# Study of Vinay and Darbelnet's Seven Translation Strategies in Four Translations of Divorce Surah of Quran

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**Abstract**

This research study aimed to show what strategies the translators used in their translations of Divorce Surah of the Holy Quran. The model adopted by the researcher is based on Vinay and Darbelnet's (1958) and Munday's (2008) concept of cohesion. To this end, two Persian translations by Elahi Ghomshei (2015) and Foladvand (2014) and two English translations by A. J. Arberry (2007) and Yusuf Ali (1934) were selected. Target texts were compared and contrasted against the source text and each other according to the defined translation units. Concerning 'loyalty', findings of the study showed that, Foladvand was the most loyal among the four translators with the highest frequency of literal translation. While, Elahi Ghomshei's translation was the least loyal with the highest frequency of lexical expansion and syntactic amplification and the lowest number of instances of literal translation among the four translators. This study, first of all, makes use of Vinay and Darbelnet's (1958) taxonomy of translation shifts. Moreover, Munday's (2008) concept of cohesion is used.

**Key words**: The Holy Quran, Divorce Surah of Quran, Translation strategies, Vinay and Darbelnet' model, Munday's concept of cohesion.

**Introduction**

In the context of translating the Quran, the issues of translatability and untranslatability of the Quran are at the center of attention. These have always been the subject of numerous discussions, and despite disagreements against translating the Quran, this holy book has been translated into other languages from the advent of Islam (Aldahesh, 2006). Even historical evidence suggests that the Quran was translated at the time of the Holy Prophet Muhammad (PBUH). The Prophet's letters to the kings and heads of other nations such as Kasra Shah of Iran, Heraclius, the Byzantine Emperor, Najashi, the king of Habesha, and the Negus king of Ethiopia included verses of the Quran that had been translated by the Prophet's representatives or translators of the king court (Al-Tabari, 915).

As Hassan Mustapha (cited in Baker, 1998) states: "The Quran is the holy book of Islam and the most important of the sources of authority which underpin Muslim religious life. The singular importance attached to the Quran stems from the belief that it contains, verbatim, the Word of God, as revealed gradually to Mohammad by the Angel Gabreil between 610 and 623 AD." Therefore, because of the high importance of the Quran, its translation is also of high importance and is expected to exactly convey the inherent meanings. A rightful related issue next to translatability and untranslatability, is whether or not the translation of the holy Quran is legitimate. Again because of the high importance of the Quran, there is a belief in the illegitimacy of translating the Quran, and it has always had its proponents since the early days of Islam. Abu Hanifa, the scholar and theologian (c.700-60), for instance, believed that such an attempt was illegitimate "unless the Arabic text was placed opposite the translation throughout" (Pickthall, 1931, p. 442, cited in Baker, 1998, p. 226)."

The Quran has been translated into many different languages by various translators, both Muslims and non-Muslims. Muslims believe that the Quran is a miracle and inimitable, thus they argue that

the Quran translation should not be a stand-alone text, but it must only be kept along with the original Arabic text. Any attempt at translating the Quran is considered a kind of exegesis or interpretation in itself and it projects a certain point of view. The fact that the Quran translation is in a sense an interpretation is the grounds for justifying the existence of such translations according to many scholars. For example, as Baker (1998) argues, in the context of the Quran translation, "such terms as 'explanation,' 'interpretation,' and 'paraphrase' take on exegetic hues, and this has implications for legitimizing any such attempt" (p. 227).

Many studies have been conducted on translation and interpretation of the Quran (Azartash Azarnoush, 1997; Abdur Rahim Kidwai, 1986). Almost all the scholars and translators of the Quran have arrived at a consensus about the issues of translatability and untranslatability of the Quran. As Fazlur Rahman (1988) claims, modern Western scholars and translators of the Quran "unanimously agree on the untranslatability of the Book" (p. 24). He substantiates such a claim by referring to two titles of translations of the Quran, namely *The Koran Interpreted* and *The Meaning of the Glorious Quran* translated by Arberry and Pickthall, respectively. It can be inferred from the wording of these titles that they are "intended to convey to the reader the idea that an adequate translation of the Quran is impossible" (p. 24). Arberry (1955) likewise believes that the Quran is untranslatable, hence he chose to name his work an 'interpretation' rather than a translation. Among other examples are *The Gracious Quran*, a modern phrased interpretation in English (2008) by Ahmad Zaki Hammad, and *Holy Quran in Today's English* by Yahiya Emerick (2010), which offers the entire text of the Holy Qur'an translated into modern, free-flowing English.

The Quran translations have played important role in forming the image of Islam, past and present. As Thomas Cleary (2009), a non-Muslim Quran translator mentions, the Quran translations are supposed to provide "an authentic point of reference from which to examine the biased stereotypes

of Islam to which Westerners are habitually exposed."However, unfortunately, most of these translations have not fulfilled this function. According to him, these translations either fail to give a precise image of Islam or rather give a negative distorted one. Therefore, reviewing and studying different Quran translations is important in determining the faithful, accurate, and integral translations.

