Literal translation: lapses and shortcomings
A look at the translations by Feyz Al-eslam, Shahidi and Dashti of some statements of Nahjal-Balaq

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Abstract
Since the art of translation and his theory had found its real place, experts and activists in the field of translation had discussed many debates about the two poles of translation including literal and free translation. Some have favored literal translation and had emphasis on integrity, and knew free translation as treacherous. However, others have defended the free translation and considered literal translation as a result of blind thought. Looking back, it seems logical that both translations are shortcomings and leads to a number of landslides. This research using descriptive and analytical methods has analyzed the lapses and shortcomings of the literal translation of some words in Nahjal-Balaq by three translators Feyz Al-eslam, Shahidi and Dashti. In this study, three essential questions have been raised: How do translators pay attention to the texts and its needs before choosing a translation method? What is the translator's understanding of the literal translation? And why is this type of translation in most cases. Translators are unaware of the context and the use of words in the source language and the only suffice the literal means no matter how inappropriate? The results of this study suggest that the literal translation is necessary in some cases and especially in the literary texts which have cultural meaning and its beauty is an integral part of the text. The second is that in many cases shortcomings of literal translation of the words of Nahjal-Balaq can be resolved by adding the explanatory literal, historical, and cultural notes.

Keywords: Nahjal-Balaq, literal translation, Feyz Al-eslam, Shahidi, Dashti.
Introduction
Valuable book of Nahjal-Balaqe due to pure literary and religious aspects has been of interest to many scholars and thinkers and has been translated into multiple languages. Furthermore, much discussion has been there about the translation. The number of Persian translations of this book has been more than fifty. In this article three contemporary translations (Feyz Al-eslam, Shahidi, Dashti) have been selected from among these translations and a the number of words from the sermon of Imam Ali (PBUH) under literal translations have been reviewed and criticized as the sample of the study and the lapses and shortcomings of this type of translation have been noted. The main results of this paper indicated that Nahjal-Balaqe is not only a religious text but also a literary text and thus obscuring the literal translation of some words of Imam Ali (PBUH) which contained references to the Quran, history and culture made it difficult to understand the intended meaning of the text in the target language. In addition, the more important point is that the literal translation and adherence to direct meaning of some terms regardless of considering the context and appropriateness has made translation wrong. It should be mentioned that the present study does not aim to belittle the valuable task of the translator but it aims to share solving some of the problems in translating this book from Arabic to Persian.

Research Questions
A) How much do the translators pay attention to the texts and its needs before selecting the translation method?
B) Why in some cases where literal translation is selected, translators ignore the context and using the words in source language and only suffice the direct meaning – though inappropriate?
C) How much additional explanations can remove the lacks of literal translation of some terms including historical, cultural and rhetorical points?

Types of Translation
Many theories have been provided on the methods or types of translations by researchers and here it is briefly pointed to the most important:
Newmark (1976) has divided translates into two types:
a) Communicative translation: in this type of translation, it is tried to have the impact on the readers of the text in the target language same as the reader of the text in the source language. This type merely addresses the source language text reader and foreign elements do not enter from the source language into the target language.
b) Semantic translation: in this type of translation, it is tried to provide the exact meaning of the text in source language as the semantic structure of the source language lets (Poursaedi, 1992, p.74). This type of translation maintains the main culture of the source language (ibid.).

J. S. Ketford (1965) considered three types of translations: Word-for-word translation (n which the SL word order is preserved and the words translated singly by their most common meanings, out of context); Literal translation (in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context) and
Free translation (it produces the TL text without the style, form, or content of the original) (Hojabrnejad, 1993, 113-121).

Abraham Calli (the poet of seventeenth century) believed that translators should be completely free in transferring the message and by adding or reducing the semantic load reflects the cultural richness of the source language to the target language in the best way. He rejects the literal translation and believed that translator should translate the source language in a way that the reader in the target language does not feel strange. Kali divides translation into two types:

A) communicative translation (all the attention of the reader is to avoid entering the bizarre words from source to target language and reflect the message in source language so that it is compatible with the target language).

B) Semantic translation (from the viewpoint of translator: the priority is given to the viewpoint of the writer in source language; all the pattern and semantic load of the source language is given to the target language) (ibid, 123-128).

