



Procedures Employed in Persian and English Translation of the Last 16 Suras of Quran on the Basis of Vinay and Darbelnet's Model

Mojtaba Aghajani *

Khatam Ol-Anbia University, Tehran, Iran

Mahsa Adloo

Vali-E-Asr University, Rafsanjan, Iran

Abstract

This research attempted to study the application and frequency of Vinay and Darbelnet's Translation Model and its strategies and procedures used in English translation of the Holy Quran, regarding the matter as a case study, the researcher applied a contrastive analysis of last sixteen Suras of the Holy Quran. Quran focusing on the seven as the main Corpus of the study the researcher selected the procedures of Vinay and Darbelnet's Translation Model. As the main Corpus of the study the researcher selected the following English and Persian translation of the holy Quran by: a) Arthure Arberry, b) Pickthal, and c) Tahere Saffarzadeh. As a next step from last sixteen Suras of holy Quran, 57 Ayahs were selected. Then the Persian and English were contrasted. Finally the seven procedures of Vinay and Darbelnet Translation Model were identified and based on this model the strategies and procedures that were used by each translator were classified. Accordingly the result indicates that Vinay and Darbelnet's Translation Model play an important role in translating the Holy Quran into English and Persian. The researcher has discovered cases that the seven procedures have been applied in the translation of the three translators as a whole. The most frequently used strategies are direct translation. Moreover, literal translation used more than the other procedures of Vinay and Darbelnet's Translation Model in his translation.

Keywords: Direct translation, borrowing, calque, literal translation, oblique

INTRODUCTION

Study of translations of sacred text has always been in focus due to the value of such text to believers. This line of research has several aspects such as studying the accuracy of translation and studying the procedures used for translation. For instance, Sajjadi and Manafi Anari (2008) evaluated English translations of Quran. According to them, it is important for many English speaking people of the world to understand the prophetic mission or message of the Qur'an. Therefore, we need some criteria to evaluate the English translations of the Qur'an. Although there have been some criteria recently

developed for the evaluation of translations, they are not useful for the evaluation of English translations of the Qur'an.

In order to convey the message of Allah precisely in English, the English translations of the Qur'an should be precise and reliable. In this article, they planned to study the English translations of some Material and Mental verbs of the Qur'an. For, Material and Mental verbs are the most frequently selected process types in most of the texts. Then, the expansions and reductions of Material and Mental verbs were distinguished. It is concluded that the Material and Mental verbs play important role in rendering the original message of the Qur'an and the expansions are the most frequent strategies in translating Material and Mental verbs of the Qur'an.

It is also revealed that Qur'an has different dimensions and understanding each dimension needs to make explicit the implicit information of Qur'an. For this, many translators admitted that their translations are not merely translations but they are also commentaries. Therefore, the most frequent strategies of the Material and Mental verbs of the Qur'an are expansions. Maula (2011) analyzed and compared the translation of metaphors in holy Quran. The corpus of the study included four translations of Quran. This researcher stated that translating metaphor of the holy Quran is not an easy work for translators. The evidence of this statement is the different procedures used in the same lexical.

The result revealed that the four translators do not always come with the same procedure in the same verse. Besides, not all of the English translations can convey the term of form and meaning of metaphor in the source language. Ghazanfari Moghaddam and Sharifi Moghaddam (2012) compared translation of cultural concepts in English and Persian. They stated that the translation of cultural concepts is a fundamental problematic area in translation study and practice and many suggestions have been offered to overcome these difficulties and prevent cultural misconceptions. The result of their study suggested that the shift strategies "modulation" and "calque" had the highest and lowest frequency of usage respectively (opposing the declaration that transposition is the dominant shift observed).

In addition, along with strange translations complete shifts in meaning was also detected and translator's ideology had influenced the text selection and consequently the translation process and product.

Pirnajmuddin and Zamani (2012) attempted to examine the procedures used in English translation of Quran. They concluded that the procedures of literal translation, borrowing, and addition are most frequently used procedures employed by English translators. Procedures of definition, omission, substitution and lexical creation have no occurrence in the translations of the selected materials.