Since the 1950s, there has been a variety of linguistic approaches to the analysis of translation, leading to various taxonomies of the linguistic changes or 'shifts' in translation. A very well-known and well-representative, now classical, model was proposed by Jean-Paul Vinay and Jean Darbelnet in their book entitled *Comparative Stylistics of French and English* (*StylistiqueCpomparee du Francas et de l Angais*), published in 1958, investigating English and French languages. They have introduced, from the descriptive point of view, different translation strategies that translators use in their translations.

Although Vinay and Darbelnet studied French and English, their model has formed the basis for works in other language pairs.

In recent years, numerous studies have been carried out on the translation of the Quran into English and Persian. ( seyyed Hossein Nasr, 2015). However, useful in studying on the religious texts including the Quran, the model proposed by Vinay and Darbelnet has not motivated considerable studies. The present study attempts to identify what translation strategies the Persian and English translators – Elahi Ghomshei(2015), Foladvand (2014), Arberry(2007), and Yusuf Ali (1934) – have used in their translations of Divorce Surah of the Quran according to the Vinay and Darbelnet's model of translation shifts and the concept borrowed from Munday.

This research study is located generally within Descriptive Translation Studies (DTS), it also draws upon Vinay and Darbelnet's (1958) taxonomy of translation shifts and borrows a concept

from Munday (2008). Toury (1995) sets out the theoretical framework for the descriptive comparison of a source text with a target text or multiple target texts, "with the aim of determining possible linguistic 'shifts' in translation or patterns of choices made by a specific translator and thence the underlying 'norms' of the process (Munday, 2008, p. 6). The concept of cohesion, as used in this study, involves paratactic/hypotactic structures, including lexical expansion/reduction and syntactic amplification/simplification.

**Review of the related literature**

**Translation and Religions**

Translation as a mediating tool in intercultural transference has played a fundamental part in the sphere of religions too. According to Delisle and Woodsworth (2012, p. 153), in the nexus of translation and religions, religions generally fall into two categories. In religions like Judaism and Islam, on one hand, sacred texts are linked with a single sacred language, translation is seen as an adjunct to, rather than a substitution for, the original text. In religions like Christianity and Buddhism, on the other hand, translation may and do replace the original text. Therefore, certain religions have accepted and legitimized translation of sacred religious texts while others have attempted to prohibit it altogether.

In the Islamic tradition, religious translations among other sacred texts have been abundant because there was a need for these texts to spread to those audiences unfamiliar to Arabic, especially the Quranic Arabic. These translated versions were presented as "interpretations" or "commentaries" rather than translations per se, thus remaining within the limits of ideological acceptability (Woodsworth, 2013, cited in Gambier and Van Doorslaer (2013)). In all cases, translations of religious texts may have contributed to great changes, including the spread of the

religions themselves transnationally, as well as producing cultural by-products such as creation of alphabets and the development of national languages (H. M Omran, 1988).

Considering the very nature of translation of religious texts, Robinson (2000) argues that religious translation is problematic in terms of the status of translation (can or should religious texts be translated? How, When, for whom, and with what safeguards or controls should religious texts be translated?), sacredness (is a translated religious text still sacred, or is it a mere 'copy' of the sacred text? What is sacrality, in what does it lodge or reside or inhere, and can it be transported across cultural boundaries?), and text (what is a religious text in an oral culture? What are the limits of a religious text in a literate culture? Do liturgical uses of a translated text count?) (pp. 103-107, cited in Naude, 2010, p. 285).

Another important characteristic of religious translations is that they mainly focus on the source text although many diverse, yet interrelated, contextual factors may also interfere. Such a complex process of intercultural, interlinguistic communication involves sociocultural, organizational, and situational factors (see Wendland, 2008; Wilt, 2003,as cited in Naude, 2010, p. 285).

**Nature of the Translation of the Quran**

It was not until Islam spread outside Arabia that the need to understand the Quran by Muslim audiences unfamiliar to Arabic Quran was acknowledged. Unlike other religions (e.g Christianity), Islam did not promote the production of Quran translations for the sake of those audiences unable to read and understand the Quran in the original. On the contrary, even some Muslim scholars and authorities have condemned such an endeavor as impious or even blasphemous. There are, therefore, no authorized translations of the Quran into any language as there are many authorized translations of the Christian Bible. Nevertheless, the Quran has been translated into most human languages.

The Quran is believed to be a linguistic and stylistic masterpiece of the Arabic language. It has its own specific grammatical structure. It can be said that the grammatical structure of the Quran is almost different from the grammatical structure of non-Quranic Arabic. For this reason, "there is a field of linguistic study dedicated to Quranic grammar and syntax (Al-Ansari, 1405H, as cited in Baker, 1998, p. 226). In other words, there is a distinction between Arabic and Quranic Arabic in this respect.

