recitation have developed marks to indicate the appropriate places for pausing. These marks were first established by ʿAllāmih Shaykh ʿAbdullāh Abū Jaʿfar Ṭayfūr Sajāvandī", and are known as "Sajāvandī codes".

It is important to note that Tajwīd scholars have developed classifications for pausing and resuming based on different criteria. Some have classified pauses based on appropriateness of both pausing and resuming, while others have only considered the appropriateness of resuming. Consequently, some versions of the Holy Qur'an contain multiple pause marks in one place to indicate different views regarding pausing or resuming. However, the multiplicity of marks can cause confusion among reciters. In 1923 (1342 lunar year), Egyptian scholars presented the following marks as pause marks in order to promote unity among different types of pausing and resumption codes (Kāshānī, 1363/1984, pp. 193-194; Khurramshāhī, 1377/1998, p. 232):

م: It indicates a compulsory pause. If connected, changing the meaning of the sentence is very likely.

لا: It indicates an "impermissible or inappropriate pause". This sign comes where a pause between two phrases changes the meaning of the Speech. In these cases, while considering "appropriate resumption", it is necessary to repeat a part of the previous clause of the holy verse and connect it to the next phrase, like:

Surat Al-Baqarah [2:120]

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

صلى: It indicates a preference for continuation over pausing, but pausing is also permitted.

قلى: It indicates a preference for pausing over continuation, but continuation is also permitted.

ج: It indicates a "permissible pause". This mark is used where both pausing and continuation are allowed, but pausing is preferred. In other words, this mark is used where the possibility of pausing and continuation both remain, but the possibility of pausing is stronger. In Arabic-script versions of the Holy Qurʾān, "ج" is a sign of equality between stopping and continuation, such as in the holy sūrah of al-Kahf, the holy verse 3.

ط: It indicates an "absolute pause" or "tām", where pausing is highly appropriate; To resume what comes after it is also good.

ز: It indicates an allowed pause. This mark is used where both pausing and continuation are allowed, but continuation is preferred. In other words, this sign comes where the possibility of continuation is stronger, such as in the holy sūrah of al-Baqarah, the holy verse 10.

ص: It indicates a "licensed pause". This sign is used to make a pause between verses, long stories and appositives in case of shortness of breath. This sign comes where there is a semantic connection between the two clauses preceding and following, but due to the length of the subject and the inability to read it continuously, a pause can be made, without the need for the reciter to return to the word before the sign and read the previous clause again. An example of this is the pause on the word "بَنَاءً" (the holy surah of al-Baqarah, the holy verse 22).

"∴ – ∴": It indicates an "embracing pause". These two marks are placed on two words close to each other in order to guide the reciter to pause at only one of those two words and not at the other one.

2.5. Prohibited Pause

The preceding discussion provided a brief overview of various types of pause symbols in the Holy Qur'an. However, the main focus of the present research is on the "لا" mark, which is one of the pause symbols. The challenge of conveying the meaning of this mark is greater than that of other pause symbols because many translators have found no equivalent mark in English. In some translations, the number of cases without a mark is almost equal to the number of cases with one.

There is no comprehensive definition of the prohibited pause, but by examining the words in the Holy Qur'an marked with "لا", it can be inferred that this pause is inappropriate. Ibn Jazrī, in explaining the correct meaning of the "لا" pause from Sajāvandī's perspective, writes, "It should be noted that by "لا", Sajāvandī means that the reciter should not pause on this word in a way that they want to start from the next word" (meaning that a pause can be made, but if so, it is advisable not to start from the next clause and instead go back to where it is appropriate to resume).

In an inappropriate pause, the speech is not complete in terms of letter and spirit, and the word on which a pause is made is dependent on the word that follows it. If a pause is unavoidable before completing the context or speech due to circumstances such as shortness of breath, sneezing, coughing, or hiccups, it is necessary to repeat the word on which the pause was made from the appropriate place. Failing to do so may result in a change of the intended meaning of the sentence or verse (Shakir, 1376/1997, p. 123; Khurramshāhī, 1377/1998, p. 232).

2.6. The Punctuation Marks of English Language

Among English punctuation marks, the authors mention only those that are used in English translations to convey the meaning of the pause symbol "لا" (inappropriate pause). The mentioned marks are listed in Table 1 (Tūsī, 1384/2005; Schwartz, 2003; Greenbaum, 2002).

Table 1. The place of use and the function of English punctuation marks

Punctuation Marks	The Place of Use and the Function
Full Stop (.)	It comes at the end of declarative sentences and after some abbreviations. It indicates a complete stop. It shows the end of the sentence, of course, in sentences that are not interrogative or exclamatory.
Comma (,)	It is used to separate the clauses of a sentence (independent or dependent clause). It indicates a change or a short pause in the sentence. It is used on two sides of appositive sentences, phrases or words. It is utilized to separate words or phrases that follow each other in a sentence with the same parts of speech.
Semicolon (;)	It separates two complete sentences, and acts almost like a full stop. It separates two independent but very close clauses that are not connected by conjunctions.
Colon (:)	It is used at the beginning of an explanatory clause or phrase (an example, a quotation and the like).
Dash (_)	Sometimes it is used instead of a comma, and sometimes it is used to explain a just previously mentioned content, and sometimes it comes before and after appositive contents.
Exclamation mark (!)	It is used at the end of exclamatory sentences, both to show surprise and emphasis.
Quotes ("")	It is used for direct quotation.

3. Research Method

The methodology employed in this research involved a comprehensive examination of all verses in the Holy Qur'an containing the impermissible pause mark. To facilitate this process, the translations of Professor Fouladvand in Persian and four translations by Mr. Muhsin Khan, Mr. Pickthall, Mr. Yusuf Ali, and Mr. Shakir in English were utilized. The search tool in Word Office Software was used to identify 68 cases where the "ﻻ" pause mark was present. The Persian translation was solely used to assist with the comprehension of the original Arabic text.

To analyze the conveyance of the meaning of the "ﻻ" pause mark from Arabic to English, a standards table (Table 2) was compiled based on the definitions of various punctuation marks in English as presented in Table 1. The marks were classified into four groups - strong, moderate, weak, and negative - based on their level of encouragement to establish a connection. A descriptive table (Table 3) was then constructed to detail the frequency of methods utilized by the translators and the percentage of English punctuation marks they employed. Finally, a comparative table (Table 4) was created by merging the standards and descriptive tables. This table enabled the exploration of the various approaches utilized by English translators of the Holy Qur'an in conveying the meaning of the impermissible pause mark, as well as their differences in this regard.

4. Data Analysis

The study's background indicated that pause marks in Arabic language have two functions: First, they phonologically facilitate the recitation, and second, they help the reciters of the Holy Qur'ān comprehend the content's connection, coherence, cohesion and separation. The present study focused on the second function and examined how to convey the meaning of an impermissible pause to English.

Out of the four English translations, 68 instances of "لا" pause mark in the Holy Qur'ān were identified and analyzed. Table 2 categorizes the English punctuation marks based on their degree of encouraging connection. This table provides the basis for all descriptions, comparisons, analyses and conclusions in this research. Table 3 shows the frequency percentage of each punctuation mark in English.

Table 2. The function of English punctuation marks in terms of the level of encouragement to connect

English punctuation marks					The level of encouragement to connect
,:		:"		:	Strong
Ø	,-	--	-	,	Moderate
;-			;		Weak
!			.		Negative

The study background section (Table 1. English punctuation marks) explained the function of each punctuation mark individually and based on that, Table 2 was constructed. The term "strong" was applied to those punctuation marks that strongly encourage connection and discourage pause in English. The term "moderate" was applied to those punctuation marks that have an ambiguous direction, and the term "weak" was applied to the marks that favor pause over connection. Since some punctuation marks have the opposite function (encouraging pause), which contradicts the communicative purpose of the pause 1, each of the English punctuation marks will be described separately.

Colon (:): According to Table 1, a colon introduces an explanatory clause, phrase, or context that provides examples or quotes. Based on this definition, the function of a colon is to urge the reader to read on without pausing; Therefore, this mark belongs to the Strong row in terms of encouraging connection:

Surat Al-An'am [6:51]

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ.

Yusuf Ali: "Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil)."

In the above example, the colon urges the reader of the English text, like the reader of the Arabic text, to pay attention to the rest of the text (to maintain the flow of the text).

Null (Ø): This mark has not been defined in Table 1, because it is not considered a punctuation mark. However, since in many translations, no specific sign is used to represent "ﻻ", this mark is mentioned in Table ٢. Pay attention to the following example:

Surat Al-Ma'idah [5:9]

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۙ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Yusuf Ali: **"**To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward."

Shakir: "Allah has promised those who believe and do good deeds (that) they shall have forgiveness and a mighty reward."

In the two translations above, the translators have not used any specific punctuation marks to convey the impermissibility of pausing, and the reader is naturally inclined to read on in this holy verse. However, it should also be noted that the absence of a punctuation mark does not necessarily rule out the possibility of pausing and the reader may sometimes pause at a word where there is no punctuation mark, depending on his/her comprehension. For instance, in the following sentence, although there is no punctuation mark before "after", the reader may pause before it or continue reading based on his/her understanding of the sentence structure.

They called us after they found the lost documents.

Now observe this sentence:

It requires one to travel constantly, in order to know the world well.

The reader understands here that he/she should not pause after the words "it, requires, one, to, travel"; Therefore, the absence of a punctuation mark might indicate that the matter of pausing is irrelevant. Consequently, because the null state or the absence of a punctuation mark may imply either pausing or continuing, its degree of encouraging pause is considered moderate.

Comma (,): According to Table 1, comma indicates a pause in the sentence flow and also comes between grammatically related clauses and phrases. Hence, since it can be used both for connecting and for making a pause, its level of encouragement to pause is considered as moderate. Pay attention to the following examples, in which a comma is used to convey the meaning of "ﻻ" pause mark:

Surat Al-A'raf [7:35]

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Muhsin Khan: "O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve."

Pickthall: "O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve."

Shakir: "O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve."

Dash (-/--): According to the descriptions in Table 1, this mark sometimes has the same features of a comma and sometimes it has the features of a colon, but considering that one of the common uses of this punctuation mark is to provide additional context, its level of encouragement to continue is considered to be moderate. Consider the following example:

Surat At-Tawbah [9:12]

وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

Pickthall: "And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist."

Semicolon (;): According to Table 1, this mark functions almost like a full stop, although the contents before and after it are related; Thus, the degree of its encouragement to continue and not to make a pause is considered to be weak. Pay attention to the following example, in which the translators have used this mark to convey the "لا" pause mark:

Surat An-Nur [24:37]

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

Pickthall: "Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;"

Shakir: "Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;"

Full Stop (.) and Exclamation Mark (!): Because these two marks are used to mark the completion of a context (Swan, 1995, p. 459), the degree of encouragement to connect for both of them is considered negative. That is, their function is exactly opposite to the function of the "لا" pause mark.

Surat Al-An'am [6:56]

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ ۚ قُل لَّا أَتَّبِعُ أَهْوَاءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

Muhsin Khan: Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

Shakir: Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.

7- Combined Cases: Combined cases are those few cases that exhibit the characteristics of two punctuation marks. The position and degree of encouragement to connect for each one can be seen in Table 2.

4.1. Translators' Approach to Conveying the "�" Pause Mark

To demonstrate how the translators conveyed the concept of the "Ⴑ" pause mark in the target language, a descriptive table (Table 3) was prepared. This table displays the frequency and percentage of punctuation marks used by each translator.

Table 3. The frequency and percentage of punctuation marks used by each translator to convey the concept of "Ⴑ"

The mark used by the for "Ⴑ" Translator	.	'	-'	;	:	!	-	--	Ø	؛ -	: "	':
Muhsin al-Din Khan	9	38		1		1			19			
Pickthall	3	28	1	7	6		3		20			
Yusuf Ali		21	12	4	14	1	2		12	1	1	
Shakir	1	32		6	1			3	23			2
Total	13	119	13	18	21	1	6	3	74	1	1	2
Percentage	4.77	43.7	4.77	6.6	7.72	0.3	2.2	1.1	27.2	0.3	0.3	.073

Due to an inadequate level of information gained from the percentage analysis of punctuation marks in the target language, the researchers undertook a thorough examination of the translators' approach in dealing with pauses that were not permissible. By merging Tables 2 and 3, the comparative Table 4 was formulated to demonstrate the extent to which English punctuation marks facilitated meaningful connections.

Table 4. The degree of encouragement to connect in English punctuation marks

Punctuation Marks					The Degree of Encouragement to Make a Connection	Percentage	Grade
:		:"		:	Strong	8.75	2
,	-	--	,-	Ø	Moderate	78.97	1
;			;-		Weak	6.9	3
.			!		Negative	5	4

In order to analyze and compare the standard levels (Table 2) with the descriptive percentages (Table 3), a numerical score was assigned to each row in Table 4, indicating the

extent to which the primary function of the "ﻻ" pause mark was accurately reflected in the translations. The prevalence of higher percentages was observed in the categories of moderate and strong levels, while the lower percentages were found in the weak and negative levels. Approximately 79 percent of the English translations effectively conveyed the idea of forbidding pauses with markers that encourage moderate levels of connection.

It can be inferred that the translators, whether knowingly or unknowingly, conveyed the meaning of the "ﻻ" pause mark in English translations. However, this matter also highlighted that the intended meaning was not effectively conveyed in all verses. For example, the absence of a mark can indicate both a tendency to pause and an encouragement to connect or, in many cases, the dash itself serves as a pause indicator in speech. Hence, the sense of the "ﻻ" pause mark is translatable into English, although not flawlessly.

Punctuation marks that strongly encourage connection accounted for 8.75 percent of the total usage. These marks indicate that the content/context is incomplete and require the reader to continue reading. For example, a colon signals that something follows, and the reader may expect more information after it. However, the colon ranked second in Table 4, which suggests that the English translations did not fully convey the concept of the "ﻻ" pause mark according to the priority of encouraging connection in Table 2.

The examples (strong and moderate degrees) showed that the translators successfully conveyed the sense of the "ﻻ" pause mark in 88 percent of the cases. However, punctuation marks that weakly encourage connection only represented 6.9 percent of the total usage. Moreover, 5 percent of the cases used punctuation marks that contradicted the sense of the "ﻻ" pause mark by encouraging pausing and stopping. This contrast between the source and target languages was evident both at the standard level (negative level) and in the translators' practical approach (the fourth priority with the lowest percentage). Therefore, the use of full stops and exclamation marks did not reflect the impermissibility of pause implied by the "ﻻ" pause mark.

4.2. Why English Translations Fail to Convey the "ﻻ" Pause Mark Accurately

Based on the analysis presented in Table 4, it can be inferred that although translators often strive to foster a sense of connection and continuity in the reader, data analysis indicates that they have not been entirely successful in achieving this objective. Specifically, the percentage of punctuation marks used to strongly encourage connection ranks second, when it should have been in the first. Colon appears to be a punctuation mark that strongly promotes connection, but its usage in the target language is not as prevalent as that of the comma, which is only moderately effective in encouraging connection based on standard measures. Therefore, it appears that translators have been constrained by the structural limitations of the target language, which has limited their ability to utilize colon, a punctuation mark that strongly fosters a sense of connection, since its other uses, such as providing examples, explanations, and quotations, are more common than its use to promote connection. This has resulted in a limitation of its usage to specific cases. Conversely, the comma is more commonly used in English and while it is used to create a brief pause in reading, it also indicates a tendency to connect.

In conclusion, despite the translators' partial success in conveying the meaning of the "ﻻ" pause mark, it appears that none of the punctuation marks in the English language fully captures its intended meaning. Although colon is more effective in encouraging connection among English punctuation marks, its usage is not as frequent as that of the comma.

Furthermore, the degree to which the comma fosters connection is not as strong as that of the colon, despite its high frequency of use.

5. Conclusion

The literature on Qur'ānic punctuation system as a distinct system from the western punctuation system is scarce. The researchers searched for related works on this topic, but found a few results. This suggests that this aspect of translation studies has been neglected in the research literature. One of the few sources that lists most of the punctuation signs used in the Holy Qur'ān is Mishkat Academy, which provides a webpage titled 'Quran Waqf Signs' [2]. Among the signs covered in the above study, the subheading 'ﻻ – No Need of Stopping' is the one most relevant to the current study:

In the context of the Quran, the word "ﻻ" or "laa" is often used to indicate negation or denial, and it is not a punctuation mark that requires a pause or a stop. Unlike other Arabic punctuation marks, "laa" is not used to indicate a break in the flow of the sentence, but rather to provide emphasis or to negate a statement. It is important to note that when "laa" is used within a Quranic verse, it should not be treated as a punctuation mark that requires a pause or a stop[3].

Previous studies have not addressed the issue of translating the Qur'ānic punctuation system, which is essential for understanding the meaning of the Holy Qur'ān. This study aimed to explore how the inappropriate pause mark in the Arabic text of the Holy Qur'ān can be conveyed in its English translations. Four English translations were compared with the original text to answer the three research questions. This study revealed that:

- The "ﻻ" pause mark was often omitted or ignored in most of the translations, either intentionally or unintentionally.

- In some instances, the "ﻻ" pause mark was either not translated or partially represented by common punctuation marks in the target language.

- There was no consistent criterion for translating the "ﻻ" pause mark into specific punctuation marks in the target language.

This study has opened up new avenues for future research on translating the pause marks in the Holy Qur'ān. Some potential topics for further study are:

- How other pause marks in the Holy Qur'ān are translated into different languages and how they affect the interpretation of the text.

- How a new punctuation system can be developed specifically for the English translations of the Holy Qur'ān that can fully capture the meanings of the pause marks.

- How conjunctions can be used to convey the sense of impermissible pause mark and avoid ambiguity or misreading.

---

[2] https://b2n.ir/t02084
[3] https://b2n.ir/t02084

References

Abdullāhzādeh, M. (2004). *Ravān Khanī va Tajwīd Qur'ān Majīd bi Zabān Sādih* [Reciting and Tajwīd of the Holy Qur'ān in a Simple Language]. Qum: Būstān Kitāb.

Britanica Online. (n.d.). Punctuation of the [Holy] Qur'ān. Retrieved from https://www.britannica.com/topic/punctuation.

