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قرآن و معارف دینی

«مقاله پژوهشی»

کاربست مؤلفه‌های شفاف‌سازی و غنازدایی نظریه‌ی برمن در ترجمه‌ی ناصر مکارم شیرازی و حسین انصاریان (بررسی مورد پژوهانه: سوره‌ی مبارکه‌ی النبأ)

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چکیده

ترجمه‌ی قرآن کریم به عنوان کتابی آسمانی، از اهمیت بالایی برخوردار است و از میان دو رویکرد کلی ترجمه، یعنی ترجمه‌ی مقصدگرا و مبدأگرا که هر کدام ویژگی‌های خاص خود دارد؛ ترجمه مبدأگرا بهترین نوع ترجمه برای آن است تا مفاهیم حیات‌بخش آن، با کمترین تغییر به زبان مقصد انتقال یابد. آنتوان برمن از نظریه‌پردازان مبدأگرای علم ترجمه، بر حفظ اصالت متن مبدأ تکیه دارد و ناهماهنگی‌های بین ترجمه و متن اصلی را تحریف متن می‌خواند. وی نظریه‌ای به نام گرایش‌های ریخت‌شکنانه دارد که در آن به سیزده عامل انحراف ترجمه از متن اصلی اشاره می‌کند که بنابر سخن وی پرهیز از این عوامل، موجب مصون ماندن متن ترجمه از تحریف است. در این جستار از میان سیزده عامل تحریف متن، سه مؤلفه‌ی شفاف‌سازی، غنازدایی کمی و غنازدایی کیفی، در ترجمه‌ی ناصر مکارم شیرازی و حسین انصاریان در سوره‌ی مبارکه‌ی النبأ مورد مطالعه قرار گرفته است. در این مقاله سعی بر آن است تا با بهره‌گیری از روش توصیفی-تحلیلی به بررسی و تحلیل متون آن بر پایه‌ی مقابله‌ی متن مقصد با متن مبدأ پرداخته و به این پرسش‌ها پاسخ دهد: آیا سه عامل شفاف‌سازی، غنازدایی کمی و کیفی نظریه‌ی برمن، در ترجمه‌ی مکارم و انصاریان وجود دارد؟ اگر وجود دارد تا چه حد است؟ و نقش کدام یک بیشتر است؟ یافته‌های پژوهش حاکی از آن است که از میان سه مؤلفه‌ی بررسی شده، بیشترین تعداد از آن مؤلفه‌ی شفاف‌سازی است که میل به توضیح را در نزد دو مترجم نشان می‌دهد. قسمتی از توضیحات ذکر شده در ترجمه، ضروری به نظر نمی‌رسد و موجب تداخل معانی تفسیری با ترجمه شده است. برخی تصویرسازی‌ها و تمثیل‌های بی‌بديل آیات در متن مبدأ نیز، به خوبی در متن مقصد، معادل‌سازی نشده و لذا ترجمه بنابر نظریه‌ی برمن، در جاهایی دچار تحریف شفاف‌سازی و غنازدایی گشته است.

واژه‌های کلیدی

قرآن کریم، نظریه برمن، سوره النبأ، شفاف‌سازی، غنازدایی.

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ORIGINAL ARTICLE

Applying the Clarification and Impoverishment Components of Berman's Theory in the Qur'anic Translations of Nasser Makarem Shirazi and Hossein Ansarian (Case Study: Surah an-Naba')

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ABSTRACT

The translation of the Holy Qur'an as a heavenly book is of great importance, and among the two general approaches of translation, i.e. target-oriented and source-oriented translation, each of which has its own characteristics. Source-oriented translation is the best type of translation for its life-giving concepts to be transferred to the target language with minimal changes. Antoine Berman, one of the source-oriented theorists of translation science, relies on the preserving the originality of the source text and calls the inconsistencies between the translation and the original text as distortion of the text. He has a theory called "Deconstructive trends" in which he mentions thirteen factors of deviation of the translation from the original text, according to his words, avoiding these factors will ensure that the translated text remains immune from distortion. In this essay, among the thirteen factors of text distortion, three components of clarification, quantitative impoverishment and qualitative impoverishment, in the translation of Nasser Makarem Shirazi and Hossein Ansarian in Surah Naba', have been studied. In this article, an attempt is made to examine and analyze its texts by using the descriptive-analytical method based on comparing the target text with the source text and answer these questions: Are the three factors of clarification, quantitative and qualitative impoverishment of Berman's theory in the translation of Makarem and Ansarian? If there is, to what extent are they? And which role is more? The findings of the research indicate that among the three investigated components, the largest number is the clarification component, which shows the desire to explain in the eyes of the two translators. A part of the explanations mentioned in the translation does not seem necessary and has caused the interpretative meanings to interfere with the translation. Some unique illustrations and similes of the verses in the source text have not been equated well in the target text, and therefore, according to Berman's theory, the translation has been distorted and impoverished in some places.