**Translatability and Untranslatability of the Quran**

Another important aspect of the nature of the translation of the Quran has to do with its translatability and untranslatability. Discussions about translatability and untranslatability concern mostly the question whether translation from one language into another is possible at all, or in what sense or to what degree it is possible. Translatability is generally defined as "the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change" (Pym & Turk, 2001, p. 273).

As far as the Quran is concerned, many scholars in fields such as Islamic studies, theology, and linguistics have tackled these essential issues from various perspectives. Fazlur Rahman (1988, p.24), for example, notes that the inspired language of the Quran "can never be completely satisfactorily translated into another language." He presents two reasons for difficulties in adequately translating the Quran into other languages. The first reason is "the style and expression of the Quran" (p. 24), while the second is the very nature of the holy text.

A major contribution to the discussion of the untranslatability of the Quran has been made by Abdul-Raof (2001). He outlines, exemplifies and substantiates the question of the Quran's untranslatability by providing Quranic examples at linguistic, rhetorical, micro and macro-levels.

He provides a comprehensive analysis of the limits of the Quran's untranslatability by explaining the linguistic and rhetorical limitations that shackle the Quran translator.

Von Denffer (1983) states that "there is agreement among Muslim intellectuals that it is impossible to transfer the original Quran word by word in an identical fashion to another language" (p. 143). He puts forward the following three reasons for such impossibility:

- Words of different languages do not express all the shades of meanings of their counterparts, though they may express specific concepts.

- The narrowing down of the meanings of the Quran to specific concepts in a foreign language would mean missing out other important dimensions.

- The presentation of the Quran in a different language would therefore result in confusion and misguidance. (p.143)

Kidwai (2007, p. xx) mentions two main issues in this regard. The first issue is related to "the debate on the desirability of the translation of the Quran," while the second issue is related to "the specific linguistic and socio-cultural problems in translating the Quran into English in particular" (p. xx).

Irving (1985) points out that "the Quran is literally untranslatable: each time one returns to it, he finds new meanings and fresh ways of interpreting it; the messages are endless for it is a living Book."

Attempting to examine strategies adopted by two translators of the Quran (Arberry and Pickthall) when considering the phenomenon of pun in the Quran, Dastjerdi and Jamshidian (2011), investigate the question of untranslatability of such a phenomenon in the Quran. They come to the conclusion that, although the translators have been well-informed about the puns used in the Quran, much of the aesthetic value of the Quranic

puns is lost in their translations. Interestingly, they assert that "[o]ne of the most important factors in making the Quran untranslatable is its use of the untranslatable in its text. That is what makes the Quran unique. In some cases, two or three puns are mixed in such an elegant way that no translator can reproduce them in the target language" (p. 141).

Iqbal (2000) acknowledges that all those who have embarked on the task of translating the Quran have admitted the enormity of such a task and arrived at the conclusion that the text is untranslatable. Nonetheless, the Quran has been translated into almost all living languages. According to Iqbal (2000), the existing translations of the Quran have reflected the translators' understanding of the Quran, their intellectual and spiritual make-up, their linguistic and ideological limitations, and, to a great extent, their social, economic, and political backgrounds.

As far as the Quran is concerned, any translation is considered a kind of exegesis or interpretation in itself, projecting a certain point of view. As Baker (1998) argues, "terms such as 'explanation,' 'interpretation,' and 'paraphrase' take on exegetic hues, …" (p. 227). Imam al-Shafi (c.1133-93), for example, believes that the Quran is "understandable on the premise that the book has 'senses' that are exclusive to the Quranic Arabic, so that attempting to render such senses even in non-Quranic Arabic is doomed to failure" (Mehanna, 1978, as cited in Baker 1998, p. 227). Imam al-Shafi does not, however, condemn the act of translating the Quran, if the translation serves merely as a 'commentary' or 'interpretation'. This is, therefore, the 'condition' for 'approving' or 'legitimizing' Quran translations.

 Even today, there is a strong case against the translation of the Quran, that is, no Quran translation is legitimate. Many believe that if the Quran is to be translated, it should be made by a Muslim only. And when there is a translation, "the term 'translation' and all its derivatives must always be placed between the quotation marks or some such graphic marker to point out that the term is used

in a uniquely context-sensitive sense" (Baker, 1998, p. 226). In this way, any Quran translation would "function merely as a commentary, explaining or paraphrasing the source text but not replacing it" (Baker, 1998, p. 226). Therefore, Quran translations as commentaries in conjunction with the original Arabic Quran may help non-Arabic audiences understand the meanings of the Quran. Therefore, such translations are no longer considered 'holy' per se.

**Style of the Quran**

Another important aspect of the nature of the translation and interpretation of the Quran has to do with its style. The Quran has a specific style. It may be worth mentioning some of the important features of this style. One should not expect the Quran to be arranged chronologically or by subject matter. According to Abdel Haleem (2017), the Quran may present, in the same chapter, different "material about the unity and grace of God, regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of rewards and punishments on the Day of Judgement" ( para. 25).