Dānī, ʿ(ayn). (1983). *Al-Muktafī fī al-Waqf wa al-Ibtidā'[A Comprehendive Study on Pauses and Resumptions [in the Holy Qur'an Recitation]].* [n.p.]: Al-Risālah Company.

Dānishgar, M. (1995). Barrasī Nishānih Guzārī dar Sih Tarjumih Jadīd az Qur'ān Karīm [Investigating Punctuating in Three New Translations of the Holy Qur'ān]. *Misbāḥ Quarterly*, *14*, 95-109.

Fiyḍ Kāshānī, M. (1981). *Tafsīr al-Ṣāfī [The Trans-Ideological [Qur'an] Commentary].* Bayrūt: Al-Aʿlamī Publishing House, (1).

Greenbaum, S. (2000). *The Oxford Reference Grammar.* Oxford and New York: Oxford University Press Inc.

Jazrī, M. (n.d.), *Al-Nashr fī al-Qirā'āt al-ʿAshr [An Investigation into Ten Transcriptions [of the Holy Qur'an]].* Egypt: Iltijāyah Al-Kubrā Library, *1*.

Kāshānī, A. (1984). *ʿIlm Qirā'at [The Science of Recitation].* Tehran: Nās Press.

Khurramshāhī, B. (1998). Dānishnāmih Qur'ān [Majīd] va Qur'ān Pazhuhī [Encyclopedia of the Qur'ān and Qur'ān Studies]. Tehran: Dūstān va Nāhīd.

Majlisī, M. (2009). Talkhīs va Tarjumih Baḥār Al-Anwār [The Summary and Translation of Baḥār Al-Anwār]. *Tuḥfih Āsār.* [n.p.]: Kitāb Niyistān.

Mishkah Academy. (n.d.). Rules of Waqf In Quran. Retrieved from https://mishkahacademy.com/rules-of-stopping-in-quran/#:~:text=%E2%80%9CWaqf%20e%20Manzil%E2%80%9D%20is%20an,the%20Prophet%20Muhammad%20(PBUH).

Pazhūh, M. (1997). *Nishānih Guzārī [Punctuating].* Tehran: Kānūn Kitāb Company.

Schwartz, J. (2003). *Grammar Power.* [s.l.]: Kaplan.

Shāhsavandī, Sh. (1993). Barrasī Zabān Shinākhtī Āyātī az Chāhār Tarjumih Qur'ān Majīd [A Linguistic Investigation into Some Verses of Four Translations of the Holy Qur'ān]. *Mutarjim Quarterly*, *10*, 63-92.

Shakir, M. (1997). Qavāʿid Waqf va Ibtidā dar Qirā'at Qur'ān Karīm [The Pause and Resumption Rules in Reciting the Holy Qur'ān]. Qum: Islamic Propagation Office of Qum Seminary.

Swan, M. (1995). *Practical English Usage.* Oxford and New York: Oxford University Press.

Ṭūsī, B. (2005). Nishānih Guzārī dar Nigārish (Nuqtih Guzārī) [Punctuation in Writing]. Tehran: Tābarān.

International Journal of Textual and Translation Analysis
in Islamic Studies

Rendering Foregrounding as a Marked Structure in Four Persian Translations of the Holy Qur'ān

Mahbube Noura[1*] iD

1. English Department, University of Zabol, Zabol, Iran

* Corresponding author: nouramahbube@yahoo.com

doi https://doi.org/10.22081/TTAIS.2023.66414.1014

ARTICLE INFO

ABSTRACT

Theme/rheme structure plays a crucial role in conveying meaning and facilitating effective communication and comprehension. Moreover, foregrounding is an issue that has attracted much attention from researchers and theorists. Several studies have investigated the translation of marked structures of the Holy Qur'ān into different languages from various perspectives, such as semantics or stylistics, but few have focused on foregrounding in English translations by Iranian translators of the Qur'ān. The present study aimed to examine the challenges that Iranian translators encountered in their renditions. To this end, English equivalents of eighteen Ayahs featuring foregrounding were extracted from four English translations by Iranian translators and the translators' strategies in rendering foregrounding cases were analyzed. The findings revealed that the Iranian translators were inconsistent in their renditions but performed better in cases where marked structures were less complex and aligned with the normative structure of English prose. The translators faced the most difficulties in rendering specification and emphasis, which are two main categories of foregrounding. Interestingly, the translators who had native-like proficiency in English outperformed their peers in rendering foregrounding into English.

1. Introduction

Languages differ in their word order norms and conventions. This difference affects their various systems of foregrounding and backgrounding, which result in differences in styles, meanings and implications. This issue is especially critical when dealing with the translation of Holy texts due to their sensitivity and sacredness. Several studies have investigated the translation of the marked structures of the Holy Qur'ān into different languages from various perspectives, such as semantics or stylistics, but a few have focused on the translation of foregrounding as marked word order in English translations by Iranian translators of the Qur'ān.

The present study aims to fill this gap and examine the challenges that Iranian translators encountered in their renditions. This study will have implications for Qur'ān translators, Qur'ān translation teachers, and critics to become more familiar with the delicate aspects of recreating Qur'ānic marked structures in English. To this end, the author seeks to answer the following research questions:

- How successful have Iranian translators been compared to non-Iranian translators in rendering Qur'ānic foregrounding into English?

- What foregrounding subcategories have posed the most difficulties to Iranian translators?

1. Review of Literature

1.1 Marked Structures

Theme/rheme structure is essential for coordinating meaning and facilitating effective communication and comprehension (Halliday, 1994). The element placed in the initial part of the sentence influences the recipient's perception of the subsequent elements of the speech because it establishes the first context for the following words. Theme-rheme structure is a field that has received much attention from researchers and theorists. The main assumption is that sentences consist of themes, which are context-free messages, and rhemes, which are context-bound messages. Since rhemes are the parts that advance the text, their role in developing meaning is prominent. As Halliday (2004) states, theme is the point of departure in developing meaning. When theme coincides with the subject of the sentence, it is often referred to as unmarked, and when it does not coincide with the subject, it is considered as marked. Thematization is one of the issues discussed in text analysis. Text analysis examines texts from various perspectives, such as text characteristics and gestures. Thematization refers to the selection of themes by the text producer during text development. Given the significant role of theme-rheme structures in producing cohesive texts, the importance of thematicity in translation should also be emphasized. This means that scholars should be familiar with themes and their various types, and should understand how translators deal with themes when translating. Any intentional and illogical alteration of thematic structures can jeopardize the transfer of the author's intended meaning to the readers, as thematic structures are formed and developed differently in different languages (Halliday, 2004).

Linguistically speaking, markedness refers to the quality of being noticeable as unusual or different from normal patterns. In the binary of marked/unmarked, one of the two opposite concepts is considered the primary one, while the other is considered subsidiary. The primary form, which is easily recognized, is considered unmarked, while the second form is marked

(Andersen, 1989). In other words, markedness arises from comparing a normal linguistic form to one or several abnormal ones. In linguistics, structures can be marked in various phonological, structural, and semantic aspects, and can be categorized as either marked or unmarked, such as competent vs. incompetent. Markedness can be solely semantic or can also be seen morphological (Battistella, 1996).

1.2 Markedness in English and Arabic

In English, word order is relatively fixed and the meaning of the sentence largely depends on the order of words. However, in Arabic, word order is more flexible due to the complexity and diversity of the inflection system in Arabic. Bearing this difference in mind, the present study will examine the changes in word order, one important aspect of which is foregrounding of words or phrases to an initial position in sentences. This change is often referred to as foregrounding and backgrounding in both Arabic and English. In English, this phenomenon is classified into two main categories: deviation and repetition (Leech, 1966, pp. 145-47).

According to the Prague School of Linguistics, violating word order leads to breaking language conventions, either structurally or conceptually, and sometimes breaking the rules of language usage. Foregrounding is a linguistic phenomenon that poses difficulties for translators. Word order and foregrounding are closely related to cohesion in a text, and linguistic systems such as Arabic and English, which are very different in nature, will present many challenges to translators.

1.3 Markedness in the Holy Qur'ān and the Translations

Various aspects of markedness in Qur'ān translation have been addressed by researchers. For instance, Abumahfouz and Al-Shboul (2020) studied semantic markedness in translations of the Qur'ān from a linguistic perspective. On the other hand, Abu-Serie Hussein (2021) explored collocational markedness in translations of the Qur'ān. As the present study is focused on the translation of foregrounding as marked word order, the related literature on the same topic is reviewed in this section.

Elimam (2013) analyzed the marked word order in the Qur'ān and its English translations to explore the patterns used in translations and the motives behind translators' choices. His findings revealed that translators had relatively preferred unmarked word order over marked word order. These results indicate the target-oriented approach of the Qur'ān translators.

In a similar study, Elimam (2020) conducted a qualitative and quantitative inquiry to find variations in translating word orders of the Holy Qur'ān. His findings revealed that the translators had noticed marked word orders and their significance/application, but had used different choices in rendering them. In fact, they had not taken a consistent course of action. They had recreated the source word order in some cases and had ignored them in some other cases for no apparent reason.

In a study specifically focused on the translation of foregrounding, Abdul Aziz (2013) assessed the quality of rendering foregrounding and deferment in English translations of the Qur'ān. His findings revealed the various problems that translators had faced. At the level of register, translators did not adhere to the source but at the level of genre, all translators imitated the rhetorical structure of the Qur'ān. Generally, translators opted for a literal and

overt translation in rendering Qur'ānic meanings. Many studies have been conducted on the topic in Iran.

Kazemi Najafabadi (2021) studied the alteration of marked structures of the Holy Qur'ān during translation into Persian. Her findings revealed that due to the different grammatical structures of source and target languages, marked structures of the Qur'ān could not be fully recreated in Persian and had been often rendered into Persian unmarked structures.

Mohammadpour and Nikoopour (2017) studied topicalization in three English translations of the Qur'ān. Based on their obtained results, all of the translators had preserved topicalization in their renditions, and unit shift and literal translation were the most applied techniques used by the translators.

Finally, Mansoori (2012) studied markedness in Persian translation of the Holy Qur'ān. His findings revealed that some unmarked structures in Arabic were different from their corresponding unmarked structures in Persian in terms of the use of verbs. Many translators had neglected this difference in their works and had rendered unmarked Arabic structures into marked Persian ones which was a type of translation error. Review of the related literature shows that the Qur'ān translators have taken various approaches to rendering foregrounding. However, Iranian researchers have considered the structural difference among Persian, English, and Arabic as a challenge to the Qur'ān translators in recognizing and rendering foregrounded structures. This study will look into the specific areas where Iranian translators lag behind their non-Iranian peers in recreating Qur'ānic foregrounding in English.

3. Research methodology

As previously mentioned, the primary objective of this study is to investigate the choices made by translators when rendering Qur'ānic foregrounding, specifically marked word order, into English. This research adopts a corpus-based qualitative approach and focuses on four English translations of the Holy Qur'ān carried out by Iranian translators: Ali Salami (2016), Seyyed Hossein Nasr (2015), Laleh Bakhtiar (2009), and Tahereh Safarzadeh (2001). The selection of these translations was based on the reputation of their translators and place of publication, with Safarzadeh and Salami's translations published in Iran, while the other two were published in the USA. Additionally, apart from Safarzadeh's translation, the selected translations have received limited attention in Iran.

This study builds upon pioneering research conducted by Elimam (2013), who examined the marked word order in the Qur'ān and its English translations to explore the translation patterns employed and the underlying motivations behind translators' choices. The present study specifically focuses on the 18 verses explored by Elimam, which prominently feature marked word order. Elimam categorized these verses into three main categories based on the types of foregrounding utilized: specification, restriction, and emphasis. According to Al-Baydawi (quoted by Elimam, 2013), specification, also referred to as special attachment or reference, involves highlighting a specific characteristic of a phenomenon rather than its entirety. Generally, a phenomenon can be defined by its similarities or differences from other phenomena. In the latter case, specification is employed. By utilizing specification, the speaker or writer emphasizes a particular aspect of an entity as significant without negating its other features. Conversely, if the speaker intends to deny certain features, they would employ restriction instead of specification.

The following section will delve into the concept of restriction, which is closely related to specification. While specification involves highlighting a particular aspect of a phenomenon, restriction encompasses negation and emphasis. It emphasizes what is explicitly mentioned or intended, in contrast to what is left unsaid or implied. In other words, when a component is foregrounded to convey restriction, it becomes the focal point of the sentence, while simultaneously negating the other component. Furthermore, emphasis shares similarities with restriction as it also entails both negation and emphasis. Emphasis serves to underscore the significance of a certain element over others (Elimam, 2013).

To analyze the presence of foregrounding in the Holy Qur'ān, the English equivalents of the 18 Ayahs examined by Elimam were extracted from four different translation versions. The translators' choices in rendering the marked structures were analyzed and discussed to determine whether the source's foregrounding instances were adequately conveyed in the translations. The selection of these specific Ayahs was made using purposive sampling, as Elimam (2013) conducted an extensive study that identified apparent cases of foregrounding in the Holy Qur'ān. His selection methodology was based on the works of renowned Qur'ānic scholars such as Zamakhshari and Al-Baydawi, who were instrumental in recognizing instances of foregrounding in the Qur'ān. Hence, the same Ayahs were chosen for the present study.

It is important to note that while the present study and Elimam's (2013) research both examine the performance of Qur'ān translators in conveying various subcategories of Qur'ānic foregrounding from Arabic into English, their approaches differ. Therefore, the selection of the same Ayahs in this research allows for a comparison of the results obtained in this study with those reported by Elimam, enabling the identification of specific areas that have presented significant challenges to Iranian translators.

2. Results

4.1 Specification and its Translations

Some examples of foregrounding and their English translations are discussed in this section.

Surat Al-Fatihah (1: 1)

<div dir="rtl">

بسم الله الرحمن الرحيم

</div>

Salami: (1) **In the Name of God**, the Giver of Grace, the Master of Mercy

Nasr: **In the Name of God**, the Compassionate, the Merciful.

Bakhtiar: **In the Name of YHWH**, The Merciful, The Compassionate

Safarzadeh: **In the Name of Allah**, The Merciful, The Beneficent

Zamakhshari (quoted by Elimam, 2013) believes that "In the Name of Allah" has the role of object and is foregrounded to the beginning of the sentence before an ellipted "I read" or "I recite". Al-Rahman and Al-Rahim are qualifiers used to describe Allah. The meaning implied in this foregrounded structure is that only Allah is worthy of being worshipped.

As observed above, all four translations demonstrate adherence to the word order of the original text. None of the four translators have made any direct or indirect reference to the foregrounding and ellipsis present in the Ayah, nor have they included the ellipted words within parentheses. However, it is noteworthy that none of the translators have utilized a full stop (.) or semicolon (;) at the end of the first clause. This suggests that the translators were somehow aware of the ellipted structure of "بسم الله". These findings align with those reported by Elimam in his analysis of ten English translations by non-Iranian translators, where the translators also overlooked the foregrounding in the Arabic Ayah.

Surat Yusuf (12:67)

وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ **عَلَيْهِ تَوَكَّلْتُ** ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ

Salami: He said, "My sons, do not enter all by one door; enter by separate doors. But I cannot help you against the will of God. Judgment rests with God alone. In Him have I put my trust and those who have faith in Him, put their trust in Him."

Nasr: And he said, "O my sons! Enter not by one gate, but enter by separate gates. Yet, I cannot avail you aught against God. Judgment belongs to God alone. I trust in Him; and let those who trust, trust in Him."

Bakhtiar: And he said: O my sons! Enter not by one door, but enter by different doors. I will not avail you against God in anything. Truly, the determination is but with God. In Him I put my trust. And in Him put their trust the ones who put their trust.

Safarzadeh: And he added: "Oh, my sons! Do not enter by one gate. Yet my admonition does not avail you against Allah's Will; The command belongs to none but Allah: In Allah I have put my trust AND Let all the believers put their trust in Allah."

According to Al-Baydawi (quoted by Elimam, 2013), the word "عليه" (in Him) in the final two clauses is emphasized by being placed before the verbs denoting trust and faith. This emphasis suggests that believers should specifically place their trust in Allah.

From the analysis above, it is evident that only one of the translators (Bakhtiar) has followed the distinct word order and placed the word "Allah" at the beginning of the sentence. The other translators have used a more common sentence structure, either due to a lack of awareness regarding the significance of the emphasis or because they preferred a conventional word order. These findings differ from what Elimam reported about the 10 non-Iranian translators, as nearly all of them (with the exception of one) adhered to the unique structure of the original text.

Surat Al-Muddaththir (74: 1-3)

وَرَبَّكَ فَكَبِّرْ قُمْ فَأَنذِرْ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ

Salami: (1) O you [Prophet] wrapped in cloak! (2) Arise and give warning! (3) **And glorify your Lord!**

Nasr: (1) O thou who art covered, (2) arise and warn! (3) **Thy Lord magnify!**

Bakhtiar: O thou, the one who wrapped himself in a cloak! Stand up and warn! **And magnify thy Lord.**

Safarzadeh: O, you who have wrapped yourself in a cloak! Arise and proclaim the warning publicity! **And Celebrate the Greatness of your Creator!**

Razi and Zamakhshari posit that in Ayah 3, the word "ربک" (your Lord) has been deliberately emphasized by being placed before "فکبر" (magnify). This intentional foregrounding, a marked linguistic structure, signifies the magnificence of Allah as the sole entity deserving of reverence.

Upon close examination, it is evident that Nasr stands as the solitary translator who has faithfully adhered to the marked word order of the original text while preserving the stylistic nuances of the source. Conversely, the other translators have employed an unmarked word order, thereby disregarding or overlooking the implied significance derived from the foregrounding in the Ayah. These observations align with the findings reported by Elimam (2013) regarding non-Iranian translators, wherein only 30% out of the sample of 10 translators adhered to the unmarked word order of this particular Ayah.

Surat At-Taghabun (64:1)

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Salami: All that is in the heavens and all that is in the earth glorifies God. **All rule and all praise belong to God** and He has power over all beings.

Nasr: Whatsoever is in the heavens and whatsoever is on the earth glorifies God. **His is the Sovereignty and His is the praise**, and He is Powerful over all things.

Bakhtiar: Whatever is in the heavens glorifies God and whatever is in and on the earth. **His is the dominion and to Him belongs all the praise**. And He is Powerful over everything.