John Dryden the famous English writer and poet (1631-1700) after translating the book of Virgil have gained high position and fame. He divided translation this way:

word-for-word translation (a type of literal translation which suffices finding the words and statements of the source language and in fact the reader of the target language is away from the concept of the source language).

interpretative translation (is like free translation where translator after understanding the message of the source language and finding the motivation of the writer and knowing the style tries to reflect the message in the target language in the best way and is free in adding and reducing the words and sentence; he tries to refer the real concept of the writer to the reader in target language).

Imitative translation (translator is not loyal to the words and concepts of the source language and tries to maintain the main meaning of the text and is completely free to do any changes including omitting, adding and changing the form; so much of the message by the writer is ignored; this translation is inspired by the thoughts and methods of the writer which is provided in target language by the translator; there are numerous possessions applied and most source language message loses its meaning and origin (Hojabrnejad, 1993, p. 133-139).

The studied samples

Certainly, criticism and analysis of the literal translation of Nahjal-Balaqe is a comprehensive task which cannot be dealt with in this paper. However, it is dealt with somehow:

Deficiencies

Sufficing the literal translation of some statements in Nahjal-Balaqe without considering the application and cultural aspect has led to wrong and strange translation, including:

In the thirteenth sermon

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The statement "بُسِّعَة أُعْشَار النّّزْر" is illusion and means "بالله سُهُب النّظر". Then by "بُسِّعَة أُعْشَار النّزْر" means to exaggerate for the blame and criticism not real restriction (cited in Ibn Meysam, 2009, V.1, and Shirazi, 2008, V. 1, p.43). Montazeri has also mentioned the point (2004, v.2, p.178).

This part of the sermon from the translation of Faiz al-Eslam has been overthrown. Shahidi and Dashti did not pay attention and it has been a literal translation "وَ فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي، وَ فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي، وَ فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي".

The literal translation of this phrase is not appropriate because the meaning of exaggerating the blame and criticism of the text in the target language may be unnoticed in reader's mind.

In 25th sermon:

Translations for the sentence are:

"فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي، وَ فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي" is illusion and means "بُسِّعَة أُعْشَار النّزْر". The meaning of "بُسِّعَة أُعْشَار النّزْر" might be in the world which means "بُسِّعَة أُعْشَار النّزْر".

The righteouse people who are sincere worship of God, or in the Hereafter; which meant the believers and the martyrs and the prophets that God has given them heaven. The first meaning is closer to mind. (Ibn Ali, 2009,j 2: 244 and Qutb al-Din Beyhaqi, 1375, vol. 1: 231). On the statement: "وَ أُبَدِّلْنِي بِهِمْ خَيْرًا مِنْهُمْ، وَ أُبَدِّلْهُمْ بِي شَرّاً مِنْيَ " we are faced with two difficulties: first that the level meaning of the speech of Imam Ali (PBUH) and the statement "شَرّاً مَنِي " makes it ambigious that Imam has evil while Imam is pure of evil and bads. Addressing the issue that the tnese of the verb "شَرّاً مَنِي " in "شَرّاً مَنِي " is adjective and do not refer to the meaning of the superlative that it would be "شَرّاً مَنِي " or "شَرّاً مَنِي " is based on their intention that Imam is evil. the second problem is how Imam despite being evil, prays for people. It should be said that the intention of Imam is to make people afraid an attract them to God. Or this prayer is due to Imam's knowledge about the truth and being disappointed about correcting them. This is same as the complain of prophets about the unbelievers like the complain of Nuah about his family "وَ قَالَ نُوحٌ رَبِّ لا تَذَرِ عَلَی الأَرضِ مِنَ..." (Ibn Meysam, 2009, V.2, p. 224; Elahi Ardabili, 2011, v.1, p.265).

Feyz-al-Eslam has done literal translation and translated the word "شَرّاً مَنِي " in the sentence "شَرّاً مَنِي " as "شَرّاً مَنِي " not as superlative and has not pointed to the possible meaning of the statements. Shahidi and Dashti translated "شَرّاً مَنِي " to superlative and had no explanation about it and did not refer to the possible meaning . It should be added that the phrase "شَرّاً مَنِي " is the one which being translating literally make the meaning ambiguous for the reader and harms the main text. In this cases it seems necessary to do interpretation.

In 27th sermon:

"فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي، وَ فِي ذَٰلِكَ فِي هَذِهِ شَرّ وَ فَسَادٌ درِّيْسَانِي"...
Translations are as

"روهام شما زشت و دل هایتان غمین گردد", "زشت بادی و آز انوشه برون نیایید", "زشت باد روی شما و آز انوشه رهایی نیایید.".