A central feature of Quranic style is contrast, say, between this world and the next, between believers and disbelievers, between Paradise and Hell, angels and devils, life and death, secrecy and openness, and so on( cited in Nawfal, 1976).

According to Abdel Haleem (2017), another effective stylistic feature of the Quran is that "God speaks directly to people and to the Prophet, often using 'We' … to represent Himself" (para. 27). The Quran also contains dialogue between God and His prophets, between prophets and their audiences, and between different individuals ( para. 27).

**Translation Styles and Strategies of the Quran**

Quranic translations have selected a variety of styles and strategies in terms of both format and content. The strategies are first discussed in terms of format and content. As far as format is

concerned, many translations are printed in the form of parallel texts, with the Arabic text facing the translation. The reason for this is the 1936 fatwa, which stipulated that "translations of the meanings … should be printed next to the text concerned" (Mehanna, 1978, p. 22).

In terms of translating culture-specific terms, strategies may include transference, indigenization/domestication, cultural substitution, generalization, specification (intensification/explication), mutation (deletion and addition), etc.

And in terms of style, different translators have adopted different styles. For example, Arberry (1955) tries to emulate the quality of the original and influences other translations that aimed at the same effect, such as the translation by Zidan and Zidan (1991). Rodwell's (1909) translation tries to balance accuracy with the production of a similar effect on the target reader. Pickthall's (1930/1992) is particularly successful in showing erudition and sensitivity.  Yusuf Ali's version tries to be literal at times while tending to over-translate at other times (Irving, 1992, p. xviiff).

Furthermore, translation styles can be considered based on different criteria such as translators' aims, audiences, translation language, presence and absence of additions, presence and absence of specific tendency, translation validity, translator and artistic translations.

**Method**

**Research design**

This research is a descriptive-comparative study. It first aims to find the translator's lexicogrammatical choices that is considered descriptive, and then aims to find the strategic differences among the four translators, that is considered comparative. To this end, two Persian translations by Elahi Ghomshei (2015) and Foladvand (2014) and two English translations by A. J. Arberry (2007) and Yusuf Ali (1934) were selected. Target texts were compared and contrasted against the source text and each other according to the defined translation units.

**Model of Practical Analysis**

**Vinay and Darbelnet's (1958) Taxonomy of Translation Shifts**

Vinay and Darbelnet carried out a comparative stylistic analysis of French and English in their *Stylistic Comparée du Français et de l'Anglais*(1958). They looked for differences between the two languages to identify translation 'strategies' and 'procedures'. The two general translation strategies identified by Vinay and Darbelnet (2000, pp. 84-93) are **direct translation** and **oblique translation**. The former consists of three strategies and the latter of four ones. Here, for the simplification purposes, the term 'translation strategies' is used to refer to all the seven ones, which are discussed as follows:

1. **Borrowing**: The SL word is transferred directly to the TL.

Example:

مماتی (v. 162, p. 150) <u>ممات</u> من

2. **Calque**: This is 'a special kind of borrowing' (p. 85) where the SL expression or structure is transferred in a literal translation.

Example:

دار السلام (v. 127, p. 144) دار سلامت

3. **Literal translation** (pp. 86-8): This is a 'word-for-word' translation, which Vinay and Darbelnet describe as being most common between languages of the same family and culture.

Example:

یکسبون الاثم (v. 120, p. 143) کسب گناه کند

4. **Transposition** (2000, p. 88): This is a change of one part of speech for another without changing the sense.

Example:

Verb is changed into noun

يشاء (v. 111, p. 142) مشيت .

5. **Modulation**: This changes the semantics and point of view of the SL. Modulation is a procedure that is justified, 'when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL' (2000, p. 89).

Modulation at the level of message includes the following (pp. 246-55):

1. abstract for concrete

2. cause-effect

3. part-whole

4. part-another part

5. reversal of terms

6. negation of opposite

7. active to passive (and vice versa)

8. space for time

9. rethinking of intervals and limits (in space and time)

10. change of symbol (including fixed and new metaphors)

Example:

The use of part for whole

النار (v. 36, p. 154) دوزخ.

6. **Equivalence**: Vinay and Darbelnet (2000, p. 90) use this term to refer to cases where languages describe the same situation by different stylistic or structural means. It is particularly useful in translating idioms and proverbs.

Example:

Peace be upon you                                        سلام عليكم (v. 46, p. 206)

7. **Adaptation** (pp. 90-2): This involves changing the cultural reference when a situation in the source culture does not exist in the target culture.

