



**Adequacy and Acceptability of the English Translation of Scientific
Implications: Eclectic Model of Shifting to Quran Translations of Arberry,
Irving, Yusuf Ali, and Saffarzadeh**

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Abstract

There are verses in the Holy Quran with implicit scientific overtones, the improper translation of which may not reveal the scientific *I'jaz* of the Quran. This research focuses on the English translation of the scientific implications to find any relation between *acceptable/adequate* and *explanatory/non-explanatory* translations. To this end, first, the verses with a scientific impact were selected by consulting four commentaries. Second, four English translations of the Quran by Arberry, Irving, Yusuf Ali, and Saffarzadeh were chosen and theoretically analyzed in terms of Toury's *initial norm of acceptability/adequacy*, an eclectic model of shifting built on Chesterman and Zahedi's models. Third, the translations were comparatively and semantically analyzed to assess if the scientific implication had been transferred. The results show that Saffarzadeh, Yusuf Ali, and Irving's translations use more shifts; henceforth, their translations are near to *acceptability*. Saffarzadeh, Yusuf Ali, and Irving have referred to the scientific implications in more cases than Arberry whose translation is near the adequacy pole. *Acceptable* translations conveying the implicit meaning more frequently are more *explanatory* and a more proper translation for translating the scientific implication.

Keywords: Acceptability; Adequacy; Initial norm; Scientific verse; Shift

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INTRODUCTION

Some verses in the Quran have surface meanings, easily understood, but have implicit meanings that may raise translators' problems. Verses with scientific¹ overtones mainly cause complications for translators as the scientific purpose demands Exegesis. On the other hand, the development of science and technology brings about discoveries about the scientific hints of some verses. Moreover, the translation should necessarily reveal the scientific point. However, above all, the scientific aspect of these verses is not transferred by word for word rendering and the solution for the problem is to provide more explanation. Providing more proof is a kind of *shift*. Hence, the notion of *shift* has a vital key in this study. By studying the frequency and types of *shifts* in translation, kind of the governing *norm* is established. The purpose of this study is to assess which of the four selected English translations of the Quran is near to *adequacy* and which one is near to *acceptability*. These two directions for the translated text are Toury's *initial norm* of translation. The study also means to find if there is any relation between *acceptability/ adequacy* and *explanatory/ non-explanatory* translations.

There are an adequate number of studies that reveal the *Scientific I'jaz* of the Quran. But such

studies have mainly considered the scientific I'jaz at semantic or linguistic level. For example, Aghayani Chavoshi (2012) studied the medical aspects of some verses. Ebrahimi and Fazil (2012) extracted the references to the growth and development of the human fetus in some Book verses. In *Scientific Truths in the Qur'an* (2019), there are chapters on many different scientific points of the Scripture, including the Big Bang Theory, the development of the universe, the uniqueness of fingertips, the lobes of the human brain and many other scientific points.

In the field of translation, there are some research near to the topic of the present research. Shahinpoor (2011) studied the Farsi translations of the scientific verses. Mohammed Farghal and Noura Bloushi (2012) studied Blum-Kulka's reader-focused and text-focused coherence shifts in five English translations of the Quran. Heidarinia (2014) worked on the *shifts* in the translation of some Quran similes in ten English translations of the Book. Hussein Abdul Raof (2005) studied the culture-specific *shifts* in translating Quran to English and classified them based on Catford's shift types. Yahya Dkhissi (2018) studied selected grammatical functions that cause syntactic asymmetries in the English translations of the Quran. "Mode in Arabic-English Translation: concerning the Quran"

¹ Oxford Dictionary defines 'scientific' as "Relating to or used in science". Merriam Webster defines the term as "of, relating to, or exhibiting the methods or principles of science". a similar definition "relating to science, or using the organized methods of science". Henceforth, in this study, any verse related to any field of science is considered scientific. It is crucial to note that though

there are diverse sciences, the main focus of this study is biological, medical science, agricultural science and other related sciences with the exclusion of mathematical science, computer science, engineering and technological sciences. As the latter fields are scarcely, if not, referred to in the Holy Quran.

(2019) studied the translation of rhetorical questions of the Quran in two English translations based on the register theory of Halliday and Hassan (1985) and the shifting model of Catford (1965).

Despite the richness of works on the English translation of the holy verses, few studies have assessed the scientific implications. Furthermore, almost no research has studied the *adequacy* and *acceptability* of the English translation of the scientific overtones. The present paper uses an eclectic model of shifting based on Andrew Chesterman's *pragmatic strategies for translation* (1997) and Zahedi's (2013). The frequency of *shifts* in each translation is the criterion for classifying texts as *adequate* or *acceptable*. Despite the abundance of works that consider shifting inappropriate for Quran translation, the purpose of this research is to find if shifting is appropriate for translating scientific implications.

