

**An-Najah National University
Faculty of Graduate Studies**

**Strategies and Challenges in the Ideology
of Translating Islamic Discourse - A Case
Study of Milestones by Sayyid Qutb**

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Requirements of the Master Degree of Applied Linguistics
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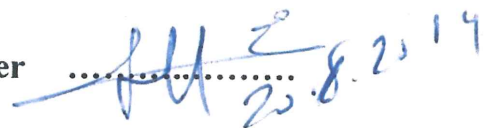
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Dedication

To the one who believed that I can do it no matter what,

To my beloved husband, Musab.

الإقرار

أنا الموقعة أدناه، مقدمة الرسالة التي تحمل العنوان:

استراتيجيات وتحديات ترجمة المفهوم الأيديولوجي في النصوص
الإسلامية: دراسة حالة كتاب معالم في الطريق لسيد قطب

**Strategies and Challenges in the Ideology
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Study of Milestones by Sayyid Qutb**

أقر بأن ما اشتملت عليه هذه الرسالة إنما هي نتاج جهدي الخاص، باستثناء ما تمت
الإشارة إليه حيثما ورد، وأن هذه الرسالة ككل، أو أي جزء منها لم يقدم من قبل لنيل أية درجة
علمية أو بحث علمي أو بحثي لدى أية مؤسسة تعليمية أو بحثية أخرى.

Declaration

The work provided in this thesis unless otherwise referenced, is the
researcher's own work, and has not been submitted elsewhere for any other
degree or qualification.

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List of Abbreviations

ST : Source text

TT : Target text

TT1 : The first target text

TT2 : The second target text

CDA : Critical Discourse Analysis

PBUH : Peace Be Upon Him

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Abstract

Language and ideology are critical terms in the domain of translation. This study aimed at identifying the ideological implications behind the translator's lexical choices in Islamic discourses. It also studied the effect of the ideological, cultural and religious triggers on fluently communicating the meaning for the target audience.

For this purpose, Sayyid Qutb's controversial Islamic book 'Milestones' was chosen. The book was considered as a manifesto of Muslim fanaticism in the eyes of the West. Qutb's ideas were communicated explicitly; he made direct comparisons between today's societies and the societies during the time of Prophet Muhammad (PBUH) referring to it as the only true source of living and faith. Two translated versions of the book were examined; one version was translated in 1981 and the other was translated in 2006.

The study compared and analyzed the translator's lexical choices on the level of words and phrases. CDA framework was applied to provide a critical analysis of the source text and its effects on the target text in two different periods of time. This analysis included measuring the effect of the

hidden ideologies, socio- cultural context, power inequalities and implied meanings between the author's original language and the translator's choices in the target context. The analysis of the examples presented profound insights into the cultural and religious gaps between ST and TT. Non- equivalence and Qutb's explicit language were sensitive factors that affected the translational choices. TT1 and TT2 presented the tendency toward direct strategies such as literal translation and transliteration accompanied with explanatory notes, additions and footnotes to avoid any possible misconception for the non- Muslim target reader. In other cases, some choices underwent less direct options like paraphrasing and preferring accuracy over the economy of the text.

Generally speaking, both of the TT succeeded in rendering the meanings positively regardless of the presumptions and stereotypical images which the Western reader may have formed about Islam and Muslims. Finally, the study concluded that translating sensitive texts requires a deep awareness of the cultural and religious pitfalls between two contradictory societies: Muslims and the West. The translator has to balance his choices in a way that respects the original meaning and communicates it fairly for the target reader.

Chapter One

1.1 Introduction:

Texts are shaped by the political, ideological, cultural and social context in which they are originated. They are governed by a master discourse that determines the rules, aspects and limits of their production; a powerful ideological system manipulates a particular context through the dominant traditions accepted by that system. One of the systems that has been consistently subjected to the master discourse of the West is Islamic discourse. It is a discourse that challenges the West's ideology due to the peculiarity of its modes of representation; the master signifier of this genre is Islam and it reflects the core images, beliefs and ideologies of Muslims. The principles of this discourse are apparent in the homogeneity of meaning between its members. On the contrary, Islam was believed to be anti-modernism. "It is a serious, if not threatening, political discourse in academic and political circles around the globe," as Mirbagheri (2012:51) posits, or as Faiq (2004:65) puts it, "a rejection of Western or European political models". According to Faiq, these models were based on man-made systems such as Capitalism, Marxism and secularism which, according to Islam proponents, are believed to be against Islam's rules and regulation. For instance, Marxism maintains that ideology is the justification for the existence of certain values which carries a sense of contradiction with the surrounding environment. This contradiction allows

particular presumptions and ideas to exist even if they are against God's orders.

As for an advocate of Islam, Islamic discourse symbolizes the only truthful law of true Muslim community.

The domination of one culture over another is confronted by various forms of resistance. Resistance in translation stems from the existence of two unequal languages; therefore, translation can be viewed as a mode of minor literature; to write within a language which faces 'suppression, racism and segregation' creates a sense of mediation with the major languages. In the light of this study, I will endeavor to reconcile two incompatible powers of Islamic and Western ideologies through the employment of CDA. This approach aims to disclose the hidden ideologies among the different worldviews of the text's producer and receiver; it will assess the effect of the surrounding social and political features of the text's environment. Furthermore, CDA investigates the translational choices at two different levels of language: Micro and Macro levels. Dijk (as cited in Taneen et.al., 2015, p. 468), believed that "the macro- and micro-levels (and intermediary "mesolevels") form one unified whole". Dijk further argued that CDA aims at bridging the gap between these two levels. The micro level includes the analysis of the translator's structural and linguistic choices and the Macro level examines the effects of power inequalities, ideologies and dominations between different contexts of production.

These factors will be examined by comparing some related examples extracted from two translated versions of ‘Ma’alem fi Al-Tareeq’ or ‘Milestones’ in different periods; one version was translated in 1981 and the other was translated in 2006. These periods present a shift of common acceptance of Islamic genre for the West, which provokes variety of meanings. These meanings are shaped in the light of the ideological and political upheavals of both of the ST producers and TT receivers.

The book exemplifies various relations of power in different contexts; for instance, it argued for the necessity to eliminate any system, rule and power which calls people to worship and obey a system apart from God’s rule. This strategy was implicitly represented in Nasser regime in Egypt during the time when the book was written – the 1960s. The Egyptian government felt the need to restrain any possible threat; therefore, the book was banned as a form of political and religious censorship and it was believed to be the reason why its author Qutb was executed. As for the West, they viewed the book as a form of political ideology; it communicates an antithetical message as a source of destruction.

1.2 Purpose and Significance of the Study:

In recent decades, discourse analysis has become substantial in the field of translation. It stems from the fact that the focus of translation has shifted away from notions of equivalence and faithfulness for the ST to concern more about the relationship between translation behavior and socio-cultural factors. The shift in the translation focus will be exemplified

through the analysis of several examples taken from two different translated versions of ‘Milestones’. The two versions of the book are separated by an important event (September, 11); it was the spark that ignited the negative views about Islam and identified ‘Milestones’ as the “ideal place to start learning about radical Islam” (Swenson, 2005). On the contrary, the supporters of the book believe that the author, Qutb, is “the most influential ideologue of the As-Sahwah (Islamic revival) in the contemporary Muslim world” (al- Mehri, 2006:7). He further talked about how Qutb was ‘imprisoned, tortured and eventually executed’ for rejecting to live in a world that is disguised to the truthful laws of its existence (Sharia’s law or creed).

The value of this study is manifested in the translators’ efficiency to reproduce the author’s language, intention and his content in an ideologically saturated society i.e. the West. It will present the translators’ preferences of the linguistic and structural choices, rhetorical devices and their effect on understanding the original message on the level of words and phrases. This examination would trigger the question of domestication and foreignization: Would the TT present more natural forms of meaning or would it preserve the form and content of the ST and therefore creating possible alien forms of meaning?

1.3 Questions of the Study:

This study attempts to answer the following questions:

- 1- What is the impact of the translator's own beliefs and ideologies or the ideology imposed on him/her by a patronage on recommunicating the meaning of the ST?
- 2- What is the effect of stereotypical images and presumptions about Islam on the quality of translation? Would that present the true nature of Islam or a modified version of it?
- 3- Do the translators prefer 'Direct strategies in translation like 'Borrowing, transliteration, literal translation' or 'Oblique' strategies of translation such as 'modulation, adaptation, transposition etc.'?

To what degree can the translators sacrifice the economy of the text at the expense of its accuracy?

1.4 Methodology:

1.4.1 Qutb's Book:

'Milestones' was believed to be the reason why Qutb was executed shortly after its publication. Qutb's ideology was to present the true nature of Islam as the only source of building a strong and consistent Muslim community. His standpoint was considered to be an incitation against Nasser regime during the 1960s in Egypt in which he concluded that "the

Egyptian government along with all other governments in the Muslim world were strictly comparable to pre-Islamic Arabia in its ignorance and disregard for divine precepts” (Qutb, 2006:11). This was designated under the name of Jahiliyyahh. In other words, the author strongly insisted on abolishing any system that contradicts God’s rules; his doctrine included the implementation of any necessary method, from preaching to Jihad, which assures human’s freedom of any kind of servitude beside Gods’. It was believed to be a politicized Islamic book particularly since Qutb is a member of the Islamic Brotherhood Movement in Egypt, a movement that was always accused of conspiring against the government. As a result, the Egyptian government felt the need to restrain any possible threat; it practiced a form of political and religious censorship by banning this book and executing its author.

1.4.2 Data of the Study:

A ‘new context is primarily a cultural field’ which fulfils some goals and functions that ‘can be quite different from the functions and goals it served in the source cultural and original context’ (Fairclough, 2008:67). This study will examine the effects of ‘re-contextualizing’ Qutb’s book in the target environment. The data will be taken from two translated versions of the book: One is translated by the Cedar Rapids, Iowa: Unity Publishing (1981) and the other version is translated by A.B. al- Mehri and published by Maktabah Booksellers and Publishers, Birmingham – England (2006); both versions are entitled ‘Milestones’ and it will be use consistently to

refer to the book. The first one is commissioned by an American publishing house and the second one is reviewed and edited by al- Mehri who is clearly in support of Qutb's opinions, something that is obvious from the very first lines of his introduction:

In recent times we have the example of ash-Shaheed (the Martyr) Sayyid Qutb. He was imprisoned, tortured and eventually executed. He was no ordinary Muslim. A man of impeccable Islamic credentials, he made an immense contribution to Islamic political thought at a time when the Muslim World was still mesmerized by such western notions as nationalism. (2006:3)

In the above quotation, al- Mehri shows sympathy toward what happened to Qutb. He believed that the author of 'Milestones' was oppressed and unfairly treated. He described his death as earning the "highest honor in Islam- Martyrdom – and his memory still provokes deep passions among millions of admirers" (2006:18). Whereas the second version (1981), whose translators are anonymous, is directed toward what best conveys the meanings for the target audience. The translator/ translators, as it will be noticed in the chosen examples in the next chapter, is/are concerned more about communicating Qutb's idea in a way that doesn't impede understanding and cause possible misconception particularly since the book is addressing sensitive subject such as Islam and what makes a true believer.

CDA identifies the idiosyncrasies that arise due to the peculiarity of Islamic genre and the status of the ST for Muslims; “the peculiarity of religious language stems from its divine status, connotative meaning, and stability” (Al-Harabsheh, 2013). In translating non-Western texts, “translators often domesticate foreign texts to suit Western values, paradigms and poetics” (Baker and Saldanha, 2009: 201). According to Venuti (1995), (as cited in Baker and Saldanha, 2009, p.201), “fluent, domesticating translations create the illusion of invisible translators and transparent representations”. Consequently, the data comparison between the ST and TT will assess any possible level of deviation from the source message to estimate the degree of its effectiveness on transferring the message for the target reader in his/her new environmental restrains. For instance, Jacquemond (1992) described the image of the ‘Orient’ as stagnant, mysterious, strange, and esoteric” (as cited in Baker and Saldanha, 2009, p.149). This perception is a possible view to have among the non-Muslim target reader. As a result, what is the best translation option for the translator to opt for to decrease this generalized level of negativity?

1.5 Theoretical Framework:

“Critical Discourse Analysis (CDA) and Translation Studies(TS) share the assumption that textual features need to be related to the social and ideological contexts of text production and reception” Fairclough (2008:68). Arabic and English are derived from remote cultural and

historical backgrounds; they also do not share the same religious affiliations particularly obvious in sacred texts. This theoretical framework aims to highlight the ideologically motivated content and different elements that shape each of the ST and the TT. It is manifested in “the relations of power, dominance and inequality and the ways these are reproduced or resisted by social group members through text and talk” Van Dijk (1995:18). In translation, the disparity of language use between the ST and TT, particularly in religious texts, defines the level of the translator’s interference.

