



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

**TRANSLATOR'S VISIBILITY: AN ASSESSMENT
OF AL-KHARBUTLI'S TRANSLATION OF
IRVING'S LIFE OF MAHOMET**

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Dedication

To those who believed in me, granted me unwavering support, and stood by until the end of this journey.

Acknowledgments

Whoever is not grateful to people, is not grateful for Allah"" Prophet Mohammad

My deepest gratitude goes to my supervisor, Prof. Abdelkarim Daragmeh for bringing the weight of his reputable knowledge and expertise to this work. Without his guidance, this thesis would not have come to fruition.

I cannot express enough thanks to my loved ones, my parents, husband, brother, daughter, and parents-in-law for their enduring support throughout this journey.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

TRANSLATOR'S VISIBILITY: AN ASSESSMENT OF AL-KHARBUTLI'S TRANSLATION OF IRVING'S LIFE OF MAHOMET

I declare that 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.

Student's Name

Farima Hashem

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Date:

00/00/2024

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Abstract

This study aims to investigate Ali Husni Al-Kharbutli's translation of Washington Irving's *Life of Mahomet* (1850) in light of Venuti's (1995) approach of *Visibility* and *Invisibility* of the translator, in addition to the relevant strategies of *Domestication* and *Foreignization*. An examination is carried out to check whether the translator performed *mediation* or *intervention*, considering the extent to which he employed or mitigated ideologically saturated lexis and syntactic structures. The main source for data analysis in this thesis is a corpus of instances derived from the sourcebook *Life of Mahomet (1850)* and its translation *حياة محمد* (1966) by Ali Husni-Al Kharbutli. At the lexical level, the data is categorized into sections showcasing the salient stereotypes manifested through the author's lexical choices, which are symptomatic of his view pertinent to the Islamic faith and the character of the Prophet of Islam. These were compared with their translations to measure the degree of changes introduced by the translator. Whereas, at the syntactic level, examples are classified based on the most notable procedures employed by the translator, by reference to their bearing on the ST. The theoretical framework adopted in this thesis is Farghal's (1993) *managing*; which draws a distinction between intrinsic and extrinsic management on different textual levels, in the case of extrinsic management these levels are; lexical, syntactical, and discursive. However, the present study tackles extrinsic management on the levels of lexis and syntax. Evidence revealed that blatant intervention resulted in the manipulation of the ST and misrepresentation of its spirit, due to the visibility of the translator's ideology particularly through the heavy implementation of omission. Such intervention alters the original sense of the ST, impeding the author's original perception from reaching out to the TR. Consequently, translators shall achieve an equilibrium between their urge to inject their voice and their primary mission of conveying that of the author, since the translator's role lies in their ability to communicate the author's view of a particular issue, not providing an alternative one, lest they fall in

the trap of their own biases. Drawing upon that, a translator shall be extensively informed of translation constraints and norms, particularly when approaching texts with a sensitive nature, such as cultural and religious texts. To wrap up, the translator's intervention ranged from mild to drastic leading to a loss of meaning and excision of the author's ideology on several occasions, therefore, the translator should have considered reaching a consensus between fidelity to the ST and cultural sensitivity of the TT.

Keywords: Identity; misrepresentation; self and other; omission; misdirection; clichés; exclusion.

Chapter One

Introduction

1.1 Background

Maintaining a considerable degree of objectivity while translating is conventional wisdom advocated by several translation scholars, typically when dealing with texts of a controversial nature or ones exhibiting notions that oppose those of the translator. The voices backing the translator's intervention have grown much louder towards the turn of the twentieth century. In these late twentieth-century translation theory trends, the translator's effort began to be held in high esteem, and parameters of translation have been reshuffled as a new image of the translator has been introduced, namely the translator as an interventionist. Luise Von Flotow (1997) describes feminism as a modern theory that incites intervention; she writes, "Translations published in a cultural context affected by feminism are remarkable for the metatexts that draw attention to the 'translator-effect', the mark each translator, as a gendered individual, leaves on the work" (p.35). Translators became more mindful of the significant load put on their shoulders, as they introduced themselves as more than mere transporters of linguistic elements from one language into another, that is to say, their authority was redefined to mark a shift from the conventional circle limiting their choices and stifling their creativity into a more dynamic liberal, and in some cases a loose one. Therefore, some of them remained in their comfort zone and opted for transferring the source text with ultimate vigilance preserving its nuances, Meanwhile, others pushed beyond the limiting boundaries pre-established in their career. At this juncture, translation is viewed as a medium through which translators can channel their voices through the texts they translate, triggered by their ideologies or certain contextual constraints. This lack of demarcation with respect to when the translators shall play a dynamic role or maintain passivity, meaning, to what extent they are entitled to channel their voice into the text, and what authority they possess in the process of translation was the critical point at which controversies began to emerge. Albeit eventually, the limits of the translator's intervention are not immutable, rather they are negotiable relying on a host of factors. Therefore, a consensus is hardly to be found among scholars on this matter; some criticize intervention and regard it as an act subject to accountability, while others view it as a means for enriching and elevating the original text. Levine (1991) is one of those who backed translators to establish their presence

