The Translation of Al-Haramain (the Two Holy Mosques) Fridays' Sermons Is Unplanned Language Planning (Management)

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Abstract

This research has studied the project of translating Al -Haramain Al Shareefain (the Two Holy Mosques) Fridays' sermons (Jomaa Khutbahs) from Arabic into English from language planning perspectives with its relation to translation, which has been launched by the General Presidency of the Two Holy Mosques and Al- Imam Muhammad Ibn Saud Islamic University represented by the College of Languages and Translation in May 2013. This study has investigated these sermons from the language planning perspectives with its relation to translation. It has identified that the translation of Fridays' sermons has resulted in an unplanned (indeliberate) language planning process by reviving the archaic and obsolete Arabic words. Translating Fridays' sermons has led to reusing and disseminating these obsolete words that have not been used for along time.

Key words: Translation of Fridays' sermons (Khutbahs); Unplanned language planning; Obsolete words; Archaic words

INTRODUCTION

This research has studied the project of translating Al -Haramain Al Shareefain (The Two Holy Mosques) Fridays' sermons (Jomaa Khutbahs) from Arabic into English, which has been launched by the General Presidency of the Two Holy Mosques and Al- Imam Muhammad Ibn Saud Islamic University represented by the College of Languages and Translation in May 2013. This study investigated these translated sermons from the language planning perspectives in its relation to translation. It aims at determining if the translation of Fridays' sermons can be considered as an unplanned language planning process (indeliberate) or not?

The "unplanned language planning" refers to that kind of language planning which is not explicit, or/and no organized planning, affects the status or corpus of a language indirectly. So, "unplanned language planning" is a type of language planning that in-deliberately helps to solve the language problem or make change in language-policy problem that comes up in a particular social context (Granić, 2010).

Actually, Standard Arabic language, which is used for general purposes, doesn't need to be planned or to apply language planning principles on it, because it has already been planned, codified and standardized by Qur'an since it has been revealed to Prophet Muhammad before 15 centuries ago. However, Arabic which is used for specific purposes still needs to be planned by language planners in the Arab world, such as Arabic used in medicine, technical and mechanical fields, in engineering among other fields. So, Arabic used in these scientific fields needs certain language management procedures, such as unification and standardization of scientific terminology.

1. THE SIGNIFICANCE OF THIS STUDY

This study is significant because it tackles the unplanned aspect of language planning, which is usually neglected and not documented by linguists and language planners. Basically,

despite [the] growth and development within the discipline [of language planning], one matter has not received much attention, [it is the] "unplanned" side of language planning…… There is much in the way of unplanned language policy and planning going on all around us, but this often goes unrecorded by language planners. (Baldauf, 1994, p.82)

So, this research sheds light on this neglected side of language planning.

The area of studying the translation of Fridays' sermons and its relationship with the unplanned language planning is also worthy to be studied, because it links the translation field with the language planning aspect. To the best of the researcher's knowledge, this area of study has also not been previously studied from language planning perspectives.

Moreover, this research is important and significant because it studies the Fridays' khutbahs that are broadcasted directly and internationally in Arabic and English languages via all, telecommunication means, and press and mass media to hundreds of millions of people worldwide. Furthermore, it focuses on an advantageous area of the translation of Al-Haramain sermons which have not been discussed by other researchers; it is mainly the linguistic advantage as seen from the language planning perspectives. This area was also not intended, discussed or targeted by the decision makers who decided to translate Fridyas' sermons; this point of view will be analyzed in the next sections.

2. LANGUAGE PLANNING (MANAGEMENT)

The term Language planning has differently been defined by a number of scholars, such as Rubin and Jernud (1971), Cooper (1989), Fierman (1991), Herriman & Burnaby (1996), Ager (1999), Kaplan (2013), Scott and Gessner (2013) and Rababah (2014), among others. Most of their definitions, however, share the idea that language planning includes the deliberate efforts and procedures used to influence the behavior of language speakers towards a language or language variety with respect to its acquisition, structure or corpus, or functional allocation.

2.1 Language Planning

Language planning should not necessarily be conducted at the national level or by a governmental support; it can also be carried out voluntarily by ethnic, religious or professional groups.