THEORETICAL FRAMEWORK

Norms

The concept of norms, a key concept in Tel Aviv School of poetics and semiotics, was first used

in translation studies by Jiří Levý (1963). It reappeared in Itamar Even-Zohar's doctoral dissertation (1971) and was built upon in the works of Toury (1977, 1980, 1995).

Norms are “do's and don't's” that apply to various behavioural patterns in society. Norms are defined “as the translation of general values or ideas shared by a community – as to what is right and wrong, adequate and inadequate – into performance instructions appropriate for and applicable to particular situations” (G. J. D. t. s. Toury & beyond, 1995, p. 55). As such norms apply to “translational behaviour” too (Weissbrod, 1998, p. 4). In the area of translation, Toury (1995) distinguishes three types of norms.

Initial norms deal with the translator's overall approach; whether to follow the norms of the source text or the target text: “If a translation is source-text oriented the TT will be adequate, whereas a target-text oriented approach will result in an acceptable translation” (G. J. D. t. s. Toury & beyond, 1995, p. 56). The initial norms make up the orientation to the source system (*adequacy*) or the target system (*acceptability*).

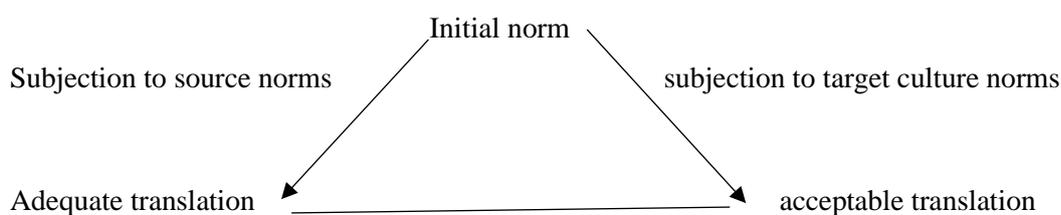


Figure 1. Toury's initial norm and the continuum of adequate and acceptable translation (Munday, 2016, p. 178)

It is crucial to note that a continuum exists between the two extreme poles. Toury emphasizes that translation in practice is a matter of compromise between the two poles: “Actual translation decisions ... will necessarily involve some ad hoc combination of, or compromise between the two extremes implied by the initial norm” (G. J. D. t. s. Toury & beyond, 1995, p. 57).

Toury (1995) defines *preliminary norms* as “those regarding the existence and actual nature of a definite translation policy, and those related to the directness of translation” (p.58). Based on this definition, preliminary norms involve two key concepts. *First, translation policy* refers to the factors influencing the choice of a particular text- type (literary, legal, economic etc.) or a particular individual text (belonging to a specific author, genre, movement, school, etc.). Here, a host of factors are involved: dominant power relations, political conditions, cultural demands of the target culture and even the particular needs and obligations of publishing houses. *Second, directness of translation* refers to the tolerance of indirect translation: Is the ultimate translated text translated directly from the source text, or is it a translation from translation? Thus, the directness of translation refers to the tolerance for the mediated translation and the mediated language.

Operational norms govern the decisions made during the process of translation. Operational norms affect the distribution of linguistic material in a text (the matrix of a text), the textual make-up of the text, verbal

formulation of the text, the relation between the source text and the target text, and what will vary and what will not significantly during translation (G. Toury, 1995). Operational norms have two subgroups: *matricial norms* govern “target-language material intended as a substitute for the corresponding source-language material” (G. J. D. t. s. Toury & beyond, 1995, p. 59). These norms govern the *distribution* and *segmentation* of linguistic material in the translated text and the degree of *fullness* of translation. *Textual-linguistic norms* govern the selection of material that ultimately form the target text. Textual-linguistic norms are general and apply to translations generally or are particularly applicable to “a particular text-type and/or a particular mode of translation only” (G. J. D. t. s. Toury & beyond, 1995, p. 59). In this study, Toury’s initial norms are used to classify translations as *adequate* or *acceptable*. The classification tests the hypothesis that “the more explanatory translations will be more successful in conveying the scientific message”. Explanatory translations are reader-oriented. This is like the notion of *acceptability* by Toury. Following the hypothesis, the *non-explanatory* translations will be classified as *adequate* translations.

Translational shifts

Translational shifts are one of the sources for studying translational norms. The translator is a socio-cultural agent whose ultimate approach to the target text will be determined by the *shifts* he implements during translation. Technically

speaking, *shifts* occur during translation or while moving from the source text to the target text. *Shifts* result from the systematic, structural, linguistic, metalinguistic and stylistic differences or gaps (*lacunae*) between the source language and the target language.