KEYWORDS

Holy Qur'an, Berman's Theory, Surah al-Naba', Clarification, Impoverishment

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1. Introduction

In order to fully benefit from the divine words of the Qur'an, one must first learn its language because no translation, however accurate and complete, can return the subtleties of the language, let alone that book is the Holy Qur'an, which is at the highest level of eloquence and rhetoric. Next time, you should refer to the translated Qur'an. A translation that is as comprehensive and faithful to the original text as possible. In general, there are two basic approaches regarding translation: source-oriented and target-oriented translation, each of which has its own characteristics. Since the Qur'an is the word of God and its linguistic subtleties are highly sensitive, the source-oriented translations are the best types of translations in this field to provide the most accurate translation by observing its standards.

In the 20th century, two prominent theorists named Ladmiral and Berman were found in the field of translation that had different opinions about translation. Ladmiral believed that the meaning of the original text should be conveyed at any cost. But Berman relied on preserving the originality of the source text and believed that the beautiful meaning is derived from a beautiful form, and therefore the meaning can be conveyed only by faithfulness to the text. (Mahdipour, 2010: 58) Berman calls the inconsistencies between the translation and the original text as distortion of the text and has a theory called deconstructive trends in this field and in it he points out thirteen factors of deviation of the translation from the original text. The spirit of this theory is strongly opposed to localization, and in it, any change in the translated text, including changes in punctuation and paragraphing, is considered a distortion and is referred to as a system of text distortion. (Ibid: 58)

In this theory, there are the components of Rationalization, Clarification, Expansion, Ennoblement, The effacement of the superimposition of languages, quantitative impoverishment, qualitative impoverishment, The destruction of rhythms, The destruction of underlying networks of signification, The destruction of expressions and idioms, The destruction of vernacular network or their exoticisation, and The destruction of linguistic patternings. In this article, an attempt is made to study the three components of clarification, quantitative impoverishment and qualitative impoverishment, in the translation of Nasser Makarem Shirazi and Hossein Ansarian in Surah AN-Naba'.

2. Research Questions

The present article tries to analyze the translation of Makarem and Ansarian from the perspective of Berman's source-oriented theory and provide an answer to the following questions:

To what extent are there the clarification and quantitative and qualitative impoverishment components of Berman's theory in Makarem and Translation of Ansarian?

What are the semantic changes resulting from the use of the clarification and impoverishment components of Berman's theory in these two translations?

3. Research Method

The research method in this speech is descriptive-analytical and the analysis of its texts is based on comparing the target text with the source text. Based on this, the target text was compared word by word and line by line with the source text, and its examples were extracted based on the components of

clarification and quantitative and qualitative impoverishment.

4. Research Background

In the field of Berman's theory and the analysis of texts based on it, researches have been carried out, some of which may be mentioned as follows:

The thesis "Re-translation: Examining Berman's theory about the duality of localization and alienation and the issue of the passage of time in translation" was defended by the student: Sa'eedah Rouhani Soldeh at the master's level of the Faculty of Literature and Humanities, Shahid Bahonar University of Kerman, in 2014. The author states that this thesis was made to prove the invalidity of Berman's theory about Persian translations of classical works. The theoretical framework used in this research is a combined and selective framework. In this way, by applying Berman's theory and taking help from the duality of localization and alienation of Venuti, she concludes that this theory is not practical for Persian translations. It is also inferred that Iranian translators prefer to bring the target text closer to the target language and not to the source language.

