

TRANSLATION OF THE QURAN FROM ARABIC TO JAPANESE:
A Study of Translation Techniques Usage in Translating Cultural References

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Abstract

The Quran is one of the most influential texts in the world, being the ultimate religious authority for the Muslim community, which is estimated at 1.5 billion people worldwide. This paper provides a closer look at the Japanese translations of this important text, with focus on the translation of the cultural references (CRs) within it. The aim of this research was to provide a set of translation techniques that can be used in the translation of CRs from Arabic to Japanese. Furthermore, it aimed to test the applicability of the Retranslation Theory to the Japanese translations of the Quran. Both these aims were fulfilled by analyzing Japanese translations done by three different translators of a group of CRs found in the Quran. The analysis was done using the translation techniques proposed by Pedersen (2005). The result showed that Pedersen's list of techniques was able to account for the majority of the techniques used, with the need for one additional technique, resulting in a total of 8 techniques that may be used in future translations of texts from Arabic into Japanese. The analysis also proved that the Retranslation Theory is applicable in the case of the translations of the Quran from Arabic to Japanese.

Keywords: Retranslation Theory, Domestication and Foreignization, Translation Techniques, Translation of Cultural References, Japanese Translation of the Quran

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Chapter One: Introduction

The Quran is the religious canon of the Muslim community, which is estimated at 1.5 billion people around the world, making up 21% of the world population¹. Being such an important text, it has been translated into most of the world languages, including Japanese. Yet, only recently has research on the translation of the Quran into the Japanese language begun and there are still many gaps. One of the few papers written on the subject is that of Krämer (2014), who discusses the socio-political factors surrounding the translation of the Quran in twentieth-century Japan. Research on the translations themselves has not appeared yet. Studying the translations of the Quran into Japanese will not only help us understand the characteristics of these translations, but it will also allow us to present translation techniques to be used in future translations of the Quran and/or other Islamic texts from Arabic to Japanese.

The Quran has not only been translated into Japanese once, but several times. Besides translations done from a source language other than the original, there are four known translations done from the original Arabic into Japanese, namely Izutsu (1958), Fujimoto, Ban and Ikeda (1970), Mita (1972), and Nakata (2014). It is unknown whether the original and subsequent translations follow the Retranslation Hypothesis, which claims that as the text is retranslated several times it gets closer to the original text with each translation (Paloposki and Koskinen 2004, 27). One of the units used to test this hypothesis is the translation of cultural references (Koskinen and Paloposki 2010, 296). The concept of retranslation will be further discussed in Chapter Two and will be a point of focus in this study. The characteristics of each of

¹ http://www.adherents.com/Religions_By_Adherents.html <accessed June 20, 2015>

the translators and their translations, as well as their motives for translating the Quran, will also be discussed in Chapter Four when introducing the translations.

Even though there are many translations of the Quran, it is still a difficult text to translate. The Quran contains many metaphors, complex Arabic grammatical structures, figures of speech, rhyme and rhythm, etc., which can only be expressed in the Arabic language (Mustapha 2005, 200). Moreover, it contains cultural references such as religious terms, place names, geographical features, material culture, etc. that are unique to the Quran and its setting. The problem of translating such cultural references into a target language that does not contain them can be solved using translation techniques such as retention, direct translation, specification, and others (Pedersen 2005). A detailed overview of cultural references and translation techniques used to translate them will be provided in Chapter Three.

This thesis analyzes the translation of cultural references in the Japanese translations of the Quranic text. This will be done by determining which translation techniques were used to translate them within three different translations. This methodology will allow us to have a wider view of all possible techniques that can be used in such translations. Furthermore, by analyzing the cultural references, we will be able to determine the applicability of the Retranslation Hypothesis to the translation of the Quran into Japanese.

Specifically, this thesis will address the following questions:

1. What are the translation techniques used to translate cultural references in the Quran from the Arabic language into the Japanese language?

2. Does the Retranslation Hypothesis apply in the case of the translation of the Quran from Arabic into Japanese?

After the introduction, the concept of Retranslation and the Retranslation Hypothesis will be explained, along with the motives for retranslation and its relation to the Quran. Following this, Chapter Three will explain the nature of Cultural References and the Translation Techniques used to translate them. In Chapter Four, necessary information on the Quran, its setting and its nature will be provided, as well as, the concept of the translation of the Quran as a sacred text and a more detailed view of each of the Japanese translations and their translators. Chapter Five will then contain an explanation of the corpus, the methodology used in the analysis and the results of the analysis. Finally, Chapter Six will hold the conclusions and recommendations for future research.

Chapter Two: Retranslation

A retranslation is defined by Koskinen and Paloposki (2010, 294) as “a second or later translation of a single source text into the same target language.” This usually entails a process where a period of time passes after a first translation, and a new translation is produced of the same text into the same language, although, on some occasions two translations of the same source text² (ST) into the same target language³ (TL) have appeared almost simultaneously (Ibid.). Retranslations help texts reach the status of a classic and this status in turn induces further retranslations (Ibid., 295). This chapter will further elaborate on retranslations and the retranslation theory, and its relation to the Quran.

2.1. Retranslation Hypothesis

The Retranslation Hypothesis was first suggested as such by Berman in 1990 and later expanded on by Chesterman (2000). The basic principle of the hypothesis is that the first translation of any given text follows a *domesticating* strategy, which then paves the way for a *foreignizing* retranslation that is more faithful to the original (Koskinen and Paloposki 2010, 295). A domesticating strategy, or *domestication* refers to “the adaptation of the cultural context or of culture-specific terms” (Paloposki 2011, 40). On the other hand, the term *foreignization* means “the preserving of the original cultural context, in terms of settings, names, etcetera” (Ibid.).

² Source Text refers to the original text in its original language

³ Target Language refers to the language which the ST is translated into

In other words, the first translation is more assimilating to the target culture and tries to reduce foreign elements in it in order to “ensure positive reception of the work” (Paloposki and Koskinen 2004, 27). The retranslations then do not have to introduce the text and can instead return to the source-text and “maintain the cultural distance” (Ibid.).

Chesterman (2000) provides various aspects of the hypothesis as follows:

1. “Only retranslations can become great translations” (Berman 1990 as quoted in Chesterman 2000, 22)

Chesterman (Ibid., 23) and Koskinen and Paloposki (2010, 296) both admit that the term ‘great translation’ cannot be properly measured, as there are no guidelines as to what can be considered as such, or specific qualifications that allow someone to judge the greatness of a translation. Therefore, this element of the retranslation hypothesis is impossible to measure.

2. Later translations of the same ST to the same TL tend to be closer to the original text than the first translations (Chesterman 2000, 23)

The units used to measure this proximity include cultural references, as well as, syntax, spoken-language, dialects, units of measurement, and others (Koskinen and Paloposki 2010, 296). There is ample evidence both in support and in opposition of this theory. For example, Brownlie (2006) examined five translations of Émile Zola’s novel, *Nana*, and found that these translations conformed to the retranslation hypothesis. On the other hand, Koskinen and Paloposki (2010, 296) posit that while there are examples of (re)translations that fit the model suggested by the retranslation hypothesis, there are also examples that negate the hypothesis. In other words, first translations cannot always be said to be domesticating and subsequent

translations cannot always be said to be foreignizing. Instead it is suggested that there are other factors that determine the textual profiles of the translations. Chesterman (2000, 23) and Koskinen and Paloposki (2010, 296) agree that it is difficult to measure the 'closeness' to begin with, and according to its criteria the outcome may change. As mentioned earlier, Koskinen and Paloposki (Ibid.) suggest cultural references among others as a possible unit of measurement.

3. Later translations look at the previous translations critically and their aim is to produce a better translation (Chesterman 2000, 24)

Although this aspect of the hypothesis seems like a logical reason for which retranslations are produced, some studies have shown that they may not be the main driving force behind it. The motives for retranslations will be further discussed in the coming section. As for the end result, studies have shown that retranslations do not necessarily stray far from the original translation or add any new interpretations to it (Koskinen and Paloposki 2003, 33).

4. Earlier translations help create an understanding of the text in the target culture⁴, which the later translator knows and makes use of (Chesterman 2000, 25)

In other words, the first translation paves the way, introducing the topic of the ST to the target culture, which allows later translators the opportunity to relay more of the original source culture⁵, instead of domesticating it to the target culture (Koskinen and Paloposki 2010, 295). This idea is related to the second point of the hypothesis (that first translations are domesticating and later translations are foreignizing), in that it gives a possible explanation of the phenomena.

⁴ The culture associated with the target language

⁵ The culture associated with the source language

2.2. Motives for Retranslations

There are several motives that drive translators or publishing houses to retranslate a text already translated. For instance, the change in social context or translation norms. Specifically it can be said that older translations may follow a certain style that seems outdated, or in some cases not easily readable, such as a Bible-like style used often in the 1920s. In such a case there may be call for a new translation that is more readable to the current audience (Tahir-Gürçağlar 2009, 234). An example of this is Izutsu's translation of the Quran in Japanese. The translations of the Quran preceding Izutsu's into Japanese had not been directly from the Arabic language, so Izutsu's translation cannot technically be seen as a retranslation. However, comparing Izutsu's translation to previous ones (done from an English translation), a significant feature is that Izutsu's was the first Japanese translation to be written in a colloquial style (*kōgo*) instead of literary Japanese (*bungo*) which had been used thus far for all sacred texts (Krämer 2014, 631). Justifications for retranslations tend to focus on this point (Koskinen and Paloposki 2010, 296).

Tahir- Gürçağlar (2009, 235) notes that some retranslations aim at overcoming a deficiency, filling a gap, or adding something new to the target system. However, Koskinen and Paloposki (2010, 296) argue that claims of deficiency in an original translation may be made for the purpose of a strategic repositioning and not due to actual deficiencies. Therefore, such claims cannot be taken at surface value.

Other reasons behind retranslations may be a conflicting interpretation, power struggles, economic reasons such as marketing potential, favorable publicity, etc. (Koskinen and Paloposki 2010, 296). Tahir- Gürçağlar (2009, 235) notes that retranslating and/or reprinting of literary classics guarantees sales, along with the benefits of cost-effectiveness and prestige.

