

Thinking Cross Functionally: Applying ‘Systems Dynamics’ to the Glorious Quran’s Translation

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Keywords

- Systems theory,
- Polysystems,
- The Quran,
- Al- Fatihah

Abstract

Undoubtedly Quran is Untranslatable, but the fact remains that its still being translated into World’s major Languages for the proliferation of sacred message to all those who cannot understand or even read Arabic language, especially the Muslim children born and raised in non Muslim secular world. Moreover, as the world knowledges grew immensely, the need for understanding the universal divine message has also increased. Hence the scholars of Islam allowed the translation of Quran with number of strict qualifications and limitations for the Translators. The present paper has tried to work out the General Systems Theory, a combination of Poly Systems and Systems Thinking Theory/Approach, broadly a ‘system-theoretic’ concept, where both description and prescription parallels in Translation, considering Quran’s English translation as an independent Text with divine message. The paper highlights the fact that one can perfectly corroborate and understand Quran’s translation through this combined approach, without taking on board any single Systems Approach or any other theory for its intelligibility. The main aim of the researcher is to proliferate the message of Quran to its greatest extent through translation as authentic text without the feeling of fear of ambiguity or distortions involved in the process of translation and making it approachable to Muslims and non Muslims equally well and those who don’t know Arabic language. For this purpose Van and Lambert’s model of Translation Description (1985) and General Systems Theory/ Concepts proposed by Leyla Acroglu(2017) have been applied for the practical and critical analysis of the target text to achieve the underlined objective. The application of Systems Dynamics also provides an insight and opportunity to use the English translation of Quran as Realia in EFL reading and writing classes effectively. Thus, the paper introduces a new paradigm which can be safely termed as ‘Systems Dynamics’ for reading and understanding Quran’s Translation as an independent Text.

1. Introduction

The era of 1970 is marked by scholarly developments and inclusions of cultural, political and economic relationships/directions in the field of Translation Studies, resulting in the emergence of 'Descriptive studies' (DTS). DTS aims to describe rather prescribe the processes and methods for purpose of practical translations to design and develop solid translation history (Toury,1995). Translation in DTS is target text oriented, where the purpose of translation inside a respective culture is considered as a significant factor governing the makeup of the product. Herman (1999) listed number of scholars who contributed to the descriptive paradigm in translation studies. Among them are Even-Zohar and Gideon Toury (Polysystem theory and empirical form) Lambert (Project on translation history), Lefevere (philosophy of translation science), and Holmes (theory and practice of translation).

The basis of DTS were laid in 1960's, developed in 1970's gained popularity in 1980's and reached its zenith in 1990's with the revision of publication 'Descriptive Translation Studies and beyond' by Toury. Later Toury and Zohar directed attention towards serious issues of content, conversation, and history in the study of language features, and this shift of attention, lead to the introduction of 'translation as culture' called as 'cultural turn', which provided a further ground for Basnett and Lefevere in 1990s, who pioneered culture oriented translation theories; study and analysis of translation in cultural, political and ideological context. (Lefevere & Basnett, 1990)

The present paper therefore aspires to find the following:

1.1. Research Questions

- i. Can a Translated text operate, function and apprehended independently and exclusively without a recourse to original text?
- ii. How can Systems Dynamics i.e., Poly systems and General Systems theory help guide the meaning and message of the Translated text of the Quran without the original text?

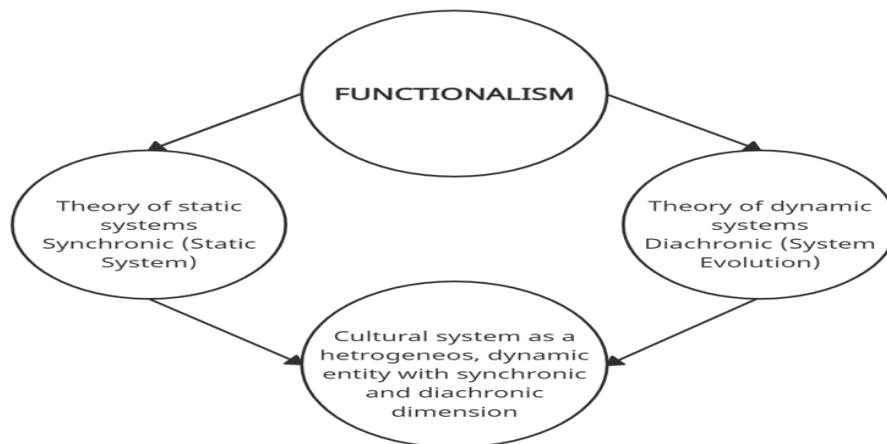
1.2. Polysystem Theory (PST) as a Dynamic Functionalist Approach.