in the text: "A translation should be critical act... creating doubt, posing questions to the reader, recontextualizing the ideology of the original text" (p.9). On the other extreme Arrojo (2018) maintained that the original text should remain untouchable since it represents stability and authenticity, unlike the translated one which remains short and inadequate.

As this metaphor is normally meant to suggest, while the original as a live model is multidimensional, but supposedly predictable and immune to change, its translations, like painted portraits, will always be lacking since they cannot possibly do justice to whatever glorified plenitude they may be required to reproduce (p. 8.).

To achieve a more nuanced understanding of a certain text, it is reasonable to investigate the author's background and try to understand their mindset and motives. To begin with, Irving was an Orientalist, studying the East, publishing on the East, and coming up with conclusions pertinent to the East just as his forebears did, his interest in Eastern and Islamic culture emerged with his residence in Spain where he served as an ambassador to the United States. His immersion in Spanish culture broadened his horizons and inspired his subsequent writings, leaving a distinguished mark on American culture and history, in fact, Irving contributed to molding a rich American cultural identity equivalent and inspired by that of Europe in depth and variety. Despite its inconsistent reception among 19th-century American scholars and critics as Amar (2011) declared: "While some critics would praise it as a lively portrayal of the character and deeds of the Prophet, others would criticize its 'levity' towards its subject and its prejudiced point of view.", it is worth noting that Irving's seminal autobiography *Life of Mahomet* is one of his best-celebrated works, especially among Arab audience, that was aimed to deliver a balanced representation of the Islamic faith and its prophet Mohammad sufficient for the "general reader" based upon Irving's claim in his book preface. Various translators perceived this book as rich material for translation since it tackles the life of the Prophet of Islam through a Western lens and that requires an abundant perception of the Arab-Islamic culture and unparalleled aptitude for scrutinizing, one of these was Al-Kharbutli who through his translation which is directed at Arab-Muslim readership sought to "reclaim sacred traditions and national precedents" according to Einboden (2013) providing a reinterpretation and rectification of misconceptions circulated on Islam through

converting and subverting the "orientalist Mahomet" (p.6), while also challenging western polemic portrayals of Islamic culture and prophet Mohammad's portrait. Average Arab-Muslim reader may desire to give translators such as Al-Kharbutli authority owing to his vast immersion in Islamic studies and endeavors to filter out blasphemous perceptions of Islam. However, Al-Kharbutli's reliance on Irving as an authority on Islam and its history can still be traced throughout the text, as Einboden (2013) postulated: "Irving's prophetic biography no longer hosts Al-Kharbutli's interventions merely, but itself intervenes in Al-Kharbutli's own intellectual biography, the American Mahomet saturating the pages of his Islamic scholarship." (p.68). This indeed undermines Al-Kharbutli's authority as a translator and poses a significant question; which is of paramount consideration, fidelity to the ST or one's religion and culture? an investigation of *life of Mahomet* is carried out with its translation حياة محمد by Ali Husni Al-Kharbutli to provide an answer to this question, albeit a conclusive output may also be hardly reached, bearing into consideration the existence of metatexts relevant to the source and target texts which further complicates the process of translation, for instance, when approaching *Life of Mahomet*, there are three texts at play here, the American *Life of Mahomet* as narrated by Irving and *Hayat Mohammad* as translated by Al-Kharbutli in addition to *Life of Mohammad* as known to mainstream Muslims, the limitations and goals governing each text could widen the gap between the two cultures. Amar (2011) presumed *life of Mahomet* as a blend of "fact and fiction, poetical and polemical discourses" influenced by the orientalist Christian 19th century worldview, however, if viewed from a literary lens, it can still be a readable work. Furthermore, he argued that Irving did not have direct access to the original sources in Arabic, rather he relied on Spanish, French, and German translations, which led to a potential loss of meaning of the original text. In fact, Irving's dependence on European sources is manifested through his choice of the nomenclature "Mahomet" and not Mohammad in the title of his autobiography, which was a transliteration from Arabic into Latin and had been widely used in the 19th century, in the subsequent edition Irving titled his book *Mohammad and His Successors*. The ST falls into the genre of history and autobiography, its contentious nature rendered it vulnerable to intervention for different motives and at various levels. In this study, ideologically driven translational choices made by the translator are to be investigated. This study aims to identify the types of interventions made to the original text to reduce cultural bias and negative stereotypes about Islam and its prophets.