Example:

the dwellers on the Battlements                          اصحاب الاعراف (v. 48, p. 206)

**Cohesion**

According to Munday (2008, pp. 24-7), cohesion involves paratactic/hypotactic structures, including lexical expansion/reduction, syntactic amplification/simplification, and omission. Parataxis often involving the use of conjunctives such as and, then, and so to link elements of equal status, rather than using more structurally complex hypotactic clauses) is "traditionally and widely associated with plain, simple, often naïve narration" (Fowler, 1996, pp. 229). Parataxis leads to a "more prominent cohesion" and hypotaxis to a "less prominent cohesion" – the terms are based on Leech and Short (1981, p. 250). Syntactic simplification (to include sentence breaks, shifts in punctuation, addition of the cohesive ties, and repetition of words), lexical reduction and omission are examples of parataxis which lead to a more prominent cohesion. On the other hand, syntactic amplification (to include hypotactic structuring: conjunction of sentences and clauses, and

omission of cohesive ties), lexical expansion and addition are examples of hypotaxis which lead to a less prominent cohesion.

**Definition of translation unit**

One of the most basic concepts discussed in the field of Translation Studies is translation unit, which has been variously defined by different theorists. Shuttleworth and Cowie's(1997) definition of translation unit includes "expression that points to a level of language in which source text is encoded again in target language" (p. 192), i.e. translation unit is a component that the translator uses it in the process of translation. Barkhudarov (1993) defines it as follows: "The smallest unit of source language that has an equivalence in target language" (cited in Shuttleworth & Cowie,1997, p.192). He believes that translation unit regardless of its size, may have "complicated structure," although its parts separately cannot be translated and replaced by any equivalent in the TL (cited in Shuttleworth and Cowie,1997, p.192). In Barkhudarov's view, translation unit may be phonemes, morphemes, words, phrases, sentences and entire texts. What determines the appropriate unit of translation, according to him, is the wording at a given point in ST. (cited in Shuttleworth and Cowie,1997, p.192).

Discussion about length size of translation unit refers to the contrast existing between literal and free translation. Literal translation focuses more on words and sometimes on morphemes, so in this kind of translation, translation unit is as small as word. In opposite, free translation aims to "include longer series of language" (Hatim & Munday, 2004, p.17). From Newmark's (1988) point of view, "normal unit of translation is sentence" (p. 65). He (1988) knows paragraph and the whole text as longer unit of translation and sentence, group, phrase and words as smaller unit of translation (p. 65).Vinay and Darbelnet (1995, p. 21), however, reject the individual word as a unit of translation. They view the unit of translation as a combination

of a 'lexicological unit' and a 'unit of thought' (p. 21). According to them, translation unit is "the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually" (p. 21, as cited in Munday, 2001, p. 59). These segments can include individual words (he, but), grammatically linked groups (the watch, the look), fixed expressions (e.g. from time to time) and semantically linked groups (e.g. to glance away) ( cited in Munday, 2001, pp. 59-60). Translation unit, considered in this study, includes both word and sentence.

**Procedures**

The following steps were taken to accomplish the purpose of the study. The unit of analysis was word and sentence, that is, the translations were compared and contrasted against the source text and with one another sentence by sentence or word for word, where necessary. The purpose of the analysis was twofold: at the first stage, it aimed to find the strategies the translators – ElahiGhomshei (2015), Foladvand (2014), Arberry (2007), and Yusuf Ali (1934) – used in their translations of Divorce Surah of the Quran according to the model adapted by the researcher based on Vinay and Darbelnet's (1958) model of translation shifts and Munday's (2008) concept of cohesion. After finding the translation strategies of each translator, the four translations were compared and contrasted to find their strategic differences.

Analysis of the data entailed presenting the relevant data collected from the corpus along with their frequencies in some tables. The first stage of the analysis involved collecting the data from each translator. The second stage involved comparing the data of each translator with that of the original and also of the other translators. What follows is a sample of data analyses of the four translations.

**4.1 Sample of Data Analysis**

**4.1.1 Calque**

1

(v. 4, p. 742) وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا.

Whoso fears Good, God will appoint for him, of His Command, easiness (Arberry)

**4.1.2 Literal Translation**

1

. وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ (v. 1, p. 558) و هر کس از حدود الهی تجاوز کند به خویشتن ستم کرده است (ElahiGhomshei )

**4.1.3 Transposition**

1

. ذِكْرًا (v. 10, p. 559) قرآن (ElahiGhomshei)

Use of general for specific.

**4.1.4 Cohesion: Lexical Expansion**

1

. وَلَا تُضَارُّوهُنَّ (v. 6, p. 559) و به آنها آسیب [و زیان] مرسانید (Foladvand)

**4.1.5 Cohesion: Lexical Reduction**

1

. أُولِى الْأَلْبَابِ (v. 10, p. 559) خردمندان (ElahiGhomshei)

## 4.1.6 Cohesion: Syntactic Amplification

1

. وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ (v. 8, p. 559)

و چه بسیار مردم دیاری را که از امر خدا و رسولانش سر پیچیدند (و کافر شدند) (ElahiGhomshei)

The addition of the underlined clause leads to an amplified syntax and a more prominent cohesion.