Vahid Dastjerdi et al. (2013) attempted to study the procedures followed by English translators in translating metaphors of sacred texts from Arabic into English. In this study the Sahifah As-Sajjadiyah has specially been in focus and based on the content and extent of each supplication, a group of 54 metaphors of that book was selected. The translation of selected metaphors by two English translators, namely William C. Chittic (1978) and

SayyidAhmad Muhani (1984), were compared with the original ones. Throughout this study, researchers moved in the direction of Newmark's theoretical framework regarding definition and procedures of translating metaphor. Thus, any translation based on Newmark's first procedure was also regarded as literal, and those based on the remaining six procedures were considered as free. The analysis of the data showed that the metaphors of the Sahifah As-Sajjadiyah are translated literally into English. The finding of this research can provide students with a better tool for understanding the mechanisms of translating the metaphors of Sahifah As-Sajjadiyah and for evaluating the translation of sacred texts more objectively.

Vinay and Darbelnet's Types of Translation

Vinay and Darbelnet identify two main methods of translation which are direct translation and oblique translation; and these two methods comprise seven procedures. Direct procedure includes:

Direct procedure

A. Borrowing: According to Vinay and Darbelnet borrowing is used "to overcome a lacuna, usually a metalinguistic one, borrowing is the simplest of all translation methods. It would not even merit discussion in this context if translators did not occasionally need to use it in order to create a stylistic effect" (1995, pp. 31-32).

They also believe that many borrowings enter a language through translation, just like semantic borrowings or faux amis, and "the decision to borrow a SL word or expression for introducing an element of local color is a matter of style and consequently of the message "(p. 32)

B. Calque: A calque is a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements. The result is either i.e. Lexical calque, as in the first example, below, a calque which respects the syntactic structure of the TL, whilst introducing a new mode of expression; or ii a structural calque [...]" (p. 32). They also point out that as with borrowings, there are many fixed calques which, after a period of time, become a part of the language. And these too, like borrowings, may have undergone a semantic change, turning them into faux aims.

C. Literal translation: word for word translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translator's task is limited to observing the adherence to the linguistic servitudes of the TL" (pp. 32 -33). Vinay and Darbelnet regard literal translation as a unique solution which is reversible and complete in it. They also point out that this is most common when translating between two languages of the same family, and even more so when they also share the same culture. For example if literal translations arise between French and English, it is because common metalinguistic concepts that reveal physical coexistence. Finally they suggest that if, after trying the first three procedures, translators regard a literal translation unacceptable, they must turn to the methods of oblique translation.

Oblique translation

A. *Transposition*: Transposition involves replacing one word class with another without changing the meaning of the message. Besides being a special translation procedure, transposition can also be applied within a language (p. 36). They distinguish two distinct types of transposition: Obligatory transposition and optional transposition. They point out that from a stylistic point of view, the base and the transposed expression do not necessarily have the same value, and the Translators must choose to carry out a transposition if the translation thus obtained fits better into the utterance, or allows a particular nuance of style to be retained. The transposed form is generally more literary in character.

B. *Modulation*: Modulation is a variation of the form of the message, obtained by a change in the point of view" (p.36) they state that modulation can be justified when although a literal or a transposed translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the target language, they also distinguish between free or optional modulations and those that are fixed or obligatory. They believe the type of modulation which turns a negative SL expression into a positive TL expression is more often than not optional, even though this is closely linked with the structure of each language. There are the differences between fixed and free modulation is one of degree. But in the case of fixed modulation, a translator with a good knowledge of both languages freely uses this method.

C. *Equivalence*: One and the same situation can be rendered by two texts using completely different stylistic and structural methods. In such cases we are dealing with the method which produces equivalent texts" (p.38). An example of equivalence is the reaction of an amateur who accidentally hits his finger with a hammer: if he were French his cry of pain would be transcribed as *Aïe!*, but if he were English this would be interpreted as "Ouch!" Another case of equivalences are onomatopoeia of animal sounds. Proverbs are perfect examples of equivalences, and also creating equivalences is also frequently applied to idioms. They give the example of "to talk through one's hat" and "as like as two peas" which cannot be translated by means of a calque.

D. *Adaptation*: this procedure is called the "extreme limit of translation" (p. 39). It is used in those cases where the type of situation being referred to by the SL message is unknown in the target culture. "In such cases translators have to create a new situation that can be considered as being equivalent. Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence." (p. 39) Study of translations of sacred text has always been in focus due to the value of such text to believers.