Islamic genre, particularly Qutb’s book ‘Milestones’, is subjected to different interpretations to support or defy its original ideas, especially the sensitive issues in Islam, such as Jahiliyah (Life of ignorance), Sharia’h law (creed), and the belief that there is no God except Allah. This study will apply CDA to understand the translators’ choices in two different English versions of the book. Some examples will be presented to show the translator’s linguistic and structural choices and the effect of these choices on the TT. The TT will also examine the effect of the translator’s choices on the overall meaning; does the TT domesticate the original or foreignize it? In other words, do the chosen strategies in the TT support the original meaning both in form and content or do these strategies sacrifice the form in favor of the content i.e. the meaning? Are the translator’s strategies ST bias or TT bias? To illustrate, let us consider the following example:

Example one:

لقد شاعت حكمة الله أن تكون قضية العقيدة هي القضية التي تتصدى لها الدعوة منذ اليوم الأول " للرسالة, وأن يبدأ رسول الله - ﷺ - أولى خطواته في الدعوة بدعوة الناس أن يشهدوا: أن لا إله إلا الله (Qutb, 2006:22) وأن يمضي في دعوته يعرف الناس بربهم الحق, ويعبدون له دون سواء"

“It was God’s wisdom that this fundamental question of faith and belief should be made the central theme of the initial call of the Prophet to his people. The first message which the messenger of God -peace be on him- brought to this people was that they bear witness that “there is no deity except God” and he devoted his efforts to making known to people Who their true Sustainer is and that they should worship him alone” (al-Mehri, 2006:24)

Part of understanding the message of religious languages is to analyze the elements of that message such as the word choice, structure and the context of that message. The above example uncovers the translator’s effort to redirect the message for the new audience in order to convey it from an Islamic point of view.

The position of themes at the beginning of the clause is an unmarked choice which presents old/ known information, thus minimizing the importance of the message. In order to recreate a message which yields the same effect as the original, the translator used the cleft structure (it+ be). This ‘predicated theme’ structure is an example of marked themes, a term introduced by Mona Baker to signal(s) information structure by presenting

the element following (it+ be) in the main clause as the new or important item' (1992:135). Predicating the theme of "god's wisdom" brings the audience's attention to it as new information; it is a justification for human actions, taken for granted by every Muslim. Moreover, it is an emphasis of the question of "faith and belief"; the premise on which Islam is based, something that is not established by human laws, something that is nonnegotiable.

This structural equivalent smoothed the flow of information and allowed the audience to shift their attention to the matters that establish the premise of discussion for the following clauses. It is the reason why Prophet Mohammad endured the torture of communicating God's message for his people, and a constant reminder of God's wisdom which saved Muslims from dark ages and ignorance in which they were living; the situation was clarified with examples of the immoral habits of Jahiliyyahh, e.g. drinking, gambling and prostitution. Therefore, it is evidence for the Islamic attempts to reveal human's improvement contrary to the master discourse of the west which presents this religion and Muslims as barbarians.

'Milestones' exemplifies one of the most critical issues in Islam, which is Jihad. The version translated by Iowa publishing house provided an explicit definition of this term in a footnote as 'striving'. "This Arabic word denotes any form of activity, either personal or community wide, of Muslims in attempting to strive for the cause of God and for the sake of

Islam.” (Qutb, 1981:53). Due to the change of the perspective of the readership, the definition given by Iowa publishing house does not restrict the term Jihad to the violate act of Muslims as it is stated by the master discourse of the west. Rather, the definition refers to Jihad as “a form of activity’ which is exemplified later in the same chapter as something that includes argument, persuasion and fighting in very restricted cases. For example, Qutb presented the categories of the non-believers; he said

”قسما أمره بقتالهم، وهم الذين نقضوا عهده ولم يستقيموا له، فحاربهم وظهر عليهم ”

(2006:58)

and it was translated as **“those who broke the treaty and did not fulfill its terms. He was ordered to fight against them; he fought with them and was victorious”** (1981:54).

The language structure of the above example taken from a chapter in Qutb’s book ‘Milestones’ entitled “Jihad in the Cause of Allah” directs the flow of information. The English version of the above example was careful to provide all the reasons before mentioning Jihad in any context. For instance, the translation above fronted the cause of Jihad **“those who broke the treaty”** i.e. the peace treaty that was signed with the non-believers during the beginning of the Prophet’s Messenger-ship. If these non- believers did not meet the obligations imposed on them by Prophet Muhammad; Muslims were ordered to fight against them.

The word order and the structure of the English version above has been carefully organized when presenting such sensitive issue. It aimed at showing that Jihad was legislated for very specific cases and for certain causes. It changed the thematic order of the original text; “the speaker’s point of orientation.” (Baker, 1992:121). In other words, when the target reader reads about the order to fight, he easily establishes a coherent link with the reason of that fight and why it was legitimized by linking it to the previous stretches of discourse.

The above examples provide an insight on the underlying level of meaning. The surface structure is only a means to uncover the implied meanings. The flow of information is determined by the structural patterns of the words and the way they are organized. It identifies the most important elements to communicate. Therefore, any change of the focus of ideas will shift the target reader’s attention toward the message. The translator has to balance between recommunicating a certain idea accurately and the method that will be chosen to present the message without heavy interference. To conclude, the translator’s awareness of the sensitivity of these matters i.e. God’s wisdom and Jihad derived him/ her to reshape the flow of information to limit any possible misconception that is triggered by the pre-established clichés about Islam and Muslims in the target environment.

Chapter Two

Literature Review

2.1 The Impact behind the Ideological Nature of Islamic Discourse:

Since the 16th century, a lot of scholars have stuffed the mind of the West's audience by shocking and surprising images about Arab and Islam; for example, Herbelot, Ockley and Whiston "made it clear that Islam was an outrageous heresy" (Said, 1979:76). Richard Bruton (as cited in Faiq, 2004, p.6) described Arabs as 'mere barbarian' even before he ever met one. These views established a relation of hierarchy between the source culture (Arabs) and the target culture (the West); it is a relationship of "power, of domination ... of a complex hegemony". Therefore, translators may feel constrained to recreate the native images and their words may show apparent servitude to the dominated culture, i.e. the West.

In the discourse of translation, the cultural interaction between the superior and inferior contexts are demarcated best by the work of the post-colonial period; it emphasizes the concepts of dominance, power and culture that reinforce the image of Arab or Islam for the western audience. Any work that confirms the prevailing images of Arabs in the West would be admired and appreciated. For instance, Najeb Mahfouz is the only Arab writer to win the Nobel Prize for literature; it has been argued that his winning is only a "political maneuver" (Faiq, 2004:22) because of his "positive attitude toward the Egyptian- Israeli peace initiative". On the

other hand, the prize was condemned by ‘radical Muslims’ of Egypt because of his work that distorted the true image of Islam and was considered as a “symbol of western aggression against Islam’.

Another example is reflected in the writings of the Arab writer Hanan Al-Shaykh and her novel ‘Women of Sand and Myrrh’. This novel is written for a Western audience. Dallal(1998), (as cited in Faiq, 2004, p,18), wrote: “References specific to Western culture which would be unfamiliar to Arabs go unexplained, whereas references to customs or practices specific to Arab contexts are consistently accompanied by explanations”, for example, explanations for references about Islam were inserted even though there was no need for them if they were written for an Arab audience while references to ‘Barbie dolls and snoopies’ ,specific to western culture, were unexplained.

“The west needs to satisfy itself that it knows its natives: it is the other who should adapt to its norms in order to be welcomed as members of universalism and world culture and literature” (Faiq, 2007:16). According to Muslims, Qutb’s ‘Milestones’ was considered as a general outline to organize and enlighten Muslims toward building a coherent society. This interrelation is reflected through the interaction of context, language and structure which are regulated by the compelling rules, norms and regulations of what is accepted within that environment. His book rejected the attempts to “synthesize Islam with Western traditions” Holt, (as cited in Faiq, 2004, p, 67) emphasized the importance of cutting the ties

of Muslim generation with any alien source that distorts the fundamental beliefs of Muslim's faith and religion. However, Qutb did not deny the West's achievements in his book, but he also referred to the state of loss that members of that society suffered because of not following one united faith. Qutb started his book's argument around the concept of Jahiliyyahh. In the beginning of the book, TT2 presented a biography about the author's life before introducing and defining the concept of Jahiliyyahh. The translator sequenced events from Qutb's early life up to the day he died. According to Qutb's point of view, the sequencing reflected the 'savagery and torture' that the Egyptian government practiced against anyone who called for the establishment of a purely Islamic state (al- Mehri, 2006: 11). Furthermore, it started after his return from the United States and the impressions he had about that community; he described their system, beliefs, practices and thoughts as 'primitive'. However, Qutb joined Brotherhood after his return from the United States; he embraced their ideas about the need to establish an Islamic state that applies the Islamic law rather than a secular one. He was later sentenced to fifteen years in prison for treason after the coup that took place against the Egyptian monarchy in 1952. During that time in prison, Qutb wrote his famous book 'Milestones'; the book linked the western communities and the political system of his country directly with the concept of Jahiliyyahh. Hence, it is argued that this book was the main reason for his death penalty.

All these cultural and ideological frameworks direct translators to choose the most appealing translation strategies that fulfill the needs of the target audience even if it contradicts the premises of the target audience environment. The outcome of the translation will either support or defeat the original content.

2.2 Translation and ideology:

Simpson (1993:5), (as cited in Hatim and Mason, 1997, p,120), defines ideology as “assumptions, beliefs and value-system which are shared collectively by social groups”. Each group will define the accepted forms shaped by the prevailing ideologies that shape what is accepted in a particular society. “The exercise of ideology in translation is as old as the history of translation itself” (Karoubi, 2005). Fawcett claimed that the ideological practice in translation “can be found in some of the earliest examples of translation known to us” Fawcett(1998), (as cited in Baker, 1998, pp, 106-107).

A lot of scholars presented various models to identify ideology. This notion is empowered through political, religious and authoritative institutions and manifested by specific linguistic choices. Leverage(1992), (as cited in (Munday, 2001, p.130), stated that “On every level of the translation process, it can be shown that, if linguistic consideration enters into conflict with consideration of an ideological and/or poetological nature, the latter tend to win out”. He also referred to translation as a rewriting process that changes the poetics and the ideology of the ST in a

new given context. This view was shared by a number of other scholars. Nida (1964: 154-155) indicated that "at times a translator has purposely and consciously attempted to change a message in order to make it conform to his own political, social or religious predilections". Van Dijk argues that ideology is represented through social, mental and context models which presented the reason behind having a variety of world views for both of the text producer and receiver (2001:12). For Hatim and Mason (1997), as (cited in Salmani and Almani, 2015, p.81) ideology encompasses "the tacit assumptions, beliefs, and value systems which are shared collectively by social group." Hatim, in his book 'Teaching and Researching Translation', made a distinction between the translation of ideology and the ideology of translation. The former focuses "on how 'ideology' is handled in the text to be translated and how best to convey this in translation." (2001: 126). The latter, Hatim maintains, is concerned with identifying what is "in and of translation". (2001:127). He also suggested that this distinction raises the question of mediation: To what extent can the translator interfere in the translation process without radically affecting the meaning of the original message?

2.2.1 Accuracy versus Naturalness in Translation:

Adequacy of meaning and the significance behind it are two essential premises of translating sacred texts. Accuracy is the tool to grasp the meaning and reconstruct it in the target environment. The problem spouses when the translation is concerned with religion. Religion is a form of

cultural identity; “everything which is viewed religiously agreeable to a group of people can be considered as social to another” (Amel and Saifeddine, 2017:32). That is to say, ‘faithfulness’ and the structure of the source message are important notions for the translators. According to (Larson, 1984), "accuracy in representing the meaning of the original text and using natural idiomatic expressions in the receptor language are primary goals of the translator". The statement refers to the fact that the translator has to accept all the available choices in the structure of the original message. In a similar view, Khomeijan (2005) believes that "accuracy refers to the extent to which the writer translates a text accurately and precisely". He also referred to “Back translation” as a tool to check the accuracy of translation. If the target message is reasonably corresponding to the textual features of the source message, the translation is defined as accurate.

Nevertheless, Baker (1992: 56-59) noted the tension between accuracy and naturalness of meaning. She pointed to the difficult choices that translators usually ended up with; she mentioned the choice between “what is typical and what is accurate” and discussed this issue in the use of collocations; i.e. “the occurrence of one word in close proximity with another” (Dickins et.al., 2002:71). To render the closest acceptable meaning would definitely include a change of it. This change of meaning can be significant or minimal. For instance, Baker gives an example about the collocation ‘crisper writer’. The back translation of this collocation

from Arabic is ‘Sharper pen’. She indicated that the original collocation refers to a ‘clear, concise writer’ and it suggests approval, whereas the Arabic translation ‘sharper pen’ suggests disapproval because it refers to a ‘fierce critic’. The two translations do not share the same ‘propositional and expressive meanings’ but the Arabic expression sounds more typical collocation for an Arab reader.

As noted from the above example given by Baker, the translational choices inevitably affect the meaning. In the case of translating sensitive texts such as the current study, the translator has to decide the most acceptable translation that fairly reflects the form and the content of meaning for the target audience. Accuracy of meaning may require further elaboration and therefore further wording. It means the translator would have to sacrifice the economy of the text in favor of a clear and more comprehensive meaning. On the other hand, if the translator prefers more natural choices, then the text would present more natural forms of meaning; probably looking for ones that are simple and precise and possibly complicated. These options would either domesticate or foreignize the text at the level of meaning. Domesticating/foreignizing the TT would either support the meaning positively and facilitate understanding. Or it can easily create incomprehensible and complex forms that fail to recommunicate the meaning of the original text and cause ambiguity for the target reader. As a result, the translator has to be aware of the most appropriate approach to recommunicate the meaning effectively.

