

## POLYSYSTEM THEORY AT THE SERVICE OF RELIGIOUS TRANSLATION.

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### **Abstract:**

*The Functionalist Polysystem theory developed by Itamar Even-Zohar, professor and researcher at Tel Aviv University, has managed to single itself out as one the best possible approaches one can adopt to set the translational process free from the “primitive” framework of mere linguistic analysis leading to the exclusion vital elements such as the audience, the author and the socio-politic-cultural atmospheres in both the source and target cultures.*

*In a primary stage, the present paper sheds some more light on the current understanding of polysystem theory.*

*How can literary and religious translation that involves a bunch of serious systems like religion, literature and societies on both sides of the bridge, benefit from polysystem theory findings? A question this paper tries to answer.*

*More specifically, this paper investigates into the possibility of building a solid analytical approach that could lead to more improvements in literary and religious translational processes.*

**Keywords:** *functionalist polysystem theory; religious translation; religious translational processes; Quran; Comprehensive system.*

### **1. INTRODUCTION**

From day one, the Qur'an has aroused interest in all the four corners of the world, an interest that has given rise to an ever growing need to translate

this sacred text originally revealed in Arabic into almost every living tongue. Today, given, on one hand, the civilizational and global state of play with everything going on involving Muslims, their belief and scriptures; and given, on the other hand, the immense multitude of Quran translations, the advent of new linguistic and translational theories, singling out translation studies as an independent discipline, it seems quite logical and fruitful to approach religious translation from a new perspective to, hopefully, come up with some new understanding.

All these new developments and paradigms urge the need to give Quran translation an even deeper thought in order to gain a better understanding of Quran translation processes, and eventually, even minimally, of scriptures and religious texts in other faiths; especially that translators are actually never done translating even when they seem to be. There is always a room or improvement. So why not dare try the new theoretical insights and tools available even if when standing in a minefield.

But why the Quran as a primary corpus? this sacred book of Islam revealed in Arabic is not only incomparably semantically and stylistically rich but also grammatically and rhetorically outstanding and pregnant, which implies that one can, if they do go deep enough into details and bring all the necessary tools, devise a theoretical translational apparatus that can serve as a guideline for religious translation in general.

Today, more translations of the Quran, done by translators coming from strikingly different cultures and religions, are adding year in year out in even more countries and languages. At this point, it seems correct to ask a few questions: What do all these translators really know about Islam, Muslim cultures, scriptures, history and worldview, if anything? Do they really master both source variety, Arabic here, and target variety to the point of masterly tackle this not-to-fool-around-with matter?

In this regard, needless to say how vitally important it is for a translator, a professional one at least, to have the necessary cognitive and linguistic skills required to translate Quranic verses without losing meaning, though impossible as some scholars may argue, making the implicit explicit or going the other way round.

The challenges Quranic translation, and religious translation

generally speaking, involves are relatively obvious to spot but way far from easy to overcome; it is therefore incumbent on the translator willing to undertake such a grave mission to be fully acquainted with some deeply-rooted and central “realities” in Quran and Islam as a sine qua non condition for a successful endeavor. Given that most Quran translators do not seem to have a direct and excellent access to the Quranic Arabic spoken in the Arabian Peninsula of 6<sup>th</sup> century AD, they are, therefore, one way or another, under the obligation of partially relying on other sources of literature from the same period and making a good use of that in their translations. This literature includes, but not limited to, the traditions of Prophet Muhammad, nomadic proverbs, poetry, and the sacred text itself. However, one should not overdo this analytical process to the point of, for example, consulting various Quranic interpretations of different and conflicting exegetes to only end up, consciously or unconsciously, translating exegesis of the sacred text rather than the sacred text itself<sup>1</sup>.

Itamar Even-Zohar’s Polysystem Theory is the latest and most important contribution in translation studies that has actually drawn attention towards the vital importance of the general contexts and atmospheres surrounding the original text and supposed to surround the target one. This theoretical framework could fairly prove itself as a considerable contribution to Quran translation efforts.

## **2. Polysystem theory and other contemporary theories**

Polysystem theory should be situated in the great panorama of contemporary theories of translation. The following elements provide an overview.

