

THE TRANSLATION AND INTERPRETATION OF THE ISLAMIC RELIGIOUS CONCEPTS INTO ALBANIAN LANGUAGE

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Abstract

Regarding the translation and interpretation of the texts in general, for more of the religious texts, and as a result of it the translation and interpretation of the terms and the concepts, there are some dilemmas, suchas: Is the name the same as the act of naming? Then is the name attribute or not?, is it derivative or not?, etc., and for their clarification and argumentation, whatever the knowledge may be, it must not be forgotten that the word, knowledge, and subject of knowledge, though they correspond and prove each other, they are different from each other. While researching, understanding and truly explaining the texts, and the terminology and concepts as its result, based on the aforementioned dilemmas and criteria, one must take into account the criterion of the existence of things, namely, their existential reality or otherwise their existential level. However, even in the Albanian language, as is the reciprocal nature of all languages, they have undergone various linguistic phenomena, which can be analyzed either in the phonetic, morphological, grammatical, word-forming terms of their respective vocabulary, as well as on the semantic plane. A context that has to do with nature of translation and interpretation of the texts in general and with translation and interpretation of the religious texts as well.

Keywords: Islamic religious texts, terms and concepts, translation and interpretation

1. Introduction

Terminology is *the set of terms in a field of science, technique, art, social life, etc.; the totality of the terms of a language* (ASA, 1980), *the field of study of terms* (Thomai, et al., 2008). We are here introducing or, though semantically and linguistically speaking, interpreting religious terms in our Islamic case, which obliges us to recall that Islam relies on a communication and its declaration and communication by a human being. Thus, the interpretation is notan essential but accidental element. Consequently, it is understood that the issues that arise from here are most evident through efforts to know and understand.

We are conscious, however, that the meaning and interpretation of religious texts is a matter which, in principle, concerns religious people. In other words, understanding and interpreting religious texts requires a positive relationship with religion. For non-religious people or people who have no connection to religion, there is no such thing as understanding and interpreting religious texts. Furthermore, we can say that even those who make religious criticism are somehow connected to religions, for which religion is an issue. (Görgün, 2013). Of course, here we do not interpret the religious text in the context expressed above, but if we take for example only the *bismelah* the terms of the *bismelah* are nevertheless part of a text or the *bismelah*jamad itself is religious context.

However, in the context of this being said, we are trying to translate a religious language through a literal language that responds one by one to the denominations of objects and their relation, but being conscious that religious language contains and expresses more than the literal language.

As a consequence, even in discussions of the concept of “God”, no matter how he is shown to be the creator of all that exists, God still expresses something more than that. (Görgün, 2013). Since the term “God” is the most fundamental term of religious language, of course the question of the use of this term should also be given special importance, especially the question of the attributes of God, as in our case, which is perhaps the most important issue, religious language, a language which is related to God. (Görgün, 2013). In other words, since God is the culmination of the metaphysical realm in existence and He is the most real being centered at the epicenter of the metaphysical realm, at the same time He is the foundation of the esoteric world, and metaphysics is subject only to Him, before to say that “there is God” must have a concept of God. Since God is a basic concept and exists in man from birth, but not as a purely rational concept, He is a concept that can be perceived with the common eye of reason and heart. And this eye sees the existence of God as an undeniable postulate, for God is with things, like light, is everywhere but cannot be described, it is above everything. (Izeti, 2003)

2. Translation and interpretation of religious texts – terms and concepts

As for the translation and interpretation of the texts, and as a result of it, the translation and interpretation of the terms and the concepts, there are some dilemmas, such as: Is the name the same as the act of naming? Is it the same name as the name?; then is the name attribute or not?, is it derivative or not?, etc., and for their clarification and argumentation, whatever the knowledge may be, it must not be forgotten that the word, knowledge, and subject of knowledge, though they correspond and prove each other they are different from each other. (al-Ghazali, 2008). While researching, understanding and truly explaining the texts, and the terms and concepts as its result, on the basis of the aforementioned dilemmas and criteria one must take into account the criterion of the existence of things, namely, their existential reality or otherwise their existential level. Levels which Imam Ghazali has divided into:

- a) Their true reality
- b) Reality in the mind
- c) The reality of language (al-Ghazali, 2008)

However, even in the Albanian language, as is the reciprocal nature of all languages, they have undergone various linguistic phenomena, which can be analyzed either in the phonetic, morphological, grammatical, word-forming terms of their respective vocabulary, as well as on the semantic plane. A context that has to do with nature of translation and interpretation of the texts in general.