2.3. Retranslation of the Quran

As the most important text within the Islamic faith, the Quran has been translated and retranslated into many languages. For example, the first direct translation of the Quran from the original source language⁶ (SL) into English was produced by George Sale in 1734. However, this translation was heavily influenced by Maracci's (1689) Latin translation. Sale's translation was followed by several retranslations such as Rodwell (1861), Palmer (1880), Bell (1937), Arberry (1955) and Irving (1992) (Naudé 2010, 290). All of these translations represent those done by non-Muslim Western translators, whose main purpose was to discredit Islam and refute its message (Leemhuis 2007, 157). This can be felt by some of the titles used in those translations, such as Maracci's (1861) introductory volume, *A Refutation of the Quran*. This motivated Muslim translators to retranslate the Quran into Western languages (Abdul-Raof 2001, 20). The first of these translations was done by Abdul-Hakim Khan (1905), followed by several others; Hairat (1919), Sarwar (1930), Pickthall (1930), Yusuf Ali (1938), Asad (1980), Saheeh International⁷ (1997), and Hilali-Khan (1999), to mention a few.

⁶ Source Language refers to the language of the original text that is translated

⁷ A group consisting of three American female converts to Islam

Similarly, although not on the same scale, the Quran has been translated and retranslated into Japanese several times. The first translation of the Quran from the original SL into Japanese was published in 1957 and 1958, and was done by Toshihiko Izutsu (Krämer 2014, 631). This was followed by Fujimoto, Ban and Ikeda (1970), Mita (1972), and Nakata (2014). As with any retranslated text, each of these versions has unique characteristics that may have been born out of several different factors. This study will look at the influence some of these factors may have had over the strategies used in the translations.

Like the Quran, the Bible is also a sacred text that has been translated multiple times. Although the retranslations of the Bible have not been thoroughly examined or discussed at length, it has been generally noted that modern translations of the Bible have adopted a “communicative, free strategy and are therefore audience-oriented” (Abdul-Raof 2001, 15). In other words, they adopt a domesticating strategy that is easily readable for the audience. This goes against the main principles of the retranslation theory.

As the canon of the second largest religion in the world after Christianity, the Quran is often compared to the Bible. Through this thesis, it will become clear if the Quran conforms to the retranslation theory, or if it is similar to the retranslations of the Bible, which have adopted more domesticating strategies over time.

Chapter Three: The Translation of Cultural References

Culture is a complicated concept that cannot be simply defined. This chapter will provide clarification as to what constitutes culture and what falls under cultural references (CRs) for the purpose of this research. Following this, translation strategies and techniques will be discussed and provided as tools for translating CRs.

3.1. Cultural References

In order to analyze the translation of CRs, it is important to have a firm grasp of the definition of culture and CRs. According to the Oxford Dictionaries, culture is defined as “the ideas, customs, and social behavior of a particular people or society.” Newmark (1988, 94) gives a similar definition; “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.” From the two definitions we can establish that culture encompasses objects, behavior and thoughts that are unique to a certain group of people, who use a particular language to express such elements.

Cultural References is one of many terms used to describe “concepts which are found in a given source culture but not in a given target culture” (Leppihalme 2010, 126). Other terms include cultural terms, realia, culture-bound items, etc. (Ibid.). According to Leppihalme (Ibid.), such words that are bound to the culture of a SL are difficult to translate, especially if there are many differences between the source and target cultures. More specifically, CRs are described as extra-linguistic elements, as opposed to intra-linguistic elements. For example, material items, religious or educational concepts, values, etc. are considered to exist outside of the

language in the reality of the original culture. On the other hand, intra-linguistic elements that may also pose difficulty in translation include items such as metaphors, idioms, dialects, grammatical categories, etc. (Ibid., 126-7).

However, Leppihalme's definition does pose a problem in the age of globalization where many CRs have been adopted by languages other than the language of the original source culture. In this regard, Pedersen (2005, 2) offers a more appropriate explanation of CRs, which he refers to as Extralinguistic Culture-bound References and defines as follows; "Extralinguistic Culture-bound Reference (ECR) is defined as reference that is attempted by means of any culture-bound linguistic expression, which refers to an extralinguistic entity or process, and which is assumed to have a discourse referent that is identifiable to a relevant audience as this referent is within the encyclopedic knowledge of this audience." Pedersen (ibid., 10-11) further presents the concept of *Transcultural* CRs which he identifies as CRs that are not restricted to the source culture, but which are retrievable from common encyclopedic sources of both the ST and the Target Text⁸ (TT) audiences and is assumed to be known in both the source and target cultures. Although these CRs cross language borders, they remain CRs, which are still more familiar to the source culture. For example, terms such as 'sushi', '*kimono*', 'Quran', etc. may be known in many languages, however, those belonging to the source culture will understand more details of the terms, such as the number of chapters of the Quran, its contents, etc. Finally, Newmark (1988, 95) posits that CRs are easy to identify as they are "associated with a particular language and cannot be literally translated."

⁸ Target Text refers to the text that is produced by translating the ST into the TL

3.1.1. Classification of CRs

In order to identify CRs more easily, there are several classifications of CRs. For the purpose of this study, Nedergaard-Larsen's (1993, 211) classification will be used. Nedergaard-Larsen (Ibid.) classifies the CRs into four categories:

Geography

This category includes *geographical* elements, such as mountains and rivers, *meteorological* elements, such as climate and weather, and *biological* elements, such as flora and fauna (Ibid.). Newmark (1988, 96) includes a similar category in his classification under the title of *ecology*, and explains that terms that fall under this category are politically and commercially value-free. The examples of this category are 'Mount Fuji', 'savanna', 'River Nile', and '*sakura*'.

History

This category includes *buildings*, *events* and *people*. *Buildings* refers to such things as monuments, landmarks, castles, etc. *Events* are historical events such as wars, revolutions, peace treaties, etc. Lastly, *people* refers to historical figures such as famous leaders (Nedergaard-Larsen 1993, 211). The examples of this categories are 'Tokyo Tower', '*Ka'ba*', 'Arab Spring', and 'Sakamoto Ryōma'.

Society

Nedergaard-Larsen (Ibid.) divides this into five subcategories; *industrial level (economy)*, *social organizations*, *politics*, *social conditions*, and *way of life and customs*. *Industrial society* refers to trade, industry, energy supply, etc. *Social organizations* include organizations that govern

society such as judicial systems, law enforcement systems, prison, etc. *Politics* includes both political systems and institutions such as ministries and political parties, as well as politicians. *Social conditions* refer to specific groups of society such as subcultures, as well as living conditions, and social problems. Finally, *way of life and customs* refers to a variety of things such as food, transport, housing, clothing, familial relations, etc. According to Newmark (1988, 97), food is considered one of the major manifestations of a culture. However, in the age of globalization many foods and dishes have been transferred into other languages, such as 'pizza', 'foie gras', 'sushi', etc. The examples of this category are 'Wall Street', 'gulag', 'MEXT', 'Burakumin', 'sake', and 'kimono'.

Culture

Nedergaard-Larsen (1993, 211) lists culture as one of the categories of CRs. This category includes *religion, education, media, and culture and leisure activities*. *Religion* was particularly brought to attention by Bible scholars and translators (Newmark 1988, 102). It includes religious institutions, occupations, rituals, morals, holidays, and people. *Education* refers to educational systems and institutions. *Media* includes TV, radio, magazines, newspaper, etc. *Culture and leisure activities* refers to a wide set of elements such as museums, art, sports, actors, musicians, authors, literature, restaurants, etc. (Nedergaard-Larsen 1993, 211). Examples of this category are 'Mosque', 'Quran', 'Harvard', 'Asahi Shimbun', 'sumo', and 'Haruki Murakami'.

As this thesis is concerned with the translation of the Quran, which is a religious text, it is likely that there will be many CRs of a religious nature. However, other CRs are also sure to be present due to the historical and environmental setting of the Quran in seventh-century Arabia.

3.2. Defining Translation Strategies and Techniques

During the translation process, the translator is faced with many difficult decisions, where he must consider the conflicting requirements of both the ST and source culture on one side, and the TT and target culture on the other (Naudé 2010, 286). In order to do this, the translator may rely on translation strategies and techniques. Techniques, strategies, methods, procedures, and tactics are all words that are used to describe certain elements in the translation process. To some translators these terms all have the same meaning, and to others each of these denotes a unique concept (Gambier 2010, 412).

According to Molina and Hurtado-Albir (2002, 509) translation techniques are “procedures to analyze and classify how translation equivalence works”. On the other hand, Gambier (2010, 412) refers to *strategies* and *tactics*. A strategy in this case is “a planned, explicit, goal-oriented procedure or programme, adopted to achieve a certain objective” (Ibid.). Tactics are “a sequence of steps, locally implemented” (Ibid.). In other words, Gambier uses strategy on the macro-level, applying generally to the text as a whole, and tactics on a micro-level that applies to individual terms. Tactics are then the tools through which strategies are achieved (Ibid.). Newmark (1988) uses a similar distinction but under different terminology; methods (macro-level) and procedures (micro-level).

In this thesis, the word *strategy* will be used to refer to the method the translator adopts on a macro-level of the whole text, and the word *techniques* will be used to refer to the steps taken by the translator in translating units on a micro-level in accordance with the overall strategy. Following this definition, it could be said that possible translation strategies are domestication and foreignization, which have been explained in Chapter Two.

Molina and Hurtado-Albir (2002, 509) provide further characteristics of translation techniques:

- 1) They affect the outcome of the translation
- 2) They are classified by contrast to the original
- 3) They affect micro-units of text
- 4) They are viewed within the context and discourse of the text
- 5) They are functional

3.3. Classification of Translation Techniques

Several attempts have been made by various translators to classify translation techniques, such as Vinay and Darbelnet (1958), Nida (1964), Newmark (1988), Venuti (1995) and Molina and Hurtado Albir (2002). The classification by Molina and Hurtado Albir (2002) is the most comprehensive one, having combined the techniques of all the previously mentioned authors. However, their classification contains many techniques which are not applicable to the translation of CRs in the Quran. For example, among the techniques they mention is Linguistic Amplification, which is the addition of linguistic elements to the translation, a technique that is

often used in interpreting and dubbing (Molina and Hurtado Albir 2002, 510). Another example is Transposition, a technique by which the grammatical category is changed (Ibid., 511).