Safarzadeh: all creatures in the heavens and on The earth Celebrate Allah's Attributes and His Absolute Purity. To Him belongs the Dominion of the heavens And the earth and what is between Them; **thanksgiving and adoration of the worshippers is due only to Him**. Verily, Allah is powerful over all the things.

According to Baydawi and Zamakhshari (as cited by Elimam, 2013), the middle section of the above Ayah demonstrates two instances of foregrounding: "له" preceding the subject "الملک" and "له" preceding "الحمد". This particular form of foregrounding, akin to previous occurrences, signifies that sovereignty and praise exclusively belong to Allah and no one else.

With the exception of Salami, who disregarded the specification and foregrounding, the remaining three translators appear to have recognized the significance of foregrounding and consequently rendered the Ayah into a marked sentence structure. These findings provide support for the outcomes documented by Elimam, who observed that all non-Iranian translators, with only two exceptions (80%), reproduced the marked structure of the original text in English.

Surat An-Nur (24: 48-49)

وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ

وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓاْ إِلَيْهِ مُذْعِنِينَ

Salami: And when they are called to God and His Messenger to judge between them, lo, a party of them turn away. But if they are in the right, **they will come to him submissively.**

Nasr: And when they are called to God and His Messenger, that He may judge between them, behold, a group of them turn away. But if the right is theirs, **they come unto Him submissively.**

Bakhtiar: And when they were called to God and His Messenger to give judgment among them, then, a group of people among them are ones who turn aside. But if they would be in the right, **they would approach him as ones who are yielding.**

Safarzadeh: and when they are enjoined to turn to Allah and come to the messenger for judging between them, a party of them Turn away in Rebellion. And if the messenger's judgment Which is based on truth by chance Concludes to their benefit **they turn to Him with total submission**;

Zamakhshari, as quoted by Elimam (2013), extensively discusses the distinctive structure of the final clause in Ayah 48. Specifically, "اليه" (to him) has been emphasized and placed before the adverb "مُذْعِنِينَ" (submissive). This emphasis signifies that people solely turn to the messenger and no one else.

Upon reviewing the four translations, it is evident that all translators have maintained the same word order as the source text. However, their choice does not emphasize the same aspect in English and fails to capture the markedness conveyed in the original text. These findings align with the research conducted by Elimam (2013), who observed that none of the non-Iranian translators accurately represented the marked structure of the original text in their English versions.

Surat Al-Muzzammil (73:20)

... ۚ ... عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ وَٱللَّهُ **يُقَدِّرُ** ٱلَّيْلَ وَٱلنَّهَارَ

Salami: ….. **God measures** the night and the day. He knows that you cannot calculate it and He turns to you mercifully……….

Nasr: ….. **God measures** out the night and the day. He knows that you will not keep count of it and has relented unto you ………

Bakhtiar: ….. **God ordains** the nighttime and the daytime. He knew that you would not be able to keep count of it, so He turned towards you in forgiveness…

Safarzadeh: **Allah is able to keep the due measure for** the night and the day knowing that you can never keep the exact measure of time

According to Razi and Zamakhshari (as cited by Elimam, 2013), the subject "الله" has been emphasized in the aforementioned structure, causing the original unmarked verbal sentence structure to become a marked nominal structure.

Upon examining the four translations of the Ayah, it becomes evident that all translators have remained faithful to the original structure. However, paradoxically, their renditions lack markedness. This can be attributed to the disparity between the marked word order in Arabic and English, a factor overlooked by all translators. Elimam (2013) further noted that none of the ten non-Iranian translators managed to capture the markedness of the source text in their English translations.

4.2 Restriction and its Translations

Some examples of restriction and their English translations are discussed in this section:

Surat Hud (11:88)

وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ .....

Salami: …… I cannot succeed without the help of God. **In Him do I trust and to Him I turn.**

Nasr: …. but my success lies with God alone. **In Him do I trust and unto Him do I turn.**

Bakhtiar: And my success is not but from God. **In Him I put my trust and to Him I am penitent.**

Safarzadeh: ….. and any achievement in my Mission depends on Allah's aid: **In Allah I trust only; and to Him alone I turn.**

According to Baydawi and Razi (as cited by Elimam, 2013), the Ayah mentioned above emphasizes the words "عليه" and "اليه" by placing them before the verbs "توكلت" and "انيب" respectively. This marked structure signifies that only Allah is deserving of reliance and turning to.

Upon examining the aforementioned translations, it becomes evident that all translators have recognized the focal point of the Ayah as Allah and have translated the marked sentence structure from the original text into a marked word order in English to emphasize the intended meaning. This approach differs from what Elimam (2013) reported regarding non-Iranian translators. Only two of them replicated the markedness of the source structure (20%), while the others utilized an unmarked word order.

Surat Al-'Ankabut (15:23)

وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ

Salami: **It is We who give life and death** and it is We who inherit things.

Nasr: Surely **it is We Who give life and cause death**, and We are the Inheritor.

Bakhtiar: And, truly, **it is We Who give life and cause to die** and We are the ones who inherit.

Safarzadeh: And verily, **It is We Who give life and Who cause death** and We are The Inheritor of all.

According to Baydawi (quoted by Elimam, 2013), this word order in the Ayah illustrates the use of an extra independent pronoun نحن before the verbs نحیی and نمیت. This foregrounding which is a case of restriction implies the ability of Allah as the only power who can give birth and cause death.

All of the translators have adhered to the word order of the original and have correctly emphasized the absolute power of Allah in determining life and death. Elimam (2013) reported the same about the ten non-Iranian translators. Similarly, they all had rendered the source marked structure into equivalent marked structures in English.

Surat An-Nahl (16:10)

هو ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءًۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

Salami: He it is who sends down to you **from the sky water of which you drink; and of which, the trees grow** which you use to feed your cattle.

Nasr: He it is Who sends down water from the sky, **from which you have drink, and from which comes forth vegetation** wherewith you pasture your cattle.

Bakhtiar: It is He Who caused water to descend from heaven **for you to drink from it and from it, trees wherein you pasture your herds.**

Safarzadeh: Allah is the One Who sends down rain from the sky **which is your drinking water and also you grow by it grasslands** in which you pasture your cattle,

Baydawi and Razi (quoted by Elimam, 2013) have explained that the particle "منه" functions as a partitive marker and is used before the nouns "شراب" (drink) and "شجر" (trees). This emphasis on restriction indicates the significance of water as a divine blessing and emphasizes that humans can only drink and cultivate through the water provided by Allah from the sky.

While the marked word order can be easily translated into English, only Salami and Nasr have followed the marked structure and emphasized restriction in their translations. Bakhtiar has highlighted the second instance of restriction (and from it, trees...). On the other hand, Safarzadeh has transformed the original marked structure into an unmarked subordinate clause (which is your drinking water). It appears that Bakhtiar and Safarzadeh have either overlooked or disregarded the intended emphasis on restriction. Similar findings were reported by Elimam (2013) regarding the performance of ten non-Iranian translators. He found that six out of ten translators replicated the marked structure in English (60%). Therefore, approximately half of both Iranian and non-Iranian translators failed to convey the marked word order in their translations.

Surat Fatir (35:28)

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُ كَذَٰلِكَ ۗ **إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟** إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ

Salami: and people, animals and cattle of diverse hues. Even so, **only those of His servants who are wise are mindful of God** who is Most Mighty, Most Forgiving.

Nasr: And of mankind, beasts, and cattle there are, likewise, those of diverse colors. [Yet] **only those among His servants who know fear God**. Truly God is Mighty, Forgiving.

Bakhtiar: and of humanity and moving creatures and flocks, thus, they are likewise of hues, ones at variance. **Only His servants who dread God are knowing.** Truly, God is Almighty, Forgiving.

Safarzadeh: And also men and beasts and cattle are of various colors. The truth remains that among Allah's worshippers **only the believing learned men are those who fear the disobeying Allah**. Verily, Allah is the Forgiving Invincible Mighty [Notwithstanding His Might He forgives men who do wrong out of ignorance.]

According to Razi, as quoted by Elimam in 2013, the word order in the aforementioned Ayah indicates that the word "ﷲ" (Allah) has been emphasized by being placed before the subject "علماء" (knowledgeable). This distinctive word order serves as a restriction, suggesting that only those who possess knowledge of Allah are truly fearful of Him. Hence, knowledge acts as a prerequisite for experiencing fear towards Allah.

Upon examining the four translations, it becomes apparent that only Bakhtiar has adhered to the distinctive word order of the original text, placing Allah before knowing. The remaining translators have opted for a more conventional sentence structure in English, disregarding or overlooking the significance of the restriction present in the Arabic text. Based on the information provided by Elimam, more than half of the non-Iranian translators (6 out of 10 translators) have successfully conveyed the markedness of the Arabic Ayah in their English renderings. In comparison, they have surpassed their Iranian counterparts in accurately reproducing the marked word order of the Ayah.

Surat Ghafir (40:28)

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ **رَبِّيَ ٱللَّهُ**...

Salami: Then, a believing man among the people of Pharaoh, who had concealed his faith, said, "Will you kill a man for saying: '**My Lord is God'**

Nasr: And a believing man from the House of Pharaoh who was concealing his belief said, "Will you kill a man for saying, '**My Lord is God**,'

Bakhtiar: Said a believing man of the family of Pharaoh, who keeps back his belief: Would you kill a man because he says: **My Lord is God**,

Safarzadeh: meanwhile a believing man of Firown's family who used to hide his Faith out of fear intervened saying: "will you slay a man with the charge that he says: "**My Creator is Allah**, the One."

Razi and Zamakhshari (as cited by Elimam, 2013) have provided an explanation regarding the positioning of the predicate "ربّى" before "ﷲ". This particular word order

signifies a marked construction, indicating that the speaker acknowledges no deity other than Allah.

A closer examination of the four translations reveals that all translators have adhered to the grammatical word order of the original Arabic text. However, they have encountered difficulties in conveying the foregrounding effect in English due to disparities between the predicate-subject order in Arabic and English. Consequently, their renditions fail to convey the inherent restriction present in the source text. These findings align with Elimam's findings (2013) concerning non-Iranian translators, where only one of them successfully captured the foregrounding and markedness of the source text when translating into English.

5.3 Emphasis and its Translations

Some examples of foregrounding as emphasis in the Holy Qur'ān and their English translations are discussed below.

Surat Al-Baqarah (2:269)

يُوتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ

Salami: **God gives wisdom to whom He will**; and he who is given wisdom is given abundant good, but none will remember except those endowed with perception.

Nasr: **He grants wisdom to whomsoever He will.** And whosoever is granted wisdom has been granted much good. Yet none remember save the possessors of intellect.

Bakhtiar: **He gives wisdom to whom He wills**. And whomever is given wisdom, then, surely, was given much good and none recollects no doubt but those imbued with intuition.

Safarzadeh: **[So] Allah grants [the blessing of] wisdom to whomsoever He Wills**. Indeed he who has been granted wisdom, has been granted blessing in abundance, but none is reminded, save those men of wisdom.

According to Baydawi (as cited by Elimam, 2013), it is believed that the object "الحكمه" has been highlighted and moved to a position preceding the verb "من يشاء". This alteration in the unmarked word order appears to be intended to emphasize knowledge.

An examination of the four English translations reveals that all translators have attempted to maintain the precise structure and word order of the original text. However, their choices have not resulted in a marked structure, as seen in the original text. Once again, this can be attributed to the differing ways in which markedness is expressed in Arabic and English.

Surat Al-Ikhlas (112:4)

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

Salami: nor is there **anyone comparable to Him**."

Nasr: And **none is like unto Him**."

Bakhtiar: and there be **not anything comparable with Him**.

Safarzadeh: And there is **no equal, no match and no Mate for Allāh**, the Almighty."

According to Razi and Zamakhshari (cited in Elimam, 2013), the phrase "له" has been positioned before "كفوا" to emphasize the restriction of Uniqueness to Allah. This use of a marked structure serves to emphasize this point.

An examination of the four English translations reveals that all four translators have opted for an unmarked sentence structure, thereby failing to effectively convey the emphasis placed on Allah's uniqueness in the Qur'ān. This choice may be attributed to either the oversight of the translators or their preference for an unmarked English structure. These findings align with the observations made by Elimam (2013), who reported that only two out of the ten non-Iranian translators (20%) preserved the markedness of the original structure in their translations.

Surat Al-Baqarah (2:249)

فلما فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّ إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

Salami: When Saul set out with his forces, he said, "God will test you with a river. He who drinks from it is not of mine. Yet, **whoever does not taste it is of mine except he who scoops up with his hand**."

Nasr: And when Saul set out with the hosts he said, "Truly God will try you with a stream, whosoever drinks from it is not of me, and **whosoever tastes not of it is of me me—save one who scoops out a handful.**"

Bakhtiar: So when Saul set forward with his army he said: Truly, God is One Who Tests you with a river. So whoever would drink of it, he is not of me, **and whoever tastes it not, truly, he is of me, but he who scoops up with a scooping of his hand.**

Safarzadeh: When Tālut set out with his army, he Said: "Verily, Allāh will try you by a Stream: Whoever [of you] drinks from It, then he is not of **me and whoever Does not drink, he is of me save he Who drinks a draught with a hollow Of his hand."**

Baydawi and Zamakhshari (cited by Elimam, 2013) have provided an explanation that the clause "وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّى" has been given prominence by being placed before the clause "إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ". This phenomenon is commonly referred to as foregrounding for emphasis and results in a distinctive word order. This structure suggests that the primary directive and principle is to abstain from drinking.

Upon examining the aforementioned translations, it becomes evident that all four translators have adhered to the structure of the source text. However, their translations fail to capture the foregrounding and marked structure of the original due to the disparity between marked structures in Arabic and English. It appears that the translators have sacrificed the distinctive word order and its implications for an ordinary structure in English. These findings align with Elimam's report, which indicates that none of the non-Iranian translators have successfully recreated the marked structure of the Arabic texts in their translations.

Surat Al-A'raf (7:139)

إِنَّ هَـٰؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَ بَطِلٌ مَّاكَانُوا۟ يَعْمَلُونَ

Salami: Surely, **the path they pursue is doomed and vain is what they were doing!**

Nasr: As for these, **what they practice shall perish, and vain is that which they used to do.”**

Bakhtiar: Truly, **these are the ones who are ruined and falsehood is what they had been doing.**

Safarzadeh: [Mussa added:] “Verily**, these people will be destroyed for that which they are doing and what they have been doing is absurd.”**

According to Baydawi, as quoted by Elimam (2013), the predicates “مُتَبَّرٌ” and “بَطِلٌ” have been emphasized and used before “مَّا هُمْ فِيهِ” and “مَّا كَانُوا۟ يَعْمَلُونَ” respectively. This emphasis and use of marked structures serve the purpose of drawing attention and issuing a warning, indicating that the actions of idol worshippers are destined to fail.

Analyzing the translations provided, it evident that Salami, Nasr, and Bakhtiar have emphasized the second predicate (بَطِلٌ), while rendering the first predicate (مُتَبَّرٌ) in unmarked structures. On the other hand, Safarzh has not emphasized either of the predicates. This reveals inconsistencies in the choices made by the four translators, both collectively and individually, suggesting a lack of awareness regarding the significant implications of the marked structures in the Ayah. Elimam (2013) also reported a similar trend among non-Iian translators, where only three out of ten (30%) recreated the second instance of emphasis while overlooking the first instance. The remaining translators either neglected or disregarded the marked structures present in the original text.

Surat Al-Hashr (59:2)

هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَبِ مِن دِيَرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ

Salami: It was God who caused those people of the Scripture1 who disbelieved to leave their homes into their first banishment. You did not think that they would go forth and they thought that **their fortifications would protect them against God**.

Nasr: He it is Who expelled those who disbelieve among the People of the Book from their homes at the first gathering. You did not think they would go forth, and they thought **their fortresses would protect them from God**.

Bakhtiar: It is He Who drove out those who were ungrateful—among the People of the Book—from their abodes at the first assembling. You thought that they would not go forth. And they thought that **they are ones who are secure in their fortresses from God**.

Safarzadeh: He is the One Who drove out the disbelievers of the people of the Book from their homeland at their first encounter [with the Muslims]; you did not think that you could expel them and also thought that **their strong fortresses would defend them against Allah's wrath**.

According to Baydawi and Zamakhshari (as cited by Elimam, 2013), the verb "مانعتهم" has been emphasized and employed as a predicate preceding the subject "حصونهم". This distinctive word order in the original text suggests that the unbelievers were confident in the protective power of their idols.

An examination of the four translations reveals that all translators, except Bakhtiar, have rendered the marked structure the original into an unmarked normal structure in English. Bakhtiar, on the other hand, has employed a structural shift by repositioning "secure" and "fortress" within a passive structure. In doing so, Bakhtiar has partially recreated the marked structure in her translation. These findings corroborate the conclusions presented by Elimam (2013), who also noted that none of the non-Iranian translators reflected the marked structure of the Arabic text in their English translations.

Surat Az-Zumar (39:2)

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ

Salami: Lo, it is We who revealed to you this Scripture in truth. **So worship God alone with utter devotion.**

Nasr: Indeed, We have sent down unto thee the Book in truth; **so worship God, devoting religion entirely to Him**.

Bakhtiar: Truly, We caused to descend to thee the Book with The Truth **so worship God as one who is sincere and devoted in the way of life to Him**.

Safarzadeh: Verily, We have sent this Book down to You [O, Messenger] from the source of Truth, **so worship Allah sincerely**.

According to Baydawi, as quoted by Elimam in 2013, the proposition "له" in the above Ayah has been emphasized and used as a predicate before "الدين" to highlight that devotion is specific to Allah. A review of the English translations reveals that Salami and Safarzadeh did not translate "له الدين" into English at all. On the other hand, Nasr and Bakhtiar used "له" as "to Him" at the end of the sentence. Therefore, none of the translators have accurately conveyed the marked structure of the Arabic Ayah and its implication in English. Elimam (2013) also noted that none of the non-Iranian translators maintained the marked structure of the original text in their translations.

Surat Al-Insan (76:26)

وَ مِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا

Salami: Bow down before Him and **glorify Him all night long**!

Nasr: prostrate unto Him during the night, and **glorify Him by night at length**.

Bakhtiar: And during the night, prostrate thyself to Him **and glorify Him a lengthy part of the night**.