“The problem of establishing religious terminology in the Albanian language cannot be overcome by our transition to the modern or anti-modern ranks, nor by the confrontation of modernity with the traditional. It is inevitable at first not to consider modern conception and phraseology as the opposite pole to make an assessment of our general situation. Then, by assessing and analyzing the doctrinal and functional character of Islamic concepts, develop sound terminology. A religious terminology, which in the future will motivate religious culture among us, cannot be perfect unless it has gone through the realm of reason and knowledge.”(Izeti, 2014)

Significantly, we have a similar problem with the creation and designation of Islamic religious terminology in general, and that of Albanian in particular.

Indeed, the question of creating this terminology lies in the dilemma of escaping slavery and alienating the cultures that surround it and are torchbearers of modern human reality as well as theory of those who are out of process and unable to respond to their needs and the concepts of the modern man. So, Islamic scientific terminology in the Albanian language should ideally face the challenge of creating and treating terms which will have the potential to be well established in the culture of thought and writing within the Albanian language and culture as well as of its influence on the mainstream of Muslim thought and speech.

Other issues of relevance to the creation of conceptual language, namely terminology within the Muslim-Albanian corps, are:

- a) *Language and Concept Education* – Language concept education has its origin in the sacred texts of all professed religions; it has it in the *logos* but also in the *asma*. What every talk of the revelatory revelation proves is that the natural education of concepts, which goes along with language, does not follow the ontological order of being, but it does the education of words based on accidents and relationships. And in the conception of concepts we pursue this affinity because we know it.
- b) *Possibility of Religious Language* – Although there are opinions that it is neither necessary nor right to speak of a particular religious language, although it has specific terms, as in many philosophical systems one may encounter the “concept of God”, However, the existence of religious language is more than necessary and just, since the philosophical concept of God is not the same as religion, that is, Islam. Another important point in this context is that religious concepts are not empirical themes in the form of everyday language. Because in empirical research it is possible that the object does not exist, but in the logic-idea of believing this is impossible because simply, for example, the believer can never think that “There is no God”. (Izeti, 2014)

Consequently, in the constitution of religious terminology also, special attention must be paid to the linguistic analysis of religious terms, because it's very important why, and in what function, the corresponding term is used in a certain text.

However, another important thing, in terms of the translation and interpretation of oriental literary texts, which in this context includes the interpretation and critique of the Islamic poetic literature among Albanians, is the knowledge about and use of Comparative Literature. It studies the relation between two or more literatures, the influence of one literature on another, the similarities or differences between different literatures, and the relation of literature to philosophy, history, etc. The main reasons of understanding Comparative Literature are the intellectual values that it provides for the purpose of getting to know others through in-depth knowledge of some languages and literature. (Rexhepi, 2014). In this context, Comparative Literature is, in essence, a trans-national and intercultural discipline, and as such is a suitable tool for establishing cultural relations with other peoples. Then extending cultural relationships with others creates the opportunity to get to know the ‘other’ better, a recognition that brings understanding, tolerance and peace to all, since it greatly weakens fanaticism, nationalist deriving from national pride. Here too, the character of this literature which transcends linguistic, political, and geographical boundaries places particular emphasis on cultural, human, interfaith and international similarities, thereby enabling the recognition of distinctions among peoples, thereby increasing patience and mutual respect for religions and beliefs between peoples. (Rexhepi, 2014)

Given all these characteristics, aims and methodologies of Comparative Literature, we rightly conclude that it can play an important role in international relations as well as in the propagation and promotion of universal values. It is sufficient to mention only a few areas of Comparative Literature to argue the above finding, such as:

- a) *Direct Literary Relations and Influences* – which include the historical factographic relation between the two literary works, thus studying the influence of a particular literature, poet or writer assigned to another literature, as we have in our Albanian influential literature, Mewlana Rumi to Naim Frashëri, Firdews to Sami Frashëri, etc.;
- b) *Literary Themes, Motives, and Archetypes* – Many literary works address similar topics, although their authors have not lived in the same time, but the influences of one literature on another or other authors are evident, especially in oriental Albanian literature (or *bejtexhi*), but also that of the Renaissance, such as The Unity of Being (Wahdat-iWujud) of Mewlana Rumi, Ibn Arabi etc., to the Unity of Being of Naim Frashëri, the poems of Mahmoud Derwish's resistance to Ali Podrimja, etc.;
- c) *Literary genres* – in which comparative studies on classical Persian epic and Albanian epic can be listed, then comparative studies on Arabic and Albanian lyric, as well as Turkish novel with Albanian, etc., the similarity between which is more evident. (Rexhepi, 2014).