Polysystem Theory (PTS) originated in the writings of a literary and cultural theorist, Itamar Even-Zohar, as a contrastive alternative to the existing "a historical, static and text oriented approach to literature". Originally, Zohar designed PST to address the specific problem in Translation Theory, but soon it became a comprehensive model to explain relationships among various cultured systems as well as different subsystems of any cultural system.

By 1990s, Even Zohar used the term Polysystem *hypothesis*, but its work subsequently acquired the systems of 'theory'. This theory is largely an extension of the principles of Russian Formalism and Czech structuralism, and particular influence of the writing of Roman Jakobson, Boris Ejxenbaum and Juris Tynganov gave rise to what Evan-Zohar has titled as *Dynamic Functionalism* or *Dynamic Structuralism*. (Codde, 2003).

Poly systems Theory is a *functionalist* approach because it takes into consideration all symbiotic phenomena as belonging to one or more systems, and analysis of these phenomena in terms of their functions and mutual relations Such functionalist considers conscious semiotic system as heterogeneous open systems. (Zohar, 1979).

Functionalism, though associated with static system thinking or structuralism, yet two separate functionalist programs, needs to be distinguished, as depicted in the figure below:



For Zohar, communication contains socio-contextual parameters of situation in which communication takes place. Even-Zohar adapts Roman Jakobson's communication scheme (1960) for the characterization of semiotic phenomena. He (1990) replaces the categories given by Jakobson (below in parentheses) with factors that influence socio-semiotic, cultural events in general.



This scheme, besides introducing some key concepts of PST, shows a great deal of interest in viewing semiotic phenomena via poly systemic aspects.

'Repertoire' is the vital and central notion in Zohar's PST, which designates 'the aggregate of rules and materials which govern both the *making* and *handling*, or production or consumption of any given product' (Zohar, 1997). Repertoire contains of those cultural items used by the producer (translator) or consumer (reader) to produce, understand or decode the product (message). 'Agreement' and 'pre-knowledge' here plays vital role in understanding of repertoire. Culture here can be understood as repertoire as it is one of the factors that shape people's mind to construct the time of actors to pursue certain activities. Thus, these can be repertoire for being a reader, writer etc, which Zohar (1990) refers to as a literary repertoire. Zohar (1997) uses the term 'active repertoire' as those who produces the product and passive repertoire as the consumer, who is consumer of culture; product, which help them to build some conceptual strategies for the understanding of world around them.

The structure of repertoire can be seen functional at three distinct levels:

A- The level of *individual elements* which includes the single elements as lexemes or morphemes.

B- The level of *Syntagms* i.e, combinations of syntagms to construct a sentence.

C- The level of *models* i.e, synchronization of elements, rules and syntagms etc.

Models may differ for different literary texts. (Zohar, 1990).

These repertoire work on two levels: Zohar (1997b) names the first one as ‘reportoremes’ or ‘cultureme’, the second level is that of *models*, which are ‘the combination of *elements+ rules+ syntagmatic relations* on the product. The producer (translator) can use a ready-made model or even can combine elements from different models to create a new model.

Regarding the nature of models, the repertoire can be *primary* or *secondary*. Even-Zohar considers repertoire ‘primary’ if they incorporate new unpredictable elements. The secondary repertoire are made up of models that result in highly predictable end products.

Even-Zohar acknowledges that the notion is purely historical; ‘it does not take long any ‘primary’ model, once it is admitted for into centre of the canonized system, to become ‘secondary’, if perpetuated long enough (1990).

In that case, a process of reduction takes place and the model becomes simplified. Heterogenous models are reduced to homogeneity. In this context, Even-Zohar (1994) introduces the notion of ‘Cultural planning’ which takes place ‘once anybody, individual or group, holding whatever position, starts to act for the promotion of certain elements for the separation of other elements.

2.3. The Polysystem’s Intra and Subsystemic relations

1) Centre versus Periphery

Stratification characterizes every cultural polysystem for Even-Zohar. In every system, he distinguishes a ‘*center*’ and a ‘*periphery*’. Both these strata can be further subdivided into different subsystems or *genres*. Due to the heterogeneity of the cultural system, there are always several repertoires competing for dominance and these repertoires can move from the periphery to the center and vice versa.

2) Canonicity

Even-Zohar views literary system as ‘canonized’ and ‘non-canonized’ cultural phenomenon. The concept of canonicity is more complex in PST than the traditional notion, because this theory deals with dynamic canonicity. (Zohar, 1990).

Certain elements in the literary system acquire ‘canonized’ (high) status whereas the others are looked at in binary terms or as ‘non-canonized’ which Even-Zohar describes as:[...]‘Canonized’ would mean those works and norms....that are deemed as value or that are acceptable by the groups or that are dominant in the literary institution” (which may be called static canonicity). (Whereas) ‘non canonized’ are referred to as those norms and products that these groups discarded as invalid (which may be called as dynamic canonicity). In this view, canonicity is the result of power relations inside a system (Zohar, 2005:b).