THE STUDY

From old time the two poles of translation has existed and various translators and theorist have sided with both of these two poles of translations. Religious texts have been categorized as texts that are sensitive and need a higher level of accuracy. Quran is the sacred book of Muslims and it is considered the words of God by Muslims and even its form is considered important. One of the main challenges for the translators in translating Quran is retaining the form and content on one hand and delivering a text and a translation that is fluent and can easily be understood by the target text readers. Some

translators may choose to translate in a transparent fluent way and thus, be target language and reader oriented that is called by Vinay and Darbelnet as oblique method and some other translators may choose to translate in a way that is close to the source text and its form and style and thus they are source text oriented that try to be as close as possible to the source text which is called by Vinay and Darbelnet's direct method. Thus, this study tries to determine the way the Persian and English translators of Quran have translated Quran and to determine whether they have used direct method or oblique method.

Research Hypotheses

1. English translators of Quran used Vinay and Darbelnet's Model.
2. Persian translators of Quran used Vinay and Darbelnet's Model.
3. English translators of Quran have used direct translation more than oblique.
4. Persian translator of Quran has used oblique translation more than direct translation.

METHODOLOGY

This study was an attempt to investigate the procedures used by Persian and English translators of Quran in translating the last 16 Suras of Quran based on Vinay and Darbelnet's translation Model. The researcher's aim was to investigate the following issues: First, it is required to find out whether English and Persian translators employed Vinay and Darbelnet's translation Model for translating Quran or not. Second, if the answer of the previous question was yes, which type of Vinay and Darbelnet's translation Model has been used by English and Persian translators. The last issue is the frequency of procedures used by English and Persian translators of Quran. The last finding contributes to making comparison between English and Persian translators' approaches in translating Quran based on the frequency of procedures they used.

Research Design

This study was descriptive-comparative in essence. Actually, the first part of data analysis that was mentioned above had descriptive nature. According to Brown and Rodgers (2003), descriptive research design is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way. In this way general overview of the subject can be obtained. The result from a descriptive research is often used in a quantitative research designs. It was exactly what we had done in conducting the descriptive part of our research. We observed employed procedures using checklists, we reach a general overview, and finally we provided data for quantitative research. Regarding the comparative design of the study which included the second part of data analysis, Mackey and Gassy (2005) states that comparative researches the act of comparing two or more things with a view to discover something about one or all of the things being compared. This design helped us to make comparison between the type and frequency of procedures used by English and Persian translators.

Corpus

The last sixteen Suras of Quran has been used as the corpus of this study. They included: Az- Zalzala, Al- Adiyat, Al- Qaria, At- Takathur, Al- Asr, Al- Humaza, Al-Fil, Quraysh, Al- Maun, Al- Kawthar, Al- Kafirun, An-Nasr, Al- Masadd, Al- Ikhlas, Al-Falaq, Al- Lahab.

The above mentioned Suras were analysed for searching Vinay and Darbelnet's Direct and Oblique methods of translation. Direct model includes three procedure, Borrowing, Calque, and Literal translation. Oblique model is divided into three procedures of Transposition, Modulation, Equivalence, and Adaptation. It is worth mentioning that the last sixteen Suras were chosen from one Persian translation and two English translations of Quran. English translations of Quran were Arberry and Pickthall and Persian translation was Tahereh Saffarzadeh. All the Suras chosen as the corpus of this study had limited number of Verses. As the table highlights, totally, 57 Verses had to be analyzed. Holy Quran has Suras with variety of length. The longest Surah has 286 verses and 1621 words and the shortest one contains 3 verses and 43 words. Therefore, for choosing the corpus of this study, it was essential for practical considerations to randomly choose Suras from the group of short Suras of Quran. It means that first; a list of short Suras was prepared. Then, based on the list, 16 Suras were randomly chosen for this study. Another point is that the Suras which were randomly chosen as the corpus of the study were included in the study without any specific bias. As the nature of the random sampling suggests, there was no intention in including these particular Suras in the study. We had this issue in mind when we commenced random sampling and we were aware of the nature of the proper data collection which has to be without any bias.

Instrument

Having the nature of the study in mind, we used systematic observation as the method of data collection. According to Mackey and Gass (2005), Systematic observation means observing from the perspective of quantitative research to provide reliable and quantitative data. This usually involves the use of some kind of formal, structured observation instrument or schedules. For collecting data, checklists were prepared. Before embarking on data collection procedure, it was required to assign code to each Verse of each Suras. It means that, based on the aforementioned table, Verse number one of Al- Nasr Surah received code 1, the next Verse code 2, and the last one code 3. The next Surah is Al- Asr. The first Verse of Al- Asr Sura had the code 4. This trend was continued until the last verse of the last surah which received code 57. By doing the above-mentioned coding procedure, we named each check list with a code to represent the analysis of each Verse of each Surah. Therefore, totally 57 check lists were prepared.

