An analysis of azerbaijani turkish translations of civil and criminal ayas of the holy qur’an: a forensic linguistic perspective

Abstract

This papers aims to provide an analysis of the Azerbaijani Turkish translations of civil and criminal Ayas of the Holy Qur’an using a forensic linguistic perspective. The corpus of the current study is the relevant Ayas and their Azerbaijani Turkish translations provided by Kavyanpoor and Esmaeilzadeh. The analysis of the data shows that interpretation of discursive structures in civil and criminal Ayas of the Holy Qur’an is critical in saving or losing forensic discourse of the Holy Qur’an. This study also confirms that these discursive structures have forensic senses that serve a very important role in translating the Holy Qur’an.

Keywords: civil and criminal Ayas, forensic linguistic, Azerbaijani Turkish, translation

Introduction

Legal or forensic linguistic is a branch of applied linguistics that is the application of knowledge and linguistic methods in the context of the law. The life of this science is less than three decades and is a result of a combination of linguistics and law, using linguistic tools which can help us analyze texts in a professional manner. It can also help police and jurisdictions discover the truth in legal cases and help us in prove the circumstances of a crime. This is the reason forensic linguistics is important in many countries. Initially, some people, especially judges, were not satisfied with forensic linguistics because they thought it would be a threat to them and their jobs. After a while, they understood that this method can help them to discover the reality easier than before by means of forensic linguistics. There are some areas of application for linguists that work on forensic contexts such as the following: understanding language of written law and understanding language use in forensic and judicial processes etc. The discipline of forensic linguistics is not homogenous, it involves a range of experts and researchers in different areas of the field.

Importance of study

The purpose of the current study is to bridge the gap between forensic linguistic and CDA. In other words, it strives to study the Azerbaijani Turkish translations of the Holy Qur’an to see whether the translations have been successful in transferring the complete relevant meanings. Since studying and applying forensic linguistics in Iran is a new domain for linguists and law experts, this study is one of the first attempts to consider translations of the Holy Qur’an using a forensic linguistic perspective.

Review of literature

A brief review of literature shows that many scholars of forensic linguistics and CDA experts have frequently tried to analyze relevant texts. Arjmandi et al.,1 have conducted a comparative study of Farsi and English translations of the Holy Qur’an using a forensic linguistic perspective. This study reports that interpretation of discursive structures in civil and criminal Ayas of the Holy Qur’an is curtail in saving and losing forensic discourse of the Holy Qur’an. Ogunsiji et al.,2 confirm that pragmatics is indispensable in forensic linguistics since people do not always say what they mean. This study proves that people’s words do not always correspond with their will. As far as Ogunsiji et al.,2 are concerned, people’s expressions are open to interpretation by their listeners, thereby resulting to ‘mistaken understanding, miscommunication and eventually conflict’. According to this study, judges make use of pragmatics all the time in their judgments on the one hand and lawyers and prosecutors make use of language to do things with words on the other hand. Leonard3 studies the scientific principles of language analyses to issues of the law using a forensic linguistic perspective. It gives some samples from Roger Shuy and also a case from linguists Benji Wald. According to this paper, the main use of forensic linguistic is to understand law.

Methodology

Fairclough1 believes that language application is surrounded with social processes. It has some relationship that makes the context like forensic context. The framework used in this study is based on Fairclough1 and Fairclough.3

Corpus

The materials used in this study are the transcripts of Obama’s speeches from 2011 to 2015.

Results

The results are seen in the following:
An analysis of Azerbaijani Turkish translations of civil and criminal aya of the holy Qur'an: a forensic linguistic perspective.


Word choice and the importance of equivalents

Legal discourse supporting legal personality: absorbing and trifling the target and purpose of the translated texts:

نیکو کیل کمک اهللا قلخ ،ادوا بیرئو انوا هللا هکیتورث و لام وا( ؟نیسرئو هللآ اد ناچآ ینیتیخیس و نالاس اییتنیخیس

Kavyanpoor translation:

This Aya confirms that man is the responsible member of the family in Islamic viewpoint. It supports head of household and both translators have chosen words like (بیشتر) and (ما) to convey the discussed issue.

Legal discourse supporting agreement:

چپور چه کریم (پیچرخی) از مکتبی ادبیات اسلامی شده است و با این جای بخش دیدار می‌کند.

Kavyanpoor translation:

This Aya confirms that the responsible member of the family in Islamic viewpoint. It supports head of household and both translators have chosen words like (بیشتر) and (ما) to convey the discussed issue.

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In this Aya, (is translated as) in passive voice. Both translators have chosen passive voice to transfer the relevant concept.

**Conclusion**

In analyzing the Azerbaijani Turkish translations of civil and criminal Ayas of the Holy Qur’an using a forensic linguistic perspective, it can be argued that the Ayas of the Holy Qur’an are studied in different domains as supporting legal personality as absorbing and tripping the target and purpose of the translated texts and devaluing the target and purpose of the translated texts, supporting spiritual personality of people, supporting Head of Household, loan agreement, legality of crime and punishment and representation of passive versus active voices. Then, discursive structures in civil and criminal Ayas of the Holy Qur’an are extracted. The results show that interpretation of discursive structures in civil and criminal Ayas of the Holy Qur’an is crucial in saving or losing forensic discourse of the Holy Qur’an that confirms Arjmandi & Azimdoost. This study proves that these discursive structures have forensic senses that have a very important role in translation.

**Acknowledgement**

None.

**Conflict of interest**

Authors declare that there is no conflict of interest.

**References**