### **- The 60s and 70s:**

- Translation theories based on linguistics and the concept of equivalence. (Eugène Nida, 1964, formal equivalence and dynamic equivalence) (Nida 1964, p58)
- Katharina Reiss's theory of text typology, based on textual linguistics and giving more importance to the notion of text composition.
- Hermeneutic approach, led by George Steiner (1975), emphasizes the importance of the intellectual work of the translator as a genuine stakeholder in the process of understanding and interpreting the source text

(Steiner, 1975, p250)

- Polysystem theory: Itmar Even-Zohar (1978) and Mario Wilhelm Wandruszka argue that translated literature is only one system that functions as an integral part of the much bigger social, literary and historical systems of the target culture<sup>2</sup>.

- Descriptive translation based on norms theory, Gideon Toury (1978).

- **The 80's:**

- Functionalist theories advocating the function of translation and its purpose, especially Skopos theory initiated by German theorists such as Hans Vermeer and Katharina Reiss (1984) (Reiss, 2002, p25)

- **The 1990s:**

- Going beyond the linguistic framework and focusing on extra-linguistic characteristics.

- Sociolinguistic approach: a communicative approach in which the social context determines the acceptability of translation. The advocates of this approach include Annie Brisset, Itmar Even-Zohar, Gideon Toury.

- Application of relevance theory principles in translation (Ernst-August Gutt, 1991): a cognitive approach originating from the communicative theory, which focuses on the mental faculties rather than the text and its production (Schutz, 2008, P16)

- Translation is a process of communication in which the translator acts as a communicator, Basil Hatim and Ian Manson (1990).

In this article entitled "Polysystem Theory at the Service of Religious Translation", we first discuss whether or not polysystem theory can provide an adequate theoretical framework to guide the translator while working on the Quranic meanings, then move to show how exactly this theory could make a significant breakthrough in the translation of the Holy Quran.

Before considering the various possible applications of polysystem theory in translation studies and trying to ultimately apply it to the translation of the meanings of the Quran, let us first see what this theory stands for.

## **2.1 Understanding polysystem theory in the framework of linguistics**

All translated literature, postulates polysystem theory, comes into a single system that makes only one integral part of a much bigger system involving

also the social, literary and historical systems of the target culture.

((Rainier,<http://ressources-socius.info/index.php/lexique/21-lexique/48-polysystème>)

Polysystem concept was introduced to sophisticate, nuance and dynamize the structuralist notion of "system". It congregates a set of elements relating to language, literature and culture. It does not only regard these elements as a plain network of relations between interchangeable elements, but also as a set of elements of multiple, hierarchical and relatively heteronymous character. Thus, polysystem theory is obviously not a way of perpetuating Ludwig Von Bertalanffy's "systemic" thinking, but rather a kind of correction to the structuralist Saussurian reason. Indeed, Ferdinand de Saussure claims that there is a contrast between the translator's speech, standing for the subjective aspect, and the complex system of language, believed to be monolithic, closed ( the series of elements that constitute it is finished, we can then analyze it in an exhaustive way), homogeneous (Its description does not take into account interference resulting from contact with other systems), autonomous (Autonomous in relation to the individuals who use it and in relation to the social and historical context of the acts of enunciation) and static (observed in an ideal, abstract and timeless synchrony according to an approach diametrically opposed to historical linguistics, which Saussure reproached for privileging the evolution of an isolated element without taking into account modifications on the scale of the whole). Polysystem theory firmly asserts the idea of plurality arguably inherent in any system, hence the name.

According to Wandruszka, every language is destined to become a polysystem conceived as a bundle of languages, a conglomerate of constants and variants (dialectal, sociolectal, technolectal), capped by the standard variety, its common denominator (Wandruszka , 1972, p. 102)

In the words of Mario Wandruszka, "Our mastery of several of these specific languages, these partial languages, makes us plurilingual speakers within our mother tongue." (Wandruszka, 197, p.105)

Itamar Even-Zohar, widely recognized as the founding father of polysystem theory (Even-Zohar, 1978, p.42), praises dynamic functionalism (Even-Zohar Itamar, 1978) at the expense of the principles preached by de

Saussure. Even-Zohar thus insists on the composite and complex nature of the linguistic system. However, he is more specifically interested in the social differentiation between varieties (Tynianov, 1965, p. 123). We can then say that the polysystem is heterogeneous, dynamic, open and heteronymous or "synonymous" (Tyn Tynianov, 1965, p.122) Therefore, the synchronic state that can be found within the same language is the dynamic result of a precarious balance between different tensions emanating from the different strata of this language.

