A Linguistic Strategy in translation of Quran
from the perspective of language's roles functionalism

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Abstract

This paper criticize the adopting a uniform approach in translation of the Qur'an to deal with different verses with different subjects, objectives and modes of expression. The important issue is that to adopt a uniform approach in translations of the different verses to how much different verses can be translated offer, and which method can apply a procedure that can fit the theme and purpose and style of verses in translation? The method of research will be analytical -comparative. It is referred to two theories in the analysis section. 1- Function of language translation theory which argues roles to achieve balance in the translation and the translation method should be chosen according to the function of language. 2- Coherence theory argues that the Quran while having the consistency overall, the signs are looking at a variety of objectives and tailored to the variety of methods with using different methods of expression. The two arguments for the translation of the Quran have concluded that the type of language function in the production of each verse should fit the theme and target accuracy and mutually of the verses. In comparison method, four samples from four different translation methods are selected and in these four verses will be analyzed with different expression of the comparative analysis.This analysis show that each of the methods encountering a verse, in reaching equilibrium in translation from the perspective of language function has been more successful than other methods.

Key words: Translation, Methods of translation, Language roles, Cohesion of the Quran

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The role and function of the Semantic opposition in the Persian translations of Nahj al-Balagha sermons
(Case Study: translations of Dashti, Shahidi, Faqihi, Jafari and Faiz al-Islam)

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Abstract
In the field of textual analysis and its detailed understanding, we can benefit numerous mechanisms, in the meantime, attention to the mutual semantic opposition, has a special place. Semantic oppositions in semantics-with its specific types- can lead translators to the exact meaning of the words of the text. This means that a translator can overcome the many challenges of translations with knowledge of the mutual semantic opposition between words of coincide sentences. According to the Nahj al-Balagha full of valuable semantic opposition, in this article we have following the performance of Persian translations in translate of semantic opposition of the Imam Ali's sermons and we have examined the considering of the translators to the contexture. For this purpose, we have mention to variety of semantic opposition. And then, some of the phrases that contain such Semantic opposition were offered to explain and evaluate the performance of five Persian translations of Nahj al-Balagha sermons on the correct translation of the semantic opposition. The results of this study suggest that in many cases, translators with a lack of attention to the symmetric sentences to each other have been far from such the strict sense of phrases, while taking into account the overall context, this shortcoming can be overcome.

Key words: Semantic oppositions, Nahj al-Balagha, Persian translations

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Hafs's recitation in the traditional Persian translation of the holy Quran

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Abstract

The best method to trace the recitation of Hafs from Asim in the traditional Persian translation of the holy Quran is to investigate individual recitations of Hafs. i.e. investigation of the verses that Hafs is alone in their word/words recitation. Thus, it will be specified that the mentioned translation is based on Hafs recitation or not. By inspection of the individual recitation of Hafs in the famous translation in the 4th to 10th century (Tabari, Cambridge, Taj al-Tarajem, Nasafi, Rawz al-Jenan, Kashf al-Asrar, Jala al-Azhan, Mawaheb Aliyah, Manhaj al-sadeghin, the translation of the holy Quran in the 10th century belongs to an unknown translator), it will be verifiable that translators which have translated the holy Quran based on the prevalent recitation of that period in their area, have not translated the holy Quran based on the Hafs recitation. Among the 163 inspected cases, 144 cases are clearly translated based on other recitations, not Hafs and just 19 cases are based on Hafs recitation that it seems also to be due to editor's activity. Furthermore, it shows Hafs has not complied the public recitation as some of the current Quran scientists imagine.

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The Etymology of the Root "LBS", and Its Role in Finding Appropriate Equivalents in Persian and English Translations of the Holy Quran

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Abstract

The Holy Quran has been translated to very diverse languages from the distant past and through this, has found opportunities to transfer its sublime teachings to people with different languages and distinctive cultures. In addition to translating the Holy Quran itself, these efforts have caused various works on theoretical and practical issues of the translation of the Holy Quran, and its principles and methodology have been discussed. In continuation of the same effort, this study would like to introduce "the etymology of roots" as an effective method in finding equivalents, and to apply it in a matter of the root "LBS". Muslim scholars have mentioned different analyses, and occasionally incoherent ones about this Arabic root in their exegetical and linguistic works, which is also manifested in translations of the Holy Quran. Applying "the etymology of roots", this study tried for the first time to investigate the root "LBS" in all branches of Semitic languages, and understand its original meaning, and then probe its semantic changes up to the age of the revelation of the Holy Quran. Moreover this study discussed strong and weak points of the equivalents proposed in Persian and English translations of the Holy Quran.

