

A study of the Effect of the Translator's Religion on the Translation of Eschatological Terms in the Holy Qur'an by Newmark's Procedures

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Abstract

The current study aims to compare and analyze the translation of the eschatological terms in the Holy Qur'an as rendered in English translation of three well-known translators namely, Arthur J. Arberry (1996), N.J. Dawood (2003) and Tahereh Saffarzadeh (2014). It attempts to examine the effect of the translator's background religion and belief on the translation of the Holy Quran into English. Another aim of this study is to collect eschatological terms which have connotative meanings and how these three translators transfer these terms in the Holy Quran translations, using Newmark's procedures (1988). To achieve the goals of the study, thirty eschatological terms from thirty verses in the Holy Quran were selected. The Persian Interpretation of the Holy Qur'an by Makarem Sirazi (2010) and *Almizan Exegesis* (1987) by Alameh Tabatabaie were used First the three English equivalents of terms in each verse and how each translator dealt with this term were compared, then the comparisons were classified and analyzed based on the Newmark's procedures to find out which procedures will use more by the three translators. The findings obtained from the analyses based on the Newmark's procedures (1988) indicated that "Through- translation" used more often than any other translation procedures.

Keywords: Day of Resurrection, Eschatological terms, the Holy Qur'an, Newmark's Procedures

Introduction

Translation is the communication of the meaning of a source – language text by means of an equivalent target –language text (Namit Bhatia, 1992). It has played an important role in transferring the knowledge and culture between the different peoples around the world over the past few centuries. One of the most

important books that has been translated into other languages is the Holy Qur'an. Qur'an is the Holy book of Islam, and Muslims believe that this book is the words of Allah as revealed to the Prophet Mohammad by Gabriel over than fourteen hundred years ago. About ninety percent of Muslims population don't know Arabic and use translation as a means for understanding the meanings of the Holy Book (Huda, 2016). Translation can help them to understand the message of Qur'an and the word of Allah. A Considerable amount of these Muslims read the English translation of this Holy Book. Qur'an has its own style and rhythm that is neither poetry nor prose. These differences may result to the problems for finding the most appropriate equivalents for the items in Quran translation. The Quranic text is very sensitive and no one can change or alter any letter of it. In transferring the meaning of this Holy Book into other languages, the translator must be careful. He/ she must pay attention to rendering the meaning of Quran and don't lose in or addition a word or meaning, the meaning should be obvious. Unclear or ambiguous meaning results to different interpretations and may leads to serious or dangerous results.

This study is an effort to find that there is any relation between religious knowledge of translator and his/her translation of eschatological terms in the Holy Quran. It will focus on three most widely used translation of the Qur'an from three different religion, Islam, Christian and Jewish. Their translation will be reviewed and compared based on the Newmark's procedures (Newmark,1988). Each translation is assessed and compared with the other two translations.

The significance of this study arises from the fact that very little research has been conducted on the effect of the translator background religious on the Holy Quran translation and the translatability of eschatological terms in the Holy Quran. In this study, it is hoped that the investigation of this topic will significantly help to the enhancement of quality and accuracy of translations of the Holy Quran and decrease the probably translator religious bias. Furthermore, the study of eschatology in different religions in the world is very important for the role it may play in translation. Holy Qur'an translators, translation teachers, educators as well as students, researchers in the field of theology and eschatology; also the people who are interested in the contrastive studies between and among different religions in world can take advantage of the results of the present research study.

Literature Review

Translations of the Qur'an in General

The Holy Quran as the main source for Islamic studies is the most translated book which has been translated by different aims and probably bias by the Muslims and the non-Muslim translators. The first Quran translation dates back to the prophet Mohamed (peace be upon him) because of an increasing need to spread the message of Islam to Non-Arabic speaking communities, it was by Salman Al-Farsi who did translate the meaning of Sura of Al Fatiha to Persian. The first translation into the European Languages was to Latin made by an order from Peter the Venerable, Abbot of Cluny in 1143. There are two types of Qur'an translations, the first type being a semantic translation which also adopts archaic language and some literal word order such as the translations by Ali (1934) Bell (1937), Pickthall (1969), Arberry (1980), and Asad (1980). These literal translations have "adopted an approach to translation that allowed the source language to have dominance over the target language" (Abdul-Raof 2001:21). The second type

is that which provides a communicative translation and introduces the Qur'an in a communicative contemporary English such as the translation by Akbar (1978), Irving (1985), and Turner (1997).