Safarzadeh: and **some part of the night be prostrating for Him** and Celebrate Allah's Attributes a longer part of the night [so that you may benefit from the blessings of the invocation and Allah's Remembrance]

Baydawi and Razi have provided an explanation regarding the positioning of the adverbial phrase "من الليل" at the forefront of the Ayah, preceding the imperative verb " فاسجد له". This deliberate word order highlights the significance of nighttime worship.

An examination of various translations reveals that Bakhtiar and Safarzadeh have faithfully maintained the original word order, commencing the sentence with the mention of night. Conversely, Salami and Nasr have placed the adverbial phrase at the end of the sentence, disregarding or overlooking the emphasis conveyed through the foregrounding and marked structure of the source text. A similar pattern was observed by Elimam (2013) in the translations of non-Iranian translators, where half of them (50%) preserved the marked structure of the Arabic Ayah in their English renditions.

3. Discussion

The current study aimed to examine the performance of Iranian translators of the Qurʾān in accurately conveying foregrounding as marked structures of Ayahs into English. Table 1 presents a comparison of the translators' choices in translating each Ayah, taking into account their peers as well as the average performance of non-Iranian translators, as reported by Elimam (2013).

Table 1. Translators' performance in rendering foregrounding of the original

Ayah	Salami	Nasr	Bakhtiar	Safarzadeh	Iranian Translators Performance (%)	Non-Iranian Translators Performance (%)
1:1	-	-	-	-	0%	0%
12:67	-	-	+	-	25%	90%
74:3	-	+	-	-	25%	30%
46:1	-	+	+	+	75%	80%
24:48	-	-	-	-	0%	0%
73:20	-	-	-	-	0%	0%
11:88	+	+	+	+	100%	80%
15:23	+	+	+	+	100%	100%
16:10	+	+	-	-	50%	60%
35:28	-	-	+	-	25%	60%
40:28	-	-	-	-	0%	10%
2:269	-	-	-	-	0%	0%
112:4	-	-	-	-	0%	20%
2:249	-	-	-	-	0%	0%
7:139	+	+	+	-	75%	30%
59:2	-	-	+	-	25%	0%
39:2	-	-	-	-	0%	0%
76:26	-	-	+	+	50%	50%

As shown in Table 1, Iranian and non-Iranian translators have not been consistent in their approach to rendering marked structures into English. In six cases (Ayahs 1:1, 24:48, 73:20, 2:267, 2:249, and 39:2), none of the Iranian or non-Iranian translators have rendered foregrounding into English. Analysis of these Ayahs reveals that the foregrounding in them was either too subtle to be noticed by translators (e.g., in 1:1) or their marked structure equivalent in English was not natural and straightforward (e.g., in 73:20). The data in the above table also indicate that the performance of Iranian translators in rendering foregrounding of two Ayahs significantly falls behind the performance of their non-Iranian peers (Ayahs 12:67 and 35:28). Analysis of the two Ayahs shows that the marked structures used in these Ayahs could be easily rendered into English.

Therefore, we might assume that Iranian translators used unmarked structures based on their personal preferences or for stylistic reasons. The obtained data can also be analyzed based on various categories of foregrounding. The translators' performance in rendering various categories are presented in Table 2 below.

Table 2. Translators' performance in rendering various categories of foregrounding

Marked structure category	Specification	Restriction	Emphasis
Salami Performance (%)	0%	60%	14%
Nasr Performance (%)	33%	60%	14%
Bakhtiar Performance (%)	33%	60%	43%
Safarzadeh Performance (%)	17%	40%	14%
Iranian Translators' Performance (%)	21%	55%	21%
Non-Iranian Translators' Performance (%)	33%	62%	14%

As shown in Table 2, both Iranian and non-Iranian translators have performed well in rendering the second category of foregrounding (restriction) but they have not performed equally well in rendering the other two categories. Therefore, the Qur'ān translators and translation teachers should be more attentive to specification and emphasis as the more challenging subcategories of foregrounding. Another issue to be addressed is the comparison of the performance of four Iranian translators. In Table 3, the translators' performance is presented.

Table 3. The Iranian translators' performance in rendering Qur'ānic foregrounding into English

Translator	Salami	Nasr	Bakhtiar	Safarzadeh
Performance	22%	33%	50%	22%

The above table indicates that Bakhtiar (50%) and Nasr (33%) have achieved the highest rate of recreating Arabic foregrounding in English. The main point about Bakhtiar and Nasr is that they are native-like English speakers who have spent most of their lives in the United States, an English-speaking country. We can infer that their familiarity with English prose and stylistics is higher than their peers and this fact has helped them in more successful rendering of marked structures into English.

4. Conclusions

The primary objective of this study was to examine the proficiency of Iranian translators in accurately conveying foregrounding as a marked structure in English translations of the Holy Qur'ān. The study specifically analyzed eighteen Ayahs that exhibited foregrounding. The findings indicated that the renditions by Iranian translators were inconsistent, but they demonstrated better performance when dealing with marked structures that aligned more closely with the conventional structure of English prose. The results of this study hold significant implications for Qur'ān translators, particularly those from Iran. It provides insights into the challenges associated with translating foregrounding in the Qur'ān and highlights areas where Iranian translators may have fallen behind their international counterparts. Additionally, this research offers valuable guidance to translation instructors and critics seeking a deeper understanding of foregrounding translation in the Holy Qur'ān.

Among the various subcategories of foregrounding, the Iranian translators encountered the most difficulties in rendering specification and emphasis. Consequently, both Qur'ān translators and translation instructors should pay heightened attention to these challenging aspects. Furthermore, it is worth noting that both Iranian and non-Iranian translators exhibited the lowest performance in translating foregrounding in six specific Ayahs: 1:1, 24:48, 73:20, 2:267, 2:249, and 39:2. Special consideration should be given to these Ayahs, the foregrounding elements within them are either exceptionally subtle and easily overlooked by translators (e.g., in 1:1) or lack a straightforward equivalent in English. Iranian Qur'ān translators who have native-like proficiency in English have been more successful in rendering foregrounding into English than their peers. This suggests that Iranian Qur'ān translators should either strive to improve their language proficiency to a native-like level or collaborate with native English speakers to improve their ability to recognize and translate backgrounded structures in the Qur'ān.

This study has some limitations. The researcher relied on the pioneering work of Elimam (2013) and focused solely on the eighteen verses discussed in the research. Future studies could explore additional instances of foregrounding in the Holy Qur'ān. Additionally, this study only considered four English translations by Iranian translators (two published in Iran and two published abroad). To enhance the generalizability of findings, future researchers may consider incorporating a broader range of translations into their analysis.

References

Abdul Aziz, M. (2013). Translation quality assessment of foregrounding and deferment in the Glorious Qurän. *Adab Al-Rafidayn, 65*, pp. 47-72.

Abumahfouz, A. M., & Al-Shboul, Y. I. (2020). Qur'ānic semantic markedness: a translation and linguistic perspective. *Dirasat, 47*(1), pp. 302-313.

Abu-Serie Hussein, S. H. (2021). Collocational markedness in the Glorious Qur'an. *Nile Valley Journal of Human, Social and Educational Studies and Research, 31*, pp. 291-328.

Andersen, H. (1989). Markedness—the first 150 years. In *Markedness in Synchrony and Diachrony*. Berlin: Mouton de Gruyter.

Bakhtiar, L. (2009). *The Sublime Qur'ān Arabic and English*. New York: Kazi Publications.

Battistella, Edwin (1996). *The Logic of Markedness*. New York: Oxford University Press.

Elimam, A. S. (2013). *Marked word order in the Qurʾān and its English translations: patterns and motivations*. Cambridge: Cambridge Scholars Publishing.

Elimam, A. S. (2020). Translating word order variations in the Qurʾan: A qualitative and quantitative assessment. *Journal of Critical Studies in Language and Literature*, *1*(4), pp. 1-12.

Halliday, M.A.K. (1994). *An introduction to functional grammar*. New York: Edward Arnold.

Halliday, M.A.K., & Matthiessen, Ch. M. L. M. (2004). *An introduction to functional grammar*. London: Arnold Publisher.

Kazemi Najafabadi, S. (2021). The syntactic alteration of pronouns in the Holy Qurʾān and the change of its marked structures in the translation process. *Qurʾān and Hadith Translation Studies, 16*, pp. 105-127.

Leech, G. N. (1966). Linguistics and the figures of rhetoric. In Essays on Style and Language, edited by Roger Fowler, pp. 135-56. London: Routledge and Kegan Paul.

Mansoori, M. (2012). Markedness in Persian translations of the Qurʾān. *Translation Studies (The Iranian Journal), 38*, pp. 55-69.

Mohammadpour, S., & Nikoopour, J. (2017). Topicalization in English translation of the Holy Qurʾān: A comparative study. *Journal of Language and Translation, 7*(2), pp. 21-33.

Nasr, S. H. (2015). *The study Qurʾān: A new translation and commentary*. New York: Harper Collins.

Salami, A. (2016). *The Magnificent Qurʾān: A 21st century English translation*. Phoenix, Leilah Publications.

Safarzadeh, T. (2001). *The Holy Qurʾān: Farsi and English translation with explanations and appendices*. Tehran: Rayaneh Kosar.

A Componential Analysis of the Equivalents of Qur'ānic Terms

Elkhas Veysi[1] iD **, Bahman Gorjian[2]*** iD

1. Department of Linguistics, Payame Noor University, Tehran, Iran
2. Department of ELT, Abadan Branch, Islamic Azad University, Abadan, Iran

* Corresponding author: bahman.gorjian@iau.ac.ir

doi https://doi.org/10.22081/ttais.2023.66648.1017

ARTICLE INFO

ABSTRACT

This research delves into the intricate art of translating cultural elements and identifying appropriate equivalents for Quranic words. The primary objective is to investigate the strategies employed in the translation of Qur'ānic and religious terms, while also shedding light on the main sources of mistranslation. The study examines four renowned English translations of the Holy Qur'ān, namely those by Muhammad Shakir (1976), Abdullah Yusuf Ali (1987), Marmaduke Pickthall (1986) and Arthur Arberry (1955). The dataset comprises terms derived from the original Arabic text of the Holy Qur'ān and their corresponding equivalents in the aforementioned English versions. Consequently, this study identifies and compares the religious and culture-specific terms within these translations, aiming to ascertain the underlying causes of mistranslations. The findings of this research reveal that the process of finding accurate equivalents for Qur'ānic and religious terms is inherently complex. Furthermore, it highlights that the challenge of finding suitable equivalents arises from translators' lack of awareness regarding the culture of the target language as well as the intricacies involved in transferring the source language's essence to the target language.

1. Introduction

One of the most common and challenging problems in translation is finding equivalents for cultural-religious concepts such as Qur'ānic terms. These concepts often have "special features" that are specific and acceptable in one language, but rarely found in another. The problem becomes more serious when these features carry a religious and ideological meaning. Researchers and experts (e.g., Abdelaal, 2019) in translation have studied the difficulties of finding suitable equivalents for the religious words and cultural concepts of different languages, and have tried to offer appropriate solutions to overcome these difficulties.

Componential analysis (also known as feature analysis or contrast analysis) is a method of structural semantics that analyzes the meaning of words through structured sets of semantic features. These features are marked as "present", "absent" or "indifferent" for each word. The method does not follow the principle of compositionality, which states that the meaning of a complex expression is determined by the meanings of its parts. Componential analysis reveals the features that are culturally important for speakers of a language to distinguish different words in a semantic field or domain (Ottenheimer, 2006, p. 20). For example, a componential analysis of human beings could be: man = [+ MALE], [+ MATURE] or woman = [− MALE], [+ MATURE] or boy = [+ MALE], [− MATURE] or girl = [− MALE] [− MATURE] or child = [+/− MALE] [− MATURE]. As a result, the word girl can have basic factors or semantic properties of (+human, young, and female). Therefore, a human being can be distinguished from a non-human. For instance, a tree is (-human and +object). This is an important factor by which plants may be distinguished from other creatures (Ottenheimer, 2006, p. 20). In sum, one word can have basic underlying meanings that are well-established depending on the concepts that are common among the people in the context. It is crucial to understand these underlying meanings to fully understand the translate the terms or find the equivalents in the target languages and cultures.

A translator is usually seen as a mediator between the source and target languages in the translation process. He/she tries to find equivalents for textual elements of the source language in the target language, especially for religious lexical elements and specific cultural concepts (Shanazary, 2019). According to linguistic relativity, cultural features embedded in a language may not exist in other languages. This may be an extreme view, but it is generally true that finding close equivalents for specific identifiers of a language that make languages different from each other, as well as translating cultural and religious terms of two languages with different linguistic features, is a challenging task.

Translating religious texts, especially Qur'ānic text, is more difficult for the translator because of the religious-cultural and ideological features of such texts. Culture-specific items are those that have no equivalents in the target reader's cultural system and this poses a big problem in conveying concepts in the target language. The question that arises here is how the translator views such problems and how they try to solve them. Abdelaal (2019) compared three translations of two surahs in the Holy Qur'ān to examine the loss of meaning in the Holy Qur'ān verses. Six verses from the sections of the Heights and Cattle were selected and analyzed to show common problems and loss in translation. These shortcomings of translation were "found in the translations of Abdel Haleem, Pickthall, Shakir, and Sarwar. This study, based on the Skopos theory with some modifications, proposes a new perspective in the translation of the Holy Qur'ān" (p. 1).

Abdelaal (2019) has studied synonymy in the Holy Qur'ān and has argued that finding equivalents is one of the basic linguistic phenomena that affects the structure of the lexicon and it is a challenging issue in translating Qur'ānic terms. In this comparative study, componential analysis of terms is used to assess the semantic aspects of the synonymous words. The contextual meaning of each word is also analyzed in the verses of the Holy Qur'ān. The study focuses on three English translations of the Quran: those by Pickthall, Yusuf Ali and Shakir. It identifies the challenges that translators face when translating near-synonyms in the Quran, and suggests ways to improve the accuracy of translations. Pure sciences like mathematics, chemistry, and physics have fixed terms that have simple and similar meanings in everyday usage. The translators are often successful in translating and finding equivalents for specific terms in these fields. Some words such as sun, moon, swim and die are common basic words related to the main experiences of humans and considered as their natural communications, and people would understand their different aspects of meaning regardless of their specific environment and language.

There are many words with cultural features that are called non-basic words. To recreate the communicative and semantic value of the terms used in the original context and to preserve and transfer it to the target language, the translator should recognize the culture, religion, tradition, and generally the ideology and attitude of the text. Contextual factors also play a crucial role in decoding the meaning of source text. In this regard, structuralists believe that each language has a unique system and its components and units get their meaning and existence from the communicative network and also from the other units within the system. So, the meaning of each word is shaped within the framework of the semantic system of the related language. Therefore, considering the above-mentioned points and taking into account the differences between languages in terms of lexical structure, one can say that translation and the process of encoding and recreating the words in the target language require macro and micro-linguistic factors. Al-Abbas1 and Al-Khanji (2019) did a study and found that the Islamic text translators were inconsistent in their choices of the English equivalents for the words under study. "The study concludes that some Qur'ānic words are untranslatable, and cannot be expressed in another language, and therefore, translators are advised to include explanatory notes between brackets or as footnotes to inform the non-Arab readers that repetition of the words was not random but intended for specific purposes" (p. 125).

To illustrate the given points, there is an unquestioning fact about the Holy Qur'ān that no text can replace and stand for it. In what follows one relevant verse of the Holy Qur'ān is given as evidence.

Surah Al-Isra [17:88]

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support

The Holy Qur'ān contains many verses that challenge mankind to find even one error. People have failed to refute the literary perfection and scientific truths in this holy book. This study aims to explore the most serious problems that translators encounter when translating cultural terms in religious texts, namely, the Holy Qur'ān. The present study also examines the strategies used by translators in translating the selected Quranic terms.

Recently, many studies have been done in the field of religious texts and attention has focused on translation as cultural transfer and the connection of translation as cultural transfer with other emerging disciplines within cultural studies" (Munday, 2001, p. 138). Nida (1964) explaining the problematic issue of non-equivalence in translation states that differences between cultures may cause more severe difficulties for the translator.

Addressing the intricate technical challenge of handling culture-specific elements emerges as a prominent aspect in cultural translation. Distinguished translators of the Holy Qur'ān into English, such as Piktahall (1986) and Arberry (1955), have openly acknowledged their limitations in identifying precise and appropriate counterparts for the culturally significant terms found within the Holy Qur'ān. In their respective translations, they expressly communicated that their endeavors represented personal interpretations of the Qur'ān's meaning, capturing only a superficial understanding of its profound textual depths.

2. Literature Review

The Holy Qur'ān is the divine book of Allah revealed to the Prophet Mohammad (PBUH) in the early days of the Islamic Revolution. The Holy Qur'ān has 114 chapters (Surahs), 6,218 verses (Ayas), 77,437 words, and 321,000 letters. It is divided into 30 sections (parts). It is also the core of the message of Islam and is highly revered by all Muslims in the world. Moreover, it is a source of Islamic values, facts, ethics, and laws. The Quran is a guide that helps Muslims distinguish between right and wrong. Today, as the Muslim world faces universal challenges such as globalization, the environment, terrorism, drugs, medical ethics, and feminism, Muslims look to the Quran for guidance on how to address these issues (Alduhaim, 2021, p. 76). Pickhtall (1986) thinks that the style of the Holy Qur'ān has not received much attention in its translation and terms. He also said that the Qur'ān is an inimitable symphony". He also said that "translating and conveying the meaning of the Qur'ānic words is like moving a flower from its garden that may lose its beauty and grace in the process.

Shanazary (2019) did a study on the difficulties of Qur'ānic translation and showed that the challenges of Islamic law texts could be divided into two groups: lexical challenges and structural challenges including Islamic words, culture-specific items, units of measurement, common words with uncommon meanings, fixed expressions, and modal verbs. Translators have used six methods including transliteration, literal translation, cultural equivalent, functional equivalent, descriptive equivalent, and accepted translation. But mostly, they used transliteration and literal translation to deal with the lexical gap. Thus, knowing Arabic and the target language is not enough and the translators need to "have enough knowledge of pragmatic aspects of Arabic language and also be familiar with its cultural background" (p. 105).