These kind of power relations can be described as constant state of tension between 'centre' and 'periphery'. Centre consists of the canonized elements whereas periphery constitutes the non-canonized components.

As regards Polysystems Inter-Relations with other polysystems are concerned, the idea of a 'mega-polysystem', constituting various polysystems being associated to diverse cultures seems plausible. All these concepts and convictions lead us towards infinitude, and a scientific equivalent could be drawn that runs from atoms to galaxies, from nuclear physics to astro physics. These systemic constellations are always changing, in line with the borders as well as in system. This accounts for the dynamic aspect of every polysystem. A unidirectional relationship between the social situation and the literary repertoire can no longer be postulated but only 'a mutual give and take' (Even-Zohar,1990).

Thus, the concept of duplication both in terms of function and ontological level of those contacts becomes evident ...This involves (a) the entrance of new social, ideological, political models of reality into literary systems. (b) the remoulding of textual models in the literary styles and structures. (Yahalom, 1979).

The objective of PST, however does not concern itself to the study of literary poly systems of one specific selected community. Its second major aspirator is to underline the processes and practices through which certain literatures may be interpreted by another literature, resulting in the transference of properties from one polysystem to another.

Since a newly introduced literature cannot produce texts, in all types that are recognized by the producers, so then appear a space for translated text to interfere and become an important system of the literary polysystem. Through such interference a home literature sometimes gets a chance to experiment with the new kinds of genres present in another language. Similarly, in the second instance if the home literature lacks enough literature or that produced is peripheral within the literary polysystem, then translated literature jumps to fill in the gap. It happens especially in cases where a smaller nation is under the control of cultures of larger nations.

Whenever a translated writing undertakes a secondary position, it exhibits a peripheral system in polysystem. It does not have a significant impact on the centre and turns into a conservative component with ordinary structures in compliance with the target system norms.

Translations and Translated literature serve as main channel of communication through which information is widely disseminated and a translator gives a new break through the home conventions. There are times when already established models are no longer acceptable by the young lot or when a literary vacuum occurs due to the non-acceptance of indigenous stock. In such cases, foreign models easily infiltrate, and the translated literature attains central position in the targeted literary system.

(This happens to be a natural convention and a notion in the translation of sacred texts, and the special reference is the Quran here).

Translated literature attains peripheral position in situations where it makes use of secondary models. As in such cases the translation is modeled in accordance with the already existing norms, established by a literary type that is dominant in the target literature, so it does not impact the major processes to carry out the translation. Though Even-Zohar (Venuti,2000) himself seems confused about the position any translated text

occupies, yet he believes that normal position acquired by the translated work is peripheral. As no system always remains the same, so the acquired position does not imply that the work of translation will retain the subsequent position permanently.

2.4. Models of DTS

The connection of descriptive translation studies and polysystemic theory are vital and robust (Munday, 2016). Different models have been proposed for the purpose of effective description of translated works. Among them the most famous are the one extended by Gideon Toury (2012) and Lambert and Van Gorp (1999).

Toury initially worked on Polysystem theory but afterwards his focus moved towards the introduction of a methodology for the purpose of describing translated works. His significant contribution to the field of translation was his idea of NORMS in translation. Toury defined norm as the social practices shared by people living in the community, about right and wrong, adequate, and inadequate in different situations (2012).

After Toury, another influential model on translation description was proposed by Jose Lambert and Hendrik Van Gorp in 1985 in which they proposed a definite guide and steps in their paper named 'On describing Translation' where they described the system processes and description of translator. They believe it difficult to sum up all the connections engaged in the process of translating a text, however they recommend a methodology that is objective in analysis and rises above shallow and superficial critiques and judgements about the translated work.

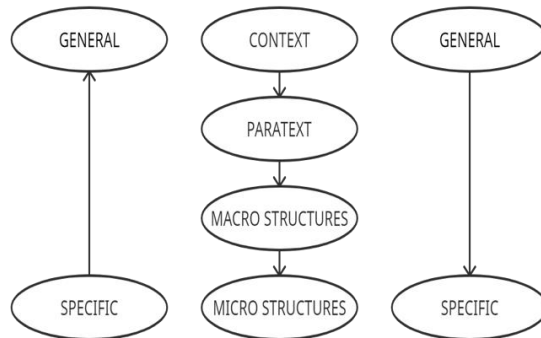
2.4.1. Lambert and Van Gorp's Model of Translation Description (1985)

The model proposed by Lambert and Gorp (1985), of translation description is mainly inspired by the works of Zohar and Toury. It was due to the impact of the initial work of Even-Zohar and Toury in PST that led to the arrangement of ICLA gathering on topics of translated situation. The group of scholars under the same group later was recognized as 'Manipulation School' and together published the collection of essays in a book, '*the Manipulation of Literature: Studies in literary translation*'. The book was later edited by Theo-Hermans.