Empirical Studies on the Translation of the Holy Qur'an

For the time being, it seems that several types and areas of translation are being studied, some of which have widely dealt with problematic issues in linguistics and translation theorists. Ideological shifts in cross-cultural translation were dealt with by Aziz (1999), Ghazalah (2004) dealt with problems related to translation of cultural and cross cultural links between Arabic and English, Mazin Fawzi Ahmed (2006) investigated some semantic problems in the translation of the Holy Quran. Besides, Saudi Sadiq (2010) wrote "A Comparative Study of Four English Translations of Surah Ad-Dukhan on the Semantic Level". Anan Abu-Mahfuz (2011) studied some issues in translating nouns in Abdullah Yusuf Ali's translation of meaning of the Holy Quran. Mohammad Qasem Al-Hamed and Asma Mohammad Salman (2013) studied euphemisms in the Holy Quran. Kheireddin Ben Ammar (2014) studied problems and solutions of Quran literal translation. Masoud seid Motahhari and Leila Akbari Moallem (2015) studied the relationship between hermeneutics and translation of the Holy Qur'an.

Theoretical Background

One of the most controversial issues in translation has been the notion of equivalence. While dealing with sacred texts such as the Bible or the Quran, a translator is expected to have full and systematic control over renderings made. As Larson (1998, p.153) claims, there is "seldom a complete match between languages and that is why it is often necessary to translate one word in the source text by several words in the target text in order to provide the best meaning". She also sustains that there is a significant gap between the cultures of the people who are speaking different languages and as a result, it is the translator's job to make as many adjustments as necessary during the process of translation.

Eschatology is a part of theology concerned with the final events of history, or the ultimate destiny of humanity. This concept is commonly referred to as the "end of the world" or "end time". Eschatology is common in three religions (Islam, Christianity and Judaism), some point of view of these selected religions are as follow:

Islamic eschatology is the branch of Islamic scholarship that studies Yawm al-Qiyamah (the Day of Resurrection). This is believed to be the final assessment of humanity by Allah, consisting of the annihilation of all life, resurrection and judgment. The time of the event is not specified, although there are major and minor signs which have been foretold to happen with Qiyamah at the end of time. Many verses of Qur'anic Surah contain the motif of the impending Day of Resurrection.

Jewish eschatology is about the events that will happen in the end of days, according to the Hebrew Bible and Jewish thought. This includes the ingathering of the exiled diaspora, the coming of Jewish Messiah, afterlife, and the revival of dead Tsadikim. In Judaism, end times are usually called the "end of

days", a phrase that appears several times in the Tanakh. The idea of a messianic age has a prominent place in Jewish thought, and is incorporated as part of the end of days.

Christian eschatology is a major branch of study within Christian theology. The major issues and events in Christian eschatology are 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 are found in many places in the Bible, both in the Old and the New Testaments. There are also many extra biblical examples of eschatological prophecy, as well as church traditions .

Empirical works on Newmark's Theories

Newmark's theories and frameworks have been widely used in the literature for describing and assessing translation with specific translation problems. Sharififar (2000) applied Newmark's model to explore the translation of the Iranian poet, Sepehri's metaphors into English. His findings revealed that Sepehri's metaphors are so complicated that they cannot be easily rendered into English using Newmark's proposed strategies. On the other hand, Alizade (2010) used Newmark's classification of translation methods to investigate the translation of cultural elements and categories in the Persian translation of "The Great Gatsby". His findings indicated that the translator had applied a mixture of the methods proposed by Newmark to render an accurate and acceptable translation of the source text into Persian.

Horri (2011) has implemented Newmark's framework in the sacred texts translation to propose a new strategy for rendering Quranic verses, which is a mixture of verbal and semantic translation methods. Also In Horri's method, translator inserts additional comments in parentheses to refer the readers to exegeses (see also Khazaefar, 2004).

Bagher (2012) applied the Newmark's framework for exploring the challenges of metaphor translation in the Persian rendering of the Tabari history. His findings revealed that all of the translation strategies used in translation of Tabari history have been already described in Newmark's framework. Besides, Zekavati and Seddighi (2012) applied Newmark's translation procedures to explore Translatability and Untranslatability of Literary Texts.

Vahid Dastjerdi, Shahrokhi, & Pirmoradian (2013) also used Newmark's classification of translation procedures to explore the procedures pursued by English translators in rendering metaphors of religious texts from Arabic into English.