Louri Tynianov goes even a bit further to assert that literary evolution is only a substitution of systems and a result of a rupture in the above-mentioned equilibrium, a stratum - a subsystem - then takes over.

## **2.2. Applications of polysystem theory to translation**

Applied to multilingual communication, polysystem theory focuses on the role that translation plays within a particular communication system. The question then is whether or not translators tend to conform to the standards of the host system, both in terms of selecting equivalents and in terms of reformulating and writing the message.

Polysystem theory views translation as a communication subsystem specifically related to the host culture. It is not a self-sufficient or self-dependent system, rather it is intrinsically dependent on the interactions happening between several intersecting modes of communication. This conception of translation brings about several theoretical and practical implications:

- 1- The process of translation is not considered as an inter-language transfer but as an inter-system communication. This means translation is channeled into a wider cultural sphere, which is considered more important in the transfer.
- 2- The translated text is not studied with regard to the principle of equivalence. It is an autonomous communicative entity that takes shape within the overall framework of the target system.
- 3- Translation processes are treated in relation to the norms specific to, for instance. the socio-politico-cultural contexts, the literary genre and the author. From a communicational point of view, however, translation appears to be a mere transfer operation involving, like any transfer operation, "an

invariant under transformation" (Toury, 1995 p.12)

Obviously, polysystem theory allows us to approach multilingual communication, in general, systematically and translation, in particular, panoramically within the host cultural systems. "In contrast to classical communication theories, it allows for a true grasp of the different types of texts that the translator may be required to translate. Indeed, in their essentialist conception of the message, communicators forget that the translator must negotiate with different literary systems and comply with divergent writing standards. He is a polytranslator confronted with multiple texts" (Guidère, 2008, p18)

Itamar Even-Zohar commenced forging his theory with the concept of "system", coined by Russian formalists such as Luri Tynianov. He invested this concept in studying the literature falling within what could be labeled "system of systems" with the aim of describing the functioning and evolution of literary systems. The corpus was Hebrew literary translations.

Thus, translated literature would be only one system among others ultimately forming the literary system that, in its turn, makes but one component in the biggest artistic system out there. Unsurprisingly, the latter is also a single part of the even much bigger prevailing religious or political systems. In short, translated literature is a polysystem with socio-cultural roots.

Apparently, the central notion here is that of different and competing strata or systems within the polysystem. Along this process, a tension is then exerted by the dominant literary genres at a given time.

Itamar Even-Zohar analyzes this competition between literary forms in terms of "primary" innovative principles and "secondary" so-called "serving" principles. He concludes that when a "primary" literary form enters the center of the system, it tends to become increasingly fixed and conservative until it is crowded out by a more dynamic and innovative "secondary" form, and so on.

Applied to translated works, polysystem theory has focused on two aspects:

- The role translated literature plays within a particular literary system;
- The implications of polysystem concept in translation studies.

Regarding the first aspect, which interests us most, Even-Zohar believes

that translators tend to conform to the norms of the host literary system, both when selecting the works and reformulation/writing of translations.

Translated literature thus generally occupies a peripheral position in the host system, but the degree of remoteness from the center varies from one system to another. Even-Zohar identifies three situations in this regard:

1- Young literatures in training: translated literature tends to play an important role as a carrier of innovation and a benchmark for comparison.

2- "Peripheral" national literatures: translated literature occupies a central place because it emanates from a more powerful and influential nation.

3- Literature "in crisis": translated literature tends to occupy the void left by national authors and to become central in the literary field of the target language.

In any case, it is an unpredictable and evolutionary takeover because the translated literature is dependent on the position of the other forms in the polysystem. "Translation is no longer a phenomenon whose nature and boundaries are fixed once and for all", Itamar Even Zohar insists, "but an activity that depends on the internal relations of a particular cultural system". (Even-Zohar states that the polysystem is "simultaneously autonomous and heteronomous")

Polysystem theory is then beyond qualified to serve in the development of a systemic analytical translatology. In fact, this theory may serve, par excellence, as a continuation of the so-called target translation approaches because it looks into translation in a panoramic fashion within the host cultural systems. However, its analysis of power balance between national and foreign literatures takes on an ideological coloring that can distort the perception of translation studies in general.