## 4.2 Data Analysis and Discussion

### 4.2.1 Analysis of Elahi Ghomshei's (2015) Translation of Divorce Surah of the Quran

The results of the analysis of Elahi Ghomshei's translation are presented in the tables and figures below.

Table 1 Frequency of Translation Shifts in Elahi Ghomshei's (2015) Translation of Divorce Surah of the Quran

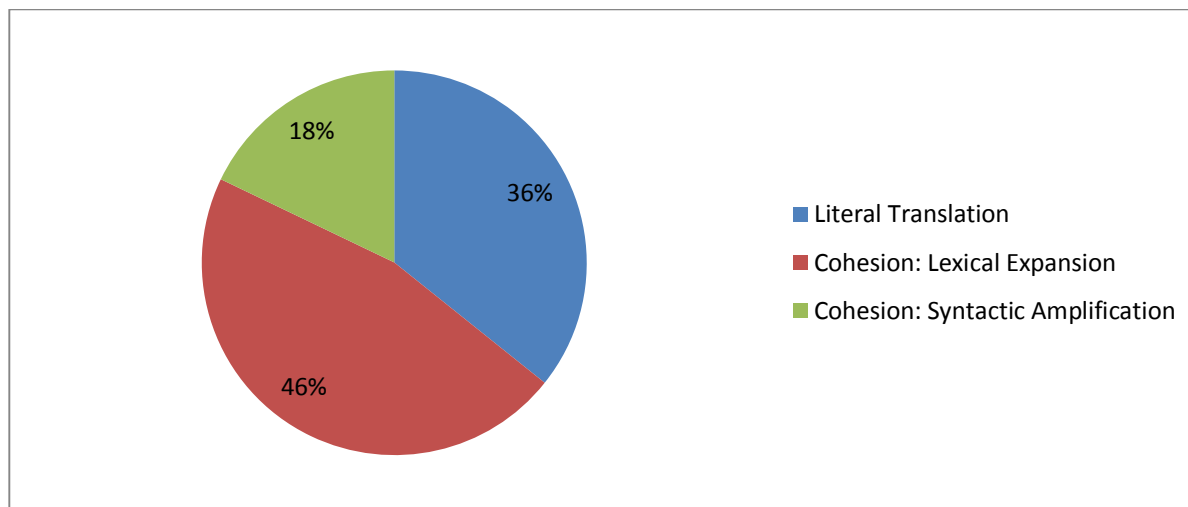| Number | Shift Type | Frequency |
|---|---|---|
| 1 | Literal Translation | 10 |
| 2 | Cohesion: Lexical Expansion | 13 |
| 3 | Cohesion: Syntactic Amplification | 5 |

Figure 1 Percentage Distribution of Translation Shifts in Elahi Ghomshei's (2015) Translation of Divorce Surah of the Quran

As it can be seen in the tables and figures above, Elahi Ghomshei's (2015) translation is mainly marked by lexical expansion, which has the highest frequency among all translation shifts. The next marked feature in his translation is literal translation. And finally, in a few instances, syntactic amplification was used, in which phrases or clauses were added in the translation, leading to a simpler syntax. In general, using lexical expansion and syntactic amplification resulted in a less prominent cohesion.

**4.2.2 Analysis of Foladvand's (1994) Translation of Divorce Surah of the Quran**

The results of the analysis of Foladvand's translation are presented in the tables and figures below.

Table 2 Frequency of Translation Shifts in Foladvand's (1994) Translation of Divorce Surah of the Quran

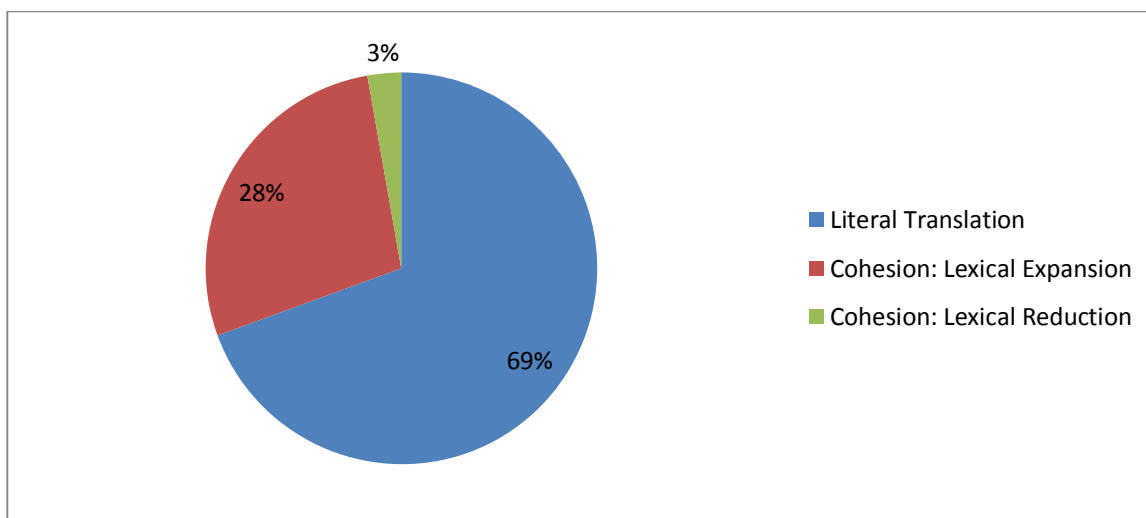| Number | Shift Type | Frequency |
|--------|-----------|-----------|
| 1 | Literal Translation | 25 |
| 2 | Cohesion: Lexical Expansion | 10 |
| 3 | Cohesion: Lexical Reduction | 1 |