Nedergaard-Larsen (1993), Leppihalme (2001), and Pedersen (2005) provide classifications of translation techniques specific to the translation of CRs. In this thesis Pedersen's (2005) model will be adopted for the analysis of the translation of CRs in the Quran.

Pedersen (2005, 3-9) lists seven major techniques for the translation of CRs, of which three are foreignizing, three are domesticating, and one is neither foreignizing nor domesticating. He arranges the translation techniques starting with the most foreignizing up to the most domesticating, referring to foreignizing techniques as *source language oriented*, and domesticating techniques as *target language oriented* (Ibid., 3). Figure 1 represents the techniques suggested by Pedersen. A brief explanation of these techniques follows.

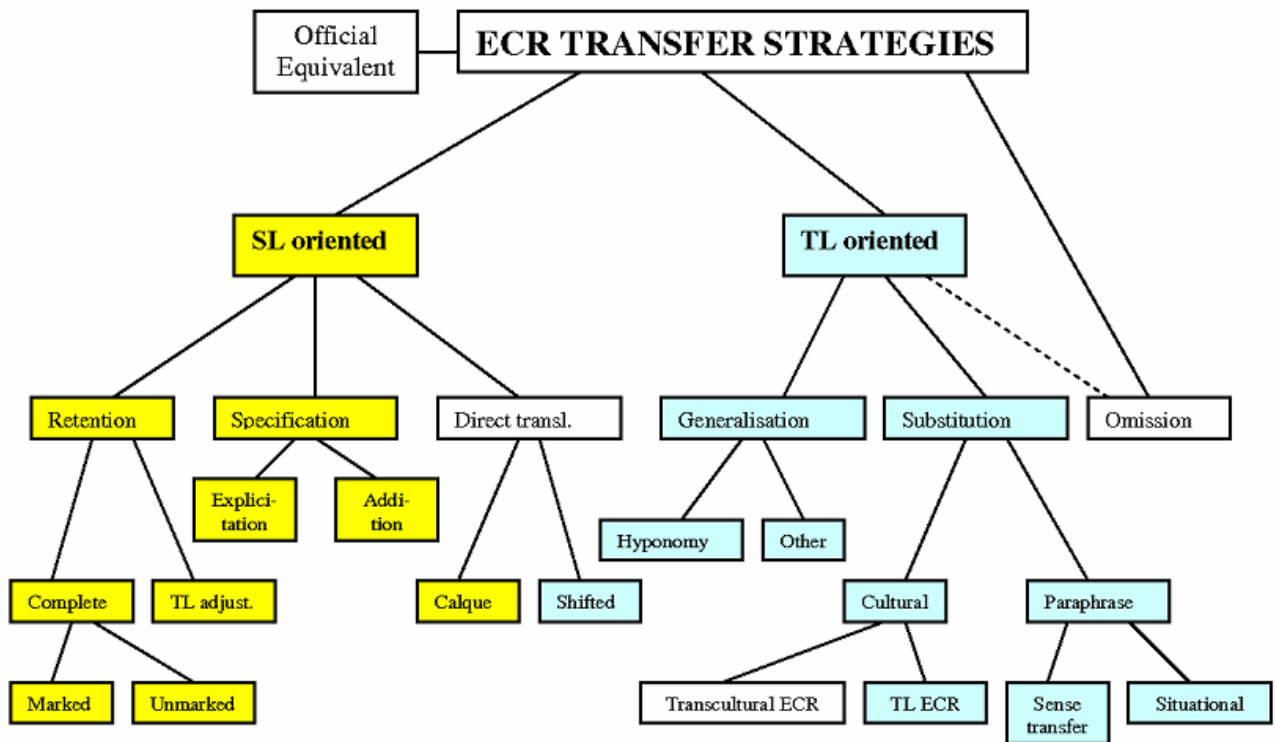


Figure 1. Pedersen's taxonomy of CR translation strategies (Pedersen 2005, 4)

3.3.1. Official Equivalent

Official Equivalent is also known as Accepted Standard Translation, Accepted Translation, or Recognized Translation. It is considered to be separate from all the other techniques, as this technique is part of a bureaucratic process, not a linguistic one (Ibid., 3). This is because an official equivalent of a CR has been decided on by people in authority, making its translation clear and simple (Ibid.). In other words, using an official equivalent is to translate institutional terms, names, etc., using the term in the TL officially or generally recognized as its translation (Sharififar 2010, 176).

When an official equivalent exists, a translation problem cannot really occur (Pedersen 2005, 3). However, even in the case of the availability of an official equivalent, it does not have to be the case that this translation is the most accurate or the closest to the original term in the SL (Molina and Hurtado Albir 2002, 505). Therefore, it may be possible that a translator chooses to ignore an official equivalent for a translation that seems more accurate to him.

Seeing as this technique is mostly used in the translation of names of institutions and places, it is more applicable to modern texts where such CRs are actively present, than in the text of the Quran. It is therefore expected that this technique is scarcely used by any of the translators.

3.3.2. Retention

Retention is also referred to as Borrowing or Direct Transfer. This technique allows a term to be transferred from the SL to the TL, making it the most foreignizing technique (Pedersen 2005, 4). The terms can either be used unchanged, or it can be adopted to suit the phonetic and morphological norms of the TL (Ibid.). Newmark (1988, 81-2) makes a distinction between these two types, calling the former Transference and the latter Naturalization. An example of an unchanged term would be transferring the Arabic name 'مكة (Mecca)' into Japanese 'メッカ (mekka)'. An example of adapting the term to TL norms is the Arabic place name 'المدينة (Al-Madīnah)' into the Japanese 'マデイナーナ (madīna)', where the article 'al' was dropped. Pedersen (2005, 4) states that this is the most commonly used technique in the translation of CRs. Nevertheless, he posits that it is usually not the most suitable one, as it offers no guidance

to the target audience. On the other hand, it does show a high fidelity to the ST, as the translator is true to not only the spirit, but to the very letters of the ST (Ibid.). Although Pedersen claims it is the most commonly used technique, it can only reasonably be assumed to be of use in the translation of proper nouns, and of little use in the case of CRs which have a particular function. For example, the Arabic word 'صلاة' (*ṣalāt*) refers to the Islamic prayer ritual. It is unique in its nature and is not the equivalent of the word 'prayer'. Nevertheless, most translators would choose to translate it as 'prayer' or 'Islamic prayer' rather than retaining the word '*ṣalāt*'. This is because the retention of nouns that have a functional or descriptive meaning will lead to a lack of understanding of the TT by the target audience.

Newmark (1988, 82) demonstrates the argument for and against using this technique concisely, stating "the argument in favor of transference is that it shows respect for the SL country's culture- The argument against it is that it is the translator's job to translate, to explain."

3.3.3. Specification

Pedersen (2005, 4) uses the term Specification to refer to the technique by which the ST's CRs are retained in their original untranslated form, but information is added that makes the CRs more specific. Pedersen is unique in this technique in that he combines retention with additional information instead of separating these into two techniques. By combining them he however restricts the use of additional information as a technique that may accompany other translation techniques. Pedersen does present another similar technique that replaces the CR

completely by paraphrasing it. This is similar to techniques proposed by other translators. The technique as proposed by other translators will be discussed further in 3.3.6. under the technique Substitution. Pedersen (Ibid., 4-5) divides specification into two categories.

3.3.3.1. Explicitation

Pedersen (Ibid., 5) uses explicitation as a technique by which information is added to the CR to explain a latent meaning in the ST. For example, spelling out an acronym or an abbreviation, writing the full name of a person instead of just his last name, etc. This is in order to disambiguate the CR for the target audience (Ibid.). For example, in the case of translating a Japanese political article that contain the words ‘安倍首相 (*abe shushou*)’, a translator may opt to write ‘Prime Minister Shinzo Abe’, adding the first name, instead of ‘Prime Minister Abe’.

3.3.3.2. Addition

Addition means that information is added that is hidden in the CR for the target audience, but has a specific sense or connotation for the source culture audience (Ibid.). An example is the translation of the Arabic word ‘*Ramadan*’ into ‘*Ramadan*, the Muslim month of fasting’.

3.3.4. Direct Translation

Direct Translation is one of many terms used to describe literal translations. In recent years, there has been excessive emphasis on discourse analysis within linguistics. This has resulted in a translation approach where the unit is the entire text instead of the words it contains (Newmark 1988, 68). As a result, some translators focus on maintaining the general meaning of a text, while ignoring the accurate, often literal, translation of each word individually, in favor

of a free translation. This has started to lead to the rejection of literal translation as a valid translation technique, let alone the prevailing one (Ibid.). Newmark (Ibid., 68-9) argues against this, stating that “literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original.”

Although this technique cannot reasonably be used on proper names, as they cannot be literally translated, it can be used in the translation of company names, official institutions, etc. (Pedersen 2005, 5). With this technique neither additional information is provided, nor is anything subtracted. Rather the CR is transferred as is, without any effort to render the CR more understandable for the target audience (Ibid.).

Pedersen (Ibid.) divides this category into two sub-categories, depending on the outcome; Calque and Shifted. Calque is the end result wherein the translated term sounds foreign and exotic to the target audience (Ibid.). Shifted Direct Translation is when the translator performs some optional shifts that make the translation of the CR seem less obtrusive (Ibid.). For example, ‘*経済産業省 (Keizai sangyou shou)*’ may be translated by someone as ‘Economy Industry Ministry’, this would be a calque that sounds exotic. By shifting it slightly it will sound more natural; ‘Ministry of Economy and Industry’. The latter is a shifted direct translation. In some cases, what originates as an obtrusive literal translation can be adopted and incorporated into the target language (Leppihalme 2001, 141). Direct translation is the dividing line between foreignizing and domesticating techniques (Pedersen 2005, 5).

3.3.5. Generalization

Generalization is a technique which replaces a CR that is specific with the general category that encompasses it (Pedersen 2005, 6). Leppihalme (2010, 129) refers to this technique as Superordinate Term, and cites as example replacing the word 'Oreo' in the ST with the TL word for 'biscuit'.