Polysystem theory sees translation as one part of a more encompassing whole, the literary system, and advocates knowledge of the norms that govern the system in order to be able to assume the mission of translation in this or that system (Guidère, 2016, p.77)

### **3. Application of Polysystem Theory to Quran Translation**

In polysystem theory, the translated text is a system within many bigger systems or within a "polysystem". In other words, the translated text

constitutes a system interdependent with other systems of the target culture such as literature, social systems, history. However, there is an extended version of polysystem theory hailed for its capacity to capture the network of relationships between the source text and the target text. Indeed, unlike the original version of the theory that deals only with the target text, the extended version allows the examination of the convergences and/or divergences between the source text and the target text.

Before understanding how polysystem theory can be applied to Quran translation, it sounds suitable, methodologically speaking, to look at this point into the problems that may arise when translating the Quran.

Each translation reflects the translator's understanding of the Quran according to their subjective or objective reading and their sectarian or political orientations.

One of the most widely used translations in the United States of America is Mohamed Ali's "The Holy Quran", published in 1917. This translation supports the creed of the Ahmadis who reject miracles such as the miraculous birth of Jesus and deny that Prophet Muhammad is the final messenger (Khalil, 2005. [www.meforum.org/717/assessing-english-translations-of-the-quran](http://www.meforum.org/717/assessing-english-translations-of-the-quran)).. This translation was adopted by Nation of Islam, led by Louis Farrakhan.

Abdullah Yusuf Ali's translation published in 1934 was the most widely used English translation produced by a Sunni Muslim until 1995, when Alhilali and Khan published their translation. Ali's translation was heavily embellished with exegetical glosses and footnotes from early exegetical works. In addition, "some of his copious notes, especially on hell and heaven, angels, jinn and polygamy, etc., are made with the pseudo-rational spirit of his time". (Kidwai, 1988. <http://alhafeez.org/rashid/qtranslate.html>).

To avoid exegetical explanations, Mohamed Asad drew inspiration from his own modern reasoning about Quran translation. He ended up denying certain deeply-rooted Islamic miracles such as Nimrod's furnace for Abraham and the baby Jesus preaching from his cradle. Mohamed Asad also qualifies "Luqman", "Khizr" and "Zulqarnain" for "mythical figures" and opts for unorthodox views in the abrogation of verses" (Khalil, 2005.

[www.meforum.org/717/assessing-english-translations-of-the-quran](http://www.meforum.org/717/assessing-english-translations-of-the-quran)). Al-Hilali and Khan (1993) adopted the Sunni worldview while translating the Quran, relying heavily on three works of exegesis: Tabari, Qurtubi and Ibn Kathir. Their translation "The Noble Quran" is widely used among Sunni Muslims and well-known for its orthodox approach that confirms all literal readings of miracles and incorporating explanatory notes. However, the many glosses taken from exegetical works may exclude other possible interpretations. This hints to the more or less eclectic nature of this process after all.

### **3.1. How to apply polysystem theory to the Quran?**

For polysystem theory, the translated text is a system in its own right that needs to be described within a framework involving other networks of relationships constantly interacting, be they literary, social, historical, cultural, etc. The Quran is a system of relationships between two other systems. For example, a novel cannot be studied separately from other literary genres. Arguably, any literary work is part of a larger framework nourished by social, historical, cultural, and literary practices and perspectives. The translated literary work is a system with a network of interdependent relationships. Authors, translators, publishers, readers, etc. are unpredictable variables who do not write, translate, publish, read or purchase books in a social, cultural or historical vacuum. Source texts and translations are then inevitably influenced by a set of interdependent systems or factors that interact with each other to shape the final form of the work at stake, whether it is the original or the translation. Consequently, polysystem theory suggests that the polysystem of an original text or translation is composed of numerous systems (literary, social, cultural, historical, etc.).