Rshaid and Abuisaac (2021) explored the rhetorical speech acts interface at the lexicosemantic and pragma-emotive levels in the Qur'ān verses and studied how these acts are interpreted and translated into English. These instances include irony, exaggeration, understatement, and satire. Findings reveal a large number of translation problems in functions and dissociative thoughts due to the lack of interface in the Qur'ānic discourse. In addition, they argue that translating interrelated rhetorical speech acts is a very difficult task because of the fundamental differences between the Arabic and English linguistic systems. These differences include differences in syntax, semantics, phonology, and pragmatics. Many terms in religious texts such as those in the Holy Qur'ān, the Hadith, and the Bible

have unique linguistic and semantic features that are culture-specific items, and conveying them is a difficult task.

Toshihiko Izutsu (1991) examined the semantic structure of the religious meaning of the Qur'ānic terms by adopting the viewpoint of Whorf in the field of the worldview of different ethnic groups and the impact of this worldview on finding suitable equivalents in target languages. For example, he rejected the word "disbeliever" as the correct equivalent for "ظالم" or the words "ستمگر" or "ستمکار" "ستمکار" in Persian and said: translating "ظالم" into "ستمگر" or "ستمکار" may be an easy way to convey the meaning of it but if one wants to access the semantic features of the terms, he/she should explore the culture of the ancient Arabic language. It seems that not much research has been done in this area and this research may be a useful clue for those who are interested in such topics. Finally, this study may fill a gap in the literature.

Therefore, this study aims to explore the difficulties and problems that translators face when translating Qur'ānic terms into English. Four translations of the Holy Qur'ān, mentioned in the introduction section, were intentionally selected as the main focus of our analysis in this research. Accordingly, the present study has tried to answer the following question:

- What challenges do translators face in finding close and appropriate equivalents for the terms in the Holy Qur'ān within the componential analysis framework?

3. Methodology

This study is grounded in the theoretical framework of componential analysis (Rshaid & Abuisaac, 2021), which has been recognized for its effectiveness in addressing lexical and semantic uncertainties that arise during the translation process from the source language to the target language. The research endeavors undertaken for this study have focused on a carefully selected sample of 500 terms extracted from the text of the Holy Qur'ān. By employing a purposive sampling strategy encompassing specific chapters of the Holy Qur'ān, the aim of this study is to identify the challenges encountered by translators when rendering the Arabic terms of the Holy Qur'ān into English, utilizing componential analysis as the fundamental methodological approach.

3.1. The Framework of the Study

Componential analysis (feature analysis or contrast analysis) is the analysis of words through structured sets of semantic features, which are given as "present", "absent" or "indifferent to feature". The method thus follows the principle of. Componential analysis is a method typical of structural semantics which analyzes the structure of a word's meaning. Thus, it shows the culturally important features by which speakers of the language differentiate different words in the domain. This is a highly useful approach to learning another language and understanding a specific semantic domain of Ethnography. The componential analysis focuses on the analysis of a set of related linguistic items, especially word meaning, into combinations of features in terms of which each item may be compared with every other, as in the analysis of man into the semantic features "male", "mature" and "human". This theoretical notion can be a suitable tool for systematic analysis of decoding the meaning of Quranic terms. The following framework is used to analyze data. These slight differences between words in any language indicate the existence of synonyms in both

languages in three types of equivalents including near, exact, or lack of synonyms. But two types of synonymy are suggested by Alduhaim (2021, p. 79).

First, *full synonymy*, where words are almost the same in their meaning. It illustrates this with an example from the Holy Qur'ān, where the words آثر / فضل have the same meaning:

Surat Yusuf [12:91]

تَاللَّهِ لَقَدْ عَلِمْتُمْ ما جِئْنا لِنُفْسِدَ فِي الْأَرْضِ

They said: By Allah! Indeed, Allah has favored you over us, and we certainly have been (deliberate) sinners

Surat Al-Baqarah [2:253]

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

Those are the messengers some of whom We have given superiority over some others.

Second, *near synonymy*, where words may have similar meanings in the language but definitely have different meanings in the Quranic discourse, such as

Surat Yusuf [12:44]

قالُوا أَضْغاثُ أَحْلامٍ وَ ما نَحْنُ بِتَأْوِيلِ الْأَحْلامِ بِعالِمِينَ

They replied, These are jumbled visions and we do not know the interpretation of such dreams.

Surat Yusuf [12:43]

يا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيا تَعْبُرُونَ

O chiefs! Tell me the meaning of my dream if you can interpret dreams

4. Results and Discussion

The research question investigates the problems that translators face in finding close and appropriate equivalents for the terms in the Holy Qur'ān. Results showed that there are several criteria for what is acceptable or unacceptable in the theory of componential analysis. Therefore, it is necessary to produce an acceptable translation that creates similar effects on the TL readers as those created by the original work on its readers.

Lotfipour Saedi (1998) thinks that the conditions governing the equivalents of religious terms are: referential meaning, meaning components, and discourse factors and conditions that govern the text, as well as the linguistic environment. Choosing lexical equivalents for Qur'ānic terms in the target language requires us to consider the condition that affects the meaning of the terms and also select a word as an equivalent that reflects the same circumstances in the target language. Of course, some religious texts may have words or use words that have no equivalent in the target language. The problem of finding equivalents in the target language can be handled in different ways. One of these ways is approximation.

The approximation is the word in the text with close conceptual aspects and by replacing it in the translated text one can convey the concept to the reader. Of course, due to the lack of common universal semantic features between the words of source and target languages, the approximation factor will not be effective. For example, in translating the word "شهيد" the Qur'ān translators such as Arberry, Pickthall, and Yusuf Ali, selected an English equivalent "martyr" which means death and nonexistence. The word "شهيد" the vocabulary of Islamic culture in its semantic layers contain features such as life, faith, migration, and combat.

Surat Al-Baqarah [1:218]

إِنَّ الَّذِينَ آمَنوا وَالَّذِينَ هاجَروا وَجاهَدوا في سَبيلِ اللَّهِ

Those who believe, and have emigrated and fought in the cause of Allah and killed

The mentioned concepts in this verse are parts of semantic features of "شهيد" and there is another part in the following verse:

Surat Ali 'Imran [3:169]

وَلا تَحسَبَنَّ الَّذينَ قُتِلوا في سَبيلِ اللَّهِ أَمواتًا ۚ بَل أَحياءٌ عِندَ رَبِّهِم يُرزَقونَ

Do not think who died in the way of Allah dead, but alive and have sustentation from their lord

So being alive is another feature of the mentioned word. One way to analyze the semantic features of the word "شهيد" in the verses above is to compare it with its English equivalent. However, since there is no exact match for this term in English, we need to use a phonetic transcription of the original word, such as "shahid". When "شهيد" a loanword in English, it introduces a new lexical category and specific semantic features that may not be familiar to the speakers of that language. These features, along with other factors such as the context, the structure and the semantic relations of the sentence, affect the final meaning of the expression. Therefore, the translator should try to find a suitable equivalent in the target language that can convey the meaning of "shahid" without losing its cultural nuances. We can argue that if a word or a phrase from a foreign language reflects the unique cultural aspects of its society, it should be preserved in its original form without literal translation.

The terms "messenger", "emissary" and "apostle" was introduced for the equivalent of the word "رسول". In the following verse the religious meaning of the word "رسول" in the vocabulary of Islamic culture is mentioned:

Surat al Jumu'ah [62:2]

هُوَ الَّذي بَعَثَ في الأُمِّيّينَ رَسولًا مِنهُم يَتلو عَلَيهِم آياتِهِ وَيُزَكّيهِم وَيُعَلِّمُهُمُ الكِتابَ وَالحِكمَةَ وَإِن كانوا مِن قَبلُ لَفي ضَلالٍ مُبينٍ

This verse shows that the word "رسول" has semantic features such as "messenger of divine revelation", "interpreter of God's will" and "teacher of the Qur'ān". The English word "apostle" means one of the twelve disciples who spread the Christian message and has a religious connotation of being a missionary. Therefore, using a phonetic transcription of the original word, such as "rasul", may be a better solution. However, we should also consider that borrowing a term from the source language may result in its adoption and frequent use in the target language. Sometimes, the loanword may coexist with the translation, or it may

lose some of its original semantic features over time. This semantic shift is often related to the cultural and linguistic differences between the source and target languages. The following table shows the frequency of different equivalents for the term "الرحمن" in English translations of the Holy Qurʾān:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

The compassionate, the beneficent, the merciful, the gracious, Rahman, the kind, the affectionate.

The most common equivalents for the term "الرحمن" among the given options are "the kind" and "the affectionate", but they mainly convey the sense of kindness and not beneficence or blessing. Another equivalent for the term "الرحيم" is suggested by Pickthall (1986) as "the beneficent". This term is taken from the Oxford dictionary and means the endless grace and mercy of God. This meaning is close to the word "الرحمن" in terms of cultural and semantic scope and can also be used as an exclamation instead of the name of God. Yusuf Ali (1087) also chooses the equivalent "gracious" for the term "الرحمن".

As mentioned earlier, when there is no exact equivalent for a word, the original word should be retained. Therefore, some translators have used different methods of finding equivalents, which will be explained in the following sections. The word "الرحمن" implies magnificence and abundance, and there is no single word in English that combines the concept of mercy and abundance. In Arabic, the patterns "فعيل", "فعال" and "فعول" indicate abundance, and the words that are formed in these patterns have a sense of emphasis and intensification. Some translators, such as Pickthall, use modifiers such as "most", "all" and "entirely" before the given equivalents to create a closer equivalent for the terms "الرحمن" and "الرحيم". According to lexical morphologists, the pattern of words in Arabic can add extra meaning to the words. Therefore, these modifiers are the translation of the patterns "فعيل", "فعال" and "فعول" in the given terms. However, the problem is that the word "most" implies superiority and implicitly involves a comparison. But according to monotheism, God cannot be compared with any other being. The words "all" and "entire" do not imply abundance. As for the word "الرحيم", which is an adjective and implies permanent blessings and mercy, modifiers such as "most", "ever", "all" and "extremely" are used in English.

These words occur before the word "merciful" as modifiers and convey only part of the meaning of this word. The meaning of the word "compassion" according to the Oxford Dictionary is a strong feeling of sympathy for people who are suffering from some problems. Therefore, the explicit and implicit meaning of the term "الرحمن" does not match "compassionate". The word "beneficent" according to the Oxford Dictionary means generous or doing good. These concepts cover only part of the semantic and cultural domain of words "الرحمن" and "الرحيم". Considering the cultural features and semantic levels of these words, no absolute and close equivalent can be found for them in English and the proposed equivalents are approximate. Therefore, considering these problems, it is better to use the original form of these words as they appear in the text of the Holy Qurʾān. Regarding the semantic features in two languages or cultures, Nida (1964) argues that religious messages cannot be transferred in terms of cultural contexts and other social aspects. Therefore, he thinks that adapting the concepts is the only way to find appropriate equivalents. Thus, for terms that have no equivalents in the target language, the original form should be used. Some translators neglect these points in their work. This problem can be seen in the translations of Pickthall and Arberry. Since "compassionate" is not a suitable equivalent for the term

"الرحمن", they adjust it by adding modifiers such as "most", "entirely" and "all" to meet this requirement that the terms "الرحمن" and "الرحيم" have two morphemes like "mercy" and Arabic patterns "فعال" and "فعول" in their lexical structure. Finally, they use compounds such as "the most compassionate" and "entirely merciful".

Some other translators, such as Yusuf Ali, use the terms "Alrrahman" and "Alrrahim" from the source language and explain them in footnotes. Nida (1964) also suggests that when finding equivalents for religious and cultural words such as "رسول", "شهيد", "الرحمن" and "الرحيم", the translator should first decode the cultural features of the source language and then find suitable equivalents and reconstruct and encode the concepts within the terms and phrases in the target language, so that the message of the translated text has a semantic equivalence to the original text. In other words, when the translator analyzes the source language, he should consider all aspects of meaning, such as literal and figurative meaning. For the term "فلاح" in the verse "قد افلح المومنون", the equivalents "saved" and "delivered" are proposed (Pickthall, 1986). This word in the Qur'ān semantically implies the ultimate happiness on the Day of Judgment, while the word "save" in English means rescue from a natural disaster. Therefore, due to the different semantic features of these two terms and considering the real concept of "فلاح", the meaning cannot be encoded in the word "save". Thus, it is better to use the original form of the word "falah". Let's take another example; Oxford dictionary defines the word "رمضان" as "the ninth month of the Muslim lunar calendar". This definition only provides one aspect of time, but ignores the ideological and religious aspects. In Islamic culture, "رمضان" is not only a calendrical month, but also a term that contains such components as purification, fasting, the martyrdom of Imam Ali, and the revelation of the Qur'ān.

According to one of the common word formation processes, that is extension of meaning, the terms "عاشورا", "رمضان" and "كربلا" do not refer to only specific concepts of time, place, and calendar, but also reflect the culture of purification, sacrifice and self-devotion in the path of God and His noble cause. Each of these terms has specific cultural concepts that are language-specific. These words are used in their original form "Ramadan", "Ashura" and "Karbala" in today's native English texts. Therefore, factors influencing lexical adaptation require translators to consider the referential meaning of the source language. Hence, they should check if the words of the source language and their equivalents have the same reference in the external and physical world. Otherwise, words of the source language should be preserved in their original form in the target language. In the process of finding an equivalent, the translator should be faithful to the original text and any kind of added comments should be given in footnotes.

Another term that appears frequently in the Holy Qur'ān is "بلى". This term is found 22 times in the text of the Holy Qur'ān. Understanding the usage and meaning of the word "بلى" is one of the factors that is essential for comprehending the verses.

Yosef Ali (1987) considers a superficial semantic feature in translating the related term. Word "بلى" is either for rejection of negation as in

Surat Al-Baqarah [1:80-81]

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ... بَلَى مَنْ كَسَبَ سَيِّئَةً

or for negative question as in

Surat Al-A'raf [7:172]

<div dir="rtl">

أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا
</div>

Some translators use "Nay" (Pickthall, 1986) or "Yes, indeed" (Yusuf Ali, 1987 and Palmer, 1986) for this term.

Surat Al-Baqarah [1:80-81]

<div dir="rtl">

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ... بَلَىٰ مَنْ كَسَبَ سَيِّئَةً
</div>

- ✓ Pickthall: And they say: the fire of punishment will not touch us…. Nay, but whosoever hath done evil…

Surat Az-Zukhruf [43:80]

<div dir="rtl">

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ
</div>

- ✓ Pickthall: dream they that we cannot hear their secret thoughts and private confidence? Nay, but our envoys, present with them, do record

In this verse, the word "بلى" follows the negative interrogative sentence "ام يحسبون انا لا نسمع" and its tone is reproachful. The term "فتنه" has been translated differently by Shaker, Arberry, and Yusuf Ali. The following table shows the proposed equivalents. We can also examine the verse and the various cultural concepts related to the term "فتنه".

Surat Al-Anfal [8:28]

<div dir="rtl">

وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ
</div>

- ✓ Shakir: and know that your property and your children are a temptation.

- ✓ Arberry: and know that your wealth and your children are a trial.

- ✓ Yusuf Ali: and know ye that your possession and your progeny are but a trail.

The suitable equivalent for the term "فتنه" in this sense may be "trial" or "enticement", which are derived from "temptation" (chosen by Shaker).

The second meaning of "فتنه" is atheism; for example in

Surat Al-Baqara [1:193]

<div dir="rtl">

وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
</div>

- ✓ Shakir: and fight with them until there is no persecution.

- ✓ Arberry: fight them, till there is no persecution.

- ✓ Yusuf Ali: and fight them until there is no more tumult or oppression.

The word persecution, which means "torture", "tumult", "uproar" and "oppression", does not seem to be suitable in this context. I think the word infidelity, which is commonly used in Islam and Christianity, can be used in this situation.

Another meaning of "فتنه" is "excuse"; for example in:

Surat Al-An'am [6:23]

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قالُوا وَ اللهِ رَبِّنا ما كُنَّا مُشْرِكِينَ

- ✓ Shakir: then their excuse would be nothing but that they would say, by Allah, our lord, we were not polytheists.

- ✓ Arberry: then they shall have no providing, but to say, by God or Lord we never associate other gods with thee.

- ✓ Yusuf Ali: there will then be (left) no subterfuge for them but to say: "By Allah our lord, we were no those who joined gods with Allah".

Arberry selected "providing", which implies consent. Yusuf Ali also picked the term "subterfuge", which implies deception. Shaker's proposed equivalent is more culturally relevant for the term "فتنه". Translators should provide close equivalents that reflect the exact meaning of the main context. Therefore, exploring the cultural aspects of the semantic features of the terms can be very helpful for translating religious texts. In this regard, there are some factors that play an important role in finding close equivalents for words such as "فتنه" and "بلى".

To assess the balance in translation, one should consider all the factors that work together. Thus, the term, cultural features, context, linguistic and paralinguistic aspects are the main components of achieving balance in translation. However, in religious and Qur'ānic contexts, different meanings may emerge in the process of transferring the concepts, depending on the purpose of the context and the transparency of the source text. For example,

Surat An-Nisa [4:176]

إِنَّ الَّذِينَ كَفَرُوا بِآياتِنا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّما نَضِجَتْ جُلُودُهُمْ...

- ✓ Arberry: we shall certainly roast them at the fire, as often as they are wholly burned…

- ✓ Palmer: we will broil them with fire, whenever their skins are well done….

The translators' presupposition and comprehension of fire and the manner of burning have influenced their choice of equivalents based on their attitudinal perspectives. In these two samples of translation, the verb "roast" can have different meanings in English, such as fry, parch, or barbecue, while the verb "broil" can imply seethe or bubble. Choosing different verbs in English can alter the intended meaning of the source language. Therefore, to find the closest equivalent, one should be aware of the facts, beliefs, and hidden thoughts behind the source text. Selecting an inappropriate equivalent for a word can create further problems. As mentioned before, encoding the semantic features of Islamic terms into English poses

various challenges. Each religion, culture, society, and language has its own set of concepts that differ from others. Thus, the translations may be insufficient for anyone who aims to transfer a concept from one culture to another, and sometimes the exact meaning of the term is lost.