2.2 Unplanned language Planning

The Unplanned Language Planning: Kaplan and Baldauf (1997) suggested that the concept of "unplanned language planning may involve any sort of language modification carried out by accident or any ad hoc (unplanned) solution to a certain language problem (Eggington, 2010). Therefore, unplanned language planning plays a great role in any language planning process.

Basically, corpus language planning involves changes made to the form and structure of a language. This may be accomplished by innovating new expressions, or modifying the existing ones or *reusing the old words* or what are called *obsolete or/and archaic* words. Investigating and analyzing this area is the main concern of this research. Thus, it is necessary to define these kinds of words; the obsolete and archaic words and the process of reviving them.

Archaic words: Some authors and scholars deal with the terms "archaic" and "obsolete" as synonyms and they use them interchangeably. However, some other scholars make a distinction between the two terms; they use the term archaic to refer to the term or word that is used as "current in an earlier time but rare in present usage" (Collins & Forsyth, 2014).

2.3 Archaic Words

Archaic word is also defined as the word or term that is no longer in general use except in written documents of some discourses such as poetry or liturgy, so they are usually available in legal, theological and liturgical (religious) writings or registers, scholars gave the Bible as an example for these writings, examples of archaic English words are *thou for "you"* and *thy, aye* ("yes") and *nay* ("no") Campsall 2014 and Sheehan (2006). *Archaisms* may be defined as the "linguistic forms that used to be common but then went out of fashion" (Oliver, 2012, p.2).

However, *the word "obsolete"* is used to refer to the word that has completely gone out of use; it is out of date. The *Random House Dictionary* defines an obsolete word as one which is no longer in use, esp. out of use for at least a century" (Stuart, 1987). Sheehan (2006) mentioned that an obsolete word is a dead word. It simply hasn't been used for the last 250 years, even in literary or any other liturgical discourses, and you can merely find them through curious historical search. Samuel Johnson said that "Obsolete words are admitted when they are found in authors not obsolete, or when they have any force or beauty that may deserve revival." (Johnson, 1755, cited in Richard, 1857, p.9)

2.4 The Word "Obsolete"

There is also the term *obsolescent*, which refers to a word in the process of becoming obsolete. An example of obsolete words is "fardels" in Shakespeare's Hamlet which means a bundle or burden. "Illecebrous" is an example of obsolete words meaning "attractive, mawkish originally meant" nauseated, "manurance", is another meaning "agriculture" or "cultivation" and many more (McKean, 2006; John, 2005)

There is another term for words which are no longer in use, it is the term *historisms;* they refer to words of objects and phenomena which are of the past and no longer exist (Antrushina, 2008). It is worthy to point out that the borderline between "obsolete" and "archaic"

is not clear, and most of the time it is hard to decide to which group this word belongs.

Thus, the researcher, in this study, deals with archaic words and obsolete as synonyms, he uses them as alternatives for the purpose of this research, because they both share the meaning that they are words not used in the common or current and general conversations; they are mainly found in old written texts and they are only known to the language specialists. Moreover, the borderline between the two terms is not clear to specialists and lay native speakers of any language. So their meanings overlap each other.

Therefore, the list in (Appendix 1) includes obsolete or/and archaic words used in Arabic general language, and wherever the word archaic has been mentioned; it also means obsolete and the opposite is correct too. So, the word is considered obsolete or archaic in this research, if it is not known to more than half (15 participants out of 30= 50%) of the participants, it was not used by them in daily communication or in general conversation, or/and they confirmed that it is an obsolete or archaic word, see results in (Appendix 1).

2.5 "Revival or Revitalization"

Revival or Revitalization of a language: Language revitalization, language revival or reversing language shift, includes measures carried out by interested people to stop the decline of the status or corpus of a language, or revive it, and prevent it from becoming extinct. The endangered, weakening, moribund or extinct languages are usually included in the process of revitalization. It is also linked with language documentation; by which linguists try to create full records of language grammar, vocabulary, and other linguistic features (Tsunoda, 2005) and (José & Ramallo, 2010). So, this process also involves the revival and revitalization of obsolete and archaic words that can be performed by documenting the vocabulary.