Generalization and Addition may seem similar, where addition could be seen as a combination of Retention and Generalization. However, although this may be the case in some instances, it is usually inaccurate. Where generalization replaces the specific CR with a more general term on its hyponymy scale, addition goes in the opposite direction, focusing on a specific detail and choosing to add this to the retention (Pedersen 2005, 6). Looking at the example given above in Addition, *Ramadan* is the tenth month of the Islamic Calendar, it is the most blessed month in the Islamic faith, and it is the month in which Muslims fast. In the example, one of these characteristics was chosen, and it was translated as '*Ramadan*, the Muslim month of fasting'. Therefore, it cannot be said that Addition is Retention + Generalization.

Generalization appears to be a useful tool that allows the audience to read through the text comfortably, without hindrance. Nevertheless, replacing the CR with its general category undoubtedly compromises the original meaning.

3.3.6. Substitution

Substitution removes the ST CR and replaces it with something else, either a CR from the TL or a paraphrase of some kind which does not involve another CR (Pedersen 2005, 6). Using this distinction, substitution can further be divided into two sub-categories.

3.3.6.1. Cultural Substitution

Cultural Substitution is the removal of the CR in the ST and replacing it with a different CR. The replacing CR can either be a transcultural CR (a CR that exists in both source and target cultures) or it can be a CR exclusive to the target culture (Ibid.). An example of the former is replacing the name of the famous Japanese animation studio ‘ジブリ (*jiburi*)’ with ‘Disney’ in an English translation. In this case, Ghibli (official English name of *jiburi*) and Disney share the property of being a famous animation studio. Ghibli is particularly well-known and culturally relevant in Japan, while Disney is culturally relevant to an American/British audience, while also being known to a Japanese audience, therefore the replacing CR is considered transcultural.

Although Pedersen (2005) does not state this, it can be assumed that the substitution of a SL CR with a transcultural CR also applies when the SL CR is replaced with another SL CR that is more known to the target audience and can therefore be considered transcultural. For example, in a translation from Japanese to English the word ‘*sashimi*’ maybe replaced with ‘*sushi*’, ‘*yukata*’ may be replaced with ‘*kimono*’ and ‘*bushi*’ may be replaced with ‘*samurai*’.

The second type of Cultural Substitution is the substitution of a SL CR with a TL CR. According to Pedersen (Ibid., 7), this is the most domesticating technique of all the techniques. This technique is often used for the names of institutions and titles (Ibid.). For example, translating the ‘*Palais Bourbon*’ as ‘*Westminster*’ in a French-British translation.

Although this technique has been in use for a long time, it causes a “credibility gap” (Ibid.). This is due to the fact that the translation does not convey the actual meaning of the original SL CR, and rather tries to duplicate its sense and connotations. Due to this inaccuracy in translation, it may be considered a useful technique in translations where the skopos is humor, but inappropriate in the case where information is the primary skopos (Ibid.). For this reason, this technique is used sparingly and only when the word is deemed insignificant or of little importance (Newmark 1988, 83). As this technique can at times drastically alter the meaning of the text, it is assumed that translators of a sacred text will be reluctant in using it. This technique is also referred to as Adaptation by other translators (Molina and Hurtado Albir 2002, 505).

3.3.6.2. Paraphrase

Paraphrasing is a technique used that removes the CR and replaces it with words that convey the sense of the original CR, but do not contain any trace of the original CR (Pedersen 2005, 8).

Paraphrase with sense transfer

With this technique the ST CR is “removed, but its sense or relevant connotations are kept by using a paraphrase” (Ibid.). Newmark (1988, 83-4) uses two similar, but more specific techniques, namely Functional Equivalent and Descriptive Equivalent. The former replaces the SL CR with a culture-free functional equivalent. According to Newmark (Ibid., 83) it is “the most accurate way of translating i.e. deculturalising a cultural word.” The latter uses a culture-free descriptive equivalent to replace the SL word (Ibid., 4).

Pedersen (2005, 8) states that this technique is used mainly for CRs that are too complex for Generalization or Specification. An example of paraphrasing is translating the Japanese word ‘お節 (*osechi*)’ as ‘traditional Japanese New Year foods’.

Situational Paraphrase

In this technique, all the elements and connotations of the original CR are removed and replaced with a term that fits the situation, regardless of the original function of the CR (Ibid., 9). This technique is mostly used in puns (Ibid.).

3.3.7. Omission

Omission is simply the complete removal of a CR and replacing it with nothing (Ibid.). In some circumstances omission may be the only viable option, in others the translator may choose it out of laziness (Ibid.). Leppihalme (1997, 25) describes this saying “A translator may [...] choose omission responsibly, after rejecting all alternative strategies, or irresponsibly, to save him/herself the trouble of looking up something s/he does not know.” As the Quran is a sacred text, translators may exhibit caution in altering its meaning in any major way. As a result, such translators would likely avoid the usage of this technique.

3.3.8. Summary

A sacred text such as the Quran contains many CRs. There are several translation techniques that a translator may use when dealing with these CRs. Using these techniques the

translator chooses whether to adhere to the structure and culture of the ST or to aim for the structure and culture of the new target audience (Naudé 2010, 286). In his article on the translation of sacred texts Naudé (Ibid.) says “there may be situations in translation where it is essential to bridge the cultural gap and others where the translator is supposed to leave the gap open and insist on the cultural distance between source and target cultures and just try to assist people to peep across and understand the otherness of what is happening.” Using the techniques described in this chapter, the translator has the opportunity to determine the size of the cultural gap between the ST and the target audience.

Chapter Four: The Translation of the Quran

Linguistically, the word Quran is derived from the verbal noun '*qiraa'a*' (reciting) (Abdul-Raof 2001, 61). As the name suggests, traditionally the Quran was recited orally and was not written (Mustapha 2005, 200). The Quran is considered by Muslims to be the Word of God, sent down verbatim to his Messenger Mohamed through the Angel Gabriel in Arabic between 610 and 632 CE. As such it is considered the single most important and authoritative text within the Islamic faith (Mustapha 2005, 200). This chapter will provide further information on the Quran and its structure, as well as the Japanese translations of the Quran.

4.1. Structure of the Quran

The Quran consists of 114 *sura* (chapter), which consist of a number of *ayah* (verse), both of which differ in length (Mustapha 2005, 200). The word *sura* is derived from the word '*sur*', which means a wall, this wall encompasses several *ayahs* (Abdul-Raof 2001, 65). Each chapter has a name, and in some cases it has multiple names by which they are known (Neuwirth 2007, 97). The longest chapter is Chapter 2 (*Al-Baqarah*, The Cow), containing 286 verses, and the shortest is Chapter 108 (*Al-Kauthar*, The Abundance), containing 3 verses (Abdul-Raof 2001, 65). The chapters are not in chronological order (the order in which they were revealed to the prophet). There are several theories as to the reason for the particular order of the Quranic chapters. Abdul-Raof (Ibid., 65) suggests it is arranged according to the "propositional content and the ad hoc requirements of the message involved as a whole". Others have suggested that

it is roughly arranged according to length, starting from the longest chapters down to the shortest with some variance (Neuwirth 2007, 97).

As mentioned above, chapters consist of verses called *ayahs*. The word *ayah* has many meanings including miracle, sign, message, and proof (Abdul-Raof 2001, 66-7). Like the chapters of the Quran, its verses have varying lengths, where some only contain a single word, others contain complex extracts (Neuwirth 2007, 98).

4.2. Meccan and Medinan Chapters

As previously mentioned, the Quran was revealed over a period of 23 years. During this time, the Muslims went from a position of weakness and vulnerability to one where they had united the Arab tribes and were in an ultimate position of power. The turning point of this period was the migration of the prophet and his companions from their home in Mecca to a new city, Medina. As the setting, place and circumstances changed, so did the audience of the Quran, and as a result, so did the style of the Quranic chapters and verses in terms of content, style and syntax (Qadhi 1999, 97). Consequently, Quranic chapters can be classified into two types; Meccan chapters and Medinan chapters (Abdul-Raof 2001, 62). Each of these types will be explored further.

4.2.1. Meccan chapters

The message of Islam started in Mecca around 610 CE (Mustapha 2005, 200). During this time the Muslims were oppressed, weak and had little power. At this time Islam was also a very new religion that was in the process of establishing its basic principles and beliefs (Qadhi 1999, 100). This is reflected in the themes and structures of the Meccan chapters. The themes of the Meccan chapters center on the establishment of many key principles of Islam such as the worship of one God; Allah, the belief in prophets, angels, and the Day of Judgment, morality, etc. It also features stories of previous generations and earlier prophets and messengers (Ibid., 100-1). Meccan chapters are also characterized by “short verses, catchy rhymes, and a very strong rhythm” (Philips 1997, 209). This is due to the nature of an unbelieving audience who loathed listening to the Quran for a long time. The short verses and rhythm would catch their attention (Ibid.). This rhyme and rhythm has been one of the most difficult tasks when translating the Quran. Until now no English translation of the Quran has been able to reflect this (Naudé 2010, 291).

Although there is some difference of opinion on which chapters are Meccan and which are Medinan, it is generally considered that the Meccan are 86 chapters and the Medinan 28 chapters (Abdul-Raof 2001, 62).

4.2.2. Medinan chapters

The Medinan chapters are those that were revealed after the migration of the Muslims to Medina in 622 CE (Philips 1997, 204). Here the Muslims established their own state, and as such, new laws and regulations were needed to govern their lives amongst themselves and with

consideration to other tribes (Qadhi 1999, 100). As with the Meccan chapters, the Medinan were affected by these circumstances, which can be seen in the themes of the Medinan chapters, which include the legislation of laws governing individuals, familial and societal relationships, these include laws of marriage, inheritance, war, etc. Other themes include worship rituals, and discussions with Jews and Christians, as there were Jewish tribes in Medina (Qadhi 1999, 101). With the need of catching people's attentions gone, the verses became longer, as the Muslims were now many in number and willing to listen to details on the laws that were to govern their lives (Philips 1997, 213).