For example, the term "دین" in Persian, when translated as "religion" in English, can create a significant barrier to understanding its exact meaning, since religion from their cultural point of view is confined to the personal life of individuals and has no relation to the social, political, and judicial aspects of people's lives. Thus, the meaning that the word religion conveys is merely a connection between "creator and creature". Therefore, they cannot comprehend why a religion like Islam has comprehensive plans such as economic ones, Khums and Zakat (legal tax), and how they affect social life. Consequently, Islam is erroneously interpreted as a mixture of religion and politics. Such misunderstandings are due to the absence of a close equivalent for the term "دین" in English. To illustrate other aspects of problems related to finding close equivalents for the specific terms in the Holy Qur'ān, let us consider another example. The term "ذاکر" has been translated as "narrator", "Karbala", or "orator" by different translators (Pickthall, 1986).

The dictionary meaning of the word "orator" is spokesman and that of the word "narrator" is storyteller. None of these equivalents seem to be appropriate for the term "ذاکر". Thus, the semantic features of this term are ignored by the translators. The word "ذاکر" occurs in different contexts of the text of the Holy Qur'ān and the word "suppliant" seems to be a closer and more suitable equivalent for it in English. The same result can be seen in the equivalent of "Voudhu', "وضو" given by Alduhaim (2021) as one of the Qur'ānic terms in the Holy Qur'ān. The near synonym is the word "ablution" in English that is used for it. The term "وضو" is a basic concept in Islam and it is a mandatory performance before prayer five times a day. Salat or prayer is a mandatory act of worshiping Allah that every Muslim must do and is legally obliged to do. The semantic and cultural features of Salat are very different from the prayer that Christians do in the church every Sunday. While it is optional in Christianity, it is obligatory in Islam. Thus, prayer cannot be a good equivalent of Salat and ablution cannot be a good equivalent for Voudhu', "وضو" since this term cannot be encoded within a word in English. As a result, in many cases, if the words are unique terms that are religiously or culturally based, the original form or transliteration may be suggested like Salat or Voudhu as equivalents for "وضو" and "صلاه", which is Salat. In Arabic language, there are unique words that are culturally and contextually specific and this affects the problem of translatability of the Holy Qur'ān.

In the Arabic language, there are unique words that are culturally and contextually specific and this affects the problem of translatability of the Holy Qur'ān. Some scholars (e.g., Alduhaim, 2021) believe that synonyms can be regarded as near synonyms rather than exact equivalents. Finding equivalents for religious concepts has a significant effect on transferring the religious message to people. Therefore, the translator acts as a mediator between two cultures and languages so that it naturally and effectively is transferred to the target language and keeps the same effect on the reader.

5. Conclusion

If there is an Islamic and Qur'ānic term in English, we should investigate which word can be a suitable equivalent for it to use. For example, "Christianity" is not an Islamic term, but it exists in Western culture along with "Islam" and "Judaism". Therefore, we should use this word in translating Islamic words. On the other hand, the Islamic and Qur'ānic words

that have no equivalent and common cultural features with the target language (English) should be used exactly in their original and Arabic forms. The words "نماز" , "شهید" , "هجرت" , "توحید" , "دین" , "جهاد" and "تقوی" are recommended to be used in this way. Of course, when these words enter the lexical territory of English, they would take the phonetic and syllable template. Thus, these words should be used in these forms to promulgate and become high-frequency borrowed words in the target language.

Students in the Islamic translation courses can practice some activities to enhance their ability to translate the Holy Qur'ān. These activities include comparing and contrasting English translations of the same Holy Qur'ān by Muslim and non-Muslim translators to identify strengths and weaknesses of their rendering of Surahs and Verses. They also may focus on lexical, syntactic, and semantic translation errors. The verb tenses, meanings, pronouns, questions, negations, prepositions, or other components of the language can be compared in two or three translated works and discussed in the classrooms. The students can also write their opinions about the quality of the English translation using specific examples. They need to address difficulties encountered in translating the Holy Qur'ān by Western translators and indicate their cultural effects on the translation quality. Cultural and linguistic differences between English and non-English translators may affect the translation quality of the Holy Qur'ān. Thus, the role of the translator as an invisible medium can be an outstanding phenomenon and a line of investigation by the students majoring in Translation. In other words, standards of translation quality through the following componential analysis should be observed by the students. Finally, considering the problems of finding equivalents for Islamic and Qur'ānic texts and being familiar with them can be effective in solving some of the translation problems and help the translator to evaluate and judge the amount of meaning transferred through the translation and to understand the weaknesses and deficiencies before the translation and to remove them.

References

Abdelaal, N. M. (2019). Faithfulness in the translation of the Holy Qur'ān: Revisiting the Skopos theory. *SAGE Open*, 1-14. DOI: 10.1177/2158244019873013

Abdel Haleem, M. (2004). *The Qur'ān: A new translation*. Oxford: Oxford University Press.

Abdul-Raof, H. (2003). *Exploring the Quran.* Al-Maktoum Institute Academic Press. United Kingdom.

Al-Abbas, L., & Al-Khanji, R. (2019). Near-synonyms within the same Qur'ānic verse: A contrastive English-Arabic lexical analysis. *International Journal of English Linguistics*, 9(6)125-134.

Alduhaim, A. (2021). Translating near-synonyms in the Quran: A semantic analysis of three near-synonyms and their English translations. *The Southeast Asian Journal of English Language Studies, 27*(1), 76 – 89.http://doi.org/10.17576/3L-2021-2701-06

Al-Jabri, S. M. (2012). Lexical synonyms in the Holy Qur'ān and their translations: A case study. *International Journal of Arabic-English Studies (IJAES), 13*, 7-22.

Arberry, A. J. (1955). *The Koran interpreted.* Macmillan Publication Company.

Lotfipour Sa'edi, K. (1998). *Component of translation equivalence*. Popular Prakashan.

Munday, J. (2001). *Introducing translation studies: Theories and application*. Routledge.

Newmark. P. (1982). *Approaches to translation*. Pergamon Press LTD.

Nida, E. A. (1964). *Toward a science of translation*. Brill.

Ottenheimer, H. J. (2006). *The anthropology of language*. Belmont, CA: Thomson Wadsworth.

Pickthall, M, M. [TR]. (1986). *The meaning of the glorious Qur'an*. Kitab Bhavan.

Rodwell, J, M. (1974). *The Koran (Translated into English).* Macmillan Publishing Company.

Rshaid, A. H., & Abuisaac, S. R. S. (2021). Interpretation and translation of figures of speech in the Holy Qur'ān: Implications and theory. *International Journal of Linguistics, Literature, and Translation, 4*(8), 45-53.

Shakir, M. H. (1976). *The Holy Qur'ān*. Ismailian Publication.

Shanazary, M. (2019). Challenges of translating Persian books of Islamic laws into English. *Journal of Foreign Language Teaching and Translation Studies, 4*(1), 105-126.

Toshihiko Izutsu. (1991). *Islamic culture.* Lwanami Bunko.

Ivir, V. (1987). *Procedures and strategies for the translation of culture*. Bahri Publications

Yusuf Ali, A. [Tr] (1987). *The Holy Qur'ān*. American Trust Publication.

A Study of Translators' Faith and Eschatological Terms in the Qur'ān: A Comparative Study of Muslim, Christian and Jewish Translations

Samad Mirza Suzani[1]* iD

1. Department of English, Marvdasht Branch, Islamic Azad University, Marvdasht, Iran

* Corresponding author: smirzasuzani@yahoo.com

doi https://doi.org/10.22081/ttais.2023.66413.1013

ARTICLE INFO

ABSTRACT

The translation of eschatological terms and concepts related to *the Resurrection Day* has always sparked heated debates among individuals with diverse ideological trends and religious beliefs. Therefore, the purpose of this study was to investigate the influence of the translator's religion on the English translation of eschatological terms in the Holy Qur'ān by three renowned Muslim, Christian, and Jewish translators. To achieve this, relevant eschatological terms in the Holy Qur'ān were examined and analyzed, along with their translations by Tahereh Saffarzadeh (2014), Arthur John Arberry (1996), and Nessim Joseph Dawood (2003), using Newmark's procedures (1988) as a framework. Thirty eschatological terms from thirty verses in the Holy Qur'ān were selected for analysis. In order to enhance the understanding and interpretation of each term, the Persian interpretation of the Holy Qur'ān by Naser Makarem Shirazi (2010) and Allameh Tabataba'i's (1987) Tafsir Al-Mizan were consulted as supplementary materials. The English equivalents used in each verse, as well as the translation strategies employed by the translators, were compared, classified, and analyzed based on a revised model of Newmark's procedures to determine which procedures were more or less frequently utilized by the three translators. The findings revealed that the "through-translation" strategy was the most commonly employed procedure, while the "synonymy" and "transference" strategies ranked last in translating the selected eschatological terms in the Holy Qur'ān.

1. Introduction

Over the past few centuries, translation has played a crucial role in transferring knowledge and culture among different peoples around the world. According to Bhatia (1992), translation involves conveying the meaning of a source language text through an equivalent target language text. One of the most significant books that has been translated into various languages is the Holy Qur'ān. Muslims believe that this book contains the words of Allah, revealed to Prophet Mohammad by Gabriel over fourteen hundred years ago. Approximately ninety percent of the Muslim population does not know Arabic and relies on translations to understand the meanings of the Holy Book (Huda, 2016). Consequently, many Muslims read the English translation of the Holy Qur'ān to comprehend the message and word of Allah. However, translating the Holy Qur'ān presents challenges due to its unique style and rhythm, which falls between poetry and prose. This diversity can make it difficult to find appropriate equivalents in translation. The Qur'ānic text is so sacred that no alteration of any letter or sound is permitted. Therefore, translators must exercise extreme caution when conveying the meaning of the verses, ensuring that no sense or meaning is lost. Unclear or ambiguous translations may lead to different interpretations and serious consequences. Eschatology, a branch of theology, focuses on the final events of history and the ultimate destiny of humanity, commonly referred to as the "end of the world" or "end time". Eschatological beliefs are present in Islam, Christianity, and Judaism, with each religion offering distinct perspectives.

Islamic eschatology is the study of Yawm al-Qiyamah (*the Day of Resurrection*) within Islamic scholarship. It encompasses the final assessment of humanity by Allah, involving the annihilation of all life, resurrection, and judgment. While the specific timing of these events is not specified, there are major and minor signs foretold to occur at the end of time. Many verses in the Holy Qur'ān contain references to the impending the Day of Resurrection.

Jewish eschatology focuses on the events that will occur in the end of days, as described in the Hebrew Bible and Jewish thought. This includes the gathering of the exiled diaspora, the arrival of the Jewish Messiah, the afterlife, and the revival of the righteous dead (Tsadikim). In Judaism, the end times are often referred to as the "end of days", a phrase found multiple times in the Tanakh. The concept of a messianic age holds a prominent place in Jewish thought and is part of the end of days.

Christian eschatology is a significant field of study within Christian theology. It encompasses topics such as death and the afterlife, Heaven and Hell, the Second Coming of Jesus, the Resurrection of the Dead, the Rapture, the Tribulation, Millennialism, the end of the world, the Last Judgment, and the New Heaven and New Earth of the world to come. Eschatological passages can be found throughout the Bible, both in the Old and New Testaments. Additionally, there are extra-biblical examples of eschatological prophecy and church traditions.

This study aims to explore the potential relationship between the religious background of translators and their translation of eschatological terms in the Holy Qur'ān. Specifically, it will investigate the impact of the translator's religion on the English translation of eschatological terms by three celebrated Muslim, Christian, and Jewish translators. Different translations will be reviewed and compared using Newmark's procedures (1988), and each translation will be assessed and compared with the other two. Despite the significance of this study, limited research has been conducted on the influence of translators' religious

backgrounds and beliefs on the translation of eschatological terms in the Holy Qur'ān. Examining this topic will hopefully contribute to improving the quality and accuracy of translations of the Holy Qur'ān while reducing potential religious biases among translators. Furthermore, studying eschatological terms in different religions holds great importance for their role in translation. The results of this study can benefit a wide range of individuals, including translators, translation teachers, students, educators, and researchers in the fields of theology and eschatology, as well as those interested in comparative studies among different religions worldwide.

2. Review of Literature

The Holy Qur'ān, as the primary source for Islamic studies, is the most widely translated book. However, these translations may be influenced by different aims and biases of both Muslim and non-Muslim translators. The first Qur'ān translation can be traced back to Prophet Mohamed (peace be upon him) due to the growing need to spread the message of Islam to non-Arabic speaking communities. Salman AI-Farsi translated the meaning of Sura Al-Fatiha into Persian. The first translation into European languages was in Latin, commissioned by Peter the Venerable, Abbot of Cluny, in 1143.

There are two types of Qur'ān translations. The first type is semantic translations that also adopt archaic language and maintain literal word order. Examples include translations by Ali (1934), Bell (1937), Pickthall (1969), Arberry (1980), and Asad (1980). These literal translations prioritize the dominance of the source language over the target language. The second type is communicative translations that introduce the Qur'ān in contemporary English. Examples include translations by Akbar (1978), Irving (1985), and Turner (1997).

When dealing with sacred texts like the Bible or the Qur'ān, translators are expected to have full and systematic control over their renderings. Equivalence has been a controversial issue in translation. Larson (1998) argues that there is rarely a complete match between languages, necessitating the use of multiple words in the target text to convey the best meaning. Translators must make necessary adjustments during the translation process due to cultural differences between languages.

Over the years, various types and areas of translation have been extensively studied in the field of linguistics and translation theory. Scholars such as Megrab (1999) have explored ideological shifts that occur during cross-cultural translation, while Ghazala (2000) has focused on the challenges involved in translating cultural and cross-cultural links between Arabic and English. In addition, Mazin Fawzi Ahmed (2006) has investigated semantic problems that arise during the translation of the Holy Qur'ān, and Saudi Sadiq (2010) has conducted a comparative study of four English translations of Surah Ad-Dukhan at the semantic level.

Newmark's theories and frameworks have played a significant role in describing and assessing translation, especially when it comes to addressing specific translation problems. Scholars like Sharififar (2000) have applied Newmark's model to explore the translation of metaphors used by Iranian poet Sepehri into English. Similarly, Alizade (2010) has used Newmark's classification of translation methods to investigate how cultural elements and categories are translated in the Persian translation of "The Great Gatsby." Horri (2011) has also implemented Newmark's framework while translating sacred texts, proposing a new strategy that combines verbal and semantic translation methods. In this method, the

translator includes additional comments in parentheses to refer readers to Exegesis for further understanding (see also Khazaeefar, 2004).

Bagher (2012) conducted a study using Newmark's framework to investigate the challenges of metaphor translation in the Persian version of Tabari history. His research revealed that the translation strategies used in translating Tabari history had already been described in Newmark's framework. Zekavati and Seddighi (2012) also employed Newmark's translation procedures to explore the translatability and untranslatability of literary texts. Moreover, Vahid Dastjerdi, Shahrokhi and Pirmoradian (2013) employed Newmark's classification of translation procedures to examine the procedures used by English translators when translating metaphors from religious texts in Arabic into English. Building on these studies, this research aims to investigate the influence of the translator's religion on the English translation of eschatological terms in the Holy Qur'ān by three well-known Muslim, Christian, and Jewish translators.

This study will examine relevant eschatological terms in the Holy Qur'ān, along with their translations by Saffarzadeh (2014), Arberry (1996), and Dawood (2003), using Newmark's procedures (1988). The objective is to determine which procedure is more commonly used by the three translators. The study will address the following questions:

- How do the translators' religious beliefs (Islam, Christianity, and Judaism) influence their translations of eschatological terms?

- What are the different perspectives on eschatological terms in different religions?

3. Methodology

3.1. Materials and Corpus

Eschatological terms are frequently used in the Holy Qur'ān. In fact, these terms are repeated in approximately one third of the entire Holy Qur'ān. Therefore, this research study focuses on thirty eschatological terms that convey the meanings of resurrection. These terms were carefully selected from various verses of the Holy Qur'ān and thoroughly examined. The eschatological terms and concepts considered in this study include: Yawm al-Fasl, Yawm al-Aqim, Yawm al-Vaeed, Yawm al-Tanad, Yawm al-Talaq, Yawm al-Azefat, Yawm Taqum al-Saat, Yawm al-Akhar, Yawm al-Din, Yawm al-Jame, Yawm al-Tagabon, Yawm al-Khroj, Yawm al-Khaloud, Yawm al-Mashhud, Yawm al-Haq, Yawm al-Hasrat, Yawm al-Vaght al-Maaloom, Al-Haqt, Al-Saat, Al-Gashiat, Alvagheat, Yobaasoun, Dar al-Akherat, al-Akherat, Al-Qareat, Al-sakhat, Al-Tamat al-Kobra, Almeaad, Yawm al-Akher, Yawm al-Asir, Yawm al-Yam. In order to enhance the understanding and interpretation of each term, the Persian interpretation of the Holy Qur'ān by Naser Makarem Shirazi (2010) and Allameh Tabataba'i's (1987) Tafsir Al-Mizan were consulted as supplementary materials.

3.2. Framework of the Study

In the present study, Newmark's (1988) model was utilized to compare three different translations of the Holy Qur'ān. Newmark's model comprises sixteen distinct procedures, which were meticulously followed in order to ensure a fair and comprehensive comparison of the translations:

✓ **Transference:** This procedure involves transferring an SL word to a TL text, including transliteration and transcription. The purpose is to maintain the original form of the SL word in the TL when there is a lack of vocabulary in the TL.

✓ **Naturalization:** After transference, this procedure adapts the SL word to the normal pronunciation and morphology of the TL in order to make it familiar to the TL audience.

✓ **Cultural equivalence:** In this procedure, a cultural word in the SL is replaced with a TL equivalent. The translator transfers the relevant cultural equivalences from the SL to the TL.

✓ **Functional equivalence:** This procedure involves using a culture-neutral word to explain the meaning of a SL word in the TL.

✓ **Descriptive equivalence:** Unlike functional equivalence, this procedure focuses on describing the cultural word in several words rather than providing a functional equivalent.

✓ **Componential analysis:** This procedure compares an SL word with a TL word that has a similar meaning but may not be an exact equivalent. It highlights their common and differing sense components.

✓ **Synonymy:** When there is no precise equivalent, this procedure uses a near TL equivalent for a SL word in a given context.

✓ **Through-translation:** Also known as calque or loan translation, this procedure involves the literal translation of common collocations, organization names, and compound components. It is used when these terms are already recognized in the TL

✓ **Shifts or transpositions:** This procedure involves changing the grammar from SL to TL.