Vinay and Darbelnet (1958; 1995; 2000) proposed a classical model of translation procedures for dealing with translation *shifts*. Their model is significant as it formed the basis for later taxonomies of translation strategies and procedures. Catford introduced the term *shift* into translation studies in 1965 in his linguistic approach to translation and defined it as “the change of formal structure of the Source language into the Target language” (p.141). Malone (1988) used a highly idiosyncratic terminology of *shifting* which is quite demanding to use in practice (Chesterman, 1997). Van Leuven-Zwart’s model (1989; 1990) studied syntactic, semantic and stylistic *shifts*. She analyzed the effect of “micro level” translation *shifts* on the “macro level”.

Toury (1980; 1995) has also worked on the notion of *shift* and has acknowledged *shift* “as a true universal of translation” (G. J. D. t. s. Toury & beyond, 1995, p. 57). For Toury, translation *shift* is valuable because it is a form of “discovery” or “a step towards the formulation of explanatory hypotheses” about the act of translation (G. J. D. t. s. Toury & beyond, 1995, p. 85). Toury distinguishes two types of *shifts*: *obligatory shifts*, which he describes as linguistically motivated, and *non-obligatory shifts*, which are due to literary or cultural considerations. Toury relates *shifts* to *norms*. *Obligatory shifts* as well as *non-obligatory shifts*

need to be norm-governed to ensure that the translation is not idiosyncratic.

The present research means to classify the translations of the scientific verses of the Holy Quran based on Toury’s *initial norm*, which categorizes translations to two poles of *acceptability* and *adequacy* with degrees and compromise between the two extremes. All translators are obliged to practice *obligatory shifts*; henceforth, studying *compulsory shifts* cannot affect the study’s final results. In this regard, Viney and Darbelnet (1997) remark that *non-obligatory shifts* should be the main priority of translators. In their theories on translational strategies (*shifts*), they differentiate *servitude* from *option*. By *servitude*, they mean *obligatory changes* in the translation because of the different ST and TT systems. By *option*, they mean *non-obligatory changes* because of the translator’s own decisions and preferences (similar to Toury’s *obligatory* and *non-obligatory shifts*). Vinay & Darbelnet emphasize that *option* or *non-obligatory shift* should be the main priority of the translators:

For the three-level on which we shall carry out our analysis, the lexicon, the syntactic structure, and the message, the distinction between *servitude* and *option* is important. In the analysis of the SL the translators must pay particular attention to the options. In the TL they must take account of the *servitudes* which limit their freedom of action and must be able to choose from among the available options to express the nuances of

the message. (Vinay & Darbelnet, 1995, p. 16)

Building on the role of *options*, they add that options dominate the internal stylistics whereas external stylistics is under the influence of both *servitudes* and *options*. Regarding the point, this study focuses on *non-obligatory shifts* and the classification of *obligatory* versus *non-obligatory shifts* is not the purpose, instead the purpose is to classify the translations with more number of *shifts* near to the pole of *acceptability* and the translations with less number of *shifts* near to the pole of *adequacy*. Toury does not remark the type of *shifts* in his classification: “the most adequacy-oriented translation involves shifts from the source text” (G. J. D. t. s. Toury & beyond, 1995, p. 57). Hence, to make nearly an exhaustive study of *shifts* and make sure that almost all *shifts* are covered, the present study makes use of an eclectic model of *shifting* which includes Chesterman’s strategies of translation *shift* and Zahedi’s model which is also an eclectic model.

Chesterman’s strategies of translation shift

In *Memes of Translation* (1997), Chesterman defines *strategy* and contends that translation strategies are also *memes*. Translators turn to strategies to solve translation problems. Strategies manifest textual manipulations that are directly observable in the target text compared to the source text. Chesterman’s strategies are called *transfer operations* or *formal shifts* by other scholars.

For Chesterman (1997), there are two kinds of strategies, *global* and *local*. *Global strategies*

are more general and normally less conscious, answering questions like “how to translate this text or kind of text”. *Local strategies* are more specific and conscious, solving problems such as “how to translate this structure/this idea/this item” (Chesterman, 1997, p. 90). Chesterman’s proposed strategies are linguistic and can all be summarized in one single strategy: *change something*: “if you are not satisfied with the target version that comes immediately to mind – because it seems ungrammatical, or semantically odd, or pragmatically weak, or whatever – then change something in it” (Chesterman, 1997, p. 92). These strategies fall into three primary groups, which may overlap: mainly syntactic/grammatical, mainly semantic, and mainly pragmatic.