2.3 The Choice of Translation Strategies:

Translating religious discourse are susceptible to the problem of non-equivalence. It is a key term in translation studies. Vinay and Darbelnet identified equivalence in translation as a procedure which 'replicates the same situation as in the original, whilst using completely different wording' (ibid.:342). In Islamic discourses, a high level of ideological impact is expected due to the sensitive nature of language and its peculiarities. In the discourse of translation, this sensitivity is handled with various translational choices that vary significantly to fit the needs of such a discourse. For instance, Venturi (1995) presented the concepts of domestication and foreignization. To domesticate a text is to make it more familiar and appellative for the needs of the target readership; therefore, a translation strategy may not be a direct one. In such a case, the translator may need to subvert, modify or transplant a new strategy to modify the message. Foreignization, on the other hand, aims to maintain the cultural and linguistic elements of the ST in order to create the same effect of the ST on its original readership." For example, it may include literal translation, transliteration, or direct equivalents etc., Faiq's analysis of Qutb's 'Milestones' (2004:68) indicated the use of 'Arabicness' profusely, particularly with words that reinforce the master signifier 'Islam', for instance, Allah, Qura'n, Khalifa or any verses quoted from Quran or Hadith. This is only one aspect of the research that recreates the effect of the original message on the target readership.

2.3.1 Nida's model of translation: Formal and Dynamic equivalents:

Nida has noted the difficulty of rendering religious expressions between languages. The problem is always in finding the closest equivalent. He has suggested two models of equivalents which are the most applicable for translating sacred texts; formal equivalence/ correspondence and dynamic equivalence. Formal equivalence “focuses attention on the message itself, in both form and content”. Nida and Taber (2003) also asserted that the use of this type of equivalence is likely to “distort the grammatical and stylistic notions of the receptor's language, hence distorting the message” (ibid.:201). This may lead to creating a state of ambiguity of meaning for the target language receivers.

On the contrary, dynamic equivalence is based upon 'the principle of equivalent effect' (1964:159) i.e. the effect produced on the TL audience should be as close as possible to the original effect produced on the SL audience. Consequently, dynamic equivalence focuses on the meaning (content) rather than the form. According to Nida and Taber, it still can be considered faithful as long as it preserves the ‘contextual consistency’ in the receptor's language (1982:200).

Nida has shown preference toward the use of dynamic equivalence rather than the formal one. He stated that:

We must analyze the transmission of a message in terms of a dynamic dimension. This analysis is especially important for translating, since the production of equivalent messages is a

process, not merely of matching the parts of the utterances, but also of reproducing the total dynamic characters of communication (Nida, 1964: 120).

Translating sacred texts requires a cross- functional approach into translation. The translator has to understand the limits of interference in the target message. Religious concepts are dogmatic in form and content; the translator has to decide as well the importance of the communicated message for the target receptor. The ultimate result ought to communicate the source message effectively as it was aimed for its original audience.

2.3.2 Mona Baker and Newmark's approaches to translation:

Translational pitfalls may rise on various levels of the language. For the purpose of this research, translational difficulties i.e. non- equivalence between SL and TT message will be addressed on the level of words and phrases mainly. Baker (1992), tackled the problem of equivalence at the word level, above the word and grammatical levels of the language. She identified four main types of meaning at the level of the word (12-16):

- 1- Lexical meaning: It refers to the 'specific value' of a certain word in a particular discourse.
- 2- Propositional meaning: It is indicated by the relation between the word and "What it refers or describes in a real or imaginary world"
This type of meaning can be judged as true or false.

- 3- Expressive meaning: This type of meaning is identified “by the speakers’ feelings or attitude rather than to what words and utterances refer to.” As well, it cannot be judged as true or false.
- 4- Presupposed meaning: This type of meaning “arises from co-occurrence restrictions” i.e. the meaning that we expect from a certain word when it collocates with another one.
- 5- Evoked meaning: It “arises from dialect and register variations”. The meaning is identified according to what the reader finds it appropriate in certain discourses. It is also restricted by the field, tenor and mode of a particular discourse.

All these restrictions will probably impose problems during the translational process. Non-equivalence is expected in various levels depending on the text type mostly. Baker proposed several strategies to deal with this problem on the level of the word.

She suggested (1992: 26- 43):

- Translation by a more general word (superordinate).
- Translation by a more neutral/less expressive word.
- Translation by cultural substitution.
- Translation by paraphrase using a related word.
- Translation using a loan word or loan word plus explanation.

- Translation by paraphrase using unrelated words.
- Translation by omission.
- Translation by illustration.

On the level of phrases and sentences, she deliberately expressed the relationship between words in a particular context. She stressed on the fact that words “rarely occur on their own; they mostly occur in the company of other words.” (1992: 46). These forms are varied between collocations, idioms and fixed expressions. During any translational act, the translator has to be able to control the tension that may arise between accuracy and naturalness. She proposed some further strategies to facilitate the transference of meaning above the level of the word i.e. phrases and sentences. These strategies include:

- Translation by a paraphrase
- Translation by omission
- Using an idiom of similar meaning but dissimilar form.
- Using an idiom of similar meaning and form.

Other scholars proposed further paradigms of translation. Newmark, in his book ‘Textbook of Translation’ emphasized the fact that “the translators should not write down to (their) readers” (1988: 80) unless the clarity of the text is deficient which happens in few extreme cases like

informative texts. Therefore, he proposed a variety of strategies that any translator can opt for to communicate the message effectively. For instance:

- Transference: A form of literal translation which transfers the SL words to the TL text.
- Naturalization: This process adapts the SL word to the normal pronunciation and morphology of the TL word.
- Cultural equivalent: SL cultural word is translated by TL cultural word.
- Functional equivalent: It is a form of cultural compensational analysis which de-cultures a cultural word.
- Descriptive equivalent: It provides a descriptive explanation of a certain word or phrase against function.
- Synonymy: It is used when a precise equivalent may or may not exist.
- Through translation: It is also referred to as calque or loan translation.
- Transposition: It refers to the grammatical shift that may occur during the translation process between the SL and the TL.
- Modulation: It is a translational process that includes a change of viewpoints (perspectives) of a certain idea.

- Compensation: The translator compensates to avoid a significant translation loss.
- Componential analysis: It includes a descriptive analysis of the components of a certain word.
- Reductions, explanation, paraphrase, couplets (One translation strategy is combined with another), notes, additions and glosses are among the strategies that Newmark had proposed.

None of the above strategies, proposed by Baker and Newmark, is absolute. The translator has to decide the best option depending on a variety of factors, for example, the strategies that the translators adopted in this study stem from the peculiarity of Islamic discourses and the ideological implications behind certain linguistic choices. In short, any choice in translation should aim for facilitating understanding and avoid significant loss of meaning that may cause misinterpretation.

2.3.3 Vinay and Darbelnet's Strategies of Translation:

Vinay and Darbelnet's model of translation (1995: 30-42), as (cited in (Munday, 2001, pp, 56-53) identified two main approaches: Direct strategies and oblique strategies. Munday believed that these two strategies are relevant to 'literal vs. free' division; therefore, 'literal' is a synonym for 'direct'. It includes according to Munday's own terminology:

- Borrowing: "The SL word is transferred directly to the TL".

- Calque: “SL expression or structure is transferred in a literal translation”. It is considered as ‘a special kind of borrowing’.
- Literal Translation: It is a ‘word- for- word’ translation.

Munday (2001:57) stated that “literalness should only be sacrificed because of structural and metalinguistic requirements’. In case this strategy deviates the meaning, gives no meaning, impossible due to structural hindrances or doesn’t have a direct correspondence in the TL, then the translator shifts his choices toward less direct strategies, or as Vinay and Darbelnet described ‘Oblique strategies’. These strategies, according to Munday’s word (2001:58) include:

- Transposition: A “change of one part of speech for another without changing the sense”.
- Modulation: This strategy includes a change of perspective of the SL.
- Equivalence: It includes cases “where the language describes the same situation by different stylistic or structural means”.
- Adaptation: This strategy focuses on the change of the cultural references between the ST and the TT particularly when a certain situation doesn’t exist in the target culture.

Some of the above strategies are optional and in certain cases they are obligatory. The flexibility of transferring the meaning and what it exactly means determines the translator’s choice. According to Vinay and

Darblent, as (cited in Munday, 2001, p,59), the unit of translation is a combination of ‘lexicological’ and ‘thought’ units. In other words, the translator has to look for the exact meaning underneath the surface of the word and he/she should have enough experience to understand different shades of meaning, as a particular text may imply.

2.3.4 Domestication and Foreignization:

Translation is part of an intercultural process. “what is considered culturally acceptable for one group of people can be regarded as totally strange and mysterious to another” (Bahameed, 2008). This statement indicates unavoidable hindrances during the translation process. Intercultural non- equivalence is one of the possible difficulties that may face the translator. It can cause cases of untranslatability due to the cultural gap between ST and TT. Consequently, the translator has to decide the most appropriate strategy to overcome unreasonable results. Domestication and foreignization are two strategies that affect the TT at different levels. One of the early scholars who moved beyond the issue of word-for word translation was Schleiermacher (1813). He suggested that “either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him” as (cited in Munday, 2008, p, 29). Munday further expressed that Schleiermacher preferred to “alienate” the original text i.e. “move the reader toward the writer” or as Munday stated “(the

translator) must valorize the foreign and transfer that into the TL” (2001:29).

To domesticate a text, as Paloposki (2011) expressed, means to adapt the ST cultural context or cultural specific terms. And to foreignize a text refers to the act of preserving the original features of the ST (as cited in Gambeir and Doorslaer, 2011, p,40). This study aims to analyze the choices of translators on the overall meaning of the text. If the translator aims to foreignize the texts, would his/her choices recommunicate the ST impressions in a reasonable manner? On the other hand, if the translator aims to adapt/ domesticate the ST, how would his/her choices affect the accuracy and naturalness of meaning for the TT readership? Having said that, the translator’s choices are decisive for the final product. Their decisions, to domesticate/foreignize or alienate/ naturalize a text, are primary and crucial in determining the efficiency of the TT on the TT audience particular when the process of translation is concerned with sensitive texts, texts which require certain levels of education and understanding for all the agents.

2.4 Critical Discourse Analysis and Translation:

“The integration of discourse analysis in translation studies (TS) was initiated in the functionalist theories of translation.” (Mahdiyan et.al., 2013:37). The theories aimed at studying the effects of text genre, context, various language functions, culture, style and the communicative effect on the process of translation. Critical discourse analysis (CDA) is concerned

with both the language and the culture of ST and TT at the same time. This approach views translation “as a social, cultural, and political act and tries to combine these three factors to analyze both ST and TT” (Mahdiyan et.al., 2013: 38). One of the most important functions of CDA is that it helps to understand the ideological background of the ST producer; something that is not apparent in translation per se.

Islamic discourses, affected by various political situations, are one of the most complicated fields of translation. One of the main tenets of CDA is to focus on the way the discourse structure “challenge(s) relations of power and dominance in society”. Van Dijk, as (cited in Taneen et.al., 2001, pp, 352-371) also referred to the macro and micro levels of analysis. At the macro level, CDA is concerned with “power, dominance and inequality between social groups”; the micro level is concerned with the verbal interaction during communication and language use. This means that CDA has to “bridge the gap” between two different contexts of productions; it includes the translator’s role on reshaping these elements in the new discourse that can be culturally, historically and ideologically remote from the original version.

Bloor and Bloor (2007:12) also asserted that one of the main aims of critical discourse analysis "is to investigate how ideologies can become frozen in language and find ways to break the ice". As for Fairclough (2008: 68), she discussed CDA approach in the socio- cultural context. She described translation as a “re-contextualization of source-language texts in

new social and cultural contexts.” The TT audience will have different intentions in understanding the meaning associated with the message. These initiated intentions would most likely be different from what the text’s producer intended for the original message. Fairclough illustrated this view by referring to a translator who may choose a translation to be presented as “an act of protest and resistance against political establishment”, which can be alien to the SL. This change of perspectives may sound normal for the target audience even if it is not directly related to the original message. Therefore, text producers and receivers are the focal points of inference. Their background knowledge, ideological stances and intentions reform the meaning in a way that fits their expectations.

All in all, it is reasonable to imply CDA as a framework of reference in this study. ‘Milestones’ is a religiously specific context, affected by the political situation of the period in which it was written. Mike Holt (cited in Faiq 2004, p, 74) explained that the most reasonable choice is to translate a Muslim activist book to a corresponding target audience. It imposes further pressure on the translator who is trying to globalize such critical message for a wider audience. As Nida suggested (1964: 154), "no translator can avoid of certain degree of personal involvement in his work". A lot of Islamic key concepts are entering the western community and therefore they are getting more domesticated.