1.2 Literature Review

1.2.1 Introduction

The notion of the translator's visibility is a major milestone in translation studies. In recent scholarship, the theoretical debates have exhibited more tolerance towards translator interventions in the content, form, and effect of the source text. Translation scholars drew an analogy between the concepts of "Death of the author" in a literary sphere which suggests that texts should be approached in isolation from their authorial context, and "Death of the translator" in translation studies, a term analogous to "Translator's invisibility"; a concept popularized and implemented by Venuti (1995), it is indicative of the notion of rendering the translator's engagement in the translated text seamless and original-like. Venuti (1995) used the term "invisibility" to describe an original-like manner through which translators conduct their translations, including adapting the ST meaning, language devices, tone, and style to yield enhanced communication and readability. Venuti (1995) formulated an equation that concludes: the more fluent the text the more invisible the translator, and the more visible the author; fluency here refers to the natural and smooth flow of readability of a translated text, which is often linked to the translator's skill to deliver a translation that seems idiomatic and fitting in the target culture. Therefore, he presumes heavy fluency as non-translation that hinders the translator's contribution and presence, he called for an approach of visibility where the translator's imprint can be discerned and appreciated. He maintained that the accuracy of translation is what matters, and it is prioritized over fluency and style; he stressed the significance of acquainting the reader with the original culture and its distinctiveness. What should be emphasized here is that translation does not happen in a vacuum; it cannot be isolated from its social and cultural quilts. The same holds true for translators who are influenced by their culture, historical, and social environments which contribute to the formation of their translational decisions consciously or unconsciously. Concisely, the more mindful translators are of their biases, the higher their capacity to deliver balanced translations. This perception was evoked since the rise of translation, which originated from the cross-fertilization of other disciplines that shaped it into one independent field of study.

1.2.2 Previous studies

Linguistic items carry meaning, and meaning carries ideology, in turn, ideology may carry, enrich, or modify meaning, therefore ideologies are attitudes translated through linguistic items to achieve certain ends. Ideology has been a key issue to consider in translation studies, scholars from several disciplines approached the concept of ideology from various angles, and eventually, they came up with different conclusions; to trace these conclusions, it is particularly essential to consider where these emanated from, thereby it is suggested to consider the respective definitions assigned to ideology in the first place. Hatim & Mason (2005) referred to ideology as "a body of assumptions which reflects the beliefs and interests of an individual, a group of individuals, a societal institution, etc., and which ultimately finds expression in language" (p.186). Whereas, Bassnett & Lefevere (1998) used the term "conceptual grid" encompassing "opinions and attitudes" through which translators and readers cope with the text and are regarded as appropriate in a specific timespan. (p.48). Meanwhile, Van Dijk (2000) introduced the concept from a cognitive angle, as he referred to ideology as "social cognitions that are shared by the members of a group" (p.4). Whereas, according to Thompson (1990), ideology represents "meaning in the service of power" (p.7). It should be noted that divides among scholars over the definition of the concept persist until this day, owing to the features the concept acquired by virtue of its interface with other disciplines laying the foundation for an interplay between a spectrum of perspectives. Moreover, a host of factors such as one's orientation and belief system which are often the product of their social, cultural, and political environments and experiences are determinants of one's ideology. Ideologies play different instrumental roles based on the outlook from which they are viewed. Several scholars perceive ideology in a favorable light, while others view it negatively, for instance, some perceive ideology as "a form of cognitive distortion, a false or illusionary representation of the real" (Gardiner, 1992, p. 60). This definition corresponds to the "[Napoleonic] negative, political sense and to the (Marxian) sense of false consciousness, which has persisted so much that ideology nowadays has a generally negative connotation of distortion, manipulation or concealment" (Munday, 2007, p. 196). Moreover, Lefevere's (2017) remarks on the concept are noteworthy since he postulated that ideology is incarnate in the text through the translation process which he referred to as a "rewriting":

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society, (p. vii).