The thesis "Literality in Literary Translation by Antoine Berman, An Analytical Critical Study of the Distortional Tendencies in Translating the Novel of Fawdy Al-Hawas by Ahlam Mosteghanemi into French" which was defended by Orida Barmaki in 2013 at the University of Constantine, Algeria. In this research, the author has mentioned 10 cases of distortions in the French translation of this novel based on Berman's theory and mentioned some examples for each one.

An article "Criticism and analysis of Shahidi's translation of Nahj al-Balāghah based

on Antoine Berman's theory of deconstructive trends" written by Shahram Delshad and colleagues, published in the Quarterly Journal of Qur'an and Hadith Translation Studies, year 1994, number 4. In this article, the authors have investigated Shahidi's translation of Nahj al-Balāghah based on four factors of text distortion in Berman's theory, i.e. rationalization, clarification, Expansion and Ennoblement. They have shown that Shahidi's translation is a source-oriented translation and according to Berman's theory, the text is less distorted. They pointed out that the translator also paid attention to the literary part of the Imam's words and his translation was bound to the source.

An article "Investigating the effectiveness of Berman's clarification component in the evaluation of Qur'an translation: a case study of Reza'i Isfahani's translation" written by Shahryar Niazi and colleagues, published in Language and Translation Studies, 2018, No. 4. In this article, the authors have studied the efficiency of Berman's clarification model about the translation of the Qur'an by Reza'i Isfahani in surahs of Anfāl, Tawbah, Aḥzāb, Ḥujurāt and Tahrīm. Finally they concluded that the said translation is a source translation and the author avoided clarification as much as he could and in some cases, the absence of Deuteronomy in the target language (Persian) and Arabic terms and derivations is an inevitable clarification.

An article "Deconstructive trends in Daryush Shahin's translation of the thirty-first letter of Nahj al-Balāghah based on Antoine Berman's theory" was written by Mohammad Rahimi Khoigani, published in the Quarterly Journal of Qur'an and Hadith Translation Studies, year 2017, number 10. In this article, the author has examined the letter of Imam Ali (AS) to Imam

Hassan (AS) and has shown the reason for the deconstructions in it. The author has concluded that in Shahin's translation, things such as rationalization, clarification, expansion, quantitative and qualitative impoverishment, destruction of rhythms, and the like, have significantly changed the meanings of the original text.

An article "Criticism and review of expansion and explanation in the translation of *Ṣaḥīfah Sajjādīyah* based on the theory of Antoine Berman (case study: Translation of Ansarian)" written by Mohammad Farhadi and colleagues, published in the Quarterly Journal of Translation Research in Arabic Language and Literature, year 1996, number 17. The authors of the article analyzed the deviations in the aforementioned translation based on the two components of expansion and explanation in Berman's theory. The results obtained from the research indicate that the expansions in five general categories are words of respect, agreement, synonyms of Arabic and Persian, synonyms of non-Arabic and Persian, and other expansions. And the explanations in three categories are inter-textual with the Qur'an, mention of omitted additions, and other explanations, and the result of this expansion has caused a disturbance in the brevity and music of the text.

An article "Evaluation of Safarzadeh's translation techniques based on the distortion factors of Antoine Berman's text, a case study: Surah Nisā'" written by Fereshte Afzali and colleagues, published in the Qur'an Linguistic Research Quarterly, year 1999, number 1. In this article, the authors of the article have investigated this translation based on some components of Berman's deconstructive pattern. The result of this research shows that in Saffarzadeh's translation, out of the six

components of rationalization, clarification, expansions, ennoblement, quantitative and qualitative impoverishment in Berman's theory, the most frequency is in the rationalization, clarification, and expansions. And in the three components of quantitative and qualitative impoverishment and clarification, it has the least deviation from the original text. And the translator has tried to put a target translation of each word in the source translation, and in many places, he has translated the phrases word for word.

An article "A comment on the emergence of translation theories and an examination of the system of text distortion, according to Antoine Berman" written by Fatemeh Mahdipour was published in the book "Month of Literature", year 2009, number 41. In this article, the author refers to a history of translation and then has explained the deconstructive theory of Berman with concrete examples and has concluded that this theory has no practical effect on translation. And at the end of the article, it is stated that translation theories are necessary for classifying problems and providing solutions, but they are not sufficient, and basically theories that do not have a practical effect on translation do not seem very useful.