Chapter three

Data analysis

3.1 Introduction:

Language functions are continuously shifting due to the various encounters that people experience in their everyday lives. People nowadays are highly aware of the peculiarities of each particular discourse they become part of. They have been showing awareness toward the appropriate use of language that reflects and supports the ideologies of a definite discourse. In political discourses for instance, people's linguistic choices will reflect their political stance. The translation of the Arabic word 'قائد' into English can vary depending on the intended meaning that supports the ideological, political and social environment of its audience. The English translation can present a negative overtone to express a rejection for the person who is mentioned like using the word 'perpetrator'; it refers to a person who committed a harmful act. The other option is to translate the word as a 'leader' which refers to the person who is in control of other people, groups or country. The word 'leader' does not necessarily refer to a person who practices a violent act against others, whereas the word 'perpetrator' carries that negative tone. In more extreme cases, the Arabic word may be translated as 'tyrant' to express people's indignation at the mentioned person.

Accordingly, translation is not a mere transfer of meanings from one language into another. It is part of a larger discourse that is governed by certain rules and conventions and reflects what is accepted among a particular group of people. The translator then is required to meet the expectations of the intended audience by providing a reasonable translation. These expectations are presented in various methods, agendas, symbols, gestures, designs and words that identify the social life of group of people.

In order to understand the translator's choices in a particular discourse, critical discourse analysis (CDA) is the discipline to be adopted. It is a 'problem-oriented interdisciplinary research movement' (Waugh. et. al., 2016:73). It analyses the controversial elements which distinct each discourse like power inequality, power abuse, ideological affiliation, stereotypical issues etc. It also allows understanding how these elements are invested in the process of producing a particular language to communicate among the same group of people or between different groups of people.

Due to the 'War against terror' nowadays, as Qutb described in his book, Islamic discourses are subjected to prejudice views that display them as a terrorist work. 'Milestones' for Qutb is one of the most controversial books about Islam. The author is accused of provoking Islamic extremism due to the way of presenting his thoughts and beliefs which have been affected by his experiences during his lifetime.

3.2 The ideological conflict in cultural specific concepts:

The notion of ideology in translation is differentiated under two perspectives: the ideology of translation and the translation of ideology. In his book ‘Teaching and Researching translation (2001, 126-127)’, Hatim stated that the ideology of translation determines what to include and exclude in translation. For example, the translator decides the most appropriate translation strategy according to the cultural and social context in which he/she operates (Literal versus. free translation strategies, for instance). He further explained that this notion is restricted by translational constraints i.e. the translator aims to emphasize a particular aspect during translation like fluency or accuracy depending on the type of the text and its contextual environment. However, the other perspective i.e. the translation of ideology focuses on how best is ‘ideology’ to be conveyed in translation. In this case, text production is restricted by societal constraints which shape the values, beliefs and assumptions of the text readers, producers and most importantly translators. This notion also examines “the extent of mediation supplied by a translator of sensitive texts” (Hatim and Mason, 1997:147). They defined the term ‘mediation’ as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing the text”. Therefore, contextual awareness is an essential pillar of successful translation, a translation that respects the referential nature of a sensitive text and a translator that produces an easily comprehended text that does not distort the original

intentions of the text producers. This balance in translation can only be achieved through an experienced translator who is able to determine the most appropriate translation strategy which respects the peculiarities of the ST.

‘Milestones’ for Qutb is a reflection of the author’s assumptions, thoughts and beliefs; his book expresses his vision of a true Islamic society in a contemporary Muslim world. The ideology of the book is shaped by his experiences during his lifetime. These experiences included his sojourn in the united states; he described living in their society as living in “the era of a caveman” (al- Mehri, 2006:8). Furthermore, he was also motivated by the Egyptian endeavors to establish a “secular state rather an Islamic one” during the 50s of the last century (ibid:9). He considered it as an attempt to create a Western civilization in the Middle East, something that would reshape the foundations of true Islamic society and replace it with non-Islamic patterns that would lead people to an age of decay.

Accordingly, the translation of the book is certainly a challenging experience for the translator. The examples in this section will show the strategies adopted by the translators while translating some key Islamic terms and concepts. The chosen terms are frequently repeated throughout the book in different contexts. The translations to be examined below are taken from two different English versions of the book; one version was translated in 1981 and would be referred to as the first TT1. The second translated version was in 2006 and will be referred to as the second (TT2).

Time gap between the two different versions of the book can be noticed, particularly after the events of September, 11, 2001, which was significant in changing perspectives. It was the last straw against Islamic world which triggered the war against Islam and witnessed the seriousness of Islamophobia i.e. a politically oriented prejudice and hatred against Muslims and Islam. Therefore, CDA will be applied to understand the social, political, ideological and contextual factors that underline both of the words of the original author and the translators.

3.2.1 Translation versus Transliteration:

The ideological sensitivity of religious terms creates a state of conflict in translation. The translator may be puzzled over the appropriate translation procedure, a strategy that marks the ideological preferences of the translator. It has been argued that transliteration is more common strategy than translation in rendering Islamic related terms. In his study, ElShiekh (2011), as (cited in Hassan 2016, p,121) concluded that the use of transliteration reflects the language user's attitude; it shows a 'high estimation' of the ST concepts 'at the expense of their counterparts in other religions'. As a result, it may create a negative impact on the target audience in general and present the ST as an aggressive one for the non-Muslim audience (the West) in particular. On the other hand, he also stated that the opposite is not necessarily the case despite the fact that his research did indeed presented a positive attitude in the use of translation rather than transliteration toward the target audience (other religion).

This conflict between the use of translation and transliteration will be addressed in the following section. It will be restricted at the level of the word, words that are crucial to Qutb's argument about the true nature of Islam in 'Milestones'. The importance of these terms will be studied from the translators' point of view, including the preferred strategy and its impact on communicating the meaning for the target audience (Muslims and non-Muslims).

The following part will present examples from two different translated versions of Qutb's book 'Milestones'. The examples will be classified into two main categories: The first category includes analysis at the level of the word. Some concepts will be analyzed in isolation of others due to their significant continuation in meaning production for the TT audience and the variety of the contexts in which they occur. The other category will be concerned with phrases (collocations and idioms mainly) and simple sentences. They will be classified according to the ideological trigger that contributed to the way they were translated.

3.2.2 The concept of Jahiliyyahh:

This term is literally translated as 'ignorance'. It has been significantly used by Qutb to designate the pre-Islamic Arabia before the revelation of Prophet Mohammad (PBUH). He explained that people, as part of a non-Muslim society during that era, were living in a state of ignorance and 'disregard for divine precepts' (al-Mehri, 2006:11). Similarly, Brykczynski (2005) in his article 'Radical Islam and the Nation',

stated that Qutb's definition of the term 'Jahiliyyahh' is like using the word 'Barbarism' to describe non-Western people in the Western tradition.

However, Qutb's ideology made this term extremely important in his work. This term was politically associated with the government of his country; he related the torture that he experienced due to his political affiliation with a state of ignorance and decay to which the Egyptian government has reached. Furthermore, he regarded those unprecedented acts (power abuse, ruthlessness, neglect) as a result of not following Islamic patterns. "Truth (Islam) loses its superiority the moment it takes on any attributes of falsity (Jahiliyyahh)." (Loboda, 2004:27).

The term was equally used 89 times throughout the translated versions of the book. Qutb has associated the term 'Jahiliyyahh' with a definite lexical set of words that reflect his political and ideological stance and clarify his thoughts about the counterculture i.e. the 'West'. For instance, he used the term 'Jahili' as an adjective to describe the culture, character, style, concepts, values, beliefs, life, civilization, leadership, environment and most importantly societies of the West. He used the concept 'Jahili society' 39 times and the translators provided translations that fit the communicated meaning in each context in which the word was used.

The following examples will exemplify the use of the term 'Jahiliyyahh' in different contexts.

Table (1): The translation of the concept “الجاهلية”

#	Examples in Arabic	Translated examples (2006): TT2	Translated examples (1981): TT1
1	إن العالم اليوم كله يعيش " في <u>"جاهلية"</u> من ناحية الأصل الذي تنبتق منه مقومات الحياة وأنظمتها، جاهلية لا تخفف منها شيئا هذه التيسيرات المادية الهائلة، وهذا الإبداع المادي الفائق (p.7)	“If we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in <u>Jahiliyyah</u> , and all the marvelous material comfort and high-level inventions do not diminish this ignorance” No footnote for the definition of Jahiliyyah. (P.26)	if we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in <u>Jahiliyyah</u> , and all the marvelous material comfort and high-level inventions do not diminish this ignorance” Footnote: “ Ignorance of the Divine guidance”(p.11)
2	كان هناك انحلاخ من " <u>البيئة الجاهلية</u> ، وعرفها وتصورها، وعاداتها وروابطها، ينشأ عن الانحلاخ من عقيدة الشرك إلى عقيدة التوحيد	“This renunciation of the <u>Jahili(pre-Islamic ignorance) environment</u> , its costumes, its ideas and concepts, proceeded from the replacement of polytheism by the concept of Unity of Allah” (P,33)	“This renunciation of the <u>Jahili environment</u> , its costumes, its ideas and concepts, proceeded from the replacement of polytheism by the concept of Unity of God” (P,33)

The term ‘Jahiliyyahh’ is a cultural - specific term. According to Al-Waseet dictionary, it refers to the pre-Islamic period of history before Islam was revealed by Prophet Mohammad, a period which was recognized by ignorance and delusion. The specificity of this word for the source language audience will create the problem of non- equivalence. In his book ‘A Textbook of Translation’, Newmark suggested a number of translation procedures to deal with the problem of non- equivalence. Transliteration is one of these strategies; he included it as part of Transference i.e. ‘transferring the SL word into the TT text’ (1988:81) i.e. using the SL original alphabets to produce the new word.

Referring to the above strategy, both of the TT1 and TT2 relied heavily on this strategy. They transliterated the term Jahiliyyahh and added a footnote at some occasions or an explanation next to the word. Newmark has called this strategy ‘couplet’ (1988:81); it is when the translator complements the first translation strategy with a second one to clarify the meaning of the word.

The first encounter of the word was presented through **example 1 above**. The translator of TT1 translated “إن العالم كله اليوم يعيش في جاهلية” as **“the whole world is steeped in Jahiliyyahh”**. In the same paragraph, he referred to the word as ‘**ignorance**’ and then he added a footnote at the bottom of the page to refer to the intended meaning; he identified the meaning as **“ignorance of Divine guidance”**. The meaning was restricted to the religious sense of the term. However, the translator used the word Divine to generalize the meaning and include a wider range of audience and not just Muslims who do not understand Arabic. The word ‘Divine’ is ‘connected with a god, or like a god’; therefore, it is not restricted to Muslim’s god ‘Allah’.

On the other hand, the translator of TT2 did not add any footnotes or an explanation next to the term to clarify the exact meaning. Instead, the translator added a lengthy introduction about the author’s life at the beginning of the book and he settled for using the word ‘ignorance’ at the end of the same paragraph just like TT1. It seems the translator intended to ideologically relate the term to the political situation of the world

(particularly the relation between the West and Arabs). It reflected a state of instability, conflict and ignorance. This state of delusion is similar to what Qutb had suffered in Egypt in the 1960s, as the translator stated in the introduction of TT2.

Transliteration continues to be the prevailing strategy in both translations. The translator in TT2 rendered “كان هناك انخلاع من البيئة الجاهلية” as “This renunciation of the **Jahili (pre-Islamic ignorance) environment.**” It is directly related to a specific period of time before Islam was revealed by Prophet Muhammad (PBUH). The note, added by the translator, triggers Muslim’s previous knowledge about that period of history. That period was designated by a ‘continual tribal warfare and blood feuds’ and the moral levels were ‘extremely low from every point of view’ (al- Mehri, 2006:39-41). Muslim readership, who knows the situations and the details of that period, is immediately linked to that characteristics of that period. Non- Muslim readers are linked to that image only by the examples that the original author presented later in the same chapter which reflect these images. Their understanding will only be limited to the available data.

In contrary, the translator of TT1(1981) did not add any footnote or explanation beside the term. He translated " كان هناك انخلاع من البيئة الجاهلية " as “**Jahili environment**”. It appears that the translator did not aim at guiding the target reader to presuppose any previous meanings; instead, the reader has to follow the flow of the text to understand the term ‘Jahili

environment’, and to logically understand why a lot of people who embraced Islam were willing to leave everything behind them: their customs, traditions, beliefs etc.

With regard to the global context, the choice of not adding **“pre-Islamic ignorance”** in TT1 just like TT2 could deprive the target reader from the effect created by adding it. This addition may motivate the non-Muslim target reader to find more about that period of time and justify Qutb’s contempt of non-Muslim societies.

Finally, context is a crucial trigger for the translator’s choices. They are aware of the strangeness of the concept ‘Jahiliyyahh’ and they are critical about the presupposed meanings that may be elicited. However, it seems that the translator of TT2 assumes that the text will be mainly read by a Muslim target reader.