Lambert and Van Gorp published a paper titled '*On Describing Translations*'. The paper outlines a systematic elaborate methodology, for the investigation of translated works, which considers translation as a process of communication occurring in the target system. It is understood that the focus in any methodology is its heuristic stage since it facilitates the researcher to search and underline the prominent features of translational equivalence at a specific time inside a particular artistic framework or any literary work. The researchers intent and interest in this regard may vary ranging from the selection of linguistic features to the global and holistic reasoning of inter-systemic relations.

In the paper, Lambert and Van Gorp brought together various relations and aspects, steps and processes of translation in one comprehensive scheme, which stresses the most important point that translations need to be studied as part of complex web of inter relations which are not just set of similar text but also genre concepts, textual models, appropriateness on stylistic rule governing text types. The overall scope is ambitious; the focus is translated literature with regards to 'translated norms, models, behaviour and systems'. (1985).

For most practical applications Lambert and Van Gorp suggest the following scheme.



They suggest the following steps for the practical procedure.

1) Preliminary data

This stage consists of the following; title page of texts, information on the covers or blurb, the data on the title page (name of translator, genre indication; title, data, language of the original, the provenance and the context of any paratext, metatext (preface, dedication, disclaimers, introductions, footnotes, end notes etc.

This information then provide sound basis for the analysis on level 2 & 3 i.e., macro and micro levels.

2) Macro-level

The level includes investigation at macro-level which includes the features of omissions, additions or alterations e.g., different plot or ending, the divisions of the text into chapters; acts, sections, stanzas and paragraphs. The use of typographical conventions, the overall landing of plot, setting, proper names, cultural-specific elements etc.

These macro level findings enable the translator to decide and choose the most likely options to be applied at micro level translations.

3) Micro-level

This level involves the minute textual analysis, but extensive texts cannot be analyzed in all complications at this level. However, analysis at micro level focuses on grammatical patterns and literary structures, vocabulary, modality, certain stylistic features, particular language variations; register, sociolect etc.

4) Context

This level consists of the comparison of micro and macro levels theory and text, identification of norms. Relations of the text with other text (intertextual relations) and genres (inter systemic relations) are also studied.

It is at this stage that explanation is opposed to description. It is taken into consideration as all the analysis in step 1 to 3 are brought together into coherent case to account for findings and place them in a broader context.

The above steps that constitute Van and Lambert model will be applied for the practical analysis and investigation of the target text ; the translation of Quran.

2.5. General Systems Thinking Theory/Concepts (GSTT)

Systems thinking theory provides basic key insights and concepts, needed to develop a systems mindset for dealing with complex problem solving issues to simplistic thought processes required for mundane tasks.

The reason behind taking PST and system thinking concept is that systems thinking paradigm focuses on the relations towards a shared purpose. The systems perspective argues that a phenomenon can be best comprehended by taking it up globally and historically to underline its functioning instead of breaking it up into elementary parts and then reforming it.

According to system thinking perspective, systems may be nested within systems as well. Therefore, purposes may be within purposes. Systems do not have to be physical things. For example, values may be considered as elements of a system. Any sub-purpose of a system could come into conflict with over all purpose. keeping sub-purpose and overall system purpose in harmony is an essential function of a successful system.

There are several key terms to define and elaborate a systems concept/ theory, but SIX are most frequently quoted one given by Leyla Acaroglu (2017).

- 1) **Interconnectedness:** this requires shifting the way we perceive the world; from static, structure mechanical view to a dynamic, interrelated systems and relationships among the entities and segments.
- 2) **Synthesis:** it constitutes the concept and understanding the whole – parts relationship, along with the relationships that contribute to the dynamics of the whole. Essentially, synthesis is the ability to create and design interconnectedness.
- 3) **Emergence:** it is the end result and the consequence of the synergies of the parts interacting together. It constitutes self-organization and non linearity, disjunction and irregularity.
- 4) **Feedback loops:** These can be applied and understood by understanding their types and dynamics. There are TWO main types of feedback: reinforcing and balancing. *Reinforcing loops* are the continuous occurrence of one element and finally taking a dominant role among the others. *Balancing feedback loop* are the elements of balance in a system that become the source of equilibrium in a system.
- 5) **Causality:** perception of causality is acquired through understanding the feedback loops; cause-effect relationship that is the essence of life. How one thing becomes the cause resulting in a dynamic evolving system as an effect of that cause.
- 6) **System mapping:** It identifies the elements of complex system and helps develop insights to understand interconnectedness and relationships of diverse systems. Mapping is also used to develop interventions, shifts and policy decisions to bring about the drastic change in a system in a subtle but effective ways. (Acarogh, 2017).