Methodology

Theoretical Model for Analysis

In this study an advantageous model is selected to provide us with the ideas about the field of translation and ideology as the essence of this study. To this end, Newmark's model (1988) for comparing these three translations of the Holy Qur'an was employed, as his procedures have been widely used in translation studies for describing and assessing translations. This Model has sixteen procedures as

transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonym, through translation, shift or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets.

Materials

Eschatological terms are frequently used in the Holy Quran, and actually the verses in which these terms are repeated include one third of the whole of the Holy Quran. Accordingly, in this research study, thirty eschatological terms that connotatively include the meanings of resurrection were investigated. The terms to be considered were as follow:

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.

Besides, in the present study, the Persian Interpretation of the Holy Qur'an by Makarem Sirazi (2010) and Almizan Exegesis (1987) by Alameh Tabatabaie were used to better comprehend and interpret the meanings of the above eschatological terms and the verses in which those terms are used.

Procedures

The terms to be compared in this study were purposefully selected from among eschatological terms which have connotative meanings and refer to the Resurrection day. The method to be used for analysis of research data was a qualitative approach, as it could involve analysis of communicational content such as speech, written text, images...etc. via content categorization and classification. The equivalence of the eschatological terms in each verse, was analyzed, attempting to find out their interpretations in three selected exegeses (i.e. the Holy Quran, the New Testament, and the Old Testament). First the three English equivalents of terms in each verse were compared, then the comparisons were classified and analyzed in terms of transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonym, through translation, shift or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets to find out which procedures will use more by the three translators. Finally, we use the Pie Chart to show that the percentage of each procedures be used by these three translators for transferring the eschatological terms from Arabic (ST) to English (TT).

Framework of the Study

Thus, in this study, the procedures used in three English translations of the eschatological terms in the Holy Qur'an based on Newmark's translation procedures were investigated. Accordingly, the research samples were analyzed based on the taxonomies of the above-mentioned model, as follows:

1. Transference: transferring an SL word to a TL text including transliteration and transcription. Hence, this word is called a "loan word and therefore, does not change the original form of the SL that is translated into the TL. This procedure is used when there is lack of vocabularies of the TL.
2. Naturalization: adapting the SL word to the normal pronunciation, and then to the normal morphology of the TL in order to make it familiar to the TL audience. It succeeds transference.
3. Cultural equivalent: replacing a cultural word in the SL with a TL one. Here, translator transfers the relevant cultural equivalents of the SL which is possessed by the TL.
4. Functional equivalent: using a culture neutral word. This is a common procedure by which a translator tries to explain using a SL word in the TL.
5. Descriptive equivalent: explaining the meaning of the CBT in several words. It differs from functional equivalent. Descriptive equivalent emphasizes more on describing the cultural word.
6. Componential analysis: comparing an SL word with a TL word with a similar meaning that, of course, is not an obvious one-to-one equivalent, by showing first their common and then their differing sense components.
7. Synonymy: it is a near TL equivalent for a SL word in a context, where there may be or may be not a precise equivalent.
8. Through-translation: the literal translation of common collocations, names of organizations and components of compounds. Other names are: calque or loan translation. It is used only when they are already recognized terms. The clearest example is the names of international organizations which usually consist of universal words that may be transparent for English language.
9. Shifts or transpositions: a change in the grammar from SL to TL.
10. Modulation: reproducing the message of the ST in the TL text in conformity with the current norms of the TL, because of the dissimilar perspectives in the SL and the TL.
There are various modulations such as 'part for the whole', 'cause for effect', 'reversal of terms' and 'change of symbols'.
11. Recognized translation: using the officially or the generally accepted translation of any institutional term. This procedure is sometimes inappropriate or poor but the speakers of TL do not reject that.
12. Compensation: compensating loss of meaning in one part of a sentence in another part.
13. Expansion: using more words in the TT for re-expressing an idea or reinforcing the meaning of a ST word because the lack of a concise correspondence in the TL.
14. Paraphrase: explaining the meaning of the CBT much more detailed than that of descriptive equivalent.
15. Omission: suppressing elements in the TL text.
16. Couplets: combining two different procedures.