3.2.3 The Concepts of Allah Versus God:

Religious language reflects the significance of linguistic variations; these variations are distinguished through the presumptions that reflect the beliefs and attitudes of human groups. The semantically related words ‘Allah and God’ are regarded as cognitive synonyms. According to ElShiekh (2006), when two words are regarded as ‘cognitive synonyms’, it means that they refer to the same referent and they share the same propositional meaning (the dictionary meaning). However, these two words

‘differ in respect of their evaluative/connotative meaning’, (as cited in Hassan 2011, p, 142).

The preference of one religious word in favor of the other is not a mere process of choosing the preferred synonym for stylistic reasons. In other words, it indicates the attitudes toward the other choice; it can reflect consent and co-existence with the ‘Other’ or it may reflect a conflict of ideologies that only accept what is recognized for the ‘Self’.

Table (2): The Translation of all the related terms to الله

#	Original text	TT2(2006)	TT1(1981)
1	" كما أنه <u>سبحانه</u> " p,95	Allah Almighty p,94	God p,83
2	"الله تعالى" p,186	Allah most high p,173	God
3	ذلك أن القاعدة الأولى التي يقوم عليها الإسلام.... هي شهادة أن لا إله إلا الله وأن محمدا رسول الله (p,90)	“As the first pillar of Islam- that is, the declaration, “ there is no deity worthy of worship except Allah , and Muhammad is the messenger of Allah” (p,89)	“ There is no deity except God , and Muhammad is the messenger of God ” (p,79)
4	"فلقد كانوا يعرفون من لغتهم معنى إله" p,22	“They knew their language and knew the meaning of Ilah (deity worthy of worship) ” (p,38)	They knew their language and knew the meaning of Ilah (God) ” (p,24)

As noted from the above chosen examples, the word "الله" is translated as ‘God’ in TT1(1981) whereas it is transliterated as "Allah" in TT2(2006) in almost all the instances where Qutb used the word "الله" in the original context. The definition of the word "الله", being translated as God, in most of English dictionaries, refers to "the name of God in Islam" (See Merriam Webster online dictionary, for instance). A dictionary of

Koran (Penrice, first published in 1873:8) defined the word الله as “God, The God, The only God”. Although the word الله has a fixed propositional meaning i.e. the meaning of the dictionary, ElShiekh(2006), argued that it is not confined to Islam or Quran, rather it is the name of God. He exemplified his claim by referring to examples from the Gospel of Christians and the Torah of Jews in which the word الله was used in different contexts. Therefore, it could be more reasonable to translate the word "الله" into “God” rather than transliterate it into “Allah” since they are reasonable equivalents.

So, why would the translator prefer to transliterate a term even though there is an acceptable translation for that term? Does that evoke any hidden ideologies the translator wants to pass in his translation? What effect does it have on the meaning for the target audience?

In the above two examples (2006), the use of transliteration exemplifies the translator’s attempt to foreignize, exclude and marginalize the target audience, particularly the non- Muslim audience. It focuses on using Islamic jargon to communicate an antithetical message toward the other religions elevating the importance and uniqueness of the ST’s language. For instance, the translator literally translated "الله تعالى" and "كما أنه سبحانه" into **“Allah Most High”** and **“Allah Almighty”** respectively. These phrases are very common and reasonable for Muslim-Arab native speakers; however, a non- Muslim target audience may feel isolated which is the case in TT1 because the translator generalized the word by using

‘**God**’ without any further additions. Ideologically speaking, the translator’s choices to represent Qutb’s reference about “الله” had more successful impact in TT2. TT2 focused more on representing the religious implications of the word **God**, depending not only on the background knowledge of the target audience about the word itself and what it represents which may vary according to beliefs of each particular member of the society. The focus included adding descriptive adjectives to indicate the sacredness of God’s words as the only truthful source of belief.

In the third and fourth examples above, the translator of TT2(2006) did not associate the word "إله" with “**Allah**” directly; on the other hand, he represented a good background awareness of the environmental conditions of the people Qutb was referring to, the tribal pagan societies in the pre- Islamic Arabia. He used what Newmark (1998:91) identified as one of translation strategies that help to clarify the intended meaning, a strategy known as couplet (Transliteration + Cultural/ Functional equivalent). TT2 transliterated the word إله into “**Ilah**” and then combined it by a functional equivalent (**deity worthy of worship**). The translator’s choice reflects his awareness of what people were worshipping in the pre-Islamic Arabia (Those people in that age is what the pronoun ‘they’ refers to). Idolatry was the prevalent belief in which people worshiped idols and practiced a lot of rituals to show their loyalty and seek for protection like sacrifices. In contrary, TT1(1981) transliterated the word "إله" into “**Ilah**” then combined it with a cultural equivalent “**God**”. It refers to the

translator's attempt to domesticate the text i.e. preferring friendly terminology that enables the target reader to easily comprehend the text and link the word with a common meaning in the conscious of the TT readers.

Strictly speaking, the translator's choice in TT2 was repeated again in a different context. Referring to example 3, TT2 rendered the word **Ilah** as “**deity worth of worshipping**” without any transliteration of the word **إله**. Then, he completed the sentence with “**except Allah**”. So the translator created a clear cut distinction between references of the words **Allah** and **God**. He emphasized Muslim's god as the only true God that deserves to be worshiped i.e. **Allah**, a case that can be considered as hostile by non - Muslim target reader, particularly due to what Islam and Muslims are experiencing in the West today.

Nevertheless, in the third example of TT1, the translator rendered the word **إله** as “**deity**”, using a general term contrary to what has been used in example 4 i.e. ‘**God**’. Then, he completed the phrase by saying “**except God**”. As a Muslim reader, the reference of meaning may not be clearly understood. The use of the word **God** as a translation of **Ilah** in TT1 may raise some questions: Why is Islam's declaration of faith based on the belief that ‘**there is no deity except God?**’ Does the word God “**الله**”, in example 4 of TT1, refer to the same God “**إله**”, as translated in example 3 of TT1? If it is the case, so why did the Prophet had to suffer all these years to invite people to embrace Islam by believing that “**no deity is worthy of worship except God**” using the same word that indicated people's beliefs

before Islam was revealed i.e. the holy entities that pre-Islamic people used to worship. On the other hand, TT2 made a clear distinction between the meaning of the words الله and إله, as explained above. This distinction reinforced Qutb's idea and indicated the religious shift that people had experienced (to leave idolatry toward embracing the new belief of the One True God i.e. Allah.)

All in all, this debate is hard to conclude due to the translators' different ideologies. The translator's choices of TT1 are easily comprehended by the non-Muslim target reader since Allah and God are considered as accepted cultural equivalents. However, these two words that are regarded as pseudo-synonyms, according to Muslims, are strictly differentiated in TT2 because the translator supports Qutb's ideology to isolate any system, society or individuals that believe they have the right to be worshipped for political, ideological or religious reasons. It is a phenomenon that was practiced in pre-Islamic Arabia and enforced by the political apparatuses in the Arab world.

3.2.4 The concepts of Kufur and Shirk:

In translation, meaning is not only the meaning that the translator can find in a dictionary (propositional, cognitive or literal meaning Dickens (2002:52)). Rather, it is what Dickens described as the associations that are part of the overall meaning of the word i.e. the connotative meaning. This meaning is implicitly understood by the recipient and triggered by ideological, social and environmental elements which shape his/her

background knowledge about the intended shade of meaning that underlies the denotative meaning of the word.

To practically examine the above word- related meanings, consider the following examples:

Table (3): The translation of the terms الكفر والشرك

#	Original examples	Translated text(TT2)	Translated text (TT1)
1	وكلاهما <u>شرك</u> "كالآخر يخرج به الناس من دين الله" (p,47)	"Both of these aspects are Shirk in the sense that they take human beings away from the religion of Allah." (p,56) No footnote.	"Both of these aspects are Shirk in the sense that they take human beings away from the religion of God." (p, 45) Footnote: It is an Arabic word which refers to ascribing the attributes, power or authority of God to other besides Him and/or worshipping others besides Him.
2	"ولقد نص رسول الله ﷺ على أن " الإتياع" في الشريعة و" الحكم" هو " العبادة التي صار بها اليهود والنصارى <u>مشركين</u> مخالفين لما أمروا به من عبادة الله وحده (p,64)	The same translation for TT1 and TT2 "Taking this meaning of worship, when Jews and Christians 'disobeyed' Allah, they became like those who' associate others with Allah " (TT1: p,60) (TT2: p,69)	
3	"وحتى لو قتلوا وهم أضعاف من سيقتل منهم <u>ويبقى الشرك</u> وتنمحي الجماعة المسلمة فقد كانت المعاهدة التي عقدها الرسول مع اليهود ومن أهلها من بقي على <u>الشرك</u> من العرب."	"Idolatry would have continued the unbelieving Arabs." (TT1: p,68) (TT2: p,77)	
4	" فأولى أن يوصموا اليوم بالشرك والكفر" (p,94)	If at that time the Quran called them associates of others with Allah and rejecters of the truth... (TT1: p,82) (TT2: p,93)	
5	كما أنه سبحانه قد وصف اليهود والنصارى من قبل بالشرك والكفر والحيدة عن عبادة الله وحده	"Before this, Allah Almighty accused the Jews and Christians of committing Shirk (association of other gods with Allah)"	"Before this, Allah Almighty accused the Jews and Christians of committing Shirk (association of other gods with God)"

According to Al- Waseet dictionary, the word ‘شرك’ is defined as ‘The belief in polytheism’. The dictionary defines the word "كفر" as ‘the disbelief in monotheism, prophecy, the Islamic law or disbelieving the three concepts all together’.

Although these words are partial synonyms, they cannot be used interchangeably. According to the Islamic law, the word "شرك" refers to the word "كفر" but it is not accurate to refer to the word "كفر" as "شرك". More specifically, the word "كفر" includes atheists who do not believe in the existence of God at all and deny his power, Prophets and guidance that is expressed in the holy book ‘Quran’. The word "شرك" describes a person who associates, worships and obeys others and does not believe in Allah.

In example 1 above, both translators transliterated the word ‘**Shirk**’ in the first encounter of the word, as shown in example one. However, TT1 accompanied it with a footnote to clarify the meaning “**It is an Arabic word which refers to ascribing the attributes, power or authority of God to others besides Him and/or worshipping others besides Him.**” (p,45). In this example, Qutb established solid and fixed limits of what is accepted in Islam about God and his ‘Sovereignty’, so translators were motivated to use the word ‘**Shirk**’ explicitly to describe any act that threatens that sovereignty (just like the definition entails), an act that is completely rejected and forbidden in Islam. However, TT2 did not add any explanatory footnote about the meaning of the word ‘Shirk’; therefore,

limiting the scope of the target audience into a deeply cultured audience or non- native Muslim speakers of Arabic.

Example two above classifies people after Islam's revelation. Qutb classified Jews and Christians as "مشركين مخالفين" in the ST whereas the translators of TT1 and TT2 are aware of the two different situations as well as the sensitivity of the subject. They translated the word "مخالفين" into **“disobeyed”** which communicates a stronger sense of refusal and rejection than the original word "مخالفين" i.e. more direct definition is violator. Qutb explicitly used the word "مشركين" i.e. the one who commits Shirk when describing Christians and Jews. In contrary, the translators used a simile to lighten the sharpness of the language that Qutb used to describe any non-Muslim society; they said **“they became like those who associate others with Allah”**, rather than just stigmatizing them as **‘Disbelievers’**, a word that can be quite offensive for the target audience, thus presenting Islam as a hostile religion.

Example three and four:

The effect of the context is still apparent in example 3 above. Both translators rendered the word **‘Shirk’ into ‘Idolatry’**, which is a very culture specific term and makes reference to the pre- Islamic Arabic where people were living in pagan societies who did not believe in god. The translational choice is correct in meaning but difficult to understand that link between the choice and the reason behind it without a specialized background knowledge of the situation of Arabs before Islam.

Consequently, the translators referred to the Arabs who were living in that period as **“unbelieving Arabs”**.

In a similar occasion, the translator's choice in example 4 shows tendency toward euphemistic expressions. It is a linguistic device “to substitute an expression with inoffensive, pleasant, or exalted connotations for an expression with offensive, unpleasant, or harsh ones” Shehab et.al. (2014:190). The phrase "فأولى أن يوصموا اليوم بالكفر والشرك" was rendered into **“the Quran called them associates of others with Allah and rejecters of the truth”**. As noted, the translators avoided using offensive expressions; for instance, they translated "يوصموا" into **‘stigmatize’** which implies an act of sham and disgrace. They also avoided translating the words "كفر" and "شرك" into **‘disbelievers’** or **“infidels”**. On the contrary, they preferred paraphrasing the words and verbs into less effective ones, thus preventing negative shades of meaning or as Baker expressed, evoked meanings.

Moreover, the TT used an active voice sentence rather than a passive voice sentence as in the ST. They changed the verb "يوصموا" into **“the Quran called them”**. It is a holy book and can never be associated with harsh language; therefore, the translators intended to present what Qutb is trying to explain in a more acceptable way, scarifying the economy of space for the accuracy of language. It is even more crucial in the TT2 due to negative presumptions about Islam as an advocate of terrorism and violence.