3. RESEARCH METHODOLOGY

3.1 Objectives of the Study

This research aims at:

- Exploring the importance of the translation project of Al Haramain Khutbahs (sermons) from Arabic into English as related to sociolinguistics perspectives.

- Identifying the relationship between the translation of Fridays' sermons and unplanned language planning.

- Shedding light on the reuse and revitalization of archaic and obsolete Arabic words through using them in Fridays' sermons; this process can be considered as part of (unplanned) language planning; namely corpus unplanned language planning.

All the translated versions of Fridays' khutbahs have been targeted in this study. However, a number of them have been selected and reviewed by the researcher in order to select words that might be considered as archaic or obsolete words. These words were put in a list (Appendix 1). They are considered as a sample for this research. The selected list of these words has been reviewed by a group of educated people, who considered them as archaic or obsolete words. They all agree that these words are not publically used in daily communication among people; they are mainly found in written literature.

3.2 The Sample

Twelve (12) Fridays' sermons have randomly been selected and reviewed in order to pick up the words that the researcher, in accordance with his specialization in linguistics and Arabic background knowledge, expected and considered them to be obsolete or/and archaic words. After that review, a list of archaic words has been formed. These words were put in a list (Appendix 1).

3.3 Data Collection Instrument and Procedure

The data collection process of this research goes through steps, the first step includes picking up 20 words that the researcher expected and considered them archaic or obsolete words from a number of Fridays' sermons (khutbahs) selected randomly from Khutbahs or sermons presented in 2015. The second step implies that these words have been listed in Appendix 1.

The third step, this list has been added to a questionnaire which has been developed by the researcher (see Appendix 2). Thirty five (35) questionnaire forms have randomly been distributed to 30 educated persons in order to review them and check whether they consider each word of the twenty words as archaic/obsolete or not; all these 30 educated persons were Arabic native speakers.

The questionnaire (Appendix 2) has been developed by the researcher to explore the respondents' views about considering these 20 words (previously mentioned) archaic or not (see Appendix 1). The questionnaire consists of a check list for questions related to 20 obsolete/archaic words. It is composed of four main questions; the first one asks subjects if they know the meaning of the word, the second question asks the subjects if they use this word in their usual conversations, and the third which is the last question asks them if they consider this word an archaic or obsolete one?

Thirty educated persons have been the sample subjects of this study (their education level ranges from bachelor degree to PhD degree: Appendix 2), they were randomly selected and have been asked to check their knowledge and opinion of the archaic words. The questionnaire was explained and translated to the subjects directly by the researcher himself.

3.3.1 Administration of the Instrument

The researcher himself has distributed the questionnaire to the participants, 35 forms have been distributed, he has got 32 forms and the researcher didn't consider two of

them because they were incomplete. So, 30 forms have been completed and analyzed in this study.

3.3.2 Review of Literature

The concept of "language planning (management)" was discussed and studied in the early 1960s, and the term was firstly innovated and used in that period of time. It was primarily applied to the language problems that took place in the developing countries and nations (Fishman, Ferguson, & Das Gupta, 1968; Diaz, 2010, and many more). However, different terms are used in literature to refer to the same concept of "language planning"; such as language policy, language engineering and language management. Although the term language planning is the commonest, but the term language management, in my opinion, is more comprehensive and functional than other terms (Antia, 2000; Rababah, 2014).

Baldauf (1994), Kaplan and Baldauf (1997) suggested one of the reasons for considering the unplanned Language planning is "The relationship between planned and unplanned language planning and social power and control are such that any formal language needs to consider the power relationships in all the unplanned language planning activities in the society" (Cited in Eggington, 2010, p.153).

It is well known that language acquisition planning is directly related to language spread. It is normally linked with national, regional, or or/and governmental or non-governmental bodies such as the British Council, Goethe-Institute, the Confucius Institute and many more (Alexander, 2003).