We will see that the translators have missed the point and have given a wrong translation because the translator had the purpose of giving literal Translation and they have not considered its application in the source language (Arabic) and religious meaning.

In the same sermon:

"قاتلکم الله! لفق ملأئم فَلِئی فَیحاء، و ضحکمت صنَّری غیظا، و یَعزْعناَنُی ثُمَّهَمُ اَنْفِاسا، و اْفسنُثْمَ عِنْ زایبی بالعیسیان و الْخَلَائِنَ؛ حَتَّی نَفَّالتَ قافلَی فَریْبَی، فَی نَفَّالَ لَعْنَه لِحَبْرَرب."

Ibn Meysam has stated:

"... و أعظم به دعا عليه به، فإنَّ المقاتلة لما كانت مستلزمَة للعداوة، و العدعا مستلزمَة لأحكام الله، و الطّرد و البد من الشفقة و الخير من جهة العدو، و كان إطلاق المقاتلة في الهداع على الله بحسب حقّيقتهما غير ممكن، كان إطلاق لفظ المقاتلة و العداعة مقصوذا لمي لوازمهما كالإبعاد عن الزِّرفة مجازاً. قال المفسرون: معي قول العرب: "قاتلکم الله", أي بلى، و قال ابن الأباري: المقاتلة من القتل، فإذا أخبر الله بها كان معناها الله منه و أن من لعنه الله فهو بمثلة المقتول الهالك (2009, v.2, p.253)

In sum, the meaning of this phrase is not the level meaning because attributing being the enemy and the conflict is not worthy for God Almighty. Thus cursing is the meaning since the one who is cursed by God and kept away from his mercy, is as he had been killed.

Provided translations are as follows:

"خدا شما را بکشد", "خدایتان بمیراناد!", "خدا شما را بکشد."

The purpose of this sentence meaning pray (cursed) is not achieved with the literal translation. We will see that translators have translated it literally, and the application of the meaning is neglected. In this case, not only the literal translation does not convey the meaning, but it also hurts.

In the 108th sermon:


The same reference discussed by Feyz al-Eslam has raised among two explanatory parentheses, Dashti has known omitted pronoun reference in the text of his translation referring to the Holy Prophet (pbuh) and the reference can be true because syntactically before it was speaking about the Prophet (PBUH) and semantically Prophet (PBUH) leads the people and helps heal the hearts of patients between disbelief and ignorance. However, Shahidi has not mentioned the omitted reference and its meaning.

Using the term "دوار" has included its special meaning. Ibn Abi Hadid stated:
In addition to his steward means of applying it means that the battalion doctor - on the patients who also have more experience than others, or whether it refers to the duty of the prophets and the meaning of mercy on the heart sick. The compound of "طبيب دوار" in this sermon has a positive application and had no negative meaning since it is about Holy Prophet or Imam Ali (PBUH). However the meaning of the term in Persian is "طبيب راهشين" which has some negative denotation.

Hafiz has used the adjective on the way for the doctor to say that he is not a real doctor, but one who without the knowledge of medical technology and having the necessary qualifications, falsely claim to practice the way of living like gypsies (Riahi, 1989: 273). Riahi emphasized that in other words, the Mersad al- Ebad was considered by Hafez. In the book Mersad al-Ebad: And if something good [seeker] give it chance to sheikh who is serving time for Musharraf to be proficient, according to him, the religious processing and approval ... and the elders, who are physicians and have reason and leadership. However, in every century and age and have been unique but in this day and age have been Red matches and west Phoenix... and zeal that's right on his gentlefolk found self-esteem through false claims that in this age of ten to physicians calling themselves because their flimsy cable ... (Razi, 1973: 542- 543). The dictionary of Dehkhoda stated that: "... physician who is not a physician and is a wrong doer sitting on the way".

About the compound "طبيب دوار" it should be said that despite such differences in application of the combination between two cultures, Persian and Arabic, we see that translators have to suffice the literal translation. In this case the literal translation may be incorrect understanding of the source text, and especially the translation of martyr who is not mentioned in the antecedent; because the reader already knows when that speaking about the Prophet (PBUH) or his about Imam - is against the Peace, and makes the negative charge of her mind away. However, the literal translation can eliminate forms of cultural differences in the expression, and translators in all these cases should add extra explanation within the text or use in footnotes. The entry for the text in the target language reader is devoid of complexity and strangeness and mystery.