Example 5 above contradicts what the translator has adopted in the previous example. It is noted that translators are trying to balance the scale of power by inserting their ideological manipulation in a way that supports the target audience and respects their beliefs. With reference to Christians and Jews, the translators translated the verb "وصف" into **"accused"**. They had been accused of Kufer and Shirk by God. Also, they kept the transliterated forms of the terms with an explanation next to them. According to my point of view, it is misleading for the Muslim reader as he/she will be decently acquainted with the peculiarities of the situation. A non- Muslim reader feels connected to the text and protected against any other opposed society.

In short, translation, ideology and context are important factors which shape the translator's choices. Each context identifies what is accepted within a particular environment. In translation, the translator's own ideology determines what to accept and what to deny; as a result, the translator can either communicate the message faithfully and create a foreign text that will carry the features of the original or he domesticates the text and makes the target reader part of the message avoiding any misleading concepts or ideas that need a well-educated reader. The latter choice will possibly manipulate the meaning, either positively or negatively.

3.2.5 Other religious terms:

Qutb's terms and concepts are explained within a fixed frame of references; they refer to what Islam accepts and identifies. In a similar situation, Faiq (2004:66) proposed that Islam is a 'master signifier' which 'symbolizes the greatest good and defines the community, language and tribe' in Islamic discourses. He also stated that such discourses are challenging; they are trying to impose their own ideologies against the status quo.

The following table includes a variety of examples with a variety of translation strategies that contributes to Qutb's argument.

Table (4): Other religious terms and their translation

#	ST examples	Translated text TT2 (2005)	Translation strategy in TT2	Translated text TT1 (1981)	Translation strategy in TT1
1	"جزية" (p,57)	"Jizyah." Footnote: Tax imposed upon disbelievers residing under Islamic state (p,63)	Transliteration + explanation	"Jizyah" Footnote: A tax levied by Muslims on non- Muslims men in areas governed by Muslims, in lieu of military service. ⁵³	Transliteration + explanation
2	"أهل الذمة" (p,57)	"The- Dhimmis" "Dhimmis-are those disbelievers residing under Islamic state." (p,63)	transliteration + explanation	"The- Dhimmies " Literally meaning' responsibility' Dhimmies refers to the non- Muslim people residing in a Muslim state for whose protection and rights are the Muslim government was responsible for(p,53)	Transliteration + explanation
3	"أهل الكتاب" (p,57)	"People of the book" No footnote. (P, 36)	Literal translation	"People of the book Footnote: Christians and Jews." (P, 54)	Literal translation + explanation
6	"لقريش" (p,51)	"the case of the Qurish in the time of the prophet." 58,49	Transliteration + addition	"the case of the Qurish in the time of the prophet."	Transliteration + addition
7	"أول العهد بالهجرة" 7	"the early days of <u>Hijra</u> ." 75,65	Transliteration	"the early days of <u>Hijra</u> ."	Transliteration
8	"التي أثارت حرب داحس والغبراء وحرب اليسوس" 72	"Such as the wars of Dahis, Gabra and Basus ." 66,76	Transliteration	"Such as the wars of Dahis, Gabra and Basus ."	Transliteration
9	"السرايا"	"Raiding parties" 78	paraphrase	"Scouting parties" 68	paraphrase

10	وكان ذلك في الشهر الحرام 75	“This occurred during the month of Rajab, which was considered a sacred month.” 68, 78	addition + literal translation	“This occurred during the month of Rajab, which was considered a sacred month.”	addition + literal translation
11	“فالإيمان بملائكة الله وكتبه ورسله واليوم الآخر والقدر خيره وشره، وكذلك الصلاة والزكاة والصيام والحج” 86 ...	“Thus, belief in angels and Allah’s Books and Allah’s messengers and the Akhirah (life hereafter) and al-Qadr (the measurement of good and evil), and al-Salah (prayers), as-Siyam (fasting), al-Zakah(charity) and al-Hajj (pilgrimage)”.. 87	Transliteration+ explanation	“Thus, belief in angels and God’s Books and God’s messengers and the life hereafter and al-Qadr (the measurement of good and evil) , and al-Salah (prayers), as-Siyam(fasting), alZakah (poor-due) and al-Hajj (pilgrimage)”..	Transliteration + explanation
12	“قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين” 88	“My rites of sacrifice” (P,88)	paraphrase	“My acts of devotion” (P,78)	paraphrase
14	“الإجتهد” 99	“Ijtihad (analogical judgment)” (P,96)	Transliteration+ explanation	“Ijtihad(using one’s judgement)” (P,85)	Transliteration + explanation
15	“يوم القيامة” 122	“Day of Resurrection” (P,103)	Literal translation	“Day of Resurrection” (P,117)	Literal translation
19	“فروض كفاية يجب أن يتخصص فيها أفراد منه” 129	“sufficient obligation(Fard al-Kifayah) on Muslims (that is to say, there ought to be a sufficient number of people who specialize in these various sciences and arts to satisfy the needs of the community)” (P,109)	transliteration detailed explanation	“sufficient obligation(Fard al-Kifayah) on Muslims(that is to say, there ought to be a sufficient number of people who specialize in these various sciences and arts to satisfy the needs of the community)” 109,12	transliteration detailed explanation

Although the two translated versions of the book are separated by a huge time gap, one is translated in 2005 and the other is translated in 1981, it seems that the translation strategies used by the translators are compatible. Direct strategies are dominant such as transliteration, a strategy that is combined with explanations, footnotes, addition in most of the examples, as noted in the above table. However, cultural and religious concepts are never straightforward. The specificity of their meaning restricts the translator's choices. This point brings the reader back to one of the research questions: Does the translator ready to sacrifice the nuance of meanings that shapes each concept in favor of an easy comprehension? Or does the translator prefer a more detailed and accurate explanation in which the denotative and connotative meanings are a priority?

After examining the above table, it is clear that the translators of TT1 and TT2 prefer direct strategies in rendering these specific concepts that are part of Qutb's ideological stance. TT1 transliterated eight different concepts and explanations were given to avoid possible ambiguity of meaning. For instance, *جزية*, *أهل الذمة*, *قریش*, *داحس والغبراء*, *حرب البسوس*, *الصلاة*, *الزكاة*, *الصيام*, *الحج*, *الإجتهد*, *فروض الكفاية* were all transliterated with an explanation to clarify the meaning for the target reader. Similarly, TT2 used transliteration in nine different cases.

Furthermore, the other direct strategy is literal translation. It was adopted in three examples in both versions of the English books, for instance, *أهل الكتاب الشهر الحرام*, *يوم القيامة*. However, there are slight

differences in the way the examples were translated in TT1 and TT2. The definition of الجزية in TT1 described the people, whom Al-Jizyah was imposed upon, as “non- Muslim men” whereas TT2 identified them as ‘Disbelievers’. It seems that the connotative meaning behind the word is more aggressive in TT2; the translator is making a strict point about the limits of Islam and the people who belong to it as being unique and chosen. The meaning in TT1 is more euphemistic without a direct reference to any group. This strategy may assume to be offensive especially for Christians and Jews who consider themselves as believers.

In addition, TT2 transliterated the word اجتهاد into (analogical judgment) whereas TT1 used more general terms (using one’s judgment). The first rendering is closer to the definition of the term in the light of Islamic jurisprudence. Al-Maani online dictionary elucidated the meaning of الاجتهاد from an Arabic dictionary called Almaani Aljama as ‘judgments made according to Shariaa’s law and evidences’. If a certain matter does not have an explicit judgment in Islam, then scientists are allowed to make judgments based on the Islamic doctrine and previous instances that share a similar experience. However, the definition of الاجتهاد provided by TT2 can only be obtained by a deep and careful reader who is already a Muslim or familiar with Islam. On the other hand, TT1 aimed at keeping the meaning available in its simplest form which may be directed to a larger sect of audience who do not have to be well-educated about Islam. On the level of meaning, it generalized the meaning which may confuse the reader and

giving them the wrong impression regarding the fact that anyone can add his/ her own judgments to the matters that do not have a clear-cut end in Islam.

As the case in religious translation, the problem of non- equivalence is unavoidable in certain cases. One of the strategies adopted by both of TT1 and TT2 translators is paraphrasing. More specifically, Baker has identified two types of it; paraphrasing with the use of unrelated words and paraphrasing with related words. The word تكافل, نسكي, السرايا were paraphrased using unrelated words because they are not lexicalized in the target language at all. However, according to CDA, the ideology and beliefs of the translator of TT2 are affected by Qutb's own ideology. He did not soften the meaning even though Islam and Muslims are under the microscope these days. For instance, the word نسكي, according to the online Arabic dictionary, indicates things that a Muslim does to show his obedience and submission to the one true God(Allah). TT1 tended to paraphrase the Quranic word with a general phrase "My act of devotion" which would be interpreted within the background knowledge of the target reader. It includes the target audience's beliefs, thoughts and ideology of what to be done to show your devotion toward God. On the other hand, TT2 paraphrased the word as "My rite of sacrifice". This translation does not give a loose meaning of the Arabic word; it is restricted to the holy act of sacrificing animals for God. Using the word 'rites' gives it more religious sense showing that it is what God allowed Muslims to do and it

should only be for the sake of God. This deep meaning may not be captured by a non- Muslim target reader.

In a similar occasion, the word السرايا is also paraphrased in TT1 as “scouting parties” and in TT2 as “raiding parties”. The Arabic word is a plural noun; it includes 5 and up to 300 soldier and some horses in which the total number can be up to 400, as defined in Al-Maani online dictionary. They received the orders from the Prophet Muhammad himself and they had multi purposes which were all about protecting and reinforcing Islam. The paraphrase of TT1 restricted the job of soldiers as explorers whereas TT2 associated an attitudinal meaning to the phrase. The target reader may associate negative understanding of the way Prophet Muhammad supported his call for Islam and the establishment of the Islamic state. This negative connotation is also affected by the current events that the world is witnessing and the phenomenon that Islam prompts for violence, a stereotypical mentality.

3.3 The ideological conflict on the level of the phrases:

Each language has a particular word sequencing that is shaped by certain rules to determine the acceptable forms in that language. English and Arabic belong to two different families which causes a lack of similarities on various levels. Non- equivalence is most likely to occur due to the lack of corresponding lexical patterns between the two languages.

According to Baker (1992:47), lexical patterns are expressed mainly in collocations, idioms and fixed expressions. Baker expresses that collocations are arbitrary and independent in meaning; therefore, they are language specific phenomenon that identify the acceptable patterns in that language. For instance, you may “deliver a baby”, deliver a verdict” but in Arabic you “يولد امرأة”, “يصدر حكما” respectively. Such differences are hard to handle during the translation process if the translator is not experienced enough.

The other category which Baker has presented deliberately is ‘idioms and fixed expressions’. She explained that this category is at the other end of the scale from collocations. The main distinctions between them are ‘flexibility of patterning and transparency of meaning’ as Baker argued. There are a lot of restrictions surrounding their meaning, for instance, you cannot delete, add and change a word or any grammatical structure. On the other hand, the meanings of fixed expressions and proverbs can be deduced from the words that combine them. However, the interpreter still needs to understand the expression as one unit of meaning.

These forms of meanings are part of the language rhetorical devices that allow the writer to express meanings in various ways. The use of certain expressions instead of others is determined by a particular cultural, ethical, ideological, contextual and even religious factors. In the light of this study, Islamic discourses are very selective in terms of what is acceptable and Qutb, in particular, is highly dogmatic in expressing these

concepts. The main issue rises in translation; the translators are obligated to find corresponding expressions which communicate meanings accurately and do not create a case of misconception for the target reader.

The following part will be divided into three categories. Each category will represent one of the triggers which evoked the translator choices to re-communicate the meaning in the target language (English). These examples will be analyzed with reference to CDA methodology to identify the effect of that particular trigger on transferring the meaning of the SL into the TL. The analysis will attempt to identify the translation strategy chosen by the translator and the effect of that strategy on the message; would the translator prefer accuracy over naturalness? Or would the translator choose a strategy that is acceptable for the target reader regardless of its accuracy?

3.3.1 Acculturation:

In a general sense, the word acculturation refers to “cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture” Merriam-Webster online dictionary. Cambridge dictionary defines the term as “changing of one culture to be more like another”. The effect of this concept is mainly because of the political expansion which operates through controlling the cultural dimensions of a particular country; however, it does not mean a rejection of the original culture.

TT1 was translated during the post- colonial period in Egypt. It was during the 80s of the twentieth century, a period of the “Crisis of the Egyptian publishing industry” because of the Israeli peace treaty (1979) during Sadat’s rule. Qutb, who wrote the book in the 60s, rejected the openness that Egypt started to witness after the colonial period. The new system did not follow the rules of Islam and people did not mind to be acculturated to western culture. It is an idea that he kept repeating in his book particularly every time he used the word ‘Jahiliyyahh’. TT2 was translated in 2006, after September, 11th. A period that made the book ‘Milestones’ even more controversial.