Keywords: Translation of the Holy Quran, Etymology, Finding equivalent, the root "LBS", Linguistics

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The study of connotative meaning of "al-Fasilah" in Persian Translations of Holly Quran

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Al-Fasilah has kept the different definitions in scope of human sciences; however it appears as an expression in theology & in Quranic sciences and means usually the latest word of a verse. Although some theologists distinguish between first word (Roûs) and al-Fasilah (last word), asserting that the latter is more general than the other. In certain resources, Farra is the first one that has commented about al-Fasilah, while in the others, Khalil-ibn-Ahmad is presented as so. Among these, Baqelani mentioned to relations between al-Fasilah in one side, and miracle assumption of Quran, in another side. Because has not been done any research which concerns directly the decisive role of al-Fasilah in process of Quran translation into Persian language, this research is seeking answers to the following questions: 1) what role does al-Fasilah play in formulating connotations of a single verse or of a surah in whole? 2) To what extent these translations can make the connotations transmittable? The results show that al-Favasil not only affect the connotations of one verse, but in some case, an entire surah is affected in terms of semantics, phonology and syntax by them. Finally, we can include that translations would achieve success whatever they refer to the exegesis references for better understanding connotative dimension of al-Favasil.

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Explore of the Quran's translation in French, based on the structural, content and discourse levels, relying on Sūrah "Hujurat"

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Abstract

Translation of Quran into other languages is necessary in accelerating the process of human evolution in non-Arab communities. Because, Quran's translation has a considerable impact on culture and society, as the social and cultural context of translator plays an important role in his translation. The comparison of four French translations of Quran from 17 to 20 century, relying on the cultural verses of Sūrah al-Ḥujurāt, helps the authors to express the evolutionary process of the Quran's translation and to clarify this mutual influence. The appropriate translation of these verses, teaches the civilized language to the audience. The correct translation would require correct decoding of the source text and then correct encoding in the target text. The definition of three levels: structure, content and context as the base of the study of translation, introduces the appropriate translation. It clarifies that the maximum commitment to ST moreover to preventing damage to the meaning, complete process of the transmission in a best way by considering these three levels and on the basis of various strategies of translation into demanded conditions in the verse. Thus, this paper chooses Library resources with descriptive-analytical processing and the main objective of this paper is to investigate the evolution of translating the Quran in French, the introducing of superior translation, highlighting of the position of some approaches, by the translation theorists. In this way it is possible to find a combined pattern of approaches to provide a translation of the Quran. We will respond to cause of the revisions of the translations, during the time.

Keywords: Translation of the Quran, structure, content, cultural context

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Challenges in the Translation of the Quranic Collocations
(Case study: adjectival and genitive collocations)

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Abstract
Collocation is the utilization of two or more words, often with a high frequency, with one another, provided that the frequency should be significant enough in order not to be labeled accidental. This linguistic phenomenon has been attracting several translation scholars contemporarily; stimulating them to closely scrutinize and observe the translation of these collocations in different books. This study, with the help of a descriptive and analytical method, aims to study these adjectival and genitive collocation and its translations in the Holy Quran. In the first place, 55 adjectival and genitive collocations from the Quran and its ten contemporary translations were extracted which were later criticized and analyzed. The results of the study indicate that the translation ignorance of these Quranic collocations, as units of translations, have not only brought about various translations of the same collocations, but also has lead to the emergence of the same form of translation of various collocations with different meanings. In conclusion, some suggestions to remove these challenges have been offered. For instance, prefabricated equivalences for these collocations could be prepared to be referenced to in order to come up with translations which are along the same lines.

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- To prepare the ground for reviewing and studying the theories of translation and linguistics in the field of the Qur'an and Ḥadīth and religious books.
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