4.3. Translation of the Quran

4.3.1. Translation of the Quran as a Sacred Text

As one of the three monotheistic religions, Islam shares some core issues with Christianity and Judaism regarding its central religious text, the Quran. One of these issues is whether a religious text that has been translated remains a sacred text or whether it is only a copy of the sacred text (Naudé 2010, 285). From the Christian view, the Bible is the Bible regardless of the language it may be written in (Abdul-Raof 2001, 19). On the other hand, only the Arabic Quran is considered to be *the* Quran (Ibid.). The Quran is perceived by Muslims to be the Word of God verbatim. As such it could not be translated by Man into another language. Translations were therefore a controversial issue for a long time and discouraged at the beginning (Naudé 2010, 290). This is because an accurate translation was thought to be impossible (Leemhuis 2007, 155). This was in part due to the complex meanings within the Quran that are not fully

understandable (Ibid., 157), as well as the impossibility of replicating the aesthetical value of the Quran presented in its sound and rhythm (Naudé 2010, 290-1). This problem was later circumvented by describing the translations not as the translation of the Quran but as the interpretation of the meanings of the Quran (Ibid., 290). In other words, it was considered as a type of commentary or exegesis and not a replication of the Quran itself (Leemhuis 2007, 155). Furthermore, Muslims are still required to recite the Quran in Arabic during prayers, and the translations are not meant to substitute the Arabic Quran in this regard (Ibid., 155-6). While readers of the Gospel may be aware on some level that the text they are reading is translated from another original language, this does not take away from the authority of the translated text. A Muslim on the other hand, does not put the translation of the meanings of the Quran on the same level as the Quran itself (Mustapha 2005, 202). Mustapha (Ibid.) describes it as follows; “The difference between the Qur’an and any of its translations is ultimately the difference between God as the Author, Authority and Source on the one hand, and man as a mere translator/interpreter on the other.” It is clear from this that any translations of the Quran, including those in Japanese, are an interpretation of its meanings that is affected by the translator’s own understanding of the text.

Another issue that plagues translations of sacred texts is the debate on the degree of fidelity necessary towards the original text (Long 2013, 467). Naudé (2010, 286) argues that sacred texts cannot fulfil the same communicative purpose they did in their original time and setting. He further posits that in the case of most modern translations of sacred texts, the focus is primarily on the needs of the new target audience (Ibid., 287). Whether this holds true in the case of the translations of the Quran into Japanese remains to be seen.

4.3.2. Japanese Translators of the Quran

As previously mentioned, the Quran has been translated from Arabic into Japanese at least four times. In this thesis, I will focus on three of those translations; Izutsu ((1957-8) 1964), Mita (1972), and Nakata (2014).

The translator of a sacred text is always faced with a hard task. As the field of sacred texts and their exegeses is often complex, it is often difficult to find a translator who has both knowledge of the sacred text and competence in translation (Naudé 2010, 285). It can then be assumed that the knowledge of the translator on the subject matter, or lack thereof, may have a great influence on the translated text. In this section, I will provide a brief overview of each of the translators and their translations, in order to have insight on possible reasons for differences in translation strategies.

4.3.2.1. Toshihiko Izutsu (1914 – 1993):

Toshihiko Izutsu was born in 1914, and was exposed to Zen Buddhism at an early age, owing to his father being a Zen Buddhist (Albayrak 2012, 73). During the 1930s, Izutsu studied many languages including Arabic, Hebrew, Greek, Latin and others. His knowledge of the Arabic language was mostly self-taught, with some lessons from the Tatar imam and political activist Abdürreşid Ibrahim (Krämer 2014, 631). Izutsu majored in English Literature at Keio University and started working at the university's Institute of Cultural and Linguistic Studies in 1942 as an expert on Eastern languages. In 1945, Izutsu became head of the Arabic department. He

became full professor in 1954 and continued to teach at various universities for several decades (Albayrak 2012, 74).

Izutsu was considered to be the “foremost Japanese authority on Islam of his generation” (Krämer 2014, 630-1). It is therefore not surprising that in 1950, Izutsu made an agreement with Japan’s renowned publisher, Iwanami, to produce a translation of the Quran from the original Arabic into Japanese for the first time (Ibid., 631). The translation was published in three volumes between 1957 and 1958 and a revised edition was published in Tokyo in 1964 (Albayrak 2012, 75). Before taking a closer look at Izutsu’s translation of the Quran, it is worth mentioning that this translation was followed by several other books on topics related to Islam such as *Ethico-Religious Concepts in the Quran* (1966), *God and Man in the Koran* (1980), *The Concept of Belief in Islamic Theology* (1980), as well as books on other Eastern religions such as *Toward a Philosophy of Zen Buddhism* (1977), and *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (1984). From these publications, it is apparent that Izutsu was not only interested in Islamic studies, but in other religions as well. Izutsu also tried to link Islam with Japanese thought from a Buddhist perspective (Krämer 2014, 632).

As mentioned in the introduction, research on the translation of the Quran into Japanese is very scarce. In his research, Krämer (2014, 631) lists two main elements that characterize Izutsu’s translation. The first is his usage of colloquial Japanese instead of literary Japanese, which had hitherto been used in all translations of sacred texts. In his translation, Izutsu mentions that translating the Quran into Japanese was a near impossible task, and even more so into colloquial Japanese, which he felt was unable to convey the original sense of the Quran (Izutsu (1964) 2014, 5).

The second element is his attempt to use neutral terms in his translation. In other words, he avoided religious terms and “divinely charged language” and preferred the usage of secular terms (Krämer 2014, 631). Krämer (Ibid.) cites as an example the word ‘أفلح’ (*aflaha*) (to succeed), which is translated as ‘栄達 (*eitatsu*)’ (advancement in life), a decidedly worldly term instead of the original term which refers to the success in the Hereafter. Izutsu does not indicate this himself. However, he does mention that he relied upon the exegesis by 13th century scholar Al-Baidawi. He also indicates that he tried to translate the Arabic terms in a common sense and simple manner (Izutsu (1957) 2014, 4).

4.3.2.2. Umar (Ryōichi) Mita (1892 – 1983):

Ryōichi Mita was born in 1892 in Yamaguchi Prefecture in Japan. After completing his education at the age of 24, Mita moved to China and spent 30 years of his life there⁹. It was there that he came into contact with Islam. During his time in China, he slowly studied the Islamic religion and in 1941 made the decision to officially embrace it. He converted to Islam and changed his first name to Umar (Ibid.). After the war, Mita decided to dedicate his life to Islam. He moved back to Japan and joined the Association of Japanese Muslims in 1952, of which he would become head in 1960. In 1962, Mita made a decision to work on a new translation of the Quran, and stepped down from his position (Krämer 2014, 633). The reason why he felt it necessary to provide a new translation was because although Izutsu’s translation was not lacking in philological precision, he felt it did not do justice to the Quran as a holy scripture (Ibid.). Mita travelled to Pakistan and Saudi Arabia to study the Quran in depth for three years. He started

⁹ <http://islamjp.com/library/icf2p10.htm> <accessed May 6, 2015>

working on his translation after his return to Japan in 1965 (Ibid., 633-4). The translation was published in 1972 by the Japan Muslim Association.

In his introduction, Mita expresses the difficulty of translating of the Quran, due to the uniqueness of the Arabic language and its sounds (Mita 1972, IV). He does not explain his methodology in translating the Quran in his introduction. Krämer (2014, 634) observes that Mita's translation has avoided the usage of terms associated with other religions, especially Buddhism, but at the same time has relied upon religious terms stemming from Christianity.

4.3.2.3. Hassan (Kou) Nakata (1960 –)

The latest translation is one that was supervised by Kou Nakata, and translated by Kaori Nakata, Kou Nakata's wife and Kazuki Shimomura. Kou Nakata was born in Okayama prefecture in 1960. At the age of 19, the university student converted to Islam and adopted the first name Hassan. He completed his PhD in Islamic Philosophy at Cairo University, Egypt in 1992. In 2003, he joined the Faculty of Theology at Doushisha University and was appointed deputy director of the Centre for Interdisciplinary Studies for Monotheistic Religions there (Abedin 2010).

Kaori Nakata was born in Shizuoka in 1961. She studied at Kyoto University. She embraced Islam while studying in France in 1991. She married her husband Kou Nakata in Egypt¹⁰. She translated several Islamic books, including the exegesis of the Quran; Tafseer Al-Jalalayn (2002 – 2006). She passed away in 2008 before the publishing of the translation of the Quran (Ibid.).

¹⁰ <http://hizbut-tahrir.or.id/2008/08/22/biografi-singkat-al-marhumah-habibah-nakata/> <accessed May 6, 2015>

There is no information available on the second translator Kazuki Shimomura. As this translation is very new, there are also no studies based upon it as of yet. However, Shimomura (Nakata 2014) provides an introduction in which he introduces several elements regarding Islam and the Quran, as well as briefly explains their own methodology in its translation. Like Mita, in his introduction Shimomura (Nakata 2014, 22) expresses the difficulty of translating the Arabic of the Quran into Japanese due to difficult terms and expressions. He stresses the important role the sounds of the Arabic language play in giving the verses meaning (Ibid., 23).

He also explains that as the Arabic is not a clear text to the native Arabic reader, neither will its Japanese translation be to the native Japanese reader (Ibid., 22). They used Tafseer Al-Jalalayn in facilitating the translation into Japanese (Ibid.). Tafseer Al-Jalalayn is an exegesis of the Quran that is characterized by the simple explanation of complex Arabic terms that are found in verses of the Quran. This book was also translated by Kaori Nakata in three volumes (2002 - 2006). Shimomura (Ibid., 22-3) further explains that they have opted to use the explanations in Tafseer Al-Jalalayn and insert them within the translated text in place of complex terms. In other words, instead of literally translating complex terms, they inserted the explanation or description of these words into the translation. They avoided the usage of footnotes as much as possible, but in some instances did provide additional information in that form. This additional information was retrieved from several modern exegeses (Ibid., 23-4). Lastly, Shimomura (Ibid., 24) explains that they have adopted a strategy, where they have tried to translate the Arabic text while remaining as faithful as possible, even if this at times causes the resulting translation to sound unnatural in Japanese.

Chapter Five: Data Analysis

This chapter will contain the actual analysis of the data that will help answer the research questions. First, I will start by restating the research questions and providing some sub-questions. Next, I will elaborate on the nature of the data and the methodology used to analyze it. Finally the results of the analysis will be explained.