Results and Findings

Based on the study was conducted on the Holy Quran, the Old Testament and the New Testament, similarities and differences of eschatological issues in Islam, Christianity and Judaism were found. As show in "table 1", these religions have differences in End Time signs, belief about temporary hell, salvation and who will judge in the Resurrection day. One issue in which the Christian and Jewish translators had difficulty for translating is names of the Resurrection Day that are specific to Islam, and

Christianity and Judaism have not use these names for the Resurrection Day. These differences result to the translator's lack of knowledge about the eschatological terms in the Holy Qur'an. Arberry as a Christian translator most widely used "through-translation" for transferring the eschatological terms in the Holy Qur'an for the terms. He used this strategy 24 times for translating these selected verses, where he had not background belief about these eschatological issues in Christianity. These differences were cultural oriented which Christianity don't have any similar name or equivalence for these terms. N.J.Dawood as a Jewish translator used 20 times "through-translation" for transferring the eschatological terms in these Glorious verses, he selected this strategy for translating the eschatological terms which was specific to Islam, and he had not background belief about these eschatological terms in the Judaism. Tahereh saffarzadeh as a Muslim translator most widely used "cultural equivalent" for translating the eschatological terms in the selected Glorious verses. She used 28 times this strategy for transferring the eschatological terms from the Arabic Holy Qur'an into its English translation. Saffarzadeh as a Muslim had background knowledge and belief about the names of the Resurrection Day in the Holy Qur'an.

Newmark's translation procedures (1988) which used for evaluating these translations have 16 subcategories (transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonym, through-translation, shift or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets) which only the five subcategories (through-translation, cultural equivalent, paraphrase, synonym and transference) were used by the selected translator for translating the selected eschatological terms in these Glorious verses. The frequency of using these translation procedures are presented in tables as follow:

Table 1: Differences in the three religions (Islam, Christianity and Judaism)

Principle	Islam	Judaism	Christianity
The Nature of Man	Men are basically good. (Surah 7:23-29) Based on the Holy Qur'an men have two dimension, one positive and the other is negative (Surah 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)
Belief in Purgatory (temporary hell where one can be purified or gain entry into heaven)	Yes - called Barzakh (Surah23:100)	No	Evangelicals - No Catholics –Yes (Ferrara-Florence (1438–45)

Assurance of Salvation	There are 7 Verses in the Holy Qur'an that refer to the man salvation. For example. "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 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 <i>Dajjal</i> 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 7. Three Land Slides 8. A Miracle of Nature 9. A Great Fire	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)

	10. The Three Trumpets		
Eternal dwelling for believers	Janah ("Paradise")(Surah2:266)	Gan'eden (Heavenly abode)(Cohen 2011,pp. 228–229)	Heaven/New Jerusalem Revelation 21:2-3

Table 2: Frequency of using through -translation

Translator	The number of using through- translation
A.J.Arberry	24
N.J.Dawood	20
T.Saffarzadeh	5

Table 3: Frequency of using cultural equivalent

Translator	The number of using the cultural equivalent
A.J.Arberry	9
N.J.Dawood	10
T.Saffarzadeh	28

Table 4: Frequency of using paraphrase

Translator	The number of using the paraphrase
A.J.Arberry	4
N.J.Dawood	10
T.Saffarzadeh	13

Table 5: Frequency of using transference

Translator	The number of using the transference
A.J.Arberry	0
N.J.Dawood	0
T.Saffarzadeh	2

Table 6: Frequency of using synonym

Translator	The number of using the synonym
A.J.Arberry	0

N.J.Dawood	0
T.Saffarzadeh	2

Newmark's translation procedures (1988) which used for evaluating these translations have 16 subcategories (transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonym, through-translation, shift or transposition, modulation, recognized translation, compensation, expansion, paraphrase, omission, couplets) which only the five subcategories (through-translation, cultural equivalent, paraphrase, synonym and transference) were used by the selected translator for translating the selected eschatological terms in these Glorious verses. The frequency of using these translation procedures are presented in tables as mentioned above.

The following chart shows that these three translator used 49 times through-translation for translating the selected eschatological terms in these Glorious verses, which is 39 percent and placed as the first rank and the most widely used translation procedure for translating the eschatological terms in the Holy Qur'an. The cultural equivalent was placed as the second rank with 37 percent, which these three translators used this strategy for translating the selected eschatological terms in the Holy Qur'an. As a third rank, the paraphrase with 21 percent used by these three translators and the synonym and transference with 2 percent placed at fourth rank of translation procedure which be used by these translators for translating the selected eschatological terms in the Holy Qur'an.