Arabic and English use different rhetorical devices to communicate meaning. Arabic language is positively redundant; it uses a lot of expressions, words, adjectives to communicate the meaning of a word or a phrase. It helps to emphasize certain ideas and to show how linguistically rich the language is. In contrary, English tends to be straightforward and precise in communicating expressions. The translator, therefore, has two choices; either to adapt the Arabic expressions to fit the English patterns, or render the lexical patterns of the SL disregarding the oddity that may result. To illustrate, let us consider the following examples:

Example one: (ST):

” وأن يرجع إلى كتاب الله وسنة رسوله لمعرفة ما يريد الله ولا يكون هذا لكل من يريد أن يدعي سلطانا باسم الله كالذي عرفته أوروبا ذات يوم باسم النيروقراطية أو الحكم المقدس فليس شيء من هذا في الإسلام“ (P,98)

TT1 and TT2:

“As was the case in Europe under the guise of ‘the church’. There is no church in Islam.” (P, 85 and 97)

In the ST, Qutb compared between two sources of rules and guidance. The only acceptable sources for Muslims are the Qur'an and the Prophet traditions. Whereas in Europe, theocracy was the source of law and guidance, a concept Qutb rejected and explained that it is not part of Muslim's beliefs and can never be acceptable.

According to the online dictionary ‘Encyclopedia Britannica’, the concept "التيروقراطية" is defined as a ruling system of “government by divine guidance or by officials who are regarded as divinely guided”. In many theocracies, government leaders are members of the clergy, and the state's legal system is based on religious law.” Therefore, people are forced to accept their rules cancelling any other form of political legitimacy.

The translators of TT1 and TT2 aimed to present Qutb's rejection of this idea by using the idiom “under the guise” of the church. It means “saying or acting as if something is other than what it really is. This idiom brings the reader back to the 13th -15th century of Europe when the rule of the church was unquestionable and anyone who disobeyed the rule of the church was to face a horrible end. This idea was further emphasized by the use of the inverted commas for ‘the church’. It gives the word further focus to refer to the church that was making the absolute and unfair judgments.

As a result, it is important to understand the historical background of different cultures which help to acculturate a text to narrow the religious, historical and cultural gaps between the language of the ST and the TT.

Example two:

ST:

“(p,125) **”صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً“**

TT1:

“The baptism of God- and who can baptize better than God?” (p,105).

TT2:

“(And say, ‘Ours is) **the Sibghah(religion) of Allah**. And who is better than Allah in(ordaining) religion? And we are worshippers of Him.” (p,119)

The translation of TT1 aimed at acculturating the text to bring the definition of this Qur’anic verse close to the mind of an ordinary reader who is unnecessarily an educated- Muslim one. TT1 rendered the phrase **”صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً“** as **‘The baptism of God’**. The translator’s choice provided a good attempt at linking the holiness and sacredness of God’s obedience to the life of human beings. It uses a strategy called modulation, a change of perceptive or opinions between the SL message and the TT message (according to Newmark’s definition). This indirect

strategy in translation tends to manipulate the message and distort its original form for the sake of a better comprehension.

This concept brings the non-Muslim reader, especially a Christian one, to infer the holy ceremony they attempt to declare their purification and admission to the Christian life. Nevertheless, the connotative meaning behind this phrase contradicts Muslim's beliefs about God. To declare yourself as a Muslim, your belief should only be of God; neither to the church nor any other holy figure.

TT2 aimed at transliterating both of the concept itself (Sibghah(religion)) and God (Allah). Transliteration saved the form and the content of the SL message.

The first choice distorted and shifted the flow of meaning which, according to the suggested analysis, failed to faithfully communicate the meaning. TT2 is more efficient choice at the level of meaning.

Example three:

(ST):

"قال رسول الله - ﷺ - إذا مات ولد العبد قال الله لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم. فيقول: قبضتم ثمرة فؤاده؟ فيقولون: نعم فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع. فيقول: ابنوا لعبدي بيتا في الجنة سموه بيت الحمد " 183

TT1 and TT2:

“The messenger of Allah – Peace be on him said:” when a **certain person’s child** die Allah asks the angels: Did you take away the soul of **My servant’s child?** They say: Yes. Then He says: Did you take away **the apple of his eye?** They say Yes. Then He says: What did My servant say? They say: He praised You and said, ‘indeed we belong to Allah and to Him shall we return’. Then He says; Build a house for My servant in the Garden and call it ‘the house of praise.’”

The translators used a common translation in the TT. The strategy is translating the idiom “ثمرة فؤاده” with an idiom of similar meaning and a different form “**the apple of his eye**”, as Baker suggested. Prophet Muhammad’s sayings cannot undergo shifts of meanings due to the sacredness of the text and because they are revelations from God. Therefore, TT1 and TT2 are equivalent phrases which communicate how precious someone’s child is and that God himself is aware of how hard losing a child can be. The English phrase is common and it communicates the meaning with the intended effect in the ST.

3.3.2 Religious affiliation

Aichele (2002) believes that “no translation is ever complete. The selection of possible meanings to be excluded or included is always ideological”. The reader depends on the available translation to understand the meaning and the translator could be the only bridge between the SL and

the TL. In Islamic discourses, this process is affected by several triggers that shapes the translation choices and therefore affects the quality of translation. The following examples will present the religious affiliation of the translators in TT1 and TT2 which may not be significantly different, and then an explanation will be provided to assess the effect of translation choices on the meaning of these definite phrases.

Example one

(ST):

"إنه على الحق فماذا بعد الحق إلا الضلال؟ وليكن للضلال سلطانه، وليكن له هيله وهيلمانه، ولتكن معه جموعه وجماهيره .. ان هذا لا يغيّر من الحق شيئاً انه على الحق وليس بعد الحق الا الضلال"

(P, 177)

TT1 and TT2:

"Indeed, he is with the truth- and what is beyond the truth but **falsehood**? Let falsehood have power, **let it have its drums and banners, and let it have its throngs and mobs;** all this cannot change anything of the truth. Indeed, he is with the truth, and nothing is beyond the truth except error."

(P, 147 and 164 respectively).

Qutb is reassuring the stance of Muslim believers as the only true believers who can see the real truth. Rejecting that truth will lead people toward falsehood. The translation shows that the translators of TT1 and TT2 share a similar opinion with Qutb. They emphasized Qutb's ideas;

even if falsehood is the most prevailing phenomenon that is imposed by power, it is still false. The translation of the phrase “ولتكن معه جموعه” and “وجماهيره” into “**let it have its throngs and mobs**” adds a negative connotation to the phrase. They aimed to show that those people are “**wrongdoers**” and they are like a mob who aims to cause trouble, disorder and violence. This is a result of rejecting God's call toward Islam, as the translation suggests.

Example two:

(ST):

"والله تعالى يريد أحياناً أن يعجل للمكذبين الطغاة بقسط من العذاب في الدنيا" (P, 186)

TT1 and TT2:

“Sometimes God/Allah Most High gives rebels and tyrants a taste of punishment in this world.” (P,173and 155respectively).

Qutb has described the disbelievers with the Arabic collocation “مكذبين طغاة” using ‘noun+ adjective’ to give more emphasis on the meaning. The author referred to some examples from Quran which described the fate of people who rejected Allah’s call to believe in Him as the only true God, for instance, people of Noah. In TT1 and TT2, rendered exactly the same, the translators refer to them as “**rebels and tyrants**” distinguishing between two different types of people; they used ‘noun+ noun’ combination. TTs (TT1 and TT2) words are less religious in

meaning than the ST words because they are not direct equivalents. TTs added more political aspect to it; to describe someone as a rebel does not trigger the religious aspect of it immediately, rather it refers to someone who opposes a certain ruler or a government and not necessarily because of religious incompatibility. However, the translators translated the same word in another context as the “rejecter of faith”. This inconsistency in translation reflects the translators’ awareness of the sensitivity of describing God’s action against any person or people opposing His words, particularly when the context is describing Muslim’s God i.e. Allah. Although the two translated texts belong to two different periods (1981 and 2006), the translators are aware of the political situations surrounding the texts. The meaning has been altered and given a general sense, a strategy that Baker (1992:26) referred to as ‘Translation by a more general word (superordinate)’. Despite the fact that the meaning was not rendered accurately, the target audience’s awareness is directed toward less negative presumptions. The political aspect of the word **rebel** justifies God’s actions, they exist in every society and the target audience (Non- Muslim one) is able to link this idea to examples from their own history, like the middle ages of Europe.

As for the word طغاة, it was translated as “tyrant”. The word is defined, according to Merriam- Websiter online dictionary, as “a ruler who exercises absolute power oppressively or brutally”. The noun طاغوت was added as a footnote in TT2; it was mentioned in one of the Quranic verses

in a different context. The definition included **“False objects of worship or those transgressors who usurp the divine right of government”** (p,130). The translator succeeded in rendering the meaning of the ST in the TT. The choice of the word “tyrant” reflects their awareness of some of the historical tyrant who rejected God’s faith in different periods of Islam, just like Pharaon of Egypt. Furthermore, even if the target reader is not well educated religiously, he/she will still be able to make a link similar of what Qutb has suggested for Muslims. For instance, Henry VIII: “the Bluebeard king” (King of England from 1509 till 1547) and Adlof Hilar are one of the most notorious tyrants, according to RT World News Website.

In the other part of the sentence, the word “عذاب” was translated with less powerful concept that is made part of an idiom **“taste of punishment”**. If the translator attempts to translate the word literally, it will present God as unmerciful and cruel particularly since from 1981 up to 2006 Muslim’s God was accused of promoting violence and cruelty. So, it is safer to say punishment because it is part of the life; however, a Muslim reader would not have a similar view because he/she studies and understands their faith.

Example three:

ST:

"وكل الآيات التي ذكر فيها النصر، وذكر فيها المغام، وذكر فيها أخذ المشركين في الأرض بأيدي المؤمنين نزلت في المدينة.... وجاء النصر ذاته لأن مشيئه الله اقتضت أن تكون لهذا المنهج واقعية في الحياة الإنسانية.... إنما كان قدرا من قدر الله تكمن وراءه حكمة نحاول رؤيتها الآن!"

TT1 and TT2:

“All the verses of the Quran in which victory is **promised**, or in which spoils are **mentioned** or where it is **told** that the polytheists will be punished in this world by the hands of the Believers were revealed in Medina.”

The word **ذكر** was mentioned three times in the source paragraph. The translators used three different words to render the same word. Each choice is related to its context. The first shift in translation is related to the state of verbs; the translators changed the past into present perfect. This transposition in translation indicates that God’s words are applicable in all times and places and not only during the era when the Quran was first revealed. Therefore, translators used the phrase **“victory is promised”** meaning that it will happen again regardless of how bad the situation for Muslims is and how aggrieved they are. Religiously speaking, it means God’s help and support will make Muslims strong again. However, when the word **ذكر** was associated with **مغانم** and **مشرکین**, it only referred to the act of speaking (**mentioned and told**) with no further connotations. The focus of interest is shifted toward victory. It is a state that Muslims, according to Qutb and the translators, deserve due to their patience for all the suffering they went through during the days of Hijra, leaving Makkah and settling in Medina because Muslims were tortured by their own family.

3.3.3 Political affiliation and power inequality:

‘Milestones’ is not a mere religious book. The author was affected with the political life in his country i.e. Egypt during Nasser’s regime in the 60s of the last century. The book was later considered as one of the most controversial books about Islam. In translation, this view imposes further burden upon the translator. In this particular case, the translator has to dissolve any hidden ideologies which demarcate the line of thought of a certain group or nation. CDA, according to Mahdiyan. M. et.al (2005:36), is concerned with “discover(ing) and shed(ing) the light on any hidden part of the discourse.” A further argument focused on language; language is not just a chain of linguistic and lexical devices, rather it is an integral part of the social reality which either attempts to change it or sustains it. Therefore, the translator’s choices are a mirror of his/her political affiliation toward one group and thus established unequal relations of power between the ST and the TT.

The following examples will analyze the effect of the translator’s choices on communicating the meaning of the original message for the target audience. It should be noted that there is a huge cultural, political and religious gap between the original audience and the target one.

Example one (two different contexts):

Example one (a):

(ST):

"والذين يريدون من الاسلام اليوم أن يصوغ نظريات وان يصوغ قوالب نظام, وأن يصوغ تشريعات للحياة.. بينما ليس على وجه الأرض مجتمع قد قرر فعلا تحكيم شريعة الله وحدها, ورفض كل شريعة سواها, ومع تملكه للسلطة التي تفرض هذا وتنفذه.. الذين يريدون من الإسلام هذا , لا يدركون طبيعة هذا الدين , ولا كيف يعمل في الحياة.. كما يريد له الله"

TT1 and TT2(Same translation):

".... which has rejected man- made systems and agreed to enforce the Shariah, in addition to having political power for such enforcement, show that they are ignorant of the character of this religion and the way it operates in life. They are also ignorant of the purpose for which Allah/God revealed His religion." (P, 47 and 34 Respectively)

Example one(b):**ST:**

"جاء الاسلام ليرد الانسان الى ربه, وليجعل هذه السلطة هي السلطة الوحيدة التي يتلقى منها موازينه وقيمه , كما تلقي منها وجوده وحياته" P,140

TT1:

"Islam came to return man to his Lord and to make His guidance the only source from which values and standards are to be obtained" (P,130)

TT2:

“Islam came to return man to his Lord and to make His Sustainer the only source from which values and standards are to be obtained” (P,117)

In the first example, the translators of TT1 and TT2 translated the word سلطة as “**political power**” whereas in the second example(b) it refers to ‘**His guidance**’ in (TT2) and ‘**His Sustainer**’ in (TT1). The first translation (example one(a) criticizes Man’s ability to enforce (to be effectively carried out avoiding the use of obligation and power) God’s law despite all the available means that makes it accessible. The translation indicates a direct relation between religious beliefs and political power. If the political system of a certain country agrees on a certain law, then it is easier to convince people to believe in that system. However, they rejected adopting Islamic beliefs due to the state of ignorance they were living within.