✓ **Modulation:** This procedure reproduces the message of the source text (ST) in the TL text according to the norms of the TL. It accounts for the different perspectives between the SL and the TL.

✓ **Recognized translation:** This procedure uses the officially or generally accepted translation of institutional terms, even if it may not be the best option.

✓ **Compensation:** When there is a loss of meaning in one part of a sentence, this procedure compensates for it by expressing the idea in another part.

✓ **Expansion:** This procedure involves using more words in the target text (TT) to re-express an idea or reinforce the meaning of a ST word when there is no concise correspondence in the TL.

✓ **Paraphrase:** Similar to descriptive equivalence, this procedure provides a more detailed explanation of the meaning of the cultural word in the TT

✓ **Omission:** This procedure involves suppressing elements in the TL text.

    ✓ **Couplets:** This procedure combines two different procedures.

As previously indicated, Newmark's model for translation (1988) is composed of sixteen distinct subcategories. However, for the purposes of this investigation, limitations necessitated the selection and utilization of only five of these subcategories: through-translation, cultural equivalence, paraphrase, synonym, and transference.

3.3. Data Collection and Analysis

The study purposefully selected eschatological terms that have connotative meanings and refer to *the Resurrection Day*. A qualitative approach was utilized to analyze the communicational content through content categorization and classification. The equivalence of the eschatological terms in each verse was analyzed, aiming to determine their interpretations in three selected exegeses: the Holy Qur'ān, the New Testament, and the Old Testament. The analysis involved comparing the three English equivalents of the terms in each verse, classifying and analyzing the comparisons in terms of various translation techniques such as transference, cultural equivalence, synonymy, and paraphrase. The aim was to identify which procedures were used more frequently by the three translators. Finally, tables were utilized to present the percentage of each procedure used by these three translators for transferring the eschatological terms from Arabic (ST) to English (TT).

4. Findings

Drawing on references to the Holy Qur'ān, the New Testament, and the Old Testament, this study identified variations in eschatological concepts within the religious traditions of Islam, Christianity, and Judaism. Table 1 showcases the diversity of conceptions found in these religions with regard to specific topics, including signs of the End Time, beliefs about purgatory, salvation, and judgments in *the Resurrection Day*.

Table 1. Instances of variation in some eschatological concepts in Islam, Christianity and Judaism

Principle	Islam	Judaism	Christianity
The Nature of Man	According to the Holy Qur'ān, men have both positive and negative dimensions, but man is essentially good (7:23-29, 30:30).	There are two inclinations within man: good and bad (Genesis 6:5 and 8:21)	Men have a sinful nature and are inherently wicked. We are made alive/changed through Jesus Christ unto good works. (Romans 9:20)
The belief in Purgatory is a temporary state where one can be purified or gain entry into heaven.	Yes - called *Barzakh* (23:100)	No belief	Evangelicals - No Catholics –Yes (Ferrara Florence (1438–45)

Principle	Islam	Judaism	Christianity
Assurance of Salvation	There are 7 Verses in the Holy Qur'ān that refer to the man salvation, e.g., "indeed the Believers are those who attain Salvation" (23:1)	Yes, but only for observant Jews (Genesis 4:7)	Those who have accepted Jesus Christ as their savior have eternal life. (I John 1:12-13) Salvation is a free gift available to all willing to receive it.
Signs of the End Times	Major and minor signs will reveal that the end times have arrived (Surah18:83-99 21:96, 27:82, 43:61). Minor Signs: 1. Gross materialism will extend; 2. Women outnumber men; 3. Arabs will be destroyed; 4. The habitations of Medina must be greatly extended; 5. Time will contract, with a year being like a month and a month like a week; 6. Muslims defeat Jews in battle; Muslims and Christian battle unbelievers together, then Muslims defeat Christians in battle. Major Signs: 1. The Appearance of the Antichrist, called the *Dajjal*; 2. The Return of Jesus will put an end to the reign of the Antichrist; 3. The Invasion of Gog & Magog will occur at this point; 4. The Reign of Jesus will follow the defeat of Gog & Magog; 5. The Appearance of the Beast; 6. The Smoke;	Ten signs will accompany the Messianic "birth pangs" of the end times (Sanhedrin 97b). 1. The world is either all righteous or guilty; 2. Truth is in short supply; 3. Inflation will soar; 4. Israel begins to be repopulated; 5. Wise people will be scarce; 6. Jews will despair of redemption; 7. The young will despise the old; 8. Scholarship will be rejected; 9. Piety will be held in disgust; 10. Jews will turn against Jews.	Beginning of birth pangs: 1. Wars between nations (Matthew 24:67a) 2. Famines & earthquakes (Matthew 24:7b) 3. False Christ's (Matthew 24:5) 4. Israel reestablished (Isaiah 11:11-12) Birth pangs: 1. Temple worship restored and abomination of desolation (Daniel 9:27; Matthew 25:15; II Thessalonians 2:4; Revelation 11:1-2) 2. Jews persecuted (Matthew 24:9-10, 16-20) 3. False Christ's and prophets (Matthew 24:11,24) 4. Global preaching of kingdom (Matthew 24:14) 5. Celestial disturbances (Matthew 24:29; Revelation 6-19)

Principle	Islam	Judaism	Christianity
	7. Three Land Slides; 8. A Miracle of Nature; 9. A Great Fire; 10. The Three Trumpets.		
Eternal dwelling for the Believers	Janah (Paradise) (2:266)	Gan'eden (Heavenly abode) (Cohen 2011,pp. 228–229)	Heaven/New Jerusalem Revelation 21:2-3

Table 1 demonstrates that Christian and Jewish translators encounter a notable challenge when translating eschatological terms specific to Islam, particularly those related to *the Resurrection Day*. Unlike Islam, Christianity and Judaism do not necessarily have identical terms or equivalents that convey the same meaning. These differences may potentially impede the translator's ability to accurately translate Arabic eschatological terms into English in the Holy Qur'ān, resulting in a lack of comprehension of the intended meaning. Consequently, it is imperative for translators to possess a comprehensive understanding of Islamic eschatology to ensure precise translation. In the following, examples of translators' rendition of verses on *the Resurrection Day* are offered.

Example 1: Surat As-Saffat [37:21]

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

(آری) این همان روز جدائی است که شما آن را تکذیب می‌کردید (جدایی حق از باطل)

✓ Arberry: This is the **Day of Decision**, even that you cried lies to.

✓ Dawood: This is the **Day of Reckoning**. This is the Judgment-day which you denied.

✓ Saffarzadeh: This is The **Day of separation of Truth from Falsehood**, the Day that you used to deny it.

In this verse, the eschatological matter lies in the phrase "يَوْمُ الْفَصْلِ" (Day of Separation). According to Allameh Tabataba'i's (1987) Tafsir Al-Mizan, the phrase refers to the day on which Allah will distinguish between truth and falsehood. In Makarem Shirazi's Persian translation, the phrase is translated as the day of separation between truth and falsehood. Muslims believe that "يَوْمُ الْفَصْلِ" refers to Resurrection Day, where truth and falsehood will be differentiated. However, Judaism and Christianity do not have a specific day named the Day of Separation of Truth from Falsehood, which may make it challenging for translators to find an appropriate equivalent. In this regard, Arberry translated it as the Decision Day, signifying a day when individuals are called upon after death to have their deeds judged, while Dawood rendered it as the Day of Reckoning, meaning a day when everyone is called upon after death to account for their actions in life. The three translators utilized the translation procedures outlined in Newmark's model to accurately translate the verse.

Table 2. Translation procedures used by translators in 37:21.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase

Example 2: Surat Al-Hajj [22:55]

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ

کافران همواره در باره قرآن در شک هستند تا روز قیامت ناگهانی فرا رسد، یا عذاب **روز عقیم** (روزی که قادر بر جبران نیستند) به سراغشان بیاید.

- ✓ Arberry: And the unbelievers will not cease to be in doubt of it, until the Hour comes on them suddenly, or there shall come upon them the chastisement of a **barren day**.

- ✓ Dawood: Yet will the unbelievers never cease to doubt it, until the Hour of Doom overtakes them unawares, or the scourge of a **baleful day** descends upon them.

- ✓ Saffarzadeh: The disbelievers will not desist to express their doubt about the Holy Qurʾān until the Hour of Resurrection Comes Upon them suddenly, or falls on them the chastisement of a **Barren Day**;

In this context, the term "يَوْمٍ عَقِيمٍ" (barren day) refers to an eschatological concept that signifies a day which does not result in tomorrow. This interpretation is derived from Allameh Tabataba'i's (1987) Tafsir Al-Mizan, where the phrase is explained as a day that cannot be compensated for by anyone. Muslims believe that "يَوْمٍ عَقِيمٍ" refers to *the Last Day* and *the Resurrection Day*, which does not extend into the future. For this reason, Tahereh Saffarzadeh uses "Barren Day" as a proper noun with capitalization to emphasize its importance. However, Christianity and Judaism do not recognize the concept of "يَوْمٍ عَقِيمٍ"; hence, Arberry interprets it as "barren day" without capitalization, implying that it is not a specific name for the Last Day. Meanwhile, Dawood translates it as a "baleful day", which conveys a sense of threatening harm or evil but may not accurately capture the intended meaning of the verse. According to Newmark's model, the three translators utilized different translation procedures in interpreting the verse.

Table 3. Translation procedures used by translators in 22:55

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Through-translation, Cultural equivalence

Example 3: Surat Qaf [50:20]

وَنُفِخَ فِي الصُّورِ ذَ لِكَ يَوْمُ الْوَعِيدِ

و در صور دمیده می‌شود، آن روز، **روز تحقق وعده وحشتناک** است

✓ Arberry: And the Trumpet shall be blown; that is the **Day of the Threat.**

✓ Dawood: And the Trumpet was sounded. Such was the **promised day.**

✓ Saffarzadeh: And the Trumpet shall be blown and that is the **Day of fulfillment of the dreadful Chastisement which has been promised**

This magnificent verse features the eschatological term "يَوْمُ الْوَعِيدِ" (the Day of Promise), which Allameh Tabatabaei (1987) explains in Tafsir Al-Mizan as the day when Allah carries out all the warnings He issued to His servants in the world. Makarem Shirazi's Persian translation renders the term as a day when a dreadful promise will come true. For Muslims, this refers to *the Resurrection Day* when the promised and dreadful punishment will be inflicted. As a result, Saffarzadeh, a Muslim translator, selected the Day of fulfillment of the dreadful Chastisement as the equivalent of "يَوْمُ الْوَعِيدِ" in this verse. However, for Christians, *the Resurrection Day* is when Jesus will judge the people after the defeat of Gog: "The devil, who deceived them, is cast into the lake of fire and brimstone where the beast and the false prophet are, and they will be tormented day and night forever and ever" [Rev 20:10]. Arberry, a Christian translator, conveyed "يَوْمُ الْوَعِيدِ" in this verse with the Day of the Threat. For Jews, there is a messianic era that will bring a resurrection of the dead and a Day of Judgment. On that day, God will evaluate each soul and decide its eternal fate. Dawood, a Jewish translator, translated "يَوْمُ الْوَعِيدِ" literally as the promised day. According to Newmark's model, the translation procedures used by the three translators in this verse are different.

Table 4. Translation procedures used by translators in 50:20.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Paraphrase, Cultural equivalence

Example 4: Surat Ghafir [40:32]

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

ای قوم! من بر شما از **روزی که مردم یکدیگر را صدا می‌زنند** (و از هم یاری می‌طلبند و صدایشان به جائی نمی‌رسد) بیمناکم!

✓ Arberry: O my people, I fear for you the **Day of Invocation.**

✓ Dawood: 'I warn you, my people, against **the day when men will cry out to one another**.

✓ Saffarzadeh: O, my people! I fear for you of **the Day which there is no reply to any call, though people may wail and call to Each other.**

This verse utilizes the eschatological term "يَوْمَ التَّنَادِ", which Allameh Tabatabaei (1987) defines in his Tafsir Al-Mizan as the day when the wrongdoers will scream to each other. Makarem Shirazi's Persian translation instead interprets this term as a day where people will call out to each other, but receive no answer. For Muslims, this day refers to *the Resurrection*

Day, where Allah will judge between truth and falsehood, and the wrongdoers will cry out in vain. Thus, Saffarzadeh, a Muslim translator, chose "the Day which there is no reply to any call, though people may wail and call to each other" as the equivalent of "يَوْمَ التَّنَاد" in this verse. However, Christians and Jews do not share the same beliefs regarding *the Resurrection Day*. Arberry, a Christian translator, interpreted this term as the Day of Invocation, meaning a day where people will seek help or support from God. Meanwhile, Dawood translated this term as the day when men will cry out to one another. Newmark's model suggests that the translation procedures used by the three translators in this verse differ.

Table 5. Translation procedures used by translators in 40:32.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Paraphrase
Saffarzadeh	Paraphrase, Cultural equivalence

Example 5: Surat Ghafir [40:15]

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ

او درجات بندگان صالح را بالا می‌برد، او صاحب عرش است، روح را به فرمانش بر هر کس از بندگانش که بخواهد القاء می‌کند، تا مردم را از **روز ملاقات** بیم دهد.

- ✓ Arberry: Exalter of ranks is He, Possessor of the Throne, casting the Spirit of His bidding upon whomever He will of His servants, that he may warn them of the **Day of Encounter.**

- ✓ Dawood: Exalted and throned on high, He lets the Spirit descend at His behest on those of His servants whom He chooses, that He may warn them of the **day when they shall meet Him**.

- ✓ Saffarzadeh: Allah, the owner of the Supreme Stand and the Divine Throne of Arsh, sends by His Command a spirit on any of His Obedient worshippers that He wills in Order that he may [as a Messenger] warn people of the **Day of Meeting**.

This verse uses the eschatological term "يَوْمَ التَّلَاقِ", which Allameh Tabatabaei (1987) explains in Tafsir Al-Mizan as a day when all people will encounter each other, the creature will face his creator, and the oppressor and the oppressed will confront each other. Makarem Shirazi's Persian translation renders this term as a day of meeting. Muslims believe that on *the Resurrection Day*, everyone will meet Allah and He will judge them, so Saffarzadeh, a Muslim translator, chose the Day of Meeting as the equivalent of "يَوْمَ التَّلَاقِ" in this verse. Similarly, Christians and Jews have a comparable idea of *the Resurrection Day*, so Arberry, a Christian translator, interpreted the term as the Day of Encounter and Dawood, a Jewish translator, translated it as the day when they shall meet Him. Based on Newmark's model, the translation procedures used by the three translators in this verse are as follows.

Table 6. Translation procedures used by translators in 40:15.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Paraphrase, Cultural equivalence
Saffarzadeh	Through-translation, Cultural equivalence

Example 6: Surat Ghafir [40:18]

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

آنها را از **روز نزدیک** بترسان، روزی که از شدت وحشت دلها به گلوگاه می‌رسد، و تمامی وجود آنها مملو از اندوه می‌گردد، برای ستمکاران دوستی وجود ندارد و نه شفاعت کننده‌ای که شفاعتش پذیرفته شود.

- ✓ Arberry: And warn them against the **Day of the Imminent** when, choking with anguish, the hearts are in the throats and the evildoers have not one loyal friend, no intercessor to be heeded.

- ✓ Dawood: Forewarn them of the **approaching day**, when men's hearts will leap up to their throats and choke them; when the wrongdoers will have neither friend nor intercessor to be heard.

- ✓ Saffarzadeh: Warn this people, of the **Day which is "near"**, the Day in which hearts reach the throats out of fear. The disbelievers swallow their anger since there is no intimate friend to talk to about their distress and no intercessor whose intercession could be accepted.

This verse employs the eschatological term "يَوْمَ الْآزِفَةِ", which Allameh Tabatabaei (1987) defines as an attribute of *the Resurrection Day*, meaning the Day that is near. This term implies the imminent occurrence of *the Resurrection* Day. Makarem Shirazi's Persian translation renders this term as a day that is near and will come soon. Muslims, Christians and Jews agree that the exact time of *the Resurrection Day* is unknown but this Day is near and will come soon. In this verse, Saffarzadeh, a Muslim translator, chose the Day that is "near" as the equivalent of "يَوْمَ الْآزِفَةِ". Furthermore, Arberry, a Christian translator, interpreted this term as the Day of the Imminent, and used capital letters to emphasize it as *the Resurrection Day*. Dawood, a Jewish translator, translated it as the approaching day. Based on Newmark's model, the translation procedures used by the three translators in this verse are as follows.

Table 7. Translation procedures used by translators in 40:18.

Translator	Translation Procedures
Arberry	Through-translation, Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Through-translation, Cultural translation

Example 7: Surat Al-Jathiyah [45:27]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ

مالکیت و حاکمیت آسمانها و زمین برای خدا است و **آن روز که قیامت برپا می‌شود** اهل باطل زیان می‌بینند.

✓ Arberry: To God belongs the Kingdom of the heavens and the earth. And on the **day when the Hour is come**, upon that day the vain-doers shall lose

✓ Dawood: It is God who has sovereignty over the heavens and the earth. On the **day when the Hour strikes**, those who have denied His revelations will assuredly lose all.

✓ Saffarzadeh: and to Allah belongs the Dominion of the Heavens and the earth; and on the **Day that the Hour of Reckoning** shall start, the followers of falsehood shall be there shall losers.

The verse in question employs the eschatological term ‘‘يَوْمَ تَقُومُ السَّاعَةُ’’, which Allameh Tabatabaei's Tafsir Al-Mizan explains as the day when all creatures will return to Allah and the Hour when *the Resurrection Day* will occur. While all three Abrahamic religions - Islam, Christianity, and Judaism - believe in *the Resurrection Day*, the exact timing of this event remains unknown. As a result, Saffarzadeh, a Muslim translator, equated ‘‘يَوْمَ تَقُومُ السَّاعَةُ’’ with the Day of Reckoning. Arberry, a Christian translator, interpreted it as the day when the Hour arrives, while Dawood translated it as the day when the Hour strikes. All three translators capitalized the word "Hour" to emphasize that it refers specifically to the Resurrection Hour. According to Newmark's model, the translation procedures employed by these three translators in this verse can be categorized and analyzed.

Table 8. Translation procedures used by translators in 45:27.

Translator	Translation Procedures
Arberry	Paraphrase, Through-translation
Dawood	Paraphrase, Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase, Through-translation

Example 8: Surat Al-Fatihah [1:4]

مَالِكِ يَوْمِ الدِّينِ

خدائی که مالک **روز جزا** است.