Figure 2 Percentage Distribution of Translation Shifts in Foladvand's (1994) Translation of Divorce Surah of the Quran

As it can be seen in the tables and figures above, Foladvand's (2015) translation is mainly marked by literal translation, which has the highest frequency among all translation shifts. The next marked feature in his translation is lexical expansion. And finally, there is just one instance of lexical reduction.

**4.2.3 Analysis of A. J. Arberry's (2007) Translation of Divorce Surah of the Quran**

The results of the analysis of A. J. Arberry's translation are presented in the tables and figures below.

Table 3 Frequency of Translation Shifts in A. J. Arberry's (2007) Translation of Divorce Surah of the Quran

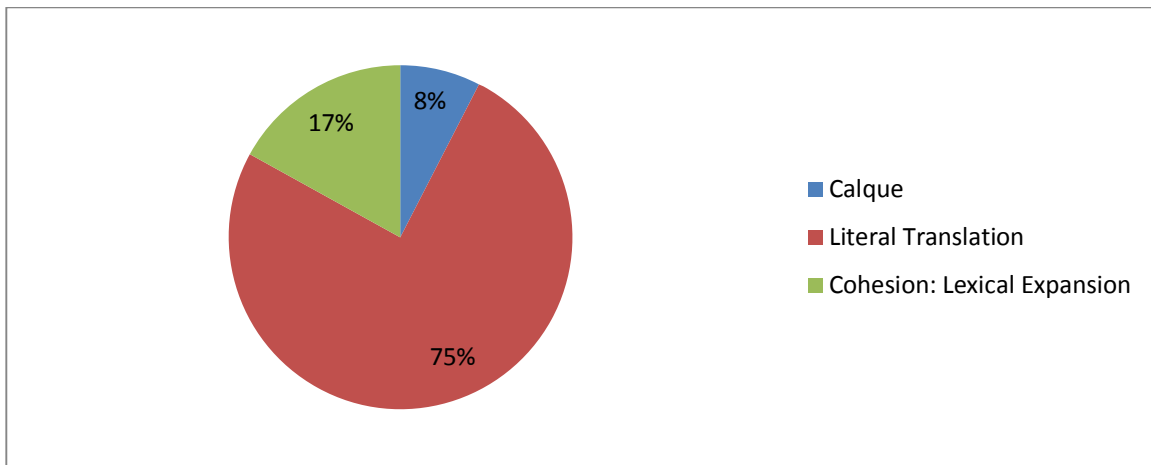| Number | Shift Type | Frequency |
|---|---|---|
| 1 | Calque | 4 |
| 2 | Literal Translation | 40 |
| 3 | Cohesion: Lexical Expansion | 9 |

Figure 3 Percentage Distribution of Translation Shifts in A. J. Arberry's (2007) Translation of Divorce Surah of the Quran

According to the table and figure above, A. J. Arberry's (2007) translation is mainly marked by literal translation. The next important feature is lexical expansion. And finally, there are a few instances of calque.

**4.2.4 Analysis of Yusuf Ali's (1934) Translation of Divorce Surah of the Quran**

The results of the analysis of Yusuf Ali's translation are presented in the tables and figures below.

Table 4 Frequency of Translation Shifts in Yusuf Ali's (1934) Translation of Divorce Surah of the Quran

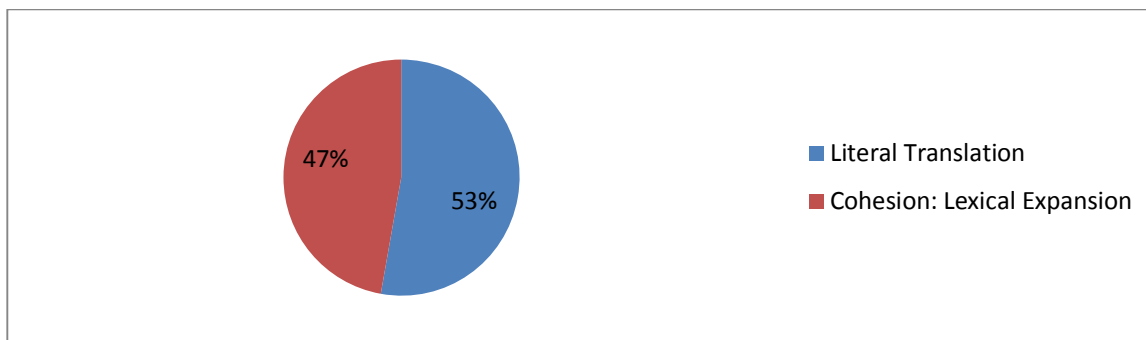| Number | Shift Type | Frequency |
|---|---|---|
| 1 | Literal Translation | 19 |
| 2 | Cohesion: Lexical Expansion | 17 |