5.1. Research Questions

The analysis that follows, aims to answer the following questions:

- 1) What are the translation techniques used to translate cultural references in the Quran from the Arabic language into the Japanese language?
 - 1.1. Do the translation techniques as proposed by Pedersen (2005) cover the actual techniques used in the translations of CRs from Arabic into Japanese?
 - 1.2. Does the usage of translation techniques differ in case of Meccan and Medinan chapters?
- 2) Does the Retranslation Hypothesis apply in the case of the translation of the Quran from Arabic into Japanese?
 - 2.1. Does the background of the later translators, being Muslim, make their translations more faithful to the original Quranic text and as such, foreignizing to the target audience? Or do the translations of the Quran follow the domesticating pattern of Bible translations?

5.2. Data

For the purpose of this study, I have extracted the CRs from parts of 6 different chapters, from different sections of the Quran. These are 5:1-6¹¹, 7:1-23, 23:1-41, 24:1-18, 85:1-22 and 98:1-8. From these chapters 7, 23 and 85 are Meccan chapters and chapters 5, 24 and 98 are Medinan chapters. I have detected a total of 142 CRs in 118 Verses from these chapters.

The translations of these CRs were then gathered from three different translations; Izutsu ((1957-8) 1964), Mita (1972) and Nakata (2014). The background of these translators has been discussed in Chapter Four. The translations have been sorted and the techniques used have been determined. In some cases the translator uses more than one technique to translate one CR. Therefore, the total number of techniques used will not be equal to the total number of CRs, nor will they be equal across the three translators.

There may be multiple occurrences of one CR. As the translation of these may differ despite being the same term, each of these has been counted separately and will be analyzed as such. Moreover, the overall strategy, whether foreignization or domestication, can only be measured if all occurrences of CRs are counted, regardless of whether these are unique or are repeated within the text. This is because with each occurrence of a foreignized CR, the reader will perceive the text as foreign, regardless of whether this CR has been previously mentioned or not, and vice versa.

¹¹ The number preceding the colon is that of the chapter and the numbers succeeding it are the verse numbers

The data will be quantitatively analyzed from three perspectives. First, the usage of each translation technique in the three translations will be looked at. After elaborating on each technique, recommendations for additional techniques will follow. Secondly, a comparison will be made between the translation of the CRs in the Meccan chapters and the Medinan chapters. Lastly, the techniques of the three translations will be compared and will be analyzed in terms of foreignizing versus domesticating techniques. Examples of each category will be added in order to further clarify the concepts. In order to provide additional clarification, English translations of the CRs will also be added. For this, the Hilali-Khan (1999) translation will be used, as it is a translation that tends to list all possible meanings of the original Arabic word. As there were hardly any CRs from any other category besides religious culture, a comparison based on the various CR categories will not be included in this analysis.

5.3. Data Analysis

5.3.1. By Translation Technique

Figure 2 shows the usage of each translation technique by the three translators. This section will further analyze these results and give examples on each of them.

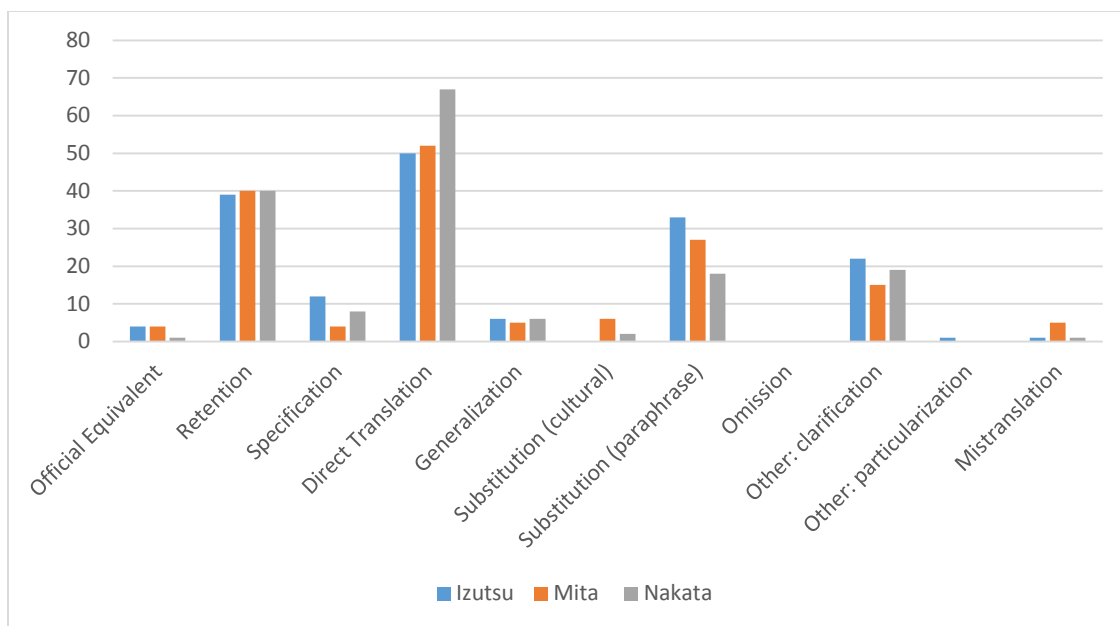


Figure 2. Usage of translation techniques

5.3.1.1. Official Equivalent

Official Equivalents were scarcely used by any of the translators. This is due to the fact that CRs that often have official equivalents, such as names of institutions and companies, were not present within the text. In fact, there were only eight CRs that were of a type other than religious culture. The instances in which Official Equivalence was used were within those eight.

For example:

(1) 23:20

Arabic	Izutsu	Mita	Nakata
طور سيناء <i>ṭūri saynāa</i>	サイナーの山 (シ ナイ山) <i>Sainaa no yama</i> <i>(shinai san)</i>	シナイ山 <i>shinai san</i>	シナイ山 <i>shinai san</i>
Mount Sinai	The mountain of Sinai (Mount Sinai)	Mount Sinai	Mount Sinai

Table 1. Example of official equivalent

In this example, Izutsu uses specification as he retains the original Arabic word, but adds to it the official equivalent of Mount Sinai in Japanese. Mita and Nakata both use the official equivalent directly.

5.3.1.2. Retention

Retention is the second most frequently used technique by all translators. This result mainly stems from the frequent repetition of the word “Allah”, which appeared 38 times. There are only two other words on which this technique was used; ‘قرآن’ (*qur’ān*)’ and ‘الإسلام’ (*I-is’lāma*)’. This is assumedly because ‘Quran’ and ‘Islam’ are well-knowns terms that will be easily understandable to the target audience.

5.3.1.3. Specification

Out of the three translators Izutsu used specification the most, while Mita used it the least. It was used by the translators for some of the terms that are less known to the target audience, therefore additional information was supplied to them whilst retaining the original Arabic word.

For example:

(2) 7:18

Arabic	Izutsu	Mita	Nakata
جهنم <i>jahannama</i>	ジャハンナム (ゲヘナの火) <i>jahannamu (gehena no hi)</i>	地獄 <i>jigoku</i>	火獄 (ジャハンナム) <i>kagoku (jahannamu)</i>
Hell	<i>Jahannamu (the fire of Gehenna)</i>	Hell	Hell fire (<i>jahannamu</i>)

Table 2. Example of specification

In this example, both Izutsu and Nakata chose to retain the original Arabic term and added clarification to it. In Izutsu’s translation, he chose to clarify the term by supplying the

Hebrew equivalent of the term. Mita, on the other hand, chose to directly translate the word into Japanese.

5.3.1.4. Direct Translation

Direct Translation was the technique used most by all of the translators, particularly by Nakata. This could be attributed to the fact that some of the CRs are easy to understand using a direct translation. It is also the technique that divides the foreignizing techniques from the domesticating techniques. An example of its usage is:

(3) 7:8

Arabic	Izutsu	Mita	Nakata
الوزن <i>al-waznu</i>	はかり 秤り <i>Hakari</i>	はかり <i>hakari</i>	計量 <i>keiryou</i>
the weighing	Scale	weighing	weighing

Table 3. Example of direct translation

In this example, the weighing refers to the weighing of good deeds versus evils deeds on the Day of Judgment. Mita and Nakata translate it directly, while Izutsu changes the translation to mean ‘scale’. This could be due to influence from Yusuf Ali’s English translation¹² in which he translates it as ‘the balance’. Although the word used by Izutsu may appear to be the same as that used by Mita, in fact, Izutsu writes it with a Chinese character that indicates the tool that is used in weighing, while Mita’s translation can indicate the process itself. Therefore, Izutsu’s is classified as substitution while Mita’s is classified as direct translation. Nakata added a footnote to the direct translation, explaining the meaning behind the word and its significance within the Islamic culture.

¹² The most popular English translation of the Quran

5.3.1.5. Generalization

Generalization is another technique that was scarcely used by any of the translators. An example of this category is:

(4) 23:27

Arabic	Izutsu	Mita	Nakata
التنور <i>tanūru</i>	大釜 <i>ookama</i>	かま <i>kama</i>	釜 <i>kama</i>
the oven	great oven	oven	oven

Table 4. Example of generalization

In this example, the original meaning of the Japanese word *kama* refers to a type of cauldron. However, it can also carry the meaning of oven, which is the assumed meaning in this case. Although the English translation used by Hilali-Khan is also oven, this is not the original object the word refers to. The word *tanūr* refers to a type of cylindrical oven used for cooking and baking which is used in Iraq, amongst other places. It is also referred to as ‘tandoor’ in English. As it is a type of oven, using the word oven to translate it is a generalization.

5.3.1.6. Substitution

As mentioned in Chapter Three, substitution has two types; cultural and paraphrase.

Cultural

Cultural substitution is the techniques that domesticates the ST the most. Overall this technique was not used often. It was not used by Izutsu at all, Nakata used it twice and Mita 6 times. Mita’s usage was repeated in the translation of the same word 4 times, as in the following example:

(5) 7:11

Arabic	Izutsu	Mita	Nakata
سجدوا <i>sajadū</i>	跪いた <i>hizamuita</i>	叩頭した <i>Koutoushita</i>	跪拝した <i>kihaishita</i>
prostrated	kneeled down	performed <i>kowtow</i>	kneeled in worship

Table 5. Example of cultural substitution

In this example, Mita has used the term *koutou* as a translation for the Arabic term which means to kneel down and prostrate before someone and is an action performed in the Islamic prayer. Although *koutou* is very similar in practice, the cultural background to it is different, as *koutou* is a term originating from a Chinese practice, in which one prostrates in front of his superior to show respect. This was done by commoners towards their magistrate, by officials and foreign envoys to the emperor, and by the emperor to the shrine of Confucius¹³. It is therefore a cultural substitution. A possible reason for Mita's usage of this term is his time spent studying Islam in China, where this term might be used to refer to the Islamic ritual of prostration. It is interesting to note that even though Izutsu had a Buddhist background and was not a Muslim, he did not substitute any Islamic CRs for corresponding Buddhist terms.