Keeping in the view of systems perspective, and PST together, we can trace and underline the systems phenomenon synthetically onto the English translation of Quran; how the translated texts manufacture and unfold all the systems dynamics and frameworks in the translation process. The paper attempts to underline how Polysystem theory combines with systems thinking perspective in understanding the message through the translation of Quran.

From the systems perspective, one may define Islam as a system; mankind as one of its element, teaching of Quran and prophet (SAW) as its interconnection and worshipping of Allah as the purpose. Islam as a system has many subsystems.

The purpose of this article is to present a description of Quranic subsystems in English Translated Text. A systematic perspective of a system is a model. A model tries to have strong congruence with the system itself. If models fall short of representing the real system, the system lacks inner synergy and strength regarding interconnectedness of micro and macro systems. This is true regarding any attempt to model Quranic concepts in English Translation, and hence is often considered inappropriate for understanding. The present research aims to highlight the interconnected systems present in the translated texts of the Quran which validates the authenticity of the Single independent Text of Translation for the understanding of the meaning and message.

3. Application and Analysis of Poly Systems Theory and Systems Perspective to The English Translation of Al-Fatihah

3.1 Macro level:

The originally proposed categories have been altered to suit the need of present research; the first level i.e. preliminary data and the second level i.e macro level have been merged to be analyzed together.

The preliminary data:

The preliminary data is English translation of Quran itself by Al- Hilali and Khan (2010). Quran is divine book send by Allah to His beloved prophet (SAW). The translation adopted for this purpose is published by King Fahd complex, Madinah, KSA, based on the commentaries of Tabari (d.923Ce). Qurtubi (d 1273CE) and Ibn Kathir (d.1372) by Al-Hilali and Khan (1993). Their translation is titled as ‘The Nobel Quran’, is largely considered to be based on orthodox approach referred to as Ahl e Sunnat and incorporates explanatory notes. At present times it is recommended as the most authentic translation of the glorious Quran.

Macro Level:

The translated text Al Fatihah, is divided into 7 verses as an original text, following the same pattern of categorization, paragraphs and syntactic structures as that of original. It’s not inter-language transfer but an inter system communication where translation follows every system of source text but channeled into wider cultural-social linguistic sphere. The Arabic language of Al-Fatihah is transcendent, which no ordinary person can write or translate. As Al-jayali 1933, cited in Al- Bindq (1980) reckons that the Quran is

Untranslatable. The simple reason of the non-transference of Arabic rhetorical properties is the aspect of IJAZ of the Quran. However, the macro analysis of the English translation of the Al-Fatihah is carried out as an independent text, and the inclusion of original text is done for the facilitation of readers and reviewers:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) *In the Name of Allah, the Most Gracious, the Most Merciful.*

(1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(1) *All praise and thanks are Allah's, the Lord of the Alamin (mankind, jinn and all that exists).*

(2) الرَّحْمَنُ الرَّحِيمُ

(2) *The Most Gracious, the Most Merciful.*

(3) مَلِكِ يَوْمِ الدِّينِ

(3) *The Only Owner (and the only / Ruling Judge) of the Day of / Recompense (i.e. the Day of Resurrection).*

(4) إِلَهِكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(4) *You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*

(5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(5) *Guide us to the Straight Way.*

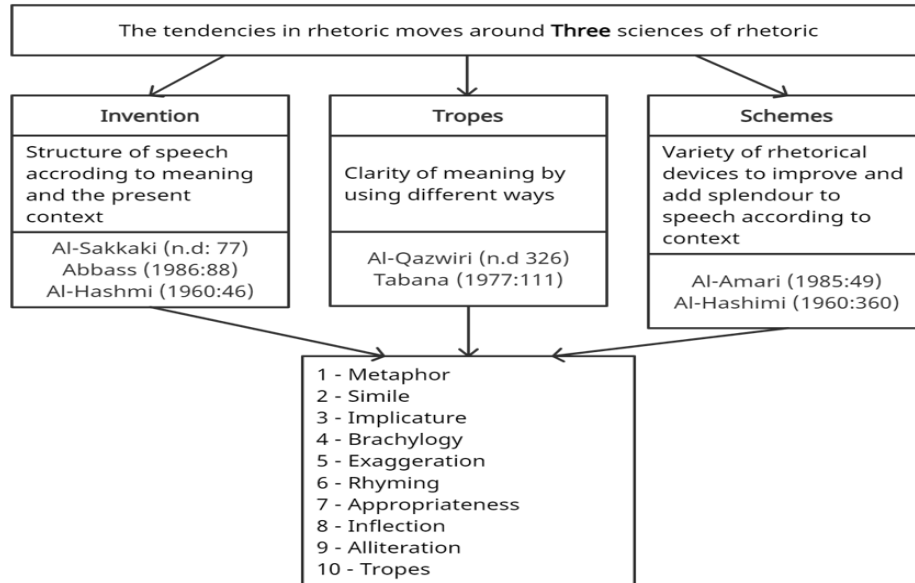
(6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ شَاءَ غَيْرِ الْمُضْتَوْبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