Rodriquez (1992) has conducted a research on unplanned language Planning in Arizona schools, he called it informal language planning, he studied Informal language planning for elementary school language development: The case of Arizona. Another research conducted by Granić in 2010, entitled *Unplanned Language Planning in the European Union (EU)*, the researcher has concluded that unplanned language planning is an important part of any language planning process, and language planners and linguists need to consider any unplanned language planning activity

Conclusively, after reviewing the related literature of language planning, I can conclude and define unplanned language planning as all *indeliberate, involuntary, informal and unintentional* efforts and unplanned procedures or activities performed by people who are not necessarily to be language planners; in other words, they may not be specialists in language planning, or their activities are not deliberately conducted to perform language planning. However, their activities would involuntarily or unintentionally or accidently make partial or total changes or modifications to the corpus, status and/or acquisition of any language or language variety (Eggington, 2010).

These efforts could be carried out by governmental or non-governmental bodies. So, *unplanned language planning* involves all activities carried out by language speakers or language specialists or non-language specialists for any purpose other than language planning.

> As the "unplanned" faction has a major effect on what being planned, language planners need to consider the problems raised by this lack of planning, and scholars need to document more thoroughly its effects. This hidden dimension is probably especially true at the "micro-level" because there is less awareness of language planning at this level and because such planning is ongoing and therefore commonplace. (Baldauf, 1994, p. 82)

4. FINDINGS AND ANALYSIS OF DATA

The results of the demographic data of this study have revealed that 20% of the respondents' age ranges from 21-39 years old, the second group which ranges from 40-59 years old. This group includes 16 respondents which equates 53.3% and 26.7% of the respondents were either 60 years or above. 46.6% = (14) of the subjects hold PhD Degree, 11= 36.7% have M.A degree and only 5 subjects hold a bachelor degree which equates 16.7%.

Most of respondents considered the 20 words listed in Table 1 and appendix (1) as obsolete or archaic words. For example the word /tahdu/ meaning "*induce*" is considered by 96.7% of the subjects as obsolete or archaic words. All respondents have considered the word /fia'm/ which means "*a group of people*" an obsolete word. 25 =83.3% subjects don't use the word /Wuluj/ meaning "*log in/ access/enter*" in their daily conversation and 73% of them considered it obsolete or archaic word.

Twenty three subjects, who equate 76.7% of the respondents, don't know the meaning of the word / ghaihab/ which means "*gloominess/darkness*" and 83.3% of the subjects consider it an obsolete or archaic word. The word /idlaj/, meaning "*to venture forth*", hasn't also been used by 90% of the subjects in their common conversation, and it has been considered as an archaic word by 63.3% of the respondents. All the thirty respondents don't know the meaning of the word / awhaqa/, which means "*befall*", and they don't use it in their daily general conversations. Moreover, 93.3% of them have considered as an obsolete or archaic word.

The word /Arajeef/ meaning "*false news and rumors*" looks also so strange for the respondents, as all of them (30 respondents =100%) don't use it in their general communication, and they don't know its meaning, and only two of them (6.7%) were not sure of considering it an obsolete or archaic word. The word /Sudfah/, which means "*the doom and gloom*" has got the same results of the word /Arajeef/.

Twenty nine out of thirty respondents don't use or know the meaning of the word /irwad/; which means

"*compassionate toward*", and only one respondent didn't consider it an obsolete word. /tawashuj/meaning "*interrelated or entwined*" is another word which is not known to 23 respondents=76.7%, 26 subjects= 86.7% don't use it in their general conversation, and about two thirds of them (66.7%) consider it an obsolete or archaic word.

Only about one third of the subjects (9=30%) know the meaning of the word /dayajeer/; which means "*the gloomy recesses*" and about two thirds of them don't either know its meaning nor using it in their common conversation. / huda'at/ meaning "*the boosting spirit of /Songs sung by a cameleer*" has got similar results of /dayajeer/, as about one third (11=36.7%) of the subjects know the meaning of it.