✓ Arberry: The Master of the **Day of Doom.**

✓ Dawood: Sovereign of the **Day of religion.**

✓ Saffarzadeh: The Absolute Sovereign of the **Day of Judgment.**

The phrase ‘‘يَوْمِ الدِّينِ’’ in this glorious verse implies an eschatological concept. According to Allameh Tabatabaei's Tafsir Al-Mizan, it means a day when Allah will judge and reward or punish people for their deeds and actions in life. Makarem Shirazi's Persian translation also explains it as a day when Allah will evaluate and decide the fate of humans and jinns based on their conduct in life. Muslims, Christians, and Jews all believe in a day when human actions will be assessed. Christians believe that Christ will be the judge, Jews believe that Jesus will be the judge, and Muslims believe that God will balance everyone's good and bad

deeds according to His Mercy and His Justice. He will forgive many sins and multiply the reward for many noble deeds. Those who excel in goodness will receive generous rewards, but those whose vices and wrongs outweigh their virtues will face punishment. Saffarzadeh, as a Muslim translator, used the Day of Judgment as the equivalent of "يَوْمِ الدِّينِ". This phrase refers to a day when Allah's final verdict on humanity will be issued. Arberry, as a Christian translator, rendered it as the Day of Doom, which means a day of judgment and doom. Dawood translated this phrase literally as the Day of Religion. Based on Newmark's model, the three translators employed the following translation procedures in this verse.

Table 9. Translation procedures used by translators in 1:4

Translator	Translation Procedures
Arberry	Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Cultural equivalence

Example 9: Surat Ash-Shuraa [42:7]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

و اینگونه قرآنی عربی (فصیح و گویا) بر تو وحی کردیم، تا ام القری و کسانی را که اطراف آن هستند انذار کنی، و آنها را از **روزی که همه خلائق در آن روز جمع می‌شوند** و شک و تردید در آن نیست بترسانی همان روز که گروهی در بهشتند و گروهی در آتش!

- ✓ Arberry: And so We have revealed to thee an Arabic Koran, that thou mayest warn the Mother of cities and those who dwell about it, and that thou mayest warn of the **Day of Gathering**, wherein is no doubt -- a party in Paradise, and a party in the Blaze.

- ✓ Dawood: Thus have We revealed to you an Arabic Koran, that you may warn the mother-city and those who dwell around it; that you may forewarn them of the day which is sure to come: **when all are brought together**, some in Paradise and some in the blazing Fire.

- ✓ Saffarzadeh: And We revealed this Holy Qur'ān in Arabic language that you warn people of the Mother of the Cities and all around it, and that you warn them of the **Day of Assembly** about Which there is no doubt; on that Day Some will enter the Paradise and some the Blazing Fire.

The phrase "يَوْمَ الْجَمْعِ" in this verse conveys an eschatological concept. According to Allameh Tabatabaei's Tafsir Al-Mizan (1987), it refers to the day when Allah will gather His servants, including humans and jinns. Makarem Shirazi's Persian translation also describes it as a day when people from all over the world will be assembled and congregated. This belief is shared by three religions (Islam, Christianity, and Judaism). Saffarzadeh, a Muslim translator, translated "يَوْمَ الْجَمْعِ" as the Day of Assembly, where assembly means a group of people who come together. Arberry, a Christian translator, rendered it as the Day of Gathering, and Dawood, a Jewish translator, translated it as a day when all are brought together. Based on Newmark's model, the three translators employed the following translation procedures in this verse.

Table 10. Translation procedures used by translators in 42:7

Translator	Translation Procedures
Arberry	Cultural equivalence, Through-translation
Dawood	Through-translation, Paraphrase
Saffarzadeh	Cultural equivalence

Example 10: Surat At-Taghabun [64:9]

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

این در زمانی خواهد بود که همه شما را در آن روز اجتماع گردآوری می‌کند، آن روز **روز تغابن** است (روزی که معلوم می‌شود چه کسانی مغبون شده‌اند) و هر کس ایمان به خدا آورد و عمل صالح انجام دهد گناهان او را می‌بخشد و او را در باغهائی از بهشت که نهرها از زیر درختانش جاری است وارد می‌کند، جاودانه در آن می‌مانند و این پیروزی بزرگی است.

- ✓ Arberry: Upon the day when He shall gather you for the Day of Gathering; that shall be the **Day of Mutual Fraud**. And whosoever believes in God, and does righteousness, God will acquit him of his evil deeds, and admit him into gardens underneath which rivers flow, therein to dwell for ever and ever; that is the mighty triumph.

- ✓ Dawood: The day on which He will gather you, the day on which you shall all be gathered -- that shall be a **day of cheating**. Those that believe in God and do what is right shall be forgiven their sins and admitted to gardens watered by running streams, where they shall dwell forever. That is the supreme triumph.

- ✓ Saffarzadeh: The Day of Gathering when Allah Gathers you all, that will prove to be The **Day of Alas and Remorse** [for those who cheated out themselves by doing wrong.] And one who believes in Allah and does righteous deeds, Allah will Blot out his sins and admits him to The Gardens in the midst of which flow Streams, to dwell therein forever and that will be the Great Achievement.

The verse containing the phrase "يَوْمُ التَّغَابُنِ" conveys an eschatological concept. According to Tabatabaei's Tafsir Al-Mizan (1987), this phrase refers to the day when the righteous will mourn for the evil doers. On that day, Allah will gather everyone to judge and reward or punish them, and those who have committed evil will feel remorse. Similarly, Makarem Shirazi's Persian translation describes this day as a time when Allah will bring all people together, revealing who will regret and grieve. The verse employs a beautiful metaphor that characterizes life as a transaction between people and Allah. Muslims believe in this day of remorse and that the evil-doers will regret those they deceived. As a Muslim translator, Saffarzadeh used the Day of Alas and Remorse as the equivalent of "يَوْمُ التَّغَابُنِ" which conveys sadness, sorrow, and disappointment. However, Christians and Jews do not share the same belief in a day when everyone will repent for their actions in life. Christians believe in *the Resurrection Day*, which Arberry, as a Christian translator, rendered as the Day of Mutual Fraud, using capital letters to indicate its significance. Dawood, as a Jewish translator, translated "يَوْمُ التَّغَابُنِ" literally as the day of cheating, but he did not use capital letters to show its importance. In this verse, the three translators used various translation procedures based on Newmark's model.

Table 11. Translation procedures that used by translators in (60:9)

Translator	Translation Procedures
Arberry	Through-translation, Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase

As shown in Tables 2-11, Arberry, as a Christian translator, used the "through-translation" strategy more frequently than any other strategy for rendering the eschatological terms in the Holy Qur'ān from Arabic to English. He applied this strategy 24 times for translating the selected verses, because he lacked the background beliefs about these eschatological issues in Christianity. These differences were mostly cultural-oriented, as Christianity did not have any similar term or equivalent. Similarly, Dawood, as a Jewish translator, used "through-translation" 20 times for transferring the eschatological terms in the glorious verses. He chose this strategy for translating the eschatological terms that were specific to Islam, as he lacked the background beliefs about these eschatological terms in Judaism. On the other hand, Saffarzadeh, as a Muslim translator, used the "Cultural equivalence" strategy more often than any other strategy for translating the eschatological terms in the selected glorious verses. She employed this strategy 28 times for transferring the eschatological terms in the Holy Qur'ān from Arabic to English. In fact, Saffarzadeh, as a Muslim, had background knowledge and beliefs about the various terms used for *the Resurrection Day* in the Holy Qur'ān.

Table 12. Frequency and percentage of using through–translation strategy

Translator	Frequency	Percentage
Arberry	24	21
Dawood	20	17
Saffarzadeh	5	4
Total	49	42

Table 13. Frequency and percentage of using cultural equivalence strategy

Translator	Frequency	Percentage
Arberry	9	8
Dawood	10	9
Saffarzadeh	28	24
Total	47	41

Overall, Newmark's translation procedures (1988), which are used for evaluating translations, consist of 16 subcategories. However, as mentioned before, due to some limitations, the model was revised and only five subcategories (through-translation, Cultural equivalence, paraphrase, synonym and transference) were selected and used for investigating the translation of the selected eschatological terms in the glorious verses. The frequency of using these translation procedures is presented in Tables 12-16, as follows.

Table 14. Frequency and percentage of using paraphrase strategy

Translator	Frequency	Percentage
Arberry	4	3
Dawood	10	9
Saffarzadeh	13	11
Total	27	23

Table 15. Frequency and percentage of using transference strategy

Translator	Frequency	Percentage
Arberry	0	0
Dawood	0	0
Saffarzadeh	2	< 2
Total	2	< 2

Table 16. Frequency and percentage of using synonymy strategy

Translator	Frequency	Percentage
Arberry	0	0
Dawood	0	0
Saffarzadeh	2	< 2
Total	2	< 2

According to Figure 1, the translators employed the through-translation method 49 times (42%) when translating the eschatological terms in the glorious verses. This approach constituted the highest percentage among the translation strategies used and ranked as the most prevalent procedure for translating eschatological terms in the Holy Qur'ān. The Cultural equivalence strategy ranked second, with 47 instances (41%), for translating the selected eschatological terms in the Holy Qur'ān. The paraphrase strategy, utilized by the three translators, ranked third with 27 cases (23%). Lastly, the synonym and transference strategies were ranked fourth, accounting for only 2 cases (less than 2%) in the translation of the selected eschatological terms in the Holy Qur'ān.
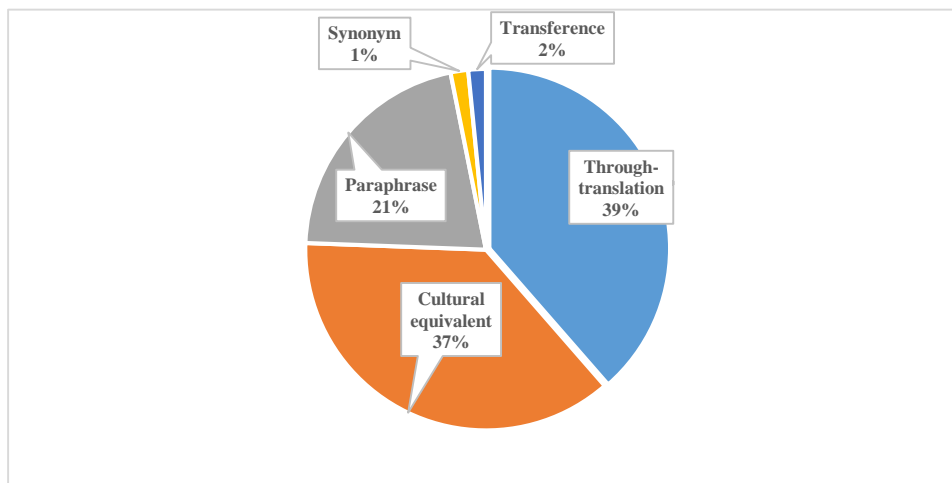

Figure 1. Overall percentage of Newmark's procedures by the three translators

5. Discussion and Conclusion

Based on the findings of the study, significant disparities were observed in the treatment of eschatological themes among the three religions of Islam, Christianity, and Judaism. These themes include End Time signs, beliefs about temporary hell, salvation, and the entity responsible for judgment on *the Resurrection Day*. These variations may pose challenges in accurately conveying the intended meaning of the source text, in this case, the Holy Qur'ān, into its English translation. Specifically, the terms employed in the Holy Qur'ān to describe *the Resurrection Day*, which are predominantly specific to Islam, presented difficulties for Christian translator Arberry and Jewish translator Dawood in faithfully transmitting the intended sense and significance of the source text. The evaluation of translation strategies for cultural and religious texts, based on Newmark's model (1988), revealed that the most frequently utilized approach by the three translators - Arberry, Dawood, and Saffarzadeh - was "through-translation", accounting for 42 percent of the translations. Arberry employed this strategy 24 times, Dawood 20 times, and Saffarzadeh 5 times. The second most common strategy was "cultural equivalence", constituting 41 percent of the translations. Arberry implemented this strategy 9 times, Dawood 10 times, and Saffarzadeh 28 times. The third strategy, "paraphrase", accounted for 23 percent of the translations, with Arberry using it 4 times, Dawood 10 times, and Saffarzadeh 13 times. Lastly, the fourth strategies, "transference" and "synonymy", each represented 2 percent of the translations and were only employed twice by Saffarzadeh in the translation of these glorious verses.

The use of eschatological terminology is prevalent in the three major Abrahamic religions of Islam, Christianity, and Judaism. Although these religions share a belief in the occurrence of *the Resurrection Day*, there are some differences in their specific interpretations of eschatological issues. This can pose challenges for Christian and Jewish translators who lack sufficient background knowledge and understanding of these specific terms when translating eschatological terms from the Holy Qur'ān into English. The findings of this study, which involved translators with diverse religious beliefs, highlight the significant impact of background knowledge and religious beliefs on the translation of eschatological terms in the Holy Qur'ān. Furthermore, since religion is deeply rooted in culture, translating religious texts requires a comprehensive understanding of nuanced categories and subcategories.

One limitation of this study was the use of Newmark's translation model (1988), which originally contained 16 subcategories. Due to constraints, only five subcategories (through-translation, cultural equivalence, paraphrase, synonym, and transference) were employed to investigate the translation of the selected eschatological terms in the Qur'anic verses. Future studies could explore other translation strategies used by the same scholar or consider alternative translation models proposed by different scholars. Additionally, given the global nature of the message of Islam, it is recommended that translation scholars strive to develop universally accepted strategies for making the Holy Qur'ān accessible to non-Arabic speakers. Moreover, considering the sensitivity involved in translating culturally-oriented texts, particularly religious texts and holy scriptures, further research in this area is necessary to enhance and expand understanding. Researchers are encouraged to conduct similar studies exploring various culturally-oriented topics in the Holy Qur'ān and other holy scriptures, as well as examining different translation procedures and strategies employed by diverse translators when translating cultural and religious-oriented issues in the Holy Qur'ān.

References

Alizade, A. (2010). Cultural Categories and Elements and Their Rendition in Emami's Translation of "The Great Gatsby". *Journal of Research on the Contemporary World Literature, 59,* 53-66

Arberry, A. (1996). *The Koran interpreted: a translation*. New York, N.Y. Simon & Schuster.

Bhatia, N. (1992), *The Oxford Companion to the English Language*, pp. 1051–54).

Bagher, A. (2012). Difficulty of Metaphor Translation: A Case of the Translation of Tabari. *Qur'ān and Hadith* Journal,11, 53-69.

Baker, M. (1998), Routledge Encyclopaedia of Translation studies, Routledge, London and New York.

"Christian Eschatology", Retrieved July 21, 2016 from https://en.wikipedia.org/wiki/Christian_eschatology.

Dawood. N.J. (2003). *The Holy Qur'ān*. London: penguin Books.

Gazala, H. (2000). Cross-cultural link in translation (English-Arabic). *Al-Lissan Al-Arabi.50.* 239-244.

Golsworthy. G. *Gospel and Kingdom: A Christian Guide of the Old Testament.* Paternoster Press, Exeter, 1981.ISBN-085364-218-4.

Horri, A. (2011). Investigating Structural and Functional Layers of "The Revealing Translation of the Holy Qur'ān". *Monthly Book of Religion, 164,* 54-69.

Huda. Arabic Language in Islam (online). Retrieved July 21, 2016 from http://islam.about.com/od/arabiclanguage/a/arabic.htm.

Islamic Eschatology (online). Retrieved December 12, 2015 from http://en.wikipedia.org/wiki/ Islamic-eschatology.

Jewish Eschatology. Jewish Encyclopedia. Retrieved May 1, 2012.

Karshenas, H (2016). Translation Procedures in Span of Time: A Case Study on Newmark's Translation Procedures in Two English Translations of Saadi's Gulistan. *International Journal of English Language & translation studies*, pp: 96-106.

Larson (1998). *Meaning-based Translation: A Guide to Cross-language Equivalence*. Lanham: University Press of America.

Mahfuz, A.A. (2011) Jordan Journal of Modern Language and literature. *Some Issues in Translating Nouns in Abdullah Yusuf Ali's Translation of Meaning of the Holy Qur'ān*., pp.65-83.

Mazin Fawzi Ahmed (2006). Investigating Some Semantic Problems in the Translation of the Holy Qur'ān. *Adab AL Rafidayn*, 36 (43). 61-72.

McNeile, A.H. (1927). *An Introduction to the Study of the New Testament.* Oxford: University Press. Chap. II part 2 The Synoptic Gospels – 2. Date.

Me*grab*, R.A. (1927). Ideological shifts in cross-cultural translation. In *The Practice of Literary Translation* (1st ed.). Routledge. pp. 82-94.

Merriam- Webster's online Dictionary (11th ed.). Retrieved December 11, 2017 from http://www.merriam-webster.com/.

Newmark, P. (1988a). *Approaches to translation*. London: Prentice Hall.

Newmark, P. (1988b). *A textbook of translation*. London: Routledge.

Saudi Sadiq (2010). *A Comparative Study of Four English Translations of Sûrat Ad-Dukhân on the Semantic Level*. Cambridge Scholars Publishing.

Pickthall, M. W. (1930). The Meaning of the Glorious Qur'ān. (Online), Retrieved December 12, 2018 from www.Qur'ānbrowser.com/cgi/bin/

Saffarzaheh, T. (2014). The Holy Qur'ān: English and Persian Translation with Commentary. Tehran: Osveh.

Tabatabaei, M. H. (n.d.). *Almizan Exegesis*, Vol.1-20, Gadir Database, www.irpdf.com.

Tiwari, K.N. (1997). *Comparative Religion*. Delhi, India: Motilal Banarsidass.

Vahid Dastjerdi, H., Shahrokhi, M. &Pirmoradian, S. (2013). Metaphors in Sacred Texts: A study of the procedures used in the English translations of Imam Sajad's (AS) Sahifah As-Sajjadiah. *International Research Journal of Applied and Basic Sciences, 4*(10)**,** 3246-3254.

Zekavati, F. & Seddighi, A.(2012).Translatability and Untranslatability of Literary Texts. *Journal of American Science, 8(1),* 26-31.

Ākhūnd-e Khorāsānī
Center for Graduate Studies

Baqir al-Olum
University of Qom