Shortcomings
Imam Ali's words –PBUH- in the first place have the religious aspect and has been said to guide people and clarify the issues that period, however, at the same time, his words – PBUH- is of high literary level to the extent that the creature more than the Word and the Word of the Creator is described below. Understanding some words of Imam Ali – PBUH- is difficult even for people who speak Arabic. In this respect obscure the literal translation some phrases are intended meaning of the text in the target language with the singer difficult. This difficulty may lead to confusion and weirdness. As well as some words of Imam – PBUH- are linked with historical events of that period and to obscure the literal translation of these without reference to historical accident and its purpose stay far-fetched.

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The third point in the field of cultural elements is related to similes, allusions, metaphors and proverbs. It should be mentioned that free translation of text violates cultural aspect and it returns empty of its identity, but the literal translation ignores the cultural elements in the text. This type of translation in these cases leads to a kind of strangeness and complexity which may discourage the reader from the text. This problem will be resolved with the use of explanatory additions. So, often obscure the shortcomings of literal translation of the word of Imam – PBUH- in Nahjolbalaghe will be resolved with explanatory additions in parentheses or a footnote. Some examples are mentioned below:

in 3rd sermon:

The term "السَّقي" is used to borrow leaving caliphate and all metaphor is that drinking wine is the drink and the return of the Imam (as) from the caliphate makes getting into the darkness blind and amazing people had mentioned earlier ...). Translations are provided as follows:

Feyz al-Eslam and Dashti have offered literal translation of this phrase, but since this metaphor is not applied to Persian speakers, it may be vague, and the task of the translator in this case is to refer to the explanatory meaning in footnotes. Shahidi has translated it freely and rhetorical translation is damaged and to explain the meaning of meaning, it has been added to his translation: "And as before, I had to side"

In 4th sermon:

This is a proverb and "العجماء" points to the secrets of the sermon and this is hidden secrets but for the intellectuals, Beihiagi has interpreted it as: (1986, v.1, p. 175).

Is an irony of the clear lesson of the punishments that had been over the disbelieving folk and what is clear from the perfection of Imams and innuendo some commentators have interpreted it to decode this sermon. Feyz al-Eslam has literally translated it and the purpose of the statement of Imam (AS) did not mention it. Dashti is the same. Shahidi first has free translation of it:
However, translators has not partially expressed the targeted meaning of the words of Imam (AS) in the phrase and meaning (is to learn the secrets of this sermon bright) has been hidden from Persian language.

In the nineteenth sermon:

"قالَهُ للأشعثِ بنِ قیس و هو على منبرِ الكوفةِ یخطبُ، فمضى في بعضِ كلامِهِ شيءٌ اعترضَهُ الأشعثُ فیهِ، فقالَ: یا أمیرَ المؤمنین، هذه علیكَ لا لكَ، فخفضَ علیه السّلام - إلیه بصرَهُ ثمَّ قالَ: ماا يُدْرِيكا ماا عالايه مِمها لِي،عالايْكا لاعْناةُ اللَّهِ وا لاعْناةُ اللَّهعِنِينا! حايِك  ابْنُ حايِكٍ! مُناافِق  ابْنُ كاافِرٍ! وا اللَّهِ لاقادْ أاساراكا الْكُفْرُ مارهةً وا الِْْسْلَامُ أُخْراى! فاماا فادااكا مِنْ وااحِداةٍ مِنْهُماا ماالُكا وا لَّا حاسابُكا! وا إِنه امْراأً داله عالاى قاوْمِهِ السهيّفا، وا سااقا إِلايْهِمُ الْحاتْفا، لاحارِيٌّ أانْ يامْقُتاهُ الَْاقْرابُ، وا لَّا ياأْماناهُ الَْابْعادُ!":

Translators have had free translations of two phrases:

"و والله لقد أسركا الكفرَ مرةٌ والإسلامَ أخرى!":

"وَ الَّذِينَ أتَّمَنُوا أن يُعِدُّوا اللَّهَ مِن يُعَدَّونَهُ، فَلَن يُعِدُّواَ":

Feyz al-Eslam and Shahidi have pointed out to two stories of capturing Ash'ath pre-Islamic and post-Islamic. Shahidi after mentioning the stor, has point out that his interpretation of the meaning of Imam (AS) from being captive of Ash'ath in Islam agrees with Ibn Abi Hadid that denotation of Ali (AS) is being captive of "Ash'ath" and his people in the days of Abu Bakr because they are apostates from Islam (Abu Hadid, 1959, v. 1: 295-296), and on its version Sharif Razi (RA) has mentioned that : "... what historians have not Yamamah story of Khaled and Ash'ath". Here we refer to as narrated by Ibn Abi al-Hadid that grace has mentioned but opposition has not mentioned the narrative Sharif Razi (RA).