According to the studies done, there has not been a research that has compared and analyzed the translations of Makarem and Ansarian from the Holy Qur'an based on Antoine Berman's text distortion theory, and therefore, this research is considered completely new.

5. Berman and the theory of the distortion system of the text or the deconstructive pattern

Antoine Berman (1942-1991) is a French philosopher and linguist, and he has a theory in the field of translation called the text distortion

system. This theory enumerates some factors that avoiding them will make the translator more faithful to the source text. He considers the smallest change in punctuation and paragraphing to be a distortion of the original text. Therefore, his theory is a perfectionist theory and is not very useful in translation. (Mahdipour, 2009: 58)

Berman considers a translation as bad and undesirable, which ignores the identity of the original text under the pretext of putting the concept and meaning of the source text. He considers the French translation to be ethnocentric because it ignores the source text. He believes that respecting the foreignness of the text and its strangeness is necessary and obligatory. (Rahimi, 2017: 53)

Berman has a comprehensive view to translation and is far from an extreme view to the source text, and he does not believe that the translation is completely bound to the original text. Because naturally, translation is a literary and technical practice in which the personality of the translator is reflected. What is noteworthy is that the translator accepts that the owner of the text is another person and he is obliged to observe the principles of loyalty about him. (Delshad et al., 2014: 100)

6. Components of Berman's deconstructive theory:

Antoine Berman's deconstructive theory for text translation offers the following components:

"Rationalization, clarification, expansions, ennoblement, the effacement of the superimposition of languages, quantitative impoverishment, qualitative impoverishment, destruction of text rhythms, destruction of underlying networks of signification, destruction of linguistic patternings, destruction of vernacular network or their exoticisation, and

destruction of expressions and idioms". Since in this research, we are applying clarification, qualitative and quantitative impoverishment components in the translation of Surah Naba', before entering into the analysis of the translation, a brief description of these components will be provided:

6.1. Clarification

Clarification is somehow related to the rationalization component with the difference that rationalization is at the level of syntactic structure, but clarification is at the level of semantic structure. Berman himself admits that the act of translation is intertwined with clarification. And in fact Berman's opposition to clarification is about words that have several meanings in the original text, but are reduced to one meaning in the target text when clarified. (Mahdipour, 2010: 59) In clarification, the translator reveals an idea that is not there at all or that the author does not want to be. (Rahimi, 2017: 54)

6. 2. Qualitative impoverishment

In qualitative impoverishment or qualitative weakening, the source words, phrases and terms are replaced with the target words and terms, which are not equivalent to them in terms of form and meaning (and the meanings of the source words, phrases and terms are more) and causes the loss of an important part of its meaning and form. (Berman, 2010: 82) and this distortion is unavoidable in many cases of translation. In this regard, Mahdipour gives an example of the word *sāqī*, which in mystical literature means old man and God, but its equivalent in other literature, such as in France, only means a court butler. (Mahdipour, 2009: 61)

6. 3. Quantitative impoverishment

In this distortion, the number of words in the target text is reduced. In Berman's opinion,

sometimes there are several words for the same meaning, and using one word in translation leads to a slight weakening like the word face, which also means appearance. Now, if the translator puts the word "Face" instead of other words in the original text, regardless of the author's intention, the text has been distorted or weakened. (Ibid: 62)

7. Applying the component of clarification in the translation of Surah bbb ‘‘

In the previous lines, it was mentioned that the act of translation is mixed with clarification, and clarification is the same as rationalization. And the only difference between the two is that rationalization is at the level of syntactic structure, but clarification is at the level of semantic structure, which can be of two types: The necessary and unavoidable type and the unnecessary type that the translator should stay away from. In this part of the speech, some cases of clarifying Surah Naba' in the two translations of Makarem and Ansarian are examined.

"They quarrel about the great news." (An-Naba'/2)

Translation of Makarem: From the great and important news (resurrection)!

Translation of Ansarian: Of that big news (the great resurrection).