Procedure

Initially, English translations of Quran, Arberry and Pickthall, and its Persian translation, Tahere Saffarzadeh were provided. Based on the code assigned to each verse, two English translations and one Persian translation of each Verse were written down together on a notecard accompanied by its original Arabic Verse. 3.

Data Analysis

For data analysis, checklists were required. It should be mentioned that data analysis of this study encompassed two parts. In part one, each notecard was considered carefully for analysis to find the type of Vinay and Darbelnet's procedures used by English and Persian translators for translating a specified Verse. By doing this procedure, we can reach our first aim to recognize the type of procedures used by English and Persian translators of holy Quran. As stated before, another aim was to calculate the frequency of usage of procedures and making comparison between translations. At this point, the second part of data analysis started. Achieving tables and charts demonstrating frequency of usage.

RESULTS

This part contains 57 verses of last sixteen Suras of part thirty of the Holy Quran. Each verse from sixteen Suras with Persian and English translations is written down. Then the types of procedures employed, is identified based on categorization of Vinay and Darbelnet's Model. The translators used different translation model in their works, but the researcher just considered the strategies and procedures of Vinay and Darbelnet's Model in the Persian and English translation of Holy Qur'an. In this section, descriptive statistics and tables which are related to the characteristics of sample are presented. Recognizing the characteristics of sample is useful, because it leads to examine the overall characteristics of the studied population, and determine its general features for other researchers.

Al-Asr Sura

وَالْعَصْرِ

Arberry: By the afternoon

Pikhtal: By the declining day

Saffarzadeh: سوگند به عصر [غلبه بر باطل]

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Adaptation

While English translators used literal translation for translating the word وَالْعَصْرِ, Persian translator used adaptation because the situation was unknown to the Persian language.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Arberry: Surely Man is in the way of loss

Pikhtal: Lo! Man is in a state of loss

Saffarzadeh : که واقعا انسان دستخوش زیان است

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Literal

Translations were done using word by word translation.

الا الذين آمنوا و عملوا الصالحات و تواضعوا بالحق و تواضعوا بالصبر

Arberry: save those who believe, and do righteous deeds, and counsel each other unto the truth, and counsel each other to be steadfast.

Pikhtal: Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

Saffarzadeh: مگر کسانی که گرویده و کارهای شایسته کرده و همدیگر را به حق سفارش و به شکیبایی توصیه کرده اند.

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Literal

All the translations were done employing literal translation.

Al-Kauthar Sura انا اعطيانك الكوثر

Arberry: Surely we have given thee abundance

Pikhtal: Lo! We have given thee Abundance

Saffarzadeh: محققا ما به تو خیر کثیر دادیم

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Modulation

The word الكوثر was translated literally by English translators; however, Saffarzadeh mixed translation and interpretation to make in more understandable and expressed in with a different viewpoint.

فصل لربك والنحر

Arberry: so pray unto thy Lord and sacrifice

Pikhtal: So pray unto they Lord, and sacrifice

Saffarzadeh: پس به شکرانه اش برای پروردگارت نماز بخوان و قربانی کن

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Literal

All the translators used literal translation.

ان شانك هو الابر

Arberry: Surely he that hates thee, he is the one cut off

Pikhtal: Lo! It is thy insulter (and not thou) who is without posterity

Saffarzadeh: بدان که محققا شماتت گوی و دشمن تو ابر و بلا عقب است

Arberry: Literal

Pikhtal: Literal

Saffarzadeh: Literal

The observed procedure for translating this verse is literal translation.

In this section, descriptive statistics and tables which are related to the characteristics of sample are presented. Recognizing the characteristics of sample is useful, because it leads to examine the overall characteristics of the studied population, and determine its general features for other researchers.

Table1.Frequency distribution according to General model of Holy Quran translated in English

Measures	Frequency	Frequency percent	Valid percent
direct	87	76.3	76.3
indirect	27	23.7	23.7
Total	114	100	100

Table interpretation: according to table 1, it can be concluded that from among a total of 114 studied verses, 76.3% have used direct method in English translations, and the remaining 23.7% have used indirect method. The mode value is equal to 1. This value indicates that using direct methods for translating verses in English has the highest frequency. In other words, mode is one of the measures of central tendency which determines the highest frequency of distribution. Here, it is the same direct methods.