According to the character and nature of the oriental literature, especially the classical one, we consider that the key to their translation and interpretation lies on the phraseology of the language being translated and, on its stylistics, respectively in the use of literary stylistic figures, and here we would single out the metaphor, especially in understanding, translating and interpreting the religious texts. Because if we consider metaphor to be the key to understanding and interpreting the Qur'an, namely the names of God, then the notion that the metaphor has been released and sent down into the world and entered it to master and save the world, is appropriate. The truth is only through this way can God and the Hereafter understand and adhere to their transcendentality, for it alone lives in the wonders and supernatures of the worlds, and that only it, the metaphor, does miracles in this world. If something is to be conceived and presented at a distance it can only be done through metaphor, because its function is essentially cognitive. (Durakovič, 2007). Whereas endless source/origin semantics, as Durakovič says, often escapes those who read the text in Arabic. And when that semantics begins to be discussed and discovered, one becomes anxious because of his reductionist understanding and approach. (Durakovič, 2007). From here, we mean that we are dealing with terms, concepts that are not definitively definitive, thus explanations and interpretations, in order to be understood and understood more easily and accurately, are necessary. That is, as God himself indicates in the Qur'an that among the verses we find clear verses, but not clearly understood, that is, interpretable in many ways. From the foregoing, even names are embedded in their varied interpretability, that is to say, their comprehension and interpretation (as well as of the verses) requires a semantic approach. And let's not forget that it is this approach or this aspect that defends the universality of the Qur'an, otherwise it would remain historical only with muhkamat.

3. Discussion and Conclusion

The religious concepts and terms and their translation and interpretation are of particular importance in the overall breakdown of divine revelation and, as a consequence, in the oriental milieu's cultural-civilizational denominations and phenomena, as well as in the large number of languages influenced by it.

Oriental languages, in our case for the influence of oriental languages, respectively Arabic – the language of the Qur'an, Persian which can be considered a mixture of Oriental poetry and Ottoman language in the Albanian language.

The research of such a subject is important from a scientific point of view in order to highlight their influence and value in the Albanian linguistics, while on the other hand there is a considerable importance in the right conception of the culture and art of this sub-region. And since our research is primarily concerned with religious concepts which are either directly verses or parts of Qur'anic verses, we note that the treatment or research should not violate religious criteria and foundations, the context in which we are presenting our awareness of the division of verses, respectively concepts, into *متشابهات* – meaningful (not explicit or allegorical, metaphorical, semiological, etc.) and not prerogative by provision; and in *محکمات* – verses / concepts clearly and concisely stated. In the first case, research requires a semantic approach which defends the universality of the Qur'an, whereas when the research takes only the second case as the basis and criterion then the Qur'an can only present us as history. Therefore, we consider that without the semantic aspect, especially research of this nature, they would be quite rigid and callous, characteristics and elements that perish the religion, culture and literature of a society. The task becomes even more difficult when the various allegories and allusions need to be analyzed from a purely linguistic point of view, as has been the case in the literature as little is written in Albanian about these concepts.

In this context, allegory, metaphor is the key to understanding and interpreting the Qur'an, namely the God himself, because it is present in the world and has entered it to own and save the world. As mentioned above, only through this path, the metaphor, can the term of God and the hereafter be understood and followed in their transcendentality, for it alone lives in the wonders and supernatural powers of the world, and it alone performs miracles in this world, because even the function of the metaphor is essentially cognitive-cognitive, but it nevertheless requires the ear created, as Plato would have said by Demiurge, to understand the harmony of the spheres expressed in sounds and letters, or as it would have said Synbyl Sinani: "To understand the word of truth one needs an ear for the truth."

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