Table 1
The Respondents' Opinions about Obsolete/Archaic Words

No	The transliterated	The Arabic word	Do you know the meaning of this word		Do you use this word in your usual and general conversation		Do you consider this word an archaic or obsolete word		
			Yes	No	Yes	No	Yes	No	Not sure
1.	/Tahdu/	تحدُو	1=3.3%	29=96.7%	1=3.3%	29=96.7%	1=3.3%	29=96.7%	0
2.	/Fia'm/	فِئام	0	30=100%		30=100%	30=100%	0	0
3.	/Wuluj/	الوُلوج	4=13.3%	26=86.7%	5=16.7%	25=83.3%	22=73.3%	3=10%	5=16.7%
4.	/Ghaihab/	غياهبَ	7=23.3%	23=76.7%	4=13.3%	26= 86.7%	25=83.3%	2= 6.7%	3=10%
5.	/idlaj/	الإدلاج	10= 33.3%	20=66.6%	3=10%	27=90%	19=63.3%	7=23.3%	4=13.3%
6.	/awhaqa/	أوهَقَ	0	30=100%	0	30=100%	28=93.3 %	0	2=6.7%
7.	/Arajeef/	أراجيف	1=3.3%	29=96.7%	0	30=100%	29=96.7%	1=3.3%	0
8.	/Sudfah/	سُدفة	0	30=100%	0	30=100%	26=86.7%	0	4=13.3%
9.	/irwad/	إرواد	3=10%	27=90%	1=3.3%	29=96.7%	26=86.7%	1=3.3%	3=10%
10.	/tawashuj/	تواشَجُ	7=23.3%	23=76.7%	4=13.3%	26=86.7%	20=66.7%	6=20%	4=13.3%
11.	/dayajeer/	دياجير	9=30%	21=70%	8=26.7%	22= 73.3%	18=60%	7=23.3%	1=3.3%
12.	/huda'at/	حُداءات	11=36.7%	19=63.3%	9=30%	21=70%	20=66.6% 66.7%	8= 26.7%	2=6.7%
13.	/al-wana/	الوَنَى	4=13.3%	26=86.7%	7= 23,3%	23=76.7%	27=90%	0	3=10%
14.	/sanabik/	سنابكِ	1=3.3%	29=96.7%	0	30=100%	30=100%	0	0
15.	/muhraq/	مُهرَقّ	0	30=100%	1=3.3%	29=96.7%	30=100%	0	0
16.	/inbilaj/	انبلاج	8=26.7%	22=73.3%	5=16.7%	25=86.3%	20=66.7%	9=30%	1=3.3%
17.	/itisaf/	اعتساف	3=10%	27=90%	1=3.3%	29=96.7%	28=93.3%	0	2=6.7%
18.	/awha/	أوهَى	11=36.7%	19=63.3%	8=26.7%	22=73.3%	18=60%	10=33.3%	2=6.7%
19.	/tawaha/	طوَّحَ	6=30%	24=80%	2-6.7%	28=93.3%	27=90%	1=3.3%	2=6.7%
20.	/hamlaja/	هملجَ	1=3.3%	29=96.7%	0	30=100%	26=86.7%	1=3.3%	3=10%

The word /al-wana/ which means "*slackness*" wasn't known to twenty six subjects out of thirty=86.7% and twenty seven have agreed that this word is an obsolete. However, all participants (100%) in the research have confirmed that the word /sanabik/, which means "*the hooves of horses*", is an obsolete word and it is not used by all subjects. Similarly, the word /muhraq/, which means "*is flown abundantly*", is not known to all respondents (100%) and they consider it an obsolete word.

/Itisaf/ is another obsolete word, as it is considered so by twenty eight participants out of thirty, and it isn't used

in common conversation by 29 respondents, which equate 96,7% of the total subjects. This word means "*deviation or coercion*". However, the word /awha/, which means "*weaken*" , is not familiar to 19 subjects out of 30, this equates 63.3% of the total and only 18% of them have considered it an obsolete word.

Finally, the word /tawaha/, which means "*fling, throw forcefully*" is another obsolete word, as it is considered by 27 subjects which equates 90% of the total. And 93.3% of the participants don't use that word in their daily communication. The last word of the list was /hamlaja/,

which means "*amble/ walk slowly*"; the meaning of it was not known to 29 subjects out of 30; which equates 96.7% of the total.

To sum up, all words listed in (Appendix 1) have been considered and confirmed by the majority of the respondents that they are obsolete or archaic words, as they don't use them in their daily general conversation or communication. All the 20 words listed in (appendix 1) were not familiar to the majority of respondents. Therefore, they have confirmed their obsoleteness and archaism.