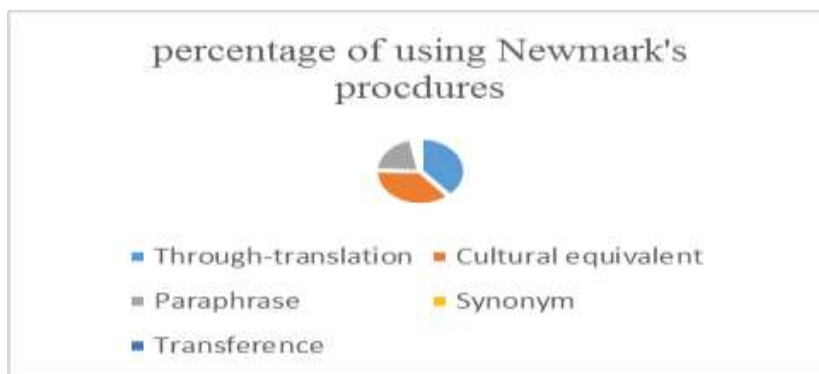


Figure 1- The percentage of using the Newmark's procedures by three translators.

Discussion

Based on the findings of the study, there were significant differences about eschatological issues (End Time signs, belief about temporary hell, salvation and who will judge in the Resurrection day) in three religions as Islam, Christianity and Judaism which these differences resulted to the difficulty for transferring the proper meaning of ST (the origin Holy Qur'an) into TT (its English translation). Names of the Resurrection Day in the Holy Quran which were specific to Islam resulted to some difficulty for

transferring the proper meaning of ST into TT by Arberry as a Christian and Dawood as a Jewish translators.

Based on the Newmark's procedures (1988) with sixteen subcategories as a model which be used for evaluating translation of the cultural and religion text, we found that just five subcategories of this model were used by these translators for translating these thirty eschatological terms. The "through- translation" with 39 percent, is a most widely used translation procedures by these three translators, as Arberry, Dawood and Saffarzadeh used 24, 20 and 5 times, respectively. "Cultural equivalent" with 37 percent, is the second translation procedures which be used by these three translator as Arberry, Dawood, Saffarzadeh used 9, 10 and 28 times, respectively. "Paraphrase" with 21 percent, is the third translation procedures which be used 4, 10 and 13 times by Arberry, Dawood, Saffarzadeh, respectively. "Transference" and "synonym" with 2 percent are the fourth translation procedures which, each of them, used 2 times by Saffarzadeh in translation of these Glorious verses..

Conclusion

Eschatological issues are common in these three religions as Islam, Christianity and Judaism. Based on these three religions the Resurrection Day will occur, but its time is unknown and just Allah will know that when it will occur. But, there are some differences about the eschatological issues in these different religions (Islam, Christianity and Judaism). These differences result to some problem for transferring the eschatological terms from the Arabic Holy Qur'an into its English translations by the Christian and Jewish translator which have not the background knowledge and belief about these eschatological terms in these Glorious verses.

Based on the Newmark's model (1988) which is used to find out which procedures be used more by these three translators, through translation placed at the first rank with 49 frequencies and was widely used by these three translators. Arberry as a Christian and Dawood as a Jewish translator used this procedure 24 and 20 times, respectively, for translating the eschatological terms which specific to Islam, and Christianity and Judaism have not any equivalence and synonym for these terms. Cultural equivalent placed at the second rank with 47 frequencies. The procedures used more widely by Saffarzadehe, she used 28 times this procedure for translating the selected eschatological terms in these Glorious verses. Dawood as a Jewish and Arberry as Christian translator used 10 and 9 times, respectively, for translating the eschatological terms which in these three religions are common. Finally, we conclude that the background knowledge and religion beliefs have effect on translation of eschatological term in the Holy Quran. Since the religion has cultural base, so its translation need more information about its subtle categories and sub-categories.

Recommendations for further Study

Since the message of the Islam is universal, translation scholar should try to such a good English translation of the Holy Qur'an for those who do not speak Arabic language, and translation of the cultural oriented text, especially the religious text is a very sensitive task of translators. It is believed that further studies are needed to enrich and complement the current investigation. Therefore, the researchers

recommends other researchers to conduct studies that explore more cultural- oriented topics in the Holy Qur'an; find other translation procedures and strategies which be used by the other translators for translating the cultural- oriented issues in the Holy Qur'an.

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