Pragmatic strategies relate to the manipulation of the message in a way that is most comprehensible for the target audience. Pragmatic strategies are comparable to Schäffner and Wiesemann’s macro-strategies (2001), Nord’s choice for documentary and instrumental translation (1997) and Toury’s initial norms (1995). Chesterman (1997) proposes the following pragmatic strategies:

1. Cultural filtering means adapting the ST to cultural norms of the TL. This strategy is particularly applicable to cultural-specific-items of the ST. Strategies which make the TT conform to target culture norms and expectations are *naturalization*, *domestication* and *adaptation*. Strategies which make the TT resist target culture norms are *exoticization*, *foreignization* and *estrangement*.

2. Explicitness change makes some implicit information in the ST more explicit in the TT (explicitation) or some information is left implicit in the TT as the target reader may infer the information from the context (implication).

3. Information change involves *addition* and *omission*. In *addition*, some information is added to the TT, which is not present in the ST and is not inferable but is relevant to the TT and will help the readers. In *omission* some information, which is present in the ST, is omitted in the TT. The information is assumed to be irrelevant and is not inferable from the TT.

4. Interpersonal change includes anything that changes the level of formality between the author and the reader. Changing the level of formality is reflected through ways of addressing, choice of lexical items, the overall style and the degree of emotiveness.

5. Illocutionary change means changing of speech act; that is changing, for example, a statement to a request or changing the direct speech to indirect speech.

6. Coherence change involves changes at the arrangement of paragraphs or changes in the arrangement of sentences in a paragraph. The translation strategy of *relocation* or *dislocation* is categorized under *cohesion change*.

7. Partial translation a strategy by which the translator does not translate the whole text, rather translates the text partially. Partial translation includes, summary translation,

translating just the sounds, transcription, gist translation and etc.

8. Visibility change means changing the status of authorial presence or increasing the translator's visibility in the TT. The strategies which foreground the translator's presence are footnotes, translator's comments, added glosses and other similar textual and paratextual material.

9. Transediting which is suggested by Stetting (1989) happens when the original text is badly written and the translator has to re-order, rewrite or re-edit it.

10. Adaptation or other pragmatic changes involve any change at the level of text that may manipulate the original message according to the target audience's context. These changes include changing the layout, dialect and similar attributes.

This study is limited to the pragmatic strategies of Chesterman (1997) mainly for two reasons. Firstly, some of Chesterman's pragmatic strategies are the same as Toury's *initial norm* which form the basis of this research. Secondly, in most cases, the scientific aspect of verses can neither be rendered by syntactic structure nor by semantic significance, rather the meaning is in the extra textual (pragmatic) level. This study is limited to eight pragmatic strategies and strategy number 9, *transediting*, is omitted because editing a holy text, revealed by God, is pointless.

Zahedi's classification of shifts



To find *shifts of translation*, Zahedi (2013) has employed an eclectic model, a combination of Catford, Vinay and Darbelnet, and Delise's *shift* types. He also adds two other types of *shifts*. His classification is as the following (Mollanazar & Zahedi, 2013, pp. 38-39):

1. Addition or adding elements to the target text which are not present in the source text.

2. Omission is the unjustified deletion of some source text elements in the target text.

3. Modulation is the shifting of the viewpoint and is related to cognitive areas.

4. Transposition is the shift of the part of speech of the word. For example, a noun is translated to a verb.

5. Dissolution happens when a concept or signified in the SL is signified by more number of signifiers in the TL.

6. Concentration happens when a concept or signified in the SL is signified by less number of signifiers in the TL.

7. Explicitation happens when the implicit information of the ST is explicitly and clearly stated in the TT.

8. Implication happens when the explicit information of the ST is implied and indicated in the TT.

9. Generalization means to translate a particular term by a more general word (similar to Chesterman's hypernym).

10. Particularization means to translate a general term by a particular term (similar to Chesterman's hyponym).

11. Inversion means to change the position of a word or phrase so that the translated text seems more natural.

12. Rank shift: in the context of translation shifts, rank refers to the hierarchical linguistic units of sentence, clause, group, word and morpheme. Rank shift happens when the target text equivalent has a different rank from that of the source text.

13. Substitution means replacing an element in the source text with another element in the target language which has a totally different meaning.

14. Shift of tense is changing the tense of the source text verb in the translated text.

15. Shift of number means changing a singular form to a plural form or a plural form to a singular form.

Procedure

The required data for this research was collected through the following steps:

1. The first step was finding the scientific verses. Research papers on the scientific aspects of the Holy Quran were studied to find the verses which are more frequently cited as scientific. After spotting these verses, the more reliable Commentaries in the field of Quran Interpretation, *Almizan*, *Nemooneh*, *Noor* or *Majma Albayan* were consulted. If the scientific overtone of the verse was confirmed by two of these Commentaries, the verse was selected.