There is a clarification component in both translations. In other words, the two words "Resurrection" and "Great resurrection" have caused more explanation for the target text, and according to Berman, it is one of the components of the distortion of the source text.

"Concerning which they have disputes." (An-Naba'/3)

Translation of Makarem: The same news in which they constantly disagree!

Translation of Ansarian: They always disagree with each other about it (whether it will happen or not?)

The mentioned verse in Translation of Makarem is stated without any change in the original text, but in Translation of Ansarian, a clarification component is seen in the phrases "With each other" and "Whether it happens or not". It seems that Translation of Makarem, although it does not have any additional explanation than the source text, is an eloquent translation.

"And We have built above you seven strong (heavens)." (An-Naba'/12)

Translation of Makarem: And above you we built seven solid (heavens).

Translation of Ansarian: And above you we have established seven firm heavens.

Both translations have a clarification tendency. The word "Heaven" does not exist in the source text and it is included in the target text for further explanation. Considering that in the commentary of Kashshāf Zamakhsharī (Vol. 4: 686) the phrase "Seven firm heavens" has been mentioned under the verse, it seems that both translators were forced to mention the word "Heaven" and as can be seen with the addition of this word, the translation has become more accurate.

"And luxuriant gardens." (An-Naba'/16)

Translation of Makarem: And gardens full of trees!

Translation of Ansarian: And We will bring forth gardens of tangled and dense trees.

As you can see, Translation of Makarem is equivalent to the source text and has no changes to it, and has been able to convey the original meaning without ambiguity, but in Translation of Ansarian, the target text is explained with the verb "Bring forth" and therefore has been distorted and clarified.

"Requital corresponding" (An-Naba'/26)

Translation of Makarem: This is a suitable and appropriate punishment (for their actions).

Translation of Ansarian: It is a suitable reward (for their actions).

In Translation of Makarem, three additional words can be seen in the original text. The words are: "This", "Appropriate" and "Their actions". In Translation of Ansarian, the word "Actions" is more than the original text. Therefore, in both translations, the distortion of clarification is observed. It seems that the phrases "Punishment is appropriate" or "Reward is appropriate" prevent the translation from distorting the clarification.

"Taste! We shall not increase you except in punishment!" (An-Naba'/30)

Translation of Makarem: So taste that we will not add anything but torment to you!

Translation of the Ansarian: (We will say to them on the Day of Resurrection) so taste that We will never add anything but punishment to you.

In Translation of Ansarian, there is a phrase in parentheses to further explain the target text, and this explanation is not visible in Translation of Makarem, and it is a clear translation.

"Gardens and vineyards" (An-Naba'/32)

Translation of Makarem: lush gardens, and all kinds of grapes.

Translation of Ansarian: gardens (green) and all kinds of grapes.

In both translations, there is a tendency to clarify. The description of "Green" and "Types" in Translation of Makarem and the description of "Green" and "Types" in Translation of Ansarian are more than the words of the original text. It seems that the translation of "Gardens and vineyards" is better in terms of the equivalence of the source text with the target.

"And a full cup" (An-Naba'/34)

Translation of Makarem: And full and consecutive cups (of pure wine)

Translation of Ansarian: And overflowing cups (of pure wine)

There are cases of clarification in both translations. The word "Consecutive" in Translation of Makarem and the words "Of pure wine" in both translations are among the clarifications that have come to further explain the overflowing heavenly cups.

"Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse." (An-Naba'/37)

Translation of Makarem: The Lord of the heavens and the earth and what is between them, the Lord of the Merciful! And (on that day) no one has the right to speak (or intercede) without his permission.

Translation of Ansarian: The same Lord of the heavens and the earth and what is between them, the merciful one who does not allow anyone to argue with him.

Clarification can be seen in these two translations. The word "The same" which appears at the beginning of the two translations is one of its sentences, and the two phrases in parentheses, namely "On that day" and "Or intercede", is the explanation given in Translation of Makarem and is one of the clarifications for further explanation of the verse. And of course, it is not very necessary, and this point is well seen in Translation of Ansarian, which lacks it. The equivalent of the word ar-Raḥmān in Translation of Ansarian is not a suitable translation for this description, perhaps using the adverb "Very" or the description "Raḥmān" itself is a better equivalent.