CONCLUSION AND RECOMMENDATION

This study has concluded that the translation of Fridays' sermons is an in-deliberate method of language planning or it is an unplanned language planning; because it revives some archaic or obsolete words of Arabic, and then, these words will be reused, publicized and disseminated to the language users in different communication fields. The reuse and revival of these words by Fridays' Imams (Arabic speakers) could be for several reasons including the beauty of these words as declared by Johnson 1755, or rhetoric and figurative purposes; such as paronomasia, the beauty of the word, antithetic purpose, assonance or rhymed prose, simile or any other metaphorical reasoning. Thus, it is recommended by the researcher to conduct further research papers in this field, by which the reasons for reusing this kind of words will be studied and investigated.

As previously discussed, reusing some of archaic words by Imams (leaders of prayers) of Fridays' sermons can be considered as a sort of vocabulary documentation, which is in turn; it is considered as a part of revitalization or revival of a language. In the case of Arabic, reviving Arabic words doesn't mean reviving Arabic as a language in total, because Arabic is not endangered, not weakening nor moribund. But this means it is a process of reviving its obsolete vocabulary.

So, I would call this process here a re-documentation, reviving and dissemination of some Arabic words that are not generally used in daily conversations, and these words are exclusively found in antiqued literature. Thus, reusing these words, translating them into English and re-documenting them in modern contemporary media is a kind of unplanned language planning. Moreover, I can consider the translation of Al-Harmain khutbahs or sermons can play an important role in reviving classic Arabic vocabulary or words and spreading them all over the world by transmitting and broadcasting them in media and press.

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APPENDIX 1: THE LIST OF WORDS

Equivalents in English	Transliterated	Words in Arabic
Induce	/Tahdu/	تحدُو
A group of people	/Fia'm/	فِئام
Log in/access	/Wuluj/	الوُلوج في
Gloominess/darkness	/Ghaihab/	غياهِبَ (جمع غيهب)
To venture forth	/idlaj/	الإدلاج
Befall	/awhaqa/	أوهَقَ
False news and rumors	/Arajeef/	أراجيف
The doom and gloom	/Sudfah/	سُدفة
Compassionate toward	/irwad/	إرواد
Interrelated, entwined	/tawashuj/	تواشَجُ
The gloomy recesses	/dayajeer/	دياجير
The boosting spirit of /Songs sung by a cameleer	/huda'at/	حُداءات
Slackness	/al-wana/	الوَنَى
The hooves of his horses.	/sanabik/	سنابِكِ
Is flown abundantly	/muhraq/	مُهرَقّ
The clear dawn/ the creak of dawn	/inbilaj/	انبلاج (الصبح)
Deviation; coercion	/itisaf/	اعتساف
Weaken	/awha/	أوهَى
Fling, throw forcefully	/tawaha/	طوَّحَ
Amble/ walk slowly	/hamlaja/	هملج

APPENDIX 2: THE QUESTIONNAIRE

Demographic data: Please circle the suitable answer

    Age Group: a. Group 1: from 21- 39

                       b. Group 2: from 40 -59

                       c. Group 5: ≥ 60 years

    Level of Education: a. Bachelor Degree b. MA Degree c. PhD Degree

    Please tick (√) if you agree with the point. And put the mark (x) if you don't agree with the point

No	The transliterated	The Arabic word	Do you know the meaning of this word		Do you use this word in your usual and general conversation		Do you consider this word an archaic or obsolete word	
			Yes	No	Yes	No	Yes	No
1	/Tahdu/	تحدُو						
2	/Fia'm/	فِئام						
3	/Wuluj/	الوُلوج						
4	/Ghaihab/	غياهبَ						
5	/idlaj/	الإدلاج						
6	/awhaqa/	أوهَقَ						
7	/Arajeef/	أراجيف						
8	/Sudfah/	سُدفة						
9	/irwad/	إرواد						
10	/tawashuj/	تواشَجُ						
11	/dayajeer/	دياجير						
12	/huda'at/	حُداءات						
13	/al-wana/	الوَنى						
14	/sanabik/	سنابكِ						
15	/muhraq/	مُهرَقٌ						
16	/inbilaj/	انبلاج						
17	/itisaf/	اعتساف						
18	/awha/	أوهَى						
19	/tawaha/	طوَّحَ						
20	/hamlaja/	هملَجَ						