2. The next step was finding the translations of the confirmed scientific verses in translations of Abdullah Yusuf Ali (1946), Arthur John Arberry (1955), Thomas Ballantyne Irving (1985) and Tahereh Saffarzadeh (2001). The four English translations were written under each verse and the translations were semantically and theoretically assessed.

Semantic assessment was implemented through the following two steps:

A. Based on the Commentaries, the scientific overtone of the selected verse was explained.

B. The translations were compared to specify the translations with more precise rendition of the scientific overtone. In some cases, the complete translation is acceptable, in some cases the whole translation is rejected. And finally, there are partially proper translations.

The theoretical assessment was implemented through the following two steps:

A. The four English translations were closely analyzed to find *translation shifts* based on shift models presented by Zahedi (2013) and Chesterman (1997). The two models are supplementary and make sure that almost all kinds of *shifts* are covered. Under each verse, a table is inserted to show the types of *shift* for each translator. Cases with no kind of *shift* were categorized as *adequate*.

B. All shifts for every translation were counted and written at the last column of the table. More number of *shifts* makes the translation move towards the pole of *acceptability* and less number of *shifts* towards *adequacy*. (Two raters evaluated the study and its results to avoid errors and subjectivity.)

The last procedure was analyzing the collected data to find any possible relation between Toury's classification, *explanatory* vs. *non-explanatory* translation and better transfer of the scientific implication. For this end, the translations were analyzed based on four reliable Commentaries to determine the translations which conveyed the scientific overtone of the selected verse more faithfully.

The commentaries included, but not limited to, *Almizan* by Allameh Tabatabaei, *Nemooneh* by Makarem Shirazi, *Tafsir Noor* by Mohsin Qara'ati and *Majma Albayan* by Shaykh Tabarsi. The percentage of translating the scientific implication for each translator was calculated at the final step.

RESULTS

Lughman Chapter verse no.10: part 1

This verse is divided into two parts because it has two scientific points.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَجَعَلَ فِي الْأَرْضِ رَوَاسِيَ
أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

Yusuf Ali: He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds

Arberry: He created the heavens without pillars you can see, and He cast on the earth firm mountains, lest it shake with you, and He scattered abroad in it all manner of crawling thing

Irving: He has created the heavens without any visible support. He has cast headlands on the earth lest it sway with you, and dispersed all kinds of animals throughout it.

Saffarzadeh: Allah is the One Who created heavens without any pillars that you can see; And He has set up mountains on the earth as its

pegs lest it may shake with you, the habitants:
and He Scattered on it all kinds of moving
Creatures

Semantic analysis

The beginning of the verse is “خلق السموات بغير” which can mean the gravity force of the earth by the unseen pillars of the earth as Nemooneh exegesis says. (Makarem Shirazi, 17:40) But since the other commentators do not accept this comment and the base of our study are two commentators, this part is not considered as scientific and is not discussed.

The scientific point here is in the part: “و جعل” In both Tabatabaei (16:316) and Makarem Shirazi (17:41) this part is related to a scientific reality that is the function of mountains (رواسی) in making the earth stronger against earthquakes and other internal forces of the earth. If there were no mountains on the earth, the earthquakes would happen with much more strength. As stated in Makarem Shirazi (17), modern science has proved this fact.

All translators have referred to the function of mountains to protect the earth against earthquakes shortly. Therefore, they are acceptable in conveying the scientific point.

In part “دَابَّه” the word “و بَثَّ فِيهَا مِنْ كُلِّ دَابَّه” means every moving creature (and not just the animals and humans). They can be molecular creatures. So, here Arberry's and saffarzadeh's equivalents are more exact but this part is not considered in the scientific points.

Theoretical analysis

Yusuf Ali: 1. He omits “and” at the beginning of sentence (*omission or information change*).

2. He explains more about the mountains' function by the words “standing firm” that is not necessary and gives more information. (*Addition or Information change*).

3. He uses the word “beasts” for translating “دَابَّه” which is more particular than “moving creatures” and is not meant here. (*Substitution*)

Arberry: 1. He does an *information change or addition* in the first part by the word “firm” which is not necessary and gives more information.

Irving: 1. He omits “and” at the beginning of sentence (*omission or information change*).

2. He does a *shift of tense* and uses present perfect tense for the verb (has cast) which is in past tense in the ST. (جَعَلَ)

3. He uses the word “animals” for translating “دَابَّه” which is a more particular word and is not meant here (*Substitution*).