To sum up, "Even-Zohar's polysystem theory shifts the study of translations from a static linguistic analysis of shifts and obsession with equivalence to an investigation into the position of the translated literature as a whole made up of the historical and literary systems of the target culture" (Munday, 2001, p.124)

In order to attempt a practical exercise, a Quranic verse posing a certain degree of translational difficulty is selected. It will be analyzed with regard

to the data produced at the beginning and end of divine revelation. The objective is to prove the implications of the context, especially the social one.

**Table 01:**

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| <p>Pickthall: They ran towards each other to the door, and she tore her shirt from behind.</p> <p>Albert kazimirski: Then both of them ran towards the door, he to escape, she to hold him back, and the woman tore her tunic from behind. In the meantime, the woman's husband arrived and they both met him at the doorway.</p> <p>Muhammad Hamidullah: And they both ran to the door, and she tore his robe from behind. They found [the woman's] husband at the gate.</p> <p>Regis Blachère: So they ran to the door and the woman tore his coat of Joseph from behind.</p> <p>Jacques Berque: They continued towards the door, she tore his shirt from behind.</p> <p>Mohammed El Mokhtar Ould Bah: Both of them rushed to the door she pulled her shirt and tore it from behind.</p> | <p>سورة يوسف، آية 25</p> <p>"وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ "</p> <p>Joseph Sourate, Verse 25, The Quran.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|

**Table 01: presenting an analysis case of the polysystem theory.**

Although classical Arabic of Prophet Mohamed’s day remains quite

intelligible today, the social and cultural contexts have changed considerably. Therefore, we need to understand the network of relationships that prevailed during the first years and centuries of Islam and also understand the way the text was received by the following generations. This analysis must, of course, be based on a pre-established corpus in order to be relevant.

We have got enough classical Arabic corpuses that could serve our purpose, including the five-million-word corpus collected by Elewa Abdelhamid. (Elewa,2004). This is a synchronic corpus dealing with only one variety of Arabic over a given period of time, namely ancient classical Arabic. It provides Quran translators with a balanced account of Arabic language by means of valuable insights into the ways language is understood and used in most genres, Quran and its exegesis included.

Having said that, the examination of the Quran's network of relationships is then done in three stages:

1- Linguistic analysis: starting with the units of sound, through words, phrases, expressions and discourse. Linguistic analysis also includes the ways of reciting the Quran, as some words in the Quran that are pronounced differently by Quran recitation specialists can shed light on the general meaning of the Quran. Context must also be taken into account in order to understand the linguistic relationship between a word, expression, or sentence and the text as a whole. Therefore, what precedes and follows a given word or expression is essential to establish the overall meaning. Similarly, texts with similar characteristics or describing the same value or issue or telling the same story or parable should be grouped together.

2- The analysis of the general context: this includes the way in which the first generation of Muslims received and understood a message. We are talking here about a context linked to extra-linguistic, social, cultural, temporal, spatial, etc. relations. Don Sperber and Deirdre Wilson have defined the term "context" as "the set of premises used in the interpretation of a statement, a subset of the listener's assumptions about the world. (Sperber, and Dierdre 1995, p.15). Both authors note that a context in this sense is not limited to information about the immediate physical environment or to immediately preceding statements: expectations about

the future, scientific assumptions or religious beliefs, anecdotal recollections, general cultural assumptions and beliefs about the speaker's mental state can all play a role in interpretation".

Consequently, the translator of the Quran must examine the socio-historical context, the worldviews of the first generations, the narrative as well as the possible ethical, legal and theological objectives of the intended message. This also involves determining whether the message ultimately deals with a specific issue that occurred during revelation days or whether the word is general and adjustable through space and time.

3- Analysis of modern context's network of relationships: an analysis of the modern context highlights the contemporary practices, concerns and needs of the next generation of Muslims. At this stage, it is possible to reproduce for the modern era the contextual analysis used in the previous stage. (Sedaghat, 2015)

This conception of translation has several theoretical and practical implications:

1/ Translation process is considered as an inter-system transfer and not an inter-language transfer. This means that translation is part of a broader socio-cultural context and that this hyper-context must be taken into account during the transfer.

2/ The translated text is considered an autonomous entity way too complex to be treated solely in the light of equivalence notion. It actually constitutes a body in its own right and stands as part of the target system.