Table2.Frequency distribution according to General model of Holy Quran translated in Persian

Measures	Frequency	Frequency percent	Valid percent
direct	46	80.7	80.7
indirect	11	19.3	19.3
Total	57	100	100

Table interpretation: based on the table 2, it can be stated that from among a total of 57 studied verses, 80.7 % have used direct method in Persian translation, and the remaining 19.3% have used indirect methods. The mode value is 1. It indicates that using direct methods for translating verses in Persian has the highest frequency. In other words, mode is one of the measures of central tendency which determines the highest frequency distribution. Here, it is the same direct method.

Table3.Frequency distribution according to General model of Holy Quran translated in Persian

Measures	Frequency	Frequency percent	Valid percent
Borrowing	2	1.8	1.8
Calque	0	0	0
Literal translation	85	74.6	74.6

Table interpretation: as it can be seen in table 3, it can be concluded that, from among a total of 114 verses which had been translated in English using direct model, 1.8% have used borrowing, and 74.6% have used literal translation.

The mode value is equal to 3. This indicates that literal translation has the highest frequency. That is to say, mode is one of the measures of central tendency which determines the highest frequency distribution. Here, it is the same literal translation.

Table 4: Frequency distribution according to the direct translation model of English translations

Measures	Frequency	Frequency percent	Valid percent
Borrowing	3	5.3	5.3
Calque	2	3.5	3.5
Literal translation	41	71.9	71.9

Table interpretation: according to table 4, it can be observed that from among a total of 57 verses which were translated in Persian by direct method, 5.3%, 3.5%, 71.9% have respectively used borrowing, calque, and literal translation. The mode value is 3. This value indicates that literal translation has the highest frequency of translating verses in Persian. In other words, mode is one of the measures of central tendency which determines the highest frequency. Here, it is the same literal translation.

Table 5: Frequency distribution according to the direct translation model of English translations

Measures	Frequency	Frequency percent	Valid percent
Transportation	4	3.5	3.5
Modulation	1	0.9	0.9
Equivalence	13	11.4	11.4
Adaptation	9	7.9	7.9

Table interpretation: according to the table 5, it can be stated that from among a total of 114 verses which have been translated in English by indirect model, 3.5%, 0.9%, 11.4%, 7.9% have respectively used transposition, modulation, equivalence, and adaptation. Mode value is equal to 3. This indicates that equivalence has the highest frequency for translating verses in English. In other words, mode is one of the measures of central tendency which determines the high.

Table 6: Frequency distribution according to the direct translation model of English translations

Measures	Frequency	Frequency percent	Valid percent
Transportation	3	5.3	5.3
Modulation	1	1.8	1.8
Equivalence	3	5.3	5.3
Adaptation	4	7	7

As it can be observed in table 6, it can be concluded that from among a total of 57 verses which were translated in Persian using the indirect model, 5.3%, 1.8%, 5.3%, and 7% have respectively used transposition, modulation, equivalence, and adaptation. Mode

value is equal to 4. This indicates that adaptation has the highest frequency of translating verses in Persian. It means that mode is one of the measures of central tendency which determines the highest frequency distribution. Here, mode is the same adaptations frequency. Here, it is the same Equivalence.

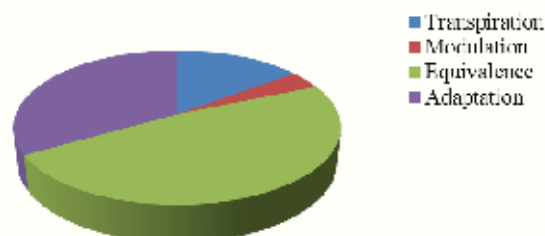


Figure 1: Frequency distribution according to General model of Holy Quran translated in English

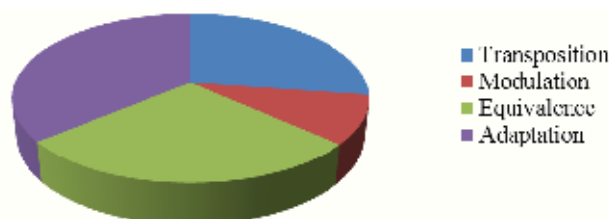


Figure 2: Frequency distribution according to General model of Holy Quran translated in Persian