Saffarzadeh: 1. She does a *shift of tense* and uses present perfect tense for the verb (has set up) which is in past tense in the ST. (جَعَلَ)

2. By adding “as its pegs” she explains more about the function of mountains that are like pegs of earth which is implicit in the ST and she makes it explicit. (*Explicitation or Explicitness change*)

3. She adds “the habitants” after “you” to explain more about it that is not necessary. (*Addition or information change*)

Table 1*The shifts types done by each translator in the verse Lughman: 10: part one*

Translator	Yusuf ali	Arberry	Irving	Saffarzadeh
Shift Types	1. omission or info. Change 2. Addition or info. Change 3. Substitution	1. Addition or Information change.	1. Omission or information change 2. Shift of tense 3.Substitution	1. Shift of tense 2. Explicitation or explicitness change 3. Addition or information change
Total number	3	1	3	3

Overall, 20 verses were selected for analysis. Due to limitations of space, the rest of the results are provided in the Appendix. The “Results” section of this study was confirmed by two raters and next summarized in the following tables.

Results of the semantic analysis

The first table is a summary of the semantic analysis. Under the name of each translator a number is written indicating the total number of verses the scientific implications of which are translated.

Table 2*Total number and percentage of the verses the scientific implications of which are translated*

Translator	Yusuf ali	Arberry	Irving	Saffarzadeh
Total number	12	4	10	15
Percentage	60%	20%	50%	75%

As the table shows, Saffarzadeh has translated the scientific implication of 15 verses which is 75% of the whole. She has the first place among the four translators regarding the faithfulness in conveying the scientific implications. Yusuf Ali by translating the

scientific implication of 12 verses (60%), Irving 10 verses (50%) and Arberry 4 verses (20%) stand at the second, third and fourth places respectively.

Results of the theoretical analysis

This study is based on two models of shifting presented by Zahedi (2013) and Chesterman (1997). Zahedi's eclectic model has 15 types of

shift and Chesterman offers 10 pragmatic strategies. Table 3 shows the distribution of *shifts* according to Zahedi's model.

Table 3

The distribution of shifts according to Zahedi's typology

Shift types	Yusuf Ali	Arberry	Irving	Saffarzadeh	Sum
1. Addition	8	3	3	13	27
2. Omission	4	1	9	2	16
3. Modulation	-	-	-	-	0
4. Transposition	1	-	2	-	3
5. Dissolution	18	11	7	17	53
6. Concentration	-	-	-	-	0
7. Explication	7	1	11	19	38
8. Implication	-	-	-	-	0
9. Generalization	1	-	-	-	0
10. Particularization	2	-	-	2	4
11. Inversion	5	2	7	2	16
12. Rank shift	2	1	1	1	5
13. Shift of Tense	7	2	10	2	21
14. Shift of number	-	-	-	-	0
15. substitution	3	0	4	4	11
Total number	58	21	53	62	194

As the table shows, Saffarzadeh and Yusuf Ali have used more number of *shifts*. Irving and Arberry stand at the third and fourth places

respectively. Moreover, Saffarzadeh has used *explication* more frequently than other types of *shift* while Yusuf Ali has used *dissolution* more

frequently. Overall, *explication* and *dissolution* are the most frequently used shifts in the four selected translations. *Modulation*, *concentration*, *implication* and *shift of number*

are the shifts which are not used. The other model of this study, Chesterman (1997), revealed almost the same results.

Table 4

The distribution of shifts according to Chesterman's typology

Shift types	Yusuf ali	Arberry	Irving	Saffarzadeh	sum
1.Cultural filtering	2	2	3	0	7
2.Explicitness change	6	1	8	17	32
3.Information change	6	4	11	14	35
4.Interpersonal change	-	-	-	-	0
5.Illocutionarychange	-	-	-	-	0
6. Coherence change	5	2	7	2	16
7. Partial translation	-	-	-	-	0
8. Visibility change	8	-	4	5	17
Total number	27	11	33	38	109

As the table shows Saffarzadeh has used more number of shifts. Irving, Yusuf Ali and Arberry stand at the second, third and fourth places respectively. *Explicitness change* and

information change are the most frequently used types of *shift*.

To have a better view on the results of the study, the following table presents a summary of the total number of shifts for each translator.