Dashti has sufficed to the literal translation. To osuffice the literal translation of these words, the meaning of the text in the target language has been ambigious since the purpose of understanding the meaning of it is linked with mentioned a historical event and without reference to the historical point means the goal is not achieved. One thing we have to consider is that Feyz al-Eslam and Shahidi have offered an explanation using expressive translation.

In the twenty-fourth sermon:

"و لَعَظِرْي مَا عَلَى مِنْ قَتَالِ مِنْ خَالِفِ الْحَقِّ، و خَابَطَ الْغَيْبِ مِنْ إِذْهَانِهِ وَ لَا إِهْيَانِ. فَأَفْتَقَوا الله عَبَادَهُ، و فَرَّوا إِلَى الله مِن أَيْدِهِ":

Translators have translated "وَ الَّذِينَ أتَّمَنُوا أن يُعِدُّوا اللَّهَ مِن يُعَدَّونَهُ، فَلَن يُعِدُّواَ": partially same "از خدا به سوى خدا باگریزید"، "از خدا، هم به سوى خدا باگریزید"، "از خدا به سوى خدا فرار کنید".

Translators have offered literal translation, and have sufficed the literal meaning of words. Here it must be said that this is the kind of sentences are the ones where literal translation is not enough for them and deeper meanings is hidden behind the words. The task of the translator in such cases is the reference to footnote explanations intended to express meaning. We will see that only the meaning of the word is mentioned by Feyz al-Eslam and n two points is explained in parentheses. Most commentators have interpreted this phrase:
Ibn Meysam's phrase meaning is very detailed, and it is covered mystical meanings. Based on what mentioned by Ibn Meysam, we have suffice to two points: first, the sentence has Quranic meaning "لا ملجأ من الله إلا إليه" (Al-Toube, 118). Second this phrase has been repeatedly mentioned in the prayers of Prophet (PBUH)

(Ibn Meysam, 2009, p.240 in Arabic)

End of poetry is to humble Kufa. In this parable (Alana’) is metaphor of the world and (Alvzr Al Ghalil) is the metaphor of Kufa and any similarity between (Kufa) and (Alvzr Al Ghalil) is petty and insignificant against the whole of the food for the entire property that the enemies have been taken.

Dashti has translated (وَضَرُ قَلِيل) to little share. This translation is correct, but not accurate because the term (Alvzr) implies what is extremely small and the humble. Shahidi for the word (Alana’) has used the Persian origin of (vessel) while Feyz al-Eslam and Dashti have used the word (container). On the other hand Feyz al-Eslam inside the parentheses added explanation and Shahidi in his suspension has used the ensurance of the poem and in addition Shahidi in the Persian poetry has mentioned appropriate meaning:

خون میخورم وليک مه جای شکایت است / رو زي ما از خوان کرم این نواله بود

(Shahidi, 1991: 456). Dashti had sufficed to the literal translation of poetry and the meaning translation of the text in the target language will stay away from reader's mind.

In 32nd sermon:

The terms have been translated in various forms:

Ibn Meysam about the statements has mentioned:

"کنایةٌ عن أنّه لیسَ من القناعةِ و الزُّهدِ فی شيء  أصلاً" (9009 :. 979)

"به لباس اهل زهد و تقوى زبدت می‌دهم، و حال آنکه نه در اندرون خود که شب آرام می‌پیمود و نه در بیرون که رو به سر می‌پرده (هیچ وقت) اهل قناعت و زهد نیست. " در لباس تارک دنیا درای. حالی که شب با روزی نبوده است، که با زهد بلایه"، "لباس زاهدان، دنیا راه‌های دیگری ندارد. اینان هرگز، در هیچ زمانی از شب و روز، از زاهدان راستین نبودند."

"کتابتی عن آنّه لیسَ من القناعةِ و الزُّهدِ فی شيء اصلاً" (2009 :. 727)
(The irony is that they are devoid of piety and pleasure).

Khoei has translated it as:

و كانت أمور الله تعالى ترد، و عنكما تصد، و إنكما تزد، فعمران الطمة من منزلتهما، وإنكمما إلهكم أرتمتكم، و استمتم أهل الله في أنديهما، يعطون بالشهبات، و يربون في الشهوات، و أهل الله، لو فرَّقتم تحت كل كوكب، لجعلكم الله نشرؤم لهم!