"The Day that the Spirit and the angels will stand forth in ranks, none shall speak except

any who is permitted by (Allah) Most Gracious, and He will say what is right." (An-Naba'/38)

Translation of Makarem: The day when the "Spirit" and the "Angels" will stand in a row and none of them will speak, except by the permission of God the Most Merciful, and (when they speak) they will speak the truth.

Translation of Ansarian: The day when the soul and the angels stand in a row and do not speak except for the one whom (God) the Most Merciful allows and speaks the truth.

The translation of these two verses is also accompanied by clarification. In Translation of Makarem, the phrase "When they speak" and in Translation of Ansarian, the phrase "Speaks the truth" is added for clarification, and of course, the translation is accurate without them.

"Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!" (An-Naba'/40)

Translation of Makarem: And we warned you of imminent punishment! This punishment will be on the day when man sees what he has already sent with his own hands, and the disbeliever says: "I wish I were dust (and would not be caught in punishment)!"

Translation of Ansarian: We warned you of a near punishment, a day when Adam will look at what he has sent (of good and evil) and the disbeliever will say: I wish I were dust (and I would not have been created as a burdened being) to see such a difficult day!

Clarification can be seen in the translation of this verse. In Translation of Makarem, the two phrases "Will be on the day" and "And I would not be caught in punishment" are among the clarifications. And in Translation of Ansarian, the two phrases "Of good and evil" and "I would not have been created as a burdened

being) to see such a difficult day" are among the cases of clarification. Of course, even without it, the translation is smooth.

8. Qualitative impoverishment in the translation of Surah bbb ‘‘

The semantic equality of the source text and the target text has always been the goal of the translators of the Holy Qur'an, but it has not been fully realized due to some reasons, one of which is the presentation of the clear meaning of the verses of the Qur'an. According to Rahimi, literary texts are multi-dimensional and multi-signal, and the translator sometimes has no choice but to choose one meaning from among multiple meanings. (Rahimi, 2017: 69) Now, some cases of qualitative impoverishment of Surah Naba' in two translations of Makarem and Ansarian are examined.

"Have We not made the earth as a cradle" (An-Naba'/6)

Translation of Makarem: Have we not made the earth a resting place (for you)?

Translation of Ansarian: Did we not make the earth a bed of peace?

The translation of the word "Mihādā" in these two translations is associated with semantic weakening. In fact, in the word "Mihādā", there are spiritual and symbolic meanings that are not in the two words "Place of peace" and "Bed of peace". And of course, these two expressions are among the meanings of "Mihādā", but they are not the only ones. It seems that the equivalent of "Cradle" is better for the word "Mihādā" because it also means the place and bed of peace.

"And We made your sleep a rest." (An-Naba'/9)

Translation of Makarem: We have made your sleep a source of peace.

Translation of Ansarian: We made your sleep a source of rest and relaxation.

The translation of "Subātā" in this verse is associated with qualitative impoverishment. Because the word "Subātā" means "Cease of movement while the soul is in the body" (Azharī, 1421 AH, Vol. 12: 268) and this verse means: "Make your sleep a means of stopping your work." (Rāghib, 1994, Vol. 2: 174) Therefore, the word "Subātā" has the meanings of "Sleep", "Peace", "Comfort", "Relaxation" and "Work break", and the translation of Makarem and Ansarian has only referred to a semantic aspect of the word. Therefore, it seems that the translation "We made sleep a means of interrupting your work" is better.

"And made the night as a clothing." (An-Naba'/10)

Translation of Makarem: And made the night a cover (for you).

Translation of Ansarian: And cover you with the night.

The word "Clothing" in this verse has a symbolic meaning that the word "Covering" lacks. Therefore, the equivalent of the word "Clothing" namely "Covering" is associated with qualitative impoverishment. Because the meaning of the word, as Azharī says, is: "At night, you find rest and peace, and the night embraces you." (Azharī, 1421 AH, Vol. 12: 307) Therefore, the translation of "Covering" for the word "Clothing" is only a part of the meaning of the word, and using the word "Clothing" instead of "Covering" can better convey the meaning of the verse.

"And We made a shining lamp." (An-Naba'/13)

Translation of Makarem: We created a bright and warming lamp.