Table 5

The total number of shifts by each translator

Translator	Yusuf Ali	Arberry	Irving	Saffarzadeh	Total
Total number of shifts	60	23	56	62	201

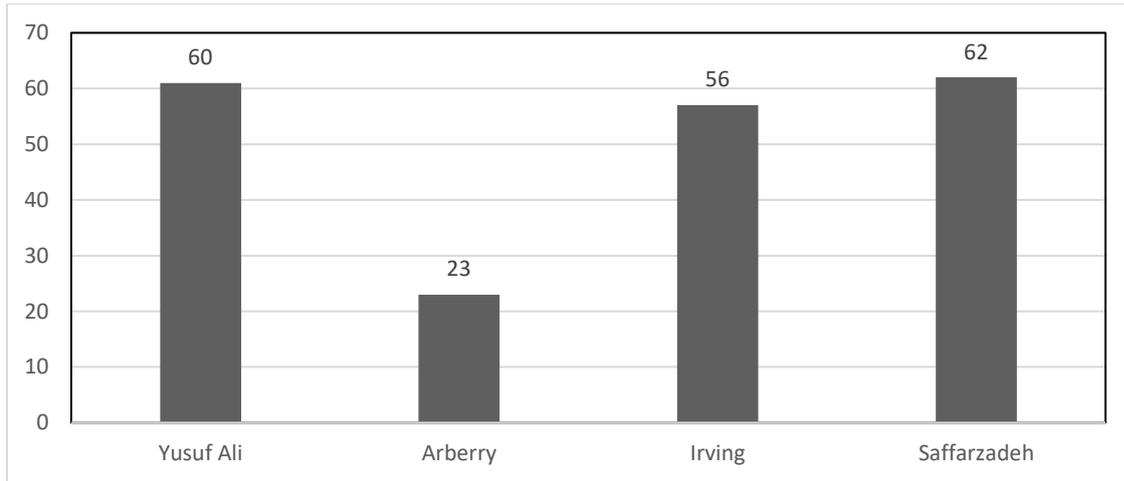


Figure 2. Bar graph of Total number of shifts each translator has used

Based on tables and the graph, Saffarzadeh and Yusuf Ali have used more number of *shifts* and Arberry the least number. Since the difference between the number of *shifts* by Saffarzadeh and Arberry is large, 39, Saffarzadeh can be categorized at one side of the continuum (*acceptability*) and Arberry at the other side (*adequacy*). Irving falls approximately at the 50% of the continuum. It can be concluded that Saffarzadeh and Yusuf Ali's translations are *acceptable* while Arberry's is *adequate*. Irving's translation is near to the pole of *acceptability*.

DISCUSSIONS

This study intended to classify the four selected English translations of the Quran based on Toury's *initial norm* and find any relation between *adequacy/ acceptability* and *explanatory/ no-explanatory* translation of the scientific implications. Based on the results, Saffarzadeh and Yusuf Ali translated more

number of scientific implications. Moreover, Saffarzadeh, Yusuf Ali and Irving used more number of *shifts* respectively and hence their translations are classified as *acceptable*. Arberry's translation, with the least number of *shifts*, is classified as *adequate*. It can be inferred that the *acceptable* translations of this study convey the scientific implications more frequently.

The findings of this study are in line with Heidarinia's research work (2014). He studied *shifts* in the translation of selected similes of the Quran. For his study he selected ten translators and concluded that among the selected translators Irving, Yusuf Ali and Saffarzadeh have the most number of *shifts*, respectively and their translations are more *target-oriented*. Arberry, with the least number of *shifts*, is more *source-oriented*. Clearly, in this study and Heidarinia's research, Arberry has a great distance with other translators. In both studies, the same translators (Irving, Yusuf Ali and

Saffarzadeh) have the most *shifts*, though the hierarchy is different.

Khalid Yahya Blankinship (2019) refers to some problems in the English translation of the Holy Quran with particular reference to rhetorical features, including inversion of word order, parallelism, coordination, lack of conjunctives and ellipsis which highlight translator's task in transferring the exact meaning of the holy words. Blankinship's research confirms the results of this study as he emphasizes that the translator is to realize the non-obligatory changes to make the translation understandable; that is acceptable translation is preferable for translating the Quran.

Raed Al-Jabari (2008) distributes questionnaires among native English speakers and spots some problems in the translations of Arberry, Ali Khan and Alhilal. He suggests strategies for translating idioms, stylistic features, and cultural facts of the Holy Book, transmitting meaning more comprehensibly in a natural target language. His findings confirm the *acceptable* translation as the appropriate way of translating Quran cultural overtones.

Hussein Abdul Raof (2005) confirms that due to cultural gaps, using cultural specific *shifts* is obligatory while translating Quran to English. He studies different kinds of *shifts* such as grammatical shifts, category shifts and stylistic shifts, and the subcategories of these shifts such as shift of tense, class shift, unit shift, etc. In his opinion, culture-specific shifts are necessary for translating parts of the Holy Quran and hence the appropriateness of *acceptable* translation.

To the researchers' best knowledge, no similar study exists so far on the translation

shifts or *adequacy/acceptability* of translating the scientific implications of the scientific verses. If there were more similar studies, the findings of this research could be discussed on a larger scale and it could be easier to come to generalizable conclusions.