Paraphrase

This technique was used by all of the translators frequently, especially by Izutsu. Using this technique the translators were able to convey the original meaning by describing it using the information necessary to understand the significance of the CR. The following is an example:

(6) 5:2

¹³ Encyclopædia Britannica Online, s. v. "kowitz" <accessed May 24, 2015>
<http://www.britannica.com/EBchecked/topic/323030/kowitz>

Arabic	Izutsu	Mita	Nakata
حلتهم <i>ḥalaltum</i>	禁忌状態がとけて <i>kinki joutai ga tokete</i>	(巡礼着を) 脱いだ <i>(junreichaku wo) nuida</i>	解禁した <i>kaikinshita</i>
come out of <i>ihram</i>	dissolution of taboo state	taking off of pilgrimage clothes	lifting of prohibition

Table 6. Example of paraphrase substitution

In this example, the Arabic word literally means for something to become permissible or the removal of a prohibition. Therefore, Nakata’s translation is a direct translation. However, in context this term is connected to the Islamic sacred pilgrimage. During one phase of the pilgrimage, the pilgrims are obliged to enter a state of *ihram* (prohibition), in which they are prohibited from committing certain acts such as hunting, and are obliged to wear certain clothes. Both Izutsu and Mita paraphrase the word and describe it using relevant information, although they do it in different ways. In this case, a direct translation may cause the reader to be confused or misunderstand the context. This technique is a very useful tool for the translator that allows him to accurately convey the meaning to the target audience who is unfamiliar with the source culture.

5.3.1.7. Omission

This technique was not used by any of the translators at all. As this is an extreme measure when translating CRs, this is not a surprise. Furthermore, as a sacred text the translators may have displayed additional caution in using this technique.

5.3.1.8. Other

One of the research questions of this thesis was measuring whether Pedersen’s techniques would be sufficient in accounting for all the techniques used by the translators of the Quran

into Japanese. The result was that it was not sufficient. Two additional techniques were found to be needed.

Clarification

All of the translators relied on notes in the form of parentheses and footnotes. These notes served the purpose of clarifying the primary translation used, which was often a direct translation. I have therefore chosen the term Clarification to indicate the usage of notes to supply additional information that aims to clarify the original CR or its translation.

This technique could be seen to correspond to Newmark's (1988) Glosses and Notes. According to him, the function of this technique is to supply additional information to the translation. This is often used with cultural references to account for the difference between the SL culture and the TL culture. In this case, the translator should take into account the requirements of his readership (Newmark 1988, 91). An example of its usage within the three translations is the following:

(7) 85:2

Arabic	Izutsu	Mita	Nakata
اليوم الموعود <i>al-yawmi l-maw'ūdi</i>	約束の日（最後の 審判の日） <i>yakusoku no hi (saigo no shinpan no hi)</i>	約束された（審判 の）日 <i>yakusokusareta (shinpain no) hi</i>	約束された日（復 活の日） <i>yakusokusareta hi (fukkatsu no hi)</i>
the Promised Day (i.e. the Day of Resurrection)	the day of promise (the day of the Last Judgment)	the promised day (of judgment)	the promised day (the day of resurrection)

Table 7. Example of clarification

In the Islamic faith the Day of Judgment has many names including the Promised Day. As this term maybe unfamiliar to the target audience, the translators chose to use a direct

translation and supplied it with clarification. In this case as the clarification was concise all of the translators chose to add it in parentheses. However, in cases of longer clarifications, Mita and Nakata use footnotes instead. As clarification helps convey the meaning and cultural significance of a CR by explicitly explaining it, it is a domesticating technique.

Particularization

This technique was used only once by Izutsu, which may render it negligible. Molina and Hurtado Albir (2002, 510) propose this technique and define it as “to use a more precise or concrete term.” The only example is the word used by Izutsu to describe the Arabic word ‘صلاة’ (*ṣalāt*) which refers to the Islamic prayer ritual. This ritual includes many elements including bowing, prostrating, reciting Quran and supplicating. Izutsu used ‘祈る (*inoru*)’ to translate this term, which is equivalent to supplication or a verbal prayer. Particularization as a technique is similar to generalization in process, except that it works in the opposite direction. This technique uses a term more known to the target audience, making it a domesticating technique.

After reviewing the translation techniques used by the translators, it is clear that the techniques as proposed by Pedersen (2005) are sufficient to accommodate the majority of the translation techniques used. However, at least one additional technique is needed; Clarification, as it makes up 15.9% of all the techniques used by all of the translators.

5.3.2. Meccan versus Medinan chapters

In this section I will review the differences between the usage of translation techniques as used by the three translators in the Meccan chapters and the Medinan chapters. Due to the difference in the nature of the text, the CRs may differ and therefore, their strategies may differ as well. In this study, both the Meccan and Medinan chapters produced 71 CRs each.

5.3.2.1. Meccan chapters

Figure 3 shows the translation techniques as used by the three translators in the translation of Meccan chapters.

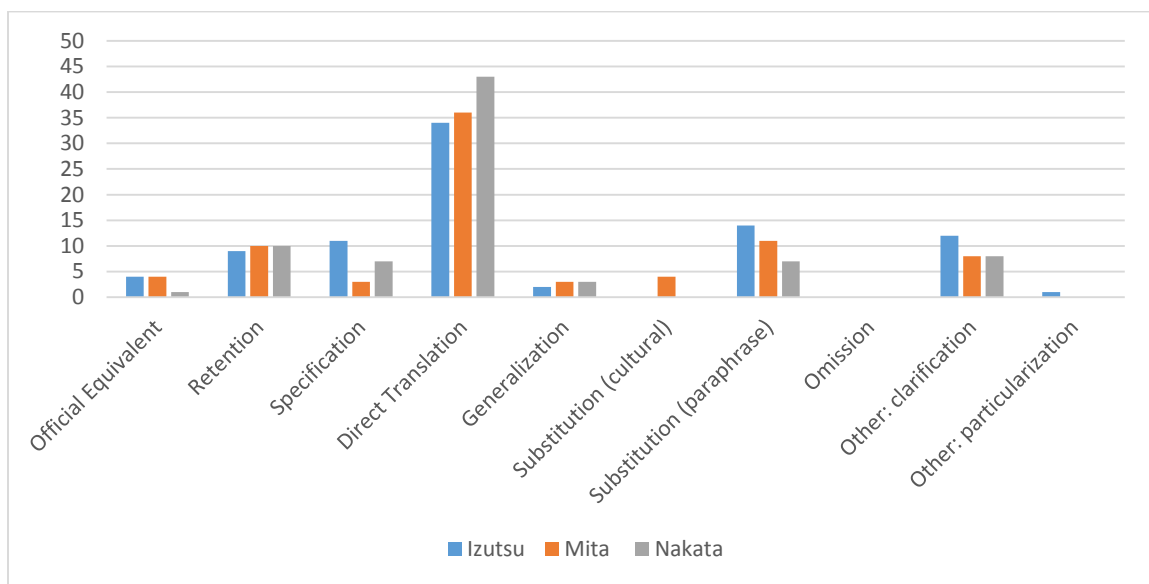


Figure 3. Usage of translation techniques in Meccan chapters

Direct translation was the technique used most by all of the translators in the Meccan chapters. One of the reasons may be that many of the CRs used were directly translatable to the TL without any major loss in meaning, such as different terms used to describe the Day of Judgment, which is a frequent theme in Meccan chapters. The following is another example:

(8) 23:6

Arabic	Izutsu	Mita	Nakata
<p>ما ملكت أيماهم <i>mā malakat aymānuhum</i></p>	<p>右手の所有にかか るもの（奴隷女を 意味する）<i>migite no shoyuu ni kakaru mono (doreijo wo imi suru)</i></p>	<p>その右手の所有す る者「どれい」 <i>yakusokusareta (shinpain no) hi</i></p>	<p>右手が所有するも の（女奴隷） <i>yakusokusareta hi (fukkatsu no hi)</i></p>
<p>(the captives and slaves) that their right hands possess</p>	<p>that which falls under the possession of (his) right hand (means female slaves)</p>	<p>the people possessed by that right hand [slaves]</p>	<p>the possessions of the right hand (female slaves)</p>

Table 8. Example of direct translation in Meccan chapters

In this example, we can see one of the few examples of a non-religious CR. The Arabic term used and the concept it indicates refer to the customs of seventh-century Arabia. All of the translators chose to translate the phrase directly. Furthermore, they all added some form of clarification to indicate that the term refers to slaves. The addition of clarification to direct translations is a noticeable trend for all the translators.

Another noteworthy element is the fact that retention had a relatively low usage in Meccan chapters. The reason for this is likely that terms that are easily identifiable even in their retained form were scarce in the Meccan chapters. For example, the term ‘Allah’ was only found 8 times within the 71 CRs.

It may also be possible that the nature of the terms itself may have had an influence on the techniques used. However, a basic classification of CRs, where all religious terms are grouped together, is insufficient for providing further insight into this matter.

5.3.2.2. Medinan chapters

Figure 4 shows the usage of translation techniques by the three translators in the translation of CRs from the Medinan chapters.