(6) *The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray. (i.e those who have lost the knowledge, so they wander in error, and are not guided to the truth.*

3.2 Micro level

The translation of Al-Fatihah is written in a simple and lucid style with avoidance of diverse and irregular structure and patterns. Translation in English has underlined the rhetorical style of Al-Fatihah which marks its significant role for the entire Quran. The English translation of Al-Fatihah is characterized by abundant affirmations and troops and this rhetorical style in the surah is called as Iltifat. (Ibn 'Aashuur, n.d: 125-179). Al-Sammarrai (1981:101-102) mentions Al-Fatihah verses are in rhyming prose. The translation at micro level has used many linguistic/stylistic devices to retain the rhetorical system 'ijaz' of the Quran with special reference to Surah Al-Fatihah.

The micro systems operational in the translation of Al-Fatihah are summarized diagrammatically:



3.3 Context

Name of Fatihah, the opening, Mecca Surah revealed in Meccan era. Allah says in Quran; indeed we have bestowed upon you the seven repeated verses. It is for this reason it is considered as the mother of the book. Other names referred to Al fatihah in Quran are: As Shifa- the cure, Ar Ruheya- the remedy, As Salah – the prayer, Al-Hamad- Praise to Allah, Ummal-Quran- Mother of Quran, Ummal-Kitab-Mother of Book, Assas- the foundation

The opening of Quran with Al Fatihah, clearly reveals its significance in Quran. Al-Fatihah, was the fifth surah to be revealed in order of revelation. Many surahs were revealed gradually and in parts but Al Fatihah was one of the first surah to be revealed in its entirety.

3.4 Macro- Micro- Contextual Systems Analysis

1) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1) *In the Name of Allah, the Most Gracious, the Most Merciful*

This verse is dedicated and addressed to Allah. The most gracious and the most merciful are the first attributes of Allah. It is a self-description used exclusively for Him, the merciful. The verse starts with a general to specific style, which is one of the Arabic rhetorical devices. This is called as *Foregrounding and Deferment*, employed for the sake of rhyming system of the verse and to affect listeners. Another rhetorical device used in verse is disjoining, omitting conjunction between the most gracious and the most merciful.

(2) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

(2) *All praise and thanks are Allah's, the Lord of the Alamin (mankind, jinn and all that exists).*

All praise is the generic term, which is all-inclusive and all-encompassing for praising the Almighty for the everlasting support and strength in prosperity and adversity. Lord (Rab) is an adjective used to refer to Allah as the source of all cherishing, the planner, the creator, and the nourisher. Alamin is the plural used as a dedication and meaning that Allah is the omniscient, and the omnipotent lords of this universe. Praise is the gratitude and acknowledgement of His blessings that Allah has bestowed upon us.

(3) الرَّحْمٰنِ الرَّحِيْمِ

(3) *The Most Gracious, the Most Merciful.*

He is extremely merciful to His creation, whether, we express our gratitude to Him or not. It is His mercy that we are continuously endowed by His blessings. *Disjoining* is used here between this verse and the former one.

(4) مَلِكِ يَوْمِ الدِّيْنِ

(4) *The Only Owner (and the only / Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).*

The Owner refers to Allah's attribute of sovereignty and oneness. Disjoining is used between this verse and the former one. Allah is sovereign authority of the final Day; the Day of Judgement. He is the sole, absolute decider and owners of that day and all deeds, revealed and hidden will be exposed and presented before Allah, and power of re-compensation and restitution of reward and punishment will rest with Almighty.

(5) اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

(5) *You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*

This is the first dua, Allah has taught us. Humans seek help from Him in every matter and worship Him to seek His pleasure. The personal pronoun You and We reveal the personal relationship of Allah and Humans. *Foregrounding and deferment* are employed here, since the object proceeds verses and for the sake of rhyming. Another rhetorical style employed here is *Illial-ad*. And in Arabic marks the shift from the 3rd person to the second person as in this verse. The stylistic device of parenthesis is employed to maintain the harmony of the verses and to clarify the meaning.