IMPLICATIONS

The study implies that the more number of shifts equals the direction of the translation towards *acceptability* and the fewer number moves the direction towards *adequacy*. It is noteworthy that the *adequacy* and *acceptability* of the texts are not stated with definite words rather mentioned that the translations are near to the pole of *adequacy* or near to the pole of *acceptability* implying that there is always a continuum between these two poles. Toury (1995: 56-61) also states a text is neither *acceptable* nor *adequate*.

The study also implies that explanatory translations transfer the scientific overtones more appropriately. However, the study does not support the fact that non-explanatory translations do not properly convey the scientific aspects, as the case of Irving proves the point. The reason that 'explanatory translations transfer the scientific overtones more appropriately' is that giving more explanation is by itself a deviation from the source text or a shift. The shifts in explanatory translations to provide more explanation can be classified under shift types such as 'addition' (or 'information change' in Chesterman's classification), 'explicitation' ('explicitness change' in Chesterman), 'dissolution' (that is

giving several signifiers for one signified in the ST) or even some other types of shifts like ‘rank shift’. These shifts lead a text to the pole of ‘acceptability’ and ‘acceptable’ translations transfer the scientific overtones more accurately.

Final implication is that translating literally with preserving *source text norms* cannot transfer the scientific implication, for the reason that in most cases the part related to the science is not explicit at the surface level of the verse and the translator needs to add some explanations including additions, footnotes or explanations to convey the meaning. Despite the assumption that religious texts, including the Holy Quran, must be translated with the least possible deviation from the source text and the better translation is the literal one, it should be mentioned literal translation cannot do justice to the scientific implications.

The integrated model of shifting presented in this study encompasses almost all types of shifts and can be used in the translation of diverse text types in the attempt to achieve translation equivalence between the source text and the target text. The model can be used for the linguistic and semantic analysis of machine translation to assess the both degree of naturalness and degree of translation equivalence of a translation rendered by machine. The computational analysis of shifts can also be effectively used to measure the approximate degree of freeness needed for the translation of different text types.

CONCLUSION

The present study intended to find out possible relations between *adequacy/ acceptability* of translations and better rendering of the scientific implications of the selected verses of the Holy Quran. The semantic analysis of four English translations revealed that Saffarzadeh translated the scientific overtone of 15 verses (75%), Yusuf Ali 12 verses (60%), Irving 10 verses (50%) and Arberry 4 verses (20%). The relatively small distance between the first three translators can be because of the relatively limited number of verses (20 verses). Despite the point, it is clear that Saffarzadeh and Yusuf Ali had better achievement in translating the scientific overtones. Irving also had a moderate achievement.

The theoretical analysis revealed that Saffarzadeh had the highest number of *shifts*. Saffarzadeh had 62 *shifts* (30.84%), Yusuf Ali had 60 *shifts* (29.85%), Irving 56 *shifts* (27.86%) and Arberry 23 *shifts* (11.44%). Henceforth, Arberry with the least number of *shifts* is near to the pole of *adequacy* and the other three translators are near to the pole of *acceptability*. It is crucial to use the term ‘near’ as Toury (1995) states a text is neither completely ‘acceptable’ nor completely ‘adequate’, rather there always exists a continuum.

Based on the results of the semantic and theoretical analysis, it can be concluded that the *acceptable* translations can better transfer the scientific implication of the verses than *adequate* ones. The findings can imply that *explanatory* translations transfer the scientific overtone more faithfully than *non-explanatory* translations. The reason is that explanation per se is a deviation from the source text and hence

a kind of *shift*. The *shifts* in *explanatory* translations can be classified under shift types such as addition (or information change in Chesterman's classification), explicitation (explicitness change in Chesterman), dissolution (that is giving several signifiers for one signified in the ST) or even some other types of shifts like rank shift. These *shifts* move a text near to the pole of *acceptability* and *acceptable translations* convey the scientific implication better.

The findings do not imply that the *non-explanatory* translations cannot transfer the scientific implications. If a *non-explanatory* translation is near to the pole of *acceptability*, it can transfer the scientific implication of the verses. Irving's translation is an example of this type.

Contrary to the idea of some scholars who believe that Holy texts should be translated literally with the least number of *shifts*, this study comes to the point that as far as the scientific implication in many verses is not explicit, the scientific verses need to be translated with considerable number of *shifts* as the translator needs to add explanation. Scientific verses are suggested to have *acceptable* translation rather than *adequate*. The findings may have the potentiality of generalization over other kinds of implications of the verses of the Holy Quran or even the implications of other text types such literary, political and other similar text types, but not legal or scientific texts.

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