3/ Translation processes are used according to the norms characterizing the socio-cultural contexts concerned, i.e., literary as well political ideologies, and convictions prevailing in each society. The linguistic system of source and target languages are added only at a relatively late stage.

Gideon Toury has set himself the ultimate goal of explaining translation phenomena from a systematic angle, while applying a specific and unique theoretical framework.

He defines translation in terms of transfer and establishes that any transfer operation includes, on one hand, "an invariant under transformation" and, on the other hand, "three basic configurations of relations":

1) Between the two entities themselves;

- 2) Between each of the two entities and the system they are integrated in;
- 3) Between the respective systems.

These three types of relations are interdependent and allow us to define translation as an inter-lingual transfer.

Thanks to this theory, it sounds more plausible and feasible to describe and understand target texts in target societies and to integrate such texts in the local literary system. We are in front of a methodological shift that takes place at several levels: "instead of studying the author, it is a question of the 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 stakes no longer concern the production of a text but rather its reception" (Klimkiewiz, 2008)

### **3.2. Limitations of polysystem theory application regarding Quranic translation**

Interestingly, even when the Quran, unquestionably believed to be God's direct words, comes in human language, it creates its own unprecedented forms. To want to confine this script to categorizations and associate it with literary analysis might condemn it to lose its essence. The Quranic narrative has, in fact, its own stylistic and rhetorical alchemy.

It is possible that polysystem theory may, one day, set boundaries to interpretations and reduce gaps in our understanding to the point where a general framework can be developed as a basis for translators willing to translate the Quran. The preservation of the original message and its proper presentation to each new generation is a pressing necessity that will certainly render polysystem theory an indispensable tool.

Polysystem theory developed in the 1970s and 1980s by Itamar Even-Zohar is one of the promising functionalist approaches to translation. A theory that focuses on literature and literary translation and follows a targeting approach well focused on target language characteristics as well as the norms and specificities of the host society. It is particularly interested in the target text and its function within the host cultural as well as the modalities of its reception. It sounds a well-grounded claim, based on the findings of this paper and more materials, to say that applying polysystem theory to

religious corpus translation could lead to some groundbreaking breakthroughs with significant implications that may go far beyond a mere translational activity to touch on a bunch of socio-politico-cultural issues.

#### **4. CONCLUSION**

It seems that the structure of a meaning is semantically subject to the words that form it, i.e., lexical and structural formations elaborated in the mind of the translator. Your mission could possibly be accomplished only if you deeply grasp both source text and culture and bring into play a thorough analysis of non-linguistic data regarding target text host context. Contextual content is a process that removes ambiguity and reduces personal misinterpretation. In addition, it is a comprehensive process with conceptual content. Apparently, we can get a firm grasp of meaning by understanding the cultural, social, historical, religious, and conceptual conditions it was produced in. Thus, we need a pre-interpretative phase before we try to internalize the almost innumerable cognitive details standing on the way towards a successful understanding of the source text and making of the target text. We can say that any distortion or lack of these details can cause a deviation of the transferred message.

In the end, polysystem theory, as a normative authority, has been found to play an axial role in Quranic translation. Its dual methodological articulation, ranging from a perfect understanding of Quran textuality to an adequate restitution of meaning to the receiver, is a good way to contain the temptations of translators to subjectivity and the best way to impose a unified understanding, thus avoiding any semantic rambling that could harm the original meaning conveyed.

Finally, there is often no exact equivalence to the source item rooted in the source language-culture, and therefore the translator becomes attached to the terms of the original text in different way such as transliteration and calque (loan translation) to mention but a few. For target translators, however, this is no longer a source language in translation, but rather a target language in translation. On the contrary, we are dealing with the target approach in all its clarity. Literary or religious translations are indeed creations, but in the discreet mode of talent and faithfulness to the various

ambient systems.

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<sup>1</sup> For example, the most popular translation of the Holy Quran, commissioned by King Fahd Glorious Quran Printing Complex in Madinah, Saudi Arabia, is based on the commentaries of Tabari (d. 923 CE), Al-Qurtubi (d. 1273 CE), and Ibn Kathir (d. 1372 CE).

<sup>2</sup> Even-Zohar It, Papers in Historical Poetics, edit The Porter Institute for Poetics and Semiotics, Tel Aviv University