The translations are:

"و كانت أمور الله تعالى ترد، و عنكما تصد، و إنكما تزد، فعمران الطمة من منزلتهما، وإنكمما إلهكم أرتمتكم، و استمتم أهل الله في أنديهما، يعطون بالشهبات، و يربون في الشهوات، و أهل الله، لو فرَّقتم تحت كل كوكب، لجعلكم الله نشرؤم لهم!

This statement was interpreted by commentators of Nahj al-Balaqah in some way; Ibn Abi Hadid has said about it:

"کتب بذلك عن ظهور المسودة و انتقامها من أهل الشام و بني أميّة و كانت المسودة المتنقّلة منهم عرضة و خراسانية" (178: 7. 1960)

(= the allusion to the emergence of the sect of the draft (Black-clad) and take revenge on the people of Sham and the Umayyad). Ibn Meysam has said:

"لو فرَّقتم في أطراف البلاد لم يغتمور ذلك الفريق عن حوقق قدر الله بهم و لم يمنعهم من زواله بما يراذهم من الابتلاء بدولة بني أمية و شرورها" (507: 2009. ج3)

(= that is if the Umayyad were in different places, this is interpreted as the revelation of God does not stop their fate. So, oppression and evil of Umayyad will reach them). Abdo has said:

"أي أنكما ستجتمعان لقهر الظالمين و لن يكون في طاقتهما أن يفرَّقوكما، حتى لو شنتِما تنشيت الكواكب في السماوات لاجتمعتم لقتالهم. وقيل: يريد أن البلاد سيعم حتى لو فرَّقتم بني أميّة تحت كل كوكب طلبا لخلاصكم من البلاء لجعلكم الله نشرؤم لهم حتى يأخذكم البالاء كما يأخذهم"

(=will be provided to take revenge on the oppressors, even if they make you hard disperse or even if they spread you, or even if the Umayyad spread you and God will gather you to immediately include you and them) (vol. 1: 205). Shirazi has translated it as:

We will see that translators have provided a literal translation and this translation does not seem enough to understand the meaning. The exact meaning of the text in the target language has been far from mind of the reader.

In the 108th sermon:

"لا أبابا لغفركم! ما تتظّرون بنصّركم و الجهاد على حقّكم؟ الموت أو الدّم لّكم؟!"

In the phrase "لا أبابا لغفركم"

Imam Ali –PBUH-has cursed others and due to the grace of the Imam – PBUH. Feyz al-Eslam before translating the words has written the explanation that:

"با اینکه مردم ثابت قدمی نیستند و از هیچ دری به راه نمیآید از راه لطف و رعیّت نوازی میگویم"

Then they have literally translated it. Shahidi has translated it as"ابی حمیّت مردم". Then in the explanation has added:

"تحت اللفظی: غیر شما را پدر میاد. جای دیگر (شما را پدر میاد)، و این نفرینی است. در این مورد امام خطاب را متوجّه غير حاضران کرده است تا در تعبیر لطفی باشد" (1991: 494).

So, Feyz al-Eslam and Shahidi in their translations intended to have meaning and mark his words carefully to the reader of the text in the target language and had some misconceptions of Imam Ali's words but Dashti has sufficed in literal translation. To suffice to the literal translation of this phrase (curse) regardless of the context and occasion, the mind makes meaning out of the text in the target language reader and a type of confusion is pointed for the curse.

Conclusion

It turns out from the given examples that before choosing a type of translation (literal or free) the text should be noted. It should also be emphasized that when choosing a literal translation to translate a passage from the speech of Imam – PBUH- direct meaning should not be limited to vocabulary since the use of some words in the source language adds to the secondary meanings of words and without knowing the meaning of the translation is incorrect. Being aware of the meanings of words sometimes referring to the vocab words sometimes referred to interpretations - especially because the text of Nahj- al-Balaq can be achieved as the religious text. Translators are unaware of the context and the use of words in the source language and the only suffice the literal means no matter how inappropriate? The results of this study suggest that the literal translation is necessary in some cases and especially in the literary texts which have cultural meaning and its beauty is an integral part of the text. The second is that in many cases shortcomings of literal translation of the words of Nahjal-Balaq can be resolved by adding the explanatory literal, historical, and cultural notes.
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