(6) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

(6) *Guide us to the Straight Way.*

Guidance is verb in the imperative mood; a subject and an object, which is a prayer and a request of a seeker to Almighty to guide them on the straight path called as Sirat-al-

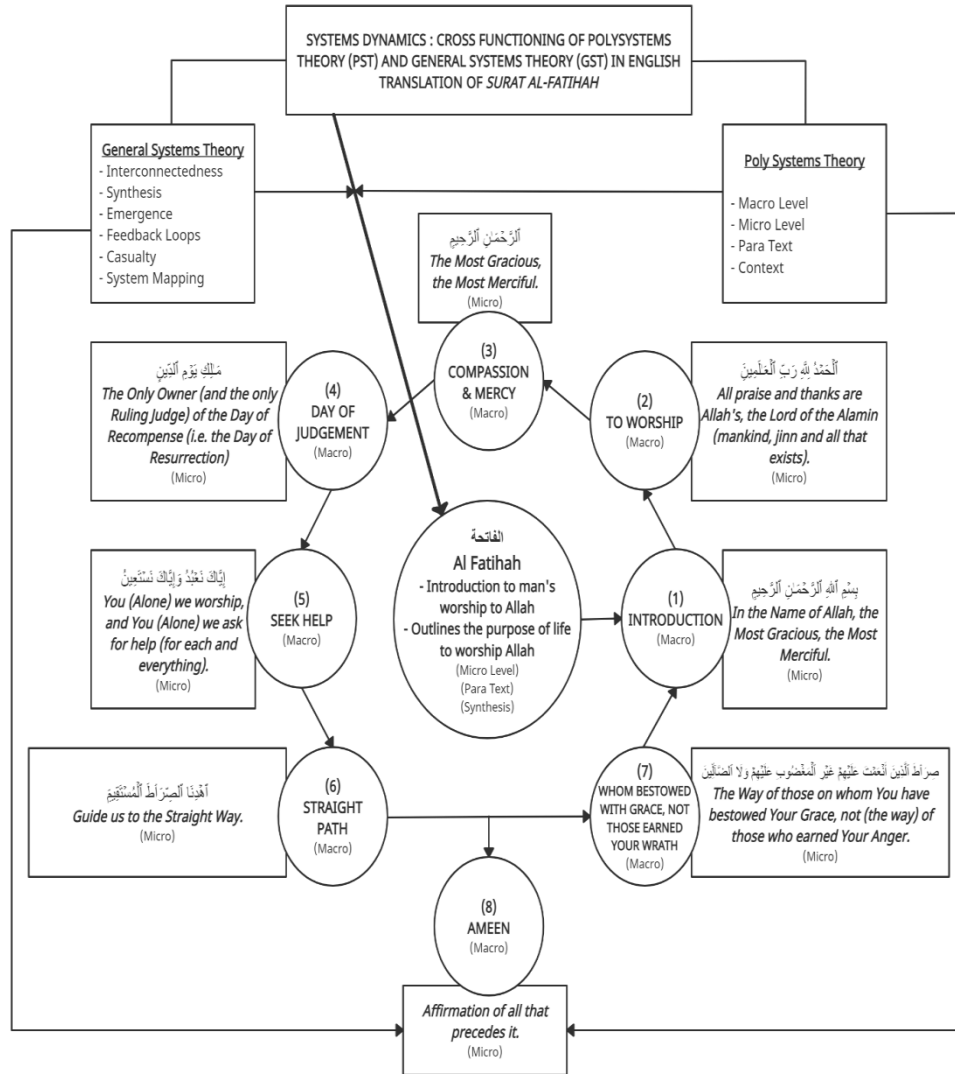
Mustaqeem) the right straight way. Disjoining is present between this verse and the former one. Metaphor is also in the verse because (Sirat) is the name of Path. Iltifat is used as rhetorical device, marking a shift from the predicative to the imperative. There are two type of guidance; Hadiya I/shad-direction; giving directions, showing the way. Hadiya; Tawfeeq, is directly from Allah and the seeker gets this blessing through his earnest and sincere prayers and submission

(7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَمْ يَكُنِ الْغُيُوبَ عَلَيْهِمْ وَلَا الضَّالِّينَ

(7) *The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those whose intentions are perverted they know the truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wonder in error, and are not guided to the Truth.*

The rhetorical device of conjoining is employed in the verse because it is the connection between two attributes and two verses. The relative pronoun has been used along metonymy; of those who incur anger and those who go astray.

There are limitless blessings that Allah has bestowed on humanity, but the greatest and the sublimest is the blessing of Islam and knowledge of His deen, He has endowed the Muslims with. May Allah help us follow HIS path of pleasure till the last day. Ameen.