In a different context, Example one(b), the translator adapted the word سلطة to fit its new context. The translation suggested that once a person embraces Islam, he/she is free from any political chains that are inconsistent and change according to the best interests of its establishers. However, it is replaced with God’s Guidance and Sustainer; that occurs when a person refers to Islam as the only source of power. It seems the translators aimed to politicize the word سلطة in the first example in order to provide another one and help the reader to understand the positive effects of Islam. God is the only one whose power is steered toward benefiting his

creatures; it is a power of ‘guidance’ and ‘sustainer’. No political constraints are addressed in His words.

Example two:

ST	TT1 and TT2
“Islam is <u>submission to Allah/God</u> ”	"الإسلام هو <u>الإسلام</u> "
“which means to bring human beings into ‘ <u>submission</u> ’ to God”	"إسلام العباد لرب العباد"
“to <u>free</u> them from <u>servitude</u> to other human beings so that they may <u>devote</u> themselves to the One True Allah Almighty.”	"وإخراجهم من <u>عبادة</u> العباد إلى عبادة الله وحده"

The power scale is unequal between God and human beings. The Arabic text uses the same words in different contexts such as **إسلام, عبادة, عباد** taking the meaning of each word for granted as being part of the common knowledge of any Muslim. However, the choice of words in different phrases are unequal on the level of meaning. Islam is defined in TT1 and TT2 as “**submission to god**” i.e. accepting his sovereignty and following his laws. If people were forced or compelled to submit to others than god, then the translators used words that carry negative connotations to express the state of humiliation that people would suffer. For instance, the phrase ‘**عبادة العباد**’ is translated as “**servitude to other human beings**”; it is a form of slavery when one person is subjected to another who is more powerful. Furthermore, political and material powers also compel people to “**bow before another**”. This is another phrase that is used to describe the word “**يعبد**” when it is related to human beings.

Therefore, Islam is the way to “free” people from this state of slavery into a state of belief. This ideological state determined the best choices of communication depending on the addressee in the sentence.

Example three:

(ST):

"والمناهج الغربية يمكن أن تحث أنظمتها البشرية ولكنها لا يمكن أن تحقق منهجنا "

TT1 and TT2: (The translators used the exact same translation in both versions of the book)

“Other methods, however attractive it may be, cannot bring about the establishment of Islam. Other methods can work for the establishment if man made systems, but are incapable of establishing our system.”

(P, 55and 44 respectively)

Qutb expressed his religious message directly; he wanted to communicate his message clearly creating a clear cut distinction between what is Islamic and what is not. In the Arabic text, he regarded the western methods as examples of man-made systems which could never meet the expectations of a true Muslim. Such a system will always have a deficiency and will never meet the needs of all people equally. However, the translators are aware of sensitivity of using this example, particularly since the book is translated in English and there is a chance for any English speaking reader to read it is likely to happen. Therefore, they generalized

the translation using the phrase (other methods) which do not link the reader directly to the western systems.

The meaning is clearly communicated; the slight shift did not affect the core meaning and at the same time, the reader is still able to exclude himself/herself in case he/she finds it offensive.

Example 4:

ST:

"لقد أطلق الإسلام البشر من اللصوق بالطين ليتطلعوا الى السماء, وأطلقهم من قيد الدم.. قيد البهيمة.. ليترفعوا في عليين."

TT1:

"Islam freed all humanity from the ties of earth so that they might soar toward the skies, and freed them from **the chains of blood** relationships- **the biological chains**- so that they might rise above the angels." (P,140)

TT2:

"Islam freed all humanity from the ties of earth so that they might soar toward the skies, and freed them from **the chains of blood** relationships- **the biological chains**- so that they might rise above the angels." (P, 124)

The Arabic phrases "قيد الدم" and "قيد البهيمة" are contextually related to the time period before Islam (A period which was designated with ignorance, as Qutb described earlier). People were living in tribes and they

were worshiping the tribal ties that link the members of one group with each other. They were defending and protecting each other if any member asked for help regardless of whether he was right or wrong. These sacred blood relations made people act like animals; Islam came to break this barbarism and to establish a just system that would bring people to the level of angels.

The case is different in the TT. If the translator would translate these two phrases literally, it would trigger the stereotypical images about Muslims as being violent and barbaric. Therefore, the meaning will not be fairly expressed; the translators preferred to use a collocation as “**chains of blood**” and “**biological chains**” that is less powerful but it is safer to communicate it without creating a negative connotation, particularly since the target audience is not necessarily an expert of Islamic history.

3.3.4 Conclusion:

All in all, translating religious texts involve a detailed analysis of the nature of the text. The translator should be aware of contextual, religious, political and ideological factors that usually determine the line of thought for both the original writer and the translator. There are certain triggers in each context that define the exact meaning of different words and phrases; therefore, the translator has to be aware of any pitfalls that may be hidden under the surface of the words. CDA aims at revealing the implicit ideologies and power relations in the discourse. It includes a deep analysis of the socio-cultural situation of the translator and the new environment in

which the text will be communicated. It also includes an analysis of different linguistic devices and the norms and values of using them. The end result will be subjected to two different choices; either the translator will opt for the ideology of the original text using more direct strategies or he/she would prefer more free choices that give him/her the chance to manipulate the meaning in a way that fits his/her own beliefs.

Chapter Four

Conclusion and Recommendations

4.1 Conclusion:

The main aim of this thesis was to present the effect of the ideological triggers in Islamic discourses and their impact on communicating the meaning for the target audience. Qutb was considered as a controversial figure for the West; his ideas and thoughts centered on Islam as a prime signifier for his religious argument and the only valid system for living. In contrary, ‘Milestones’ became a classic manifesto of the terrorist wing of Islamic fundamentalism.” Berman (2003) i.e. opposing any negative secular, Western and political influences that may obstruct the need for a coherent Islamic society.

CDA was integrated with the process of translation. This model of analysis, as Van Dijk proposed, aims to explain the social interactions and structures in a particular discourse. In other words, it aims at identifying the way these structures confirm, reproduce and challenge the relations of power and dominance in certain societies. Fairclough further explained that it is a work of ideology that shapes the rules and regulations of each discourse. The analysis of ‘Milestones’ examples considered this ideological and social background and analyzed the effect of translating into a completely new framework of references.

The sacredness of religious language in ‘Milestones’, the historical backgrounds of the context, the ideological preferences of translators and the political situation between the time when the book was first written and the time of its translation all affected translators’ choices; sometimes positively and sometimes negatively.

The main difference between TT1(1981) and TT2(2006) is that TT2 tends to provide the Arabic expressions along with the English translation of Islamic concepts and Quranic verses. Therefore, it limited the scope of the addressed audience. A religiously and historically well- educated reader is more likely to better understand the text and appreciate the author’s choices. However, TT1 did not add the Arabic lexical patterns and settled for using transliteration combined with different forms of explanations.

Generally speaking, the translations show preference toward direct strategies such as transliteration and literal translation with an explanatory note to provide a form of explanation to understand the meaning and avoid misconception and ambiguity. On the other hand, some choices are very specific in their meanings; therefore, accurate equivalents are not expected. The translator has to make a choice between economy and accuracy. For instance, the words **التكافل** and **واسترجع حمدك** were paraphrased as **“human sympathy and responsibility for relatives”** and **“He praised You and said, ‘indeed we belong to Allah and to Him shall we return”** In these examples, both of the translators, TT1 and TT2, were obligated to provide such lengthy explanations due to the absence of a close equivalent.

Accuracy was preferred over the economy of the text; the meaning was expressed deeply in relation to its religious connotation.

Translator's ideology affected the text positively in a general sense. In many cases, translators opted for euphemistic expressions using words and verbs to plausibly reduce the negative connotations of language-specific words expressed by Qutb. In short, translating from Islamic-Arabic context into an English one will never be a straightforward work. The remote religious and historical backgrounds will create a gap that could not be filled all the time with the most suitable choices. However, an experienced translator is the one who provides the most acceptable version of his/her translation; a version characterized with flexibility of meaning which limits the chance of ambiguity to the minimum and avoids severe manipulating of meaning which may distort the original sense of it.

4.2 Recommendations:

After a careful examination of different examples provided in the texts (SL and TT), it is recommended that:

- First, the translators should be more consistent with the choice of certain culturally and religiously specific term.
- Second, the translator ought to have enough experience and awareness of the two languages he/she is dealing with, both linguistically and culturally to be sure to cover all possible shades of meaning that a certain word, phrase, collocation may imply.

- Third, if the text is loaded with religiously related terms, the translators should employ tools of explanations, just like footnotes, additions, glossing.
- Fourth, the translator should have a clear vision about the audience needs to decide the degree of foreignization to be maintained in the TT.
- Fifth, the translator should not impose his own ideologies excessively because it will distort the original meaning of the ST and the will be as if the translator is writing a completely new context.

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جامعة النجاح الوطنية

كلية الدراسات العليا

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قدمت هذه الأطروحة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغويات
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2019

ب

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الملخص

تعتبر اللغة والأيديولوجية من أهم المصطلحات في مجال الترجمة. تهدف هذه الدراسة إلى تحديد الأثر الأيديولوجي في خيارات المترجم اللغوية في النصوص الإسلامية، كما وأنها تهدف إلى دراسة تأثير الآثار الأيديولوجية والثقافية والدينية في نقل وإيصال المعنى بسلاسة للجمهور المستهدف.

ولتحقيق هدف هذه الدراسة، تم اختيار كتاب معالم في الطريق لسيد قطب. اعتبر المجتمع الغربي أن هذا الكتاب ما هو إلا تجسيد لمفهوم التعصب الإسلامي، حيث عبر الكاتب سيد قطب عن أفكاره بشكل مباشر وصريح من خلال مقارنة حال المجتمعات في وقته ذاك وحال المجتمعات أيام الرسول محمد صلى الله عليه وسلم واصفا الأخيرة بأنها المصدر الحقيقي والوحيد للإيمان والحياة. وتمت دراسة نسختين مترجمتين مختلفتين من الكتاب: نسخة تمت ترجمتها عام 1981 والنسخة الثانية تمت ترجمتها عام 2006.

وهدفنا الدراسة الى تحليل ومقارنة اختيارات المترجم اللغوية على مستوى الكلمات والعبارات اللغوية من خلال اعتماد منهج تحليل الخطاب النقدي. يهدف هذا المنهج إلى توفير تحليل ودراسة نقدية للنص الأصلي وقياس مدى تأثيره على النص المترجم في فترتين زمنيتين مختلفتين. شمل هذا التحليل قياس ومقارنة مدى تأثير الأيديولوجية في السياق الثقافي والاجتماعي حيث ورد النص بالإضافة الى دراسة تأثير اختلال ميزان القوة والمعنى المضمن ما بين لغة الكاتب الأصلية وخيارات المترجم في النص المترجم. أظهر التحليل مدى عمق الفجوة الثقافية والدينية ما بين النص الأصلي والمترجم. من أهم العوامل التي أثرت على الترجمة هي لغة الكاتب الصريحة

والمباشرة وعدم التكافؤ اللغوي ما بين لغة النص الأصلي والمترجم. أظهرت النسختين المترجمتين ميل المترجم نحو استخدام استراتيجيات واضحة في الترجمة مثل الترجمة الحرفية مرفقة ببعض التفسيرات والملاحظات والحواشي السفلية لتوضيح النص وتفاذي أي احتمالية لسوء فهم المعنى المقصود في حال تمت قراءة النص المترجم من قبل جمهور غير مسلم. بالإضافة الى ذلك، أظهرت بعض الحالات اللغوية الأخرى استخدام استراتيجيات أقل حرفية مثل إعادة صياغة الكلام لتوفير أكبر دقة ممكنة للمعنى المقصود حتى لو كان على حساب مساحة النص.

وبشكل عام، نجح النصين المترجمين في إظهار المعنى المقصود بشكل إيجابي على الرغم من الصور النمطية والإفترافات السلبية التي قد يفترضها ويتداولها القارئ الغربي عن الإسلام والمسلمين. أوضحت هذه الدراسة أن ترجمة النصوص الحساسة تتطلب وعي وإدراك عميق للفروقات الدينية والثقافية الظاهرة ما بين مجتمعين متناقضين كالمجتمع الإسلامي والمجتمع الغربي. وأخيراً، لا بد للمترجم أن يوازن ما بين خياراته اللغوية بطريقة تحترم المعنى الأصلي وتترجمه بصورة عادلة ومنطقية من وجه نظر الجمهور المستهدف.