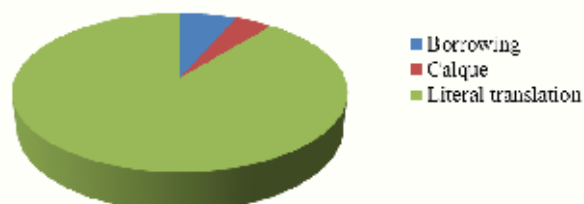


Figure 3: Frequency distribution according to General model of Holy Quran translated in Persian

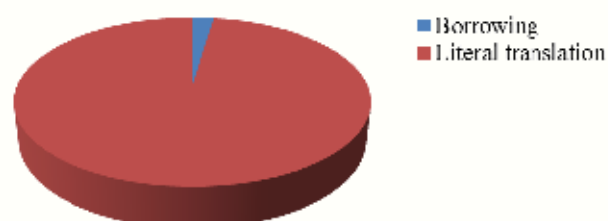


Figure 4: Frequency distribution according to the direct translation model of English translations

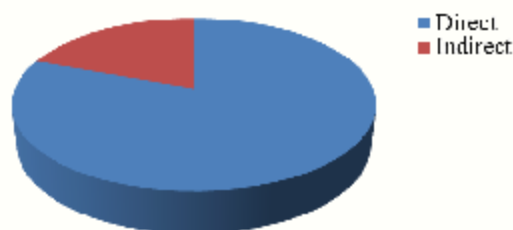


Figure 5: Frequency distribution according to the direct translation model of English translations

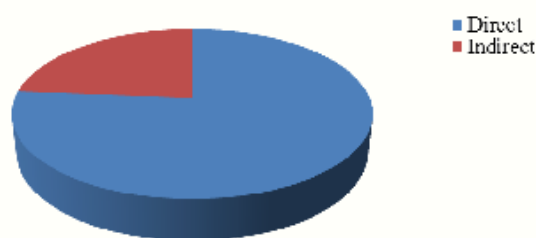


Figure 6: Frequency distribution according to the direct translation model of English translations

DISCUSSION

The study was supposed to answer the following questions:

1. Did English translators of Quran use Vinay and Darbelnet's model?

According to collected data, Vinay and Darbelnet's model strategies and procedures have a key role in translation of the Holy Quran, both of the two English translation have applied the strategies and procedures of Vinay and Darbelnet models and the seven procedures have been applied in their translations. The researcher has discovered cases of occurrence that the seven procedures have been applied in the translation of the three translations as a whole.

2. Did Persian translator of Quran use Vinay and Darbelnet's model?

According to collected data, Vinay and Darbelnet's model and strategies and procedures have a key role in the translation of the Holy Quran, Saffarzadeh have applied the strategies and procedures of Vinay and Darbelnet models and the seven procedures have been applied in her translation. The researcher has discovered cases of occurrence that the seven procedures have been applied in the translation of the three translations as a whole.

3. Which type of Vinay and Darbelnet's model has been used more frequently by English translator of Quran?

The two general strategies of Vinay and Darbelnet's model and the seven procedures of that are considered in the work of the three translators. As the researcher has claimed in the second hypothesis, English translators used Direct method more than Indirect

method. Pickthall and Arberry have applied the strategies in different manners. Both of the translators have used Direct method more than Oblique method.

4. Which type of Vinay and Darbelnet's model has been used more frequently by Persian translator of Quran?

As the results indicate, the fourth hypothesis was not confirmed. The Persian translator also used direct method more than indirect method. Saffarzadeh has applied direct method more than oblique.

CONCLUSION

The two general translation strategies and their seven procedures identified by Vinay and Darbelnet have been applied by English translators in translating of the Holy Quran into English. The role of this model of translation and its outstanding and applicable use in translating process the Quran into English is undeniable. The most frequent procedures found in this research are literal translation with the occurrence number of 85, which is about 74.6 % of the procedures in English translation. The least frequent procedure is calque with the occurrence number of zero. The most frequent of the procedures is literal belong to Arberry with 44 cases from English translations. Saffarzadeh have applied the procedures with 57 cases in the translation of the surveyed ayah. The most number of using direct translation as one of the two general strategies belongs to Arberry with 58 cases which is about 50.8% of the total occurrence of his applied strategies.

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