Cross-Functional Systems Analysis of Al-Fatihah

4. Findings

According to the polysystem theory, the translated text is a system within a super system or within a ‘polysystem’. In other words, the translated text constitutes an independent system regardless of surrounding literary/linguistic/historical social systems. Although, the original version of Polysystem theory was concerned only with the target translated text, however the extended /revised version does consider the network of relationships, the convergences and divergence between the original text and the translated text. The present research has predominantly considered the original version of PST by focusing only on the Target text

yet at micro analysis level incorporated the original text for the ease and facilitation of readers as well.

Looking into theoretical aspects of Polysystems theory and Systems Thinking Perspectives and the model of Lambert and Van Gorp of DTS (1985) for application to the English Translation of Al-Fatihah, the given findings have been explored; how far PST and GST help reader and receiver grasp the meaning and message through the Translation exclusively as an independent text. Nevertheless, it is evident that the conception of PST and GST to treat the translated text especially the sacred text the glorious Quran is challenging and herculean one. However, this descriptive and systemic paradigm suggests the number of directions and workable recommendations for the future researchers:

- The translated text is NOT studied with regard to the principle of Equivalence. It is an autonomous communicative activity, that takes shape within the framework of the target system and it constitutes a body in its own stands as a part of the target system.
- According to PST, different and competing strata and system compete in translation activity, and the dominant literary genre is bound to exert its influence.
- Translation process is considered as an inter system transfer and not an inter language transfer. This socio-cultural context constitutes an integral part of translation, and this hyper-context is taken into account during the transfer.
- Translation processes are used according to the norms characterizing the socio-cultural contexts concerned, i.e. Literary as well as political ideologies and conviction prevailing in each society. The linguistic system of target language is added only at a relatively late stage.
- Briefly, applying Polysystems theory together with general systems theory, it can be safely said that, 'we are in front of a methodological shift theory, that takes place at several levels.

Instead of studying the author, it is the question of receiver; instead of posing the problem of the original, it is a question of translation strategies; instead of talking about translated texts in general, it is a question of the translations actually produced and published. Broadly speaking, the theoretical status no longer concerns the production of a text but rather its reception. (Klimkewiz,2008).

5. Conclusion

Polysystem theory together with General System Thinking theory has been found to play an axial role in understanding, deciphering and comprehending the translation of Quran. The English translation of Surah Al-Fatihah exhibits adequate restitution of meaning to the receiver, and provides a unified understanding required of a Surah/Text, thus avoiding any semantic rambling that could harm the original meaning conveyed.

The translator becomes attached to the terms of the original text in different way such as the micro systems discussed, and translation techniques of transliteration and calque, and number of stylistic devices already discussed.

For target translators, however this is not a source language in translation but rather a target language in translation. The English translation of Surah Al-Fatihah clearly exhibits the direct target approach in all its clarity. In this regard religious translations are indeed creations, but in discreet mode of talent and faithfulness to various ambient system; cultures, social, historical, linguistic, synchronic, diachronic.

In the light of Polysystems theory, a model was developed and applied to surah Al-Fatihah which proved that analyzing and studying the English translation of Quran through the lense of Polysystem theory in particular and General systems theory in general helps guide and understand the translation, if not in exact /accurate terms but indeed in correct version.

Thus concludingly, how can we conceptualize English translation of Quran despite its heteronomy? How to account for continuity, diversity and change in concepts and practices of translation.

Poly systems theory provides a safe reply to the catering of heteronomy and diversity in the translated text. The analysis of English translation of Surah Al-Fatihah through Polysystem theory enable us to conceptualize the world of translation as a system; adaptive, self-directive, self-reflexive and self-reliant system. (Luhmann, 1995). This implies that in translation, we account for the simultaneous autonomy and heteronomy. The temporal dimension of the system reflects the fact that communication is independent process and it generates communication under the accepted conditions. The interconnectedness in communication ensures the functioning of a system. This connectedness in a system not only creates linkage and connectivity but also adequate expectations, that encourages further translations and translation research. “These expectations constitute ‘structure’ of the system. This in a nutshell is the idea of a self-reproducing or ‘autopoietic system: structure and process support each other”. (Toury, 1995)

The Systems theory in totality, cannot alienate itself from the unresolvable relativism in Translation. This epistemological stance provides a sufficient space for paradox, hesitation and experiment. The polysystem theory, thus provides concrete orientation that knowledge is formulated and constructed, that furnished a solid rationale for the acceptance of translations as a ‘systems’.

In this way, system theory can fulfill several functions in Translation Studies. It can make us rethink the way in which translation exists in society and open avenues for research on translation as a ‘system’. Systemic approaches to translation can claim, stimulate and replenish both theoretical speculations and text-based research. Systems Dynamics concept can bring about the critical stimulation in Translation Studies, urging historical cognizance, cultural and theoretical reflection, and conditioning of our ways of thinking and making sense of words in the text.

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