Figure 4 Percentage Distribution of Translation Shifts in Yusuf Ali's (1934) Translation of Divorce Surah of the Quran

And according to the tables and figures above, two main translation strategies used in Yusuf Ali's (1934) translation are literal translation and lexical expansion in order of importance.

**4.2.3 Comparison of Translation Strategies of Elahi Ghomshei (2015), Foladvand (2014), A. J. Arberry (2007), and Yusuf Ali (1934)**

What follows is a comparison of different translation strategies as used by the four translators based on their frequencies of occurrence in the translations.

Table 5 Comparison of Translation strategies of Elahi Ghomshei (2015), Foladvand (2014), Arberry (2007), and Yusuf Ali (1934), Based on their Frequencies of Occurrence in the Translations

| Shift Type | Frequency/Translation | | | |
|---|---|---|---|---|
| | Elahi Ghomshei | Foladvand | A.J. Arberry | Yusuf Ali |
| Calque | - | - | 4 | - |
| Literal Translation | 1 0 | 2 5 | 4 0 | 1 9 |
| Cohesion: Lexical Expansion | 1 3 | 1 0 | 9 | 1 7 |

| | | | | |
|---|---|---|---|---|
| Cohesion:  Lexical Reduction | - | 1 | - | - |
| Cohesion:  Syntactic Amplification | 5 | - | - | - |

As the table above shows, A.J. Arberry's translation is the only translation which uses calque. It is only 4 instances.

Literal translation was the main translation strategy used by all the translators. It is worth, however, noting that Elahi Ghomshei used the lowest number of instances of literal translation among the translators. In contrast, A. J. Arberry used the most instances of literal translation among the translators. Therefore, it can be concluded that Elahi Ghomshei was the least faithful and A. J. Arberry the most faithful of the four translators.

No translator can be said to be consistent in their choice of strategies in their translation, as it can be seen in the adoption of conflicting strategies such as literal translation and lexical expansion and/or syntactic amplificationat the same time. Lexical expansion was the second main translation strategy after literal translation. This indicates that the translators were at times faithful to the original text and at other times departing from it. And the syntactic amplification used only by Elahi Ghomshei is another proof that he has departed the most from the original text and is the least faithful translator.

**5. Conclusion**

The notions of translatability and untranslatability and legitimacy and illegitimacy of the Holy Quran have always been at the center of debate in the Muslim world. According to Muslim scholars, since the Quran is a miracle and inimitable, the Quranic text should not be isolated from its true form into another form or language, at least not without keeping the Arabic text along with it. Therefore, any attempt at translating the Quran is believed to be a form of exegesis, or at least

requires an understanding of the original text, which projects a certain point of view. In the context of translating the Quran, such terms as "explanation," "interpretation," and "paraphrase" take on exegetic hues, and this has implications for legitimizing any such attempt (Baker, 1998, p. 227).

However, in spite of disagreements about translating the Quran, Quran translations have been widespread even since the rise of Islam. And different Quran translators have adopted different translation strategies and policies, reflected their own point of view, and selected their own model of translation. Therefore, it necessitates that the available translations of the Quran be reviewed and studied to reveal the most common methods, strategies, and techniques used by translators.

The present study sets out to analyze one Surah of the Quran, Divorce Surah, and its four translations by Elahi Ghomshei (2015), Foladvand (2014), Arberry (2007), and Yusuf Ali (1934), using a model adapted by the researcher based on Vinay and Darbelnet's (1958) model of translation shifts and Munday's (2008) concept of cohesion to determine translation strategies used by these translators and find the strategic differences between them.

Having analyzed the translations, it was determined that almost all translators adopted the same translation strategies. Literal translation and lexical expansion were the two main translation strategies, respectively, used by the translators. Literal translation was most used by A. J. Arberry and least used by Elahi Ghomshei. Therefore, it can be concluded that the former was the most faithful and the latter the least faithful of the translators. This could be further substantiated by the fact that A. J. Arberry used calque, while Elahi Ghomshei used instances of syntactic amplification, indicating that the former tried to stick more to the original while the latter departing from it.

However, some conflicting strategies were also adopted at the same time, such as lexical expansion and/or syntactic amplification. This makes it difficult to generalize the results of the study. And

finally there was only one insignificant strategy – lexical reduction, from which no tentative conculsion can be drawn.

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