Translation of Ansarian: We created a bright and warming lamp.

In this verse, the word "Sirājan wahhājā" has symbolic and meta-textual meanings, and the translation of "A bright light" is associated with qualitative weakening and cannot fully convey the meaning.

The phrase "Wahaj al-Shams" means: the sun shines brightly. Therefore, its exaggeration adjective, i.e. the word "Wahhāj", has a great emphasis on radiance and heat, and although it appears in two translations, the meaning of intensity and exaggeration has not been considered. It seems that adding an adverb like "Very" can provide a better translation of the word "Wahhāj".

"And sent down heavy rains from the clouds." (An-Naba'/14)

Translation of Makarem: We sent down abundant water from rain-producing clouds.

Translation of Ansarian: And We sent down water from dense and rain-producing clouds.

In this verse, the translation of the word "Thajjājā" is accompanied by a qualitative weakening because when the word "Thajjāj" is used to describe rain, it means "a very strong rain (which) starts as soon as the flood starts". (Bandar Rigi, 1987: 51) and it also means "Ṣabbāb" which means: "Very pouring". (Ibn Fāris, Vol. 1: 367) This word is found in Majma Al-Baḥrayn Ṭurayhī (Vol. 2: 282) meaning: "Mutadāfiqan" and "Sayyālā" means: "Flowing with increase and haste" and in Atabaki's comprehensive dictionary (2001, vol. 2: 909) it means: "Heavy rain and flowing water". Therefore, "Thajjāj" means: "Very fast and very pouring and flowing raining" and in both of the aforementioned translations, one of the meanings of "Thajjāj" is mentioned and therefore the translation of the word is associated with qualitative and semantic weakening.

"And luxuriant gardens (An-Naba'/16)

Translation of Makarem: And gardens full of trees.

Translation of Ansarian: And We will bring forth gardens of tangled and dense trees.

The word "Alfāf" is a description of Paradise, in which gardens are connected by many trees. (Rāghib, 1994, vol. 4: 144) According to the meaning of the word "Alfāf", it can be said that Ansarian's translation is beyond the expression of the meaning and he translated it completely, but this did not happen in Makarem's translation. Therefore, the word "Alfāf" in Makarem's translation is associated with qualitative weakening. It seems that a translation with many and complicated trees is more desirable.

"Indeed, the Day of Decision is an appointed time." (An-Naba'/17)

Translation of Makarem: Yes, the day of separation is everyone's appointment.

Translation of Ansarian: Undoubtedly, the Day of Judgment is a promise.

The word "Faṣl" in this verse has symbolic and symbolic connotations, and this word is associated with qualitative and semantic weakening in the two translations studied. Because the meaning of "Faṣl" in Al-Ayn of Farāhīdī (V. 7:126) means: "Distance" and "Arbitration between right and wrong". And in Mufradāt of Rāghib (V. 3:63) it means: "The day when truth is clarified from falsehood and it is decided by judging between people", while in both translations, a feature of the Day of Judgment is mentioned. It seems that the translation "The day of separation and judgment between right and wrong" is a better translation. Although Yawm al-Faṣl is a Qur'anic term and the term is untranslatable.

"Living therein for ages" (An-Naba'/23)

Translation of Makarem: They stay in it for a long time.

Translation of Ansarian: Stay in it for a long time.

The word "Aḥqāf" in these two translations is not accurately equated and its translation is accompanied by qualitative impoverishment. Because Aḥqāf means periods, its singular is the word Ḥuqub which means period, which is 80 years, and each year is 360 days, and each day is 1000 worldly years. (Ibn Manzūr, 1414, v. 1: 326; Azharī, v. 4:47) Therefore, Aḥqāf means periods in which each period is equal to a very, very long period of time, and this very, very long period of time is not found in the translation. Perhaps the translation "Very, very long" is a better translation for the word Aḥqāf.

9. A component of quantitative impoverishment in the translation of Surah Naba'

It was mentioned in the previous lines that the translated text is longer than the original text for various reasons such as the explanation and interpretation of the translator. But sometimes the translated and target text becomes shorter than the original text due to the most important reasons being brevity. According to Berman's deconstructive theory, the text is distorted and it is called quantitative impoverishment or quantitative weakening. Now, few cases of quantitative impoverishment of Surah Naba' in two translations of Makarem and Ansarian are examined.