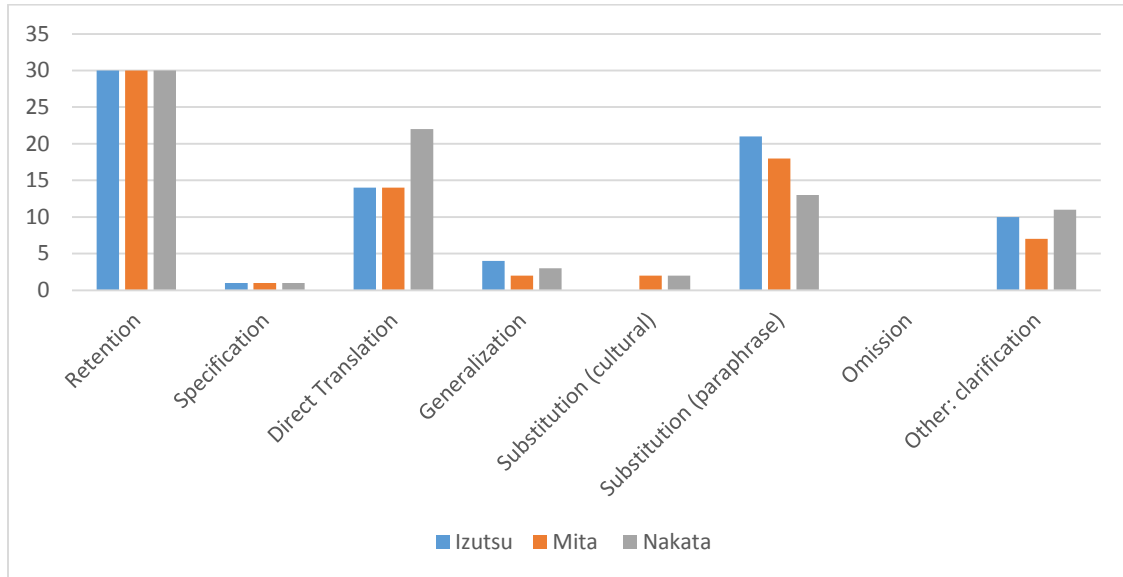


Figure 4. Usage of translation techniques in Medinan chapters

From this figure, it is clear that retention was the most used technique by all of the translators. In contrast to the Meccan chapters, this is because of the frequent appearance of the term ‘Allah’ in Medinan chapters. In the case of these CRs it appeared a total of 29 times, of which only one instance was translated using a technique other than retention by only one of the translators.

Following retention, direct translation and paraphrasing were the two most used techniques. The reason for an increase in the usage of paraphrasing may be due to the appearance of Arabic terms pertaining to rituals that were prescribed for the Muslims during the Medinan era, and that have no equivalent in the Japanese language, making direct translation impossible. For example:

(9) 5:6

Arabic	Izutsu	Mita	Nakata
تيمموا <i>tayammamū</i>	取って <i>totte</i>	触れ <i>fure</i>	求め (手で触れ) <i>motome (te de fure)</i>
perform Tayammum	take	touch	seek (touch with your hand)

Table 9. Example of paraphrase in Medinan chapters

Tayammum is a ritual by which a Muslim purifies himself in case there is no water available. This ritual is completed by lightly hitting or touching a clean-sand or soil surface, and using the sand that gets attached to the hand to wipe the face and hands lightly. The legislation of this ritual is the context of this verse. Following the CR cited above the ST continues by stipulating “with clean earth”. The translators have all replaced the original Arabic term ‘*tayammum*’ with some variation indicating the action of touching the surface or taking sand or soil from it. Izutsu is satisfied with paraphrasing it as such, while Mita and Nakata both add a footnote explaining the ritual and its significance in the Islamic faith. This may be due to the difference in target audience, where Mita and Nakata may be considered to have produced a translation for the benefit of Japanese Muslim converts who may actively practice these rituals.

As in the case of the Meccan CRs, the analysis of the translation techniques used in the Medinan chapters may benefit from a more detailed classification, separating proper names (‘Allah’) from rituals, etc. In all cases, there is no doubt that there are indeed differences in the translation techniques used in the Meccan and Medinan chapters. This is possibly due to the themes and nature of the CRs in each. Further research may be needed to examine the issue more thoroughly.

5.3.3. By Translator

After reviewing the usage of translation techniques separately and their usage in context of Meccan and Medinan chapters, we will now look at the overall usage of each of the translators to determine the overall strategy they used, either foreignization or domestication.

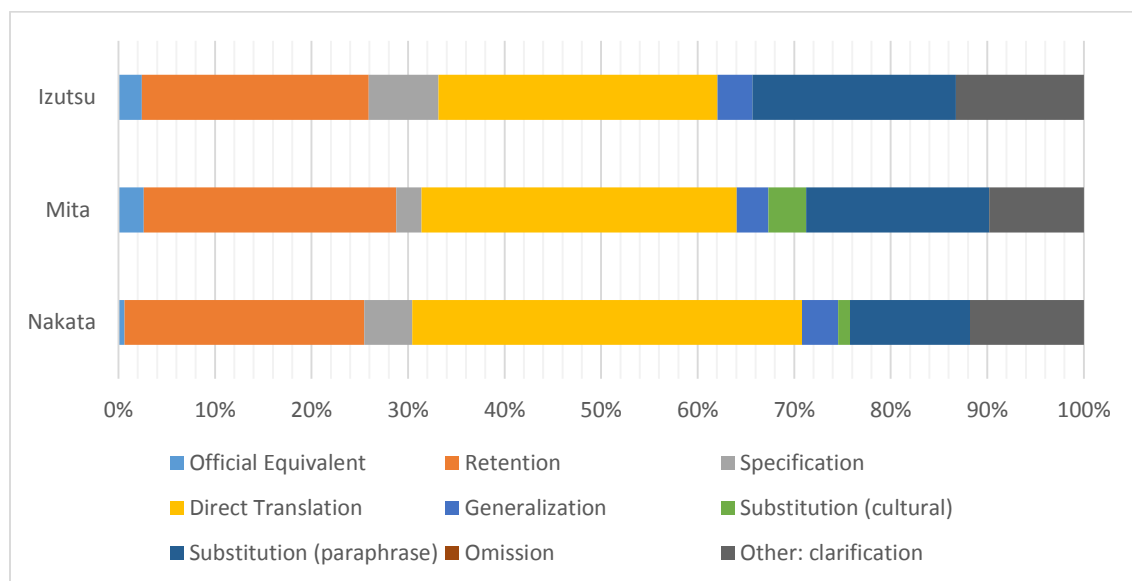


Figure 5. Usage of translation techniques by each of the translators

Figure 5 shows the usage of translation techniques by each of the translators. The techniques starting from retention to direct translation fall under foreignizing techniques, while those from generalization to clarification are domesticating techniques.

Looking at the results, it is clear that all of the translators used a majority of foreignizing techniques. Izutsu used foreignizing techniques at approximately 60%, Mita at 62% and Nakata

at 70% frequency. It is possible that the foreignizing strategies were adopted by all three translators due to the sacred nature of the text.

On the other hand, the usage of domesticating strategies decreased from Izutsu to Mita to Nakata. In other words, with the passing of time, each translation became less domesticating and more foreignizing. As a result, taking the translation of CRs as a measuring tool, the translation of the Quran into Japanese is consistent with the Retranslation Theory. This means that the trend that is seen in the domestication of Bible translations cannot be seen in the Japanese translations of the Quran.

Chapter Six: Conclusion

The aim of this thesis was to examine the translation techniques used in translating CRs in the Quran from Arabic into Japanese, and to present a comprehensive list of techniques that may be used in future translations of Islamic texts in particular, and all culturally bound texts in general, from Arabic to Japanese. The analysis showed that Pedersen's (2005) list of translation techniques was sufficient for the majority of the CRs, but that there is a need to add at least one additional technique that accounts for the usage of notes in clarifying a CR. This was labeled as Clarification and was added to Pedersen's techniques, resulting in a total of 8 techniques.

The results of the comparison between Meccan and Medinan chapters in terms of the translation techniques used were inconclusive. This is because, while there were clear differences in the frequency of usage of different techniques, the reason behind such differences can likely be attributed to differences in the genres of religious CRs in each of them. In order to produce more concrete results, it is necessary to use a detailed classification of religious terms and measure the translation techniques used in the Meccan and Medinan chapters according to this classification. The new classification should include rituals, proper nouns, religious events, etc.

Furthermore, the current research aimed to establish the applicability of the Retranslation Theory to the translation of the Quran into Japanese. This was measured using the above-mentioned techniques. The result was that while all of the translations had an overall foreignizing strategy, the first translation by Izutsu (1957-8) was the most domesticating,

followed by Mita (1972) and lastly Nakata (2014). Thus the results were indeed compatible with the Retranslation Theory. Whether this result may be attributed to the familiarization of the target audience with the source culture, thus paving the way for a more foreignizing translation later on, as the Retranslation Theory suggests, or whether it is related to the background and motivation of each of the translators is unknown and immeasurable. However, the background of the translator does seem to have some measure of effect in the selection of words for the target text. Further research may be done to establish the applicability of the Retranslation Theory to other texts translated from Arabic to Japanese.

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Appendix

Arabic Transliteration Guide

Letter	Arabic	Transcription
<i>alif</i>	ا	<i>ā</i>
<i>bā</i>	ب	<i>b</i>
<i>tā</i>	ت	<i>t</i>
<i>thā</i>	ث	<i>th</i>
<i>jīm</i>	ج	<i>j</i>
<i>ḥā</i>	ح	<i>ḥ</i>
<i>khā</i>	خ	<i>kh</i>
<i>dāl</i>	د	<i>d</i>
<i>dhāl</i>	ذ	<i>dh</i>
<i>rā</i>	ر	<i>r</i>
<i>zāy</i>	ز	<i>z</i>
<i>sīn</i>	س	<i>s</i>
<i>shīn</i>	ش	<i>sh</i>
<i>ṣād</i>	ص	<i>ṣ</i>
<i>ḍād</i>	ض	<i>ḍ</i>
<i>ṭā</i>	ط	<i>ṭ</i>
<i>ẓā</i>	ظ	<i>ẓ</i>
<i>‘ayn</i>	ع	<i>‘</i>

<i>ghayn</i>	غ	<i>gh</i>
<i>fā</i>	ف	<i>f</i>
<i>qāf</i>	ق	<i>q</i>
<i>kāf</i>	ك	<i>k</i>
<i>lām</i>	ل	<i>l</i>
<i>mīm</i>	م	<i>m</i>
<i>nūn</i>	ن	<i>n</i>
<i>hā</i>	ه	<i>h</i>
<i>wāw</i>	و	<i>w</i>
<i>yā</i>	ي	<i>y</i>
<i>hamza</i>	ء	'
<i>alif maksura</i>	ى	<i>ā</i>
<i>ta marbūta</i>	ة	<i>t</i>