"Made the night as a clothing" (An-Naba'/10)

Translation of Makarem: And made the night a cover (for you).

Translation of Ansarian: And made the night as a covering.

This verse has been slightly distorted in both translations because the word "We put" has not

been translated. It seems that it is better to include the phrase "We put" in the translation.

"And We made the day for a livelihood."
(An-Naba'/11)

Translation of Makarem: And the day is a means for life and livelihood.

Translation of Ansarian: And We appointed the day as a means of sustenance.

Translation of Makarem has a deconstructive trend and in fact has suffered a quantitative impoverishment. The word "Put" has not been translated and it seems that bringing it will make the translation more fluent. This change is not visible in translation of Ansarian.

"Indeed, they did not hope for a Reckoning."
(An-Naba'/27)

Translation of Makarem: Because they had no hope for a reckoning.

Translation of Ansarian: They were the ones who had no hope for (the day).

Both translations have suffered a quantitative impoverishment because the equivalent of the emphatic word "Inna" is not found in the translation. Of course, in Makarem's translation, the phrase "Because" conveys some of the meaning of "Inna", but it is not complete. Therefore, the translation of this verse in both texts is slightly weakened or impoverished. It seems that bringing the equivalent of an emphatic word "Inna" at the beginning of the surah (i.e. the word "Indeed" or "Rightly") avoids the distortion of quantitative impoverishment.

"That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!" (An-Naba'/39)

Translation of Makarem: That day is the truth; whoever wants to choose a path to his Lord!

Translation of Ansarian: That (day) is the day of truth, so whoever wants to choose the way back to his Lord.

In Translation of Makarem, the letter "Fā" 'Atf' has not been translated and the verse has a quantitative impoverishment. In Translation of Ansarian, its equivalent is the word "So" in the translation.

"Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!" (An-Naba'/40)

Translation of Makarem: And we warned you of imminent punishment! This punishment will be on the day when a person sees what has already been sent with his own hands, and the disbeliever says: "I wish I were dust (and would not be caught in punishment)!"

Translation of Ansarian: We warned you of a near punishment, a day when Adam will look at what he has sent (of good and evil) and the disbeliever will say: I wish I were dust (and I would not have been created as a burdened being) to see such a difficult day.)

Both translations, based on Berman's theory, have a deconstructive trend, of a quantitative impoverishment type, because the stressed letter "Inna" at the beginning of the verse is not translated.

10. Conclusion

By examining the clarification and impoverishment components of Berman's theory in Makarem's and Ansarian's translations of Surah Naba', the following results are obtained:

Among the three examined components "clarification, qualitative impoverishment and quantitative impoverishment", the highest number of translation distortions is for the

clarification component, which shows the desire to explain and clarify from the eyes of two translators. This desire is partly natural because translation is mixed with explanation. However, some of the explanations given in the translation do not seem necessary and the interpretation is included in the translation. And according to Berman's theory, two translations have been distorted by clarification.

Some unique illustrations and allegories of the verses of Surah Naba' in the source text have not been equated well and perfectly in the target text, and according to Berman's theory, the translation has suffered qualitative impoverishment in some places. Of course, this is also natural to some extent, because allegory and metaphor cannot be translated, and in translating it, you have to limit yourself to the fewest words.

Quantitative impoverishment has had the least effect in the two mentioned translations, which shows the unwillingness to abbreviate and change the source text in the two translators. Since the source text is a sacred text, both translators are extremely careful in using equivalent words. The source text has been translated, and that is why the tendency towards a clarification component can be seen in both texts.

Basically, Berman's text distortion theory is not a practical and suitable theory for measuring the translation of the Qur'an because it does not completely match the Qur'anic translations. And only some of its components (such as rationalization, clarification, expansions, and impoverishment), in a limited way, are aligned and consistent with the source-oriented translation indicators. Many cases that are considered distortions in this theory (such

as clarification) are inherent in translation and cannot be avoided. In other words, Berman's theory is a perfectionist theory that cannot be fully adapted and implemented.

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