That said, Tymoczko (2003) perceived ideologies as the means for enhancing translations, she held that being aware of ideologies would lift translators and their works "beyond transposition" into "innovation and creation" (p. 42). Translation is subtly interwoven by a web of ideologies since the two concepts are closely intertwined and complementary to each other, and sometimes they are held as mirrors to each other. This conforms to Perez's (2014) outlook, which regarded translation as a "site of ideological encounters" Perez (2024, p. 2), that is not necessarily visible in the text as Lukin (2019) stated " ideology is beguiling: it is both deeply present in each text, yet difficult to grasp and hold." (p.162). Gentzler (2004) argued that "Nobody can escape one's own ideology, suggesting that those disciplines which claim objectivity are "dishonest" (p.138). Further, Bassnett (2002) maintained that a translator "needs to consider carefully the ideological implications" of their translations (p.15). The receptiveness of translation to other fields and disciplines contributed to its growth and enrichment, nonetheless, when the concept "ideology" stepped onto its shore, controversy began to unfold. Meanwhile, introducing ideology to translation studies paved the way for new insights to come to fruition. This correlation between language and ideology invites further exploration of other relevant concepts, one of which is power dynamics. In this domain, ideology is referred to by Wodak (1996) as "Particular ways of representing and constructing society which reproduces unequal relations of power, relations of domination and exploitation" (p.18).

Furthermore, ideology is brought into play according to Hatim & Munday (2004) by addressing the concept of "exclusion" of a reader, translator, or author, which is the output of asymmetrical power relations between individuals, institutions, or even cultures, as Van Dijk (2000) stated, "few of 'us' (in the West or elsewhere) describe our own belief systems or convictions as 'ideologies'. On the contrary, ours is the Truth, theirs is the Ideology" (p.2). Another manifestation of the notion of "self and other" in the translation sphere lies in the lines of Dingwaney (1995), who postulated that "the processes of translation involved in making another culture comprehensible entail varying degrees of

violence especially when the culture being translated is constituted as that of the 'other'" (p. 4). Lefevere (1992) provided insight into the role exercised by ideology in constructing "canons" in a certain society leading to the monopoly and manipulation of discourses, which may lead to an imbalance of power dynamics and induce cultural divides as stressed by Álvarez & Vidal (1996) who claimed that translation reflects an asymmetry of power relations between two cultures, eventually, translation is the output of a complex process influenced by the historical relationship between two cultures in addition to power relations. Moreover, Hatim & Munday (2004) posited that "translation is recognized as possessing an ideological power, not only reflecting the dominant forces at work in the society but also performing an active role in the formation and interpretation of ideology" (p.329).

One of the paradoxes that can be raised in the context of translation and ideology, is accounting for translation as an instrument of colonial dominion and resistance at once. As for the first one, Niranjana (1990) suggested that "Translation as a practice shapes, and takes shape within, the asymmetrical relations of power that operate under colonialism" (p.773). Moreover, Niranjana (1990) identified translation as a tool in the "colonial enterprise" recruited by the colonizer to subjugate the native population. She maintained that Translation is implemented in a spectrum of discourses such as missionary writing, historiography, and education to enhance and sustain "colonial domination". In contrast, Hatim & Munday (2004) introduced the concept of "Resistance through re-translation" as a "practice of postcolonialism that aims to disrupt the comfortable orthodoxies and to subvert the myths and identities formed under colonialism by the discourse of Westernized translation" (p.109). Likewise, Niranjana (1992) called for an "interventionist" approach to translation. The crux of this discussion is that the view of translation as a means for resistance presupposes that the translator endeavors to defy the other's (the author's perceptions), beliefs, and aspirations manifested in the ST to enhance their presence. When this defiance is reflected in the text, its identity would be at stake, as the translator's renditions may lead to obliterating the ST's identity and altering its features. Identity is a natural consequence of one's ideologies since the latter contributes to shaping the terrains of individual and collective identities, however, ideologies can also be a catalyst for mediation in texts to be translated, that's why one has to watch for their ideological biases and how it affects the text, as a way of illustration,

when translating certain lexis from the Quran, compromising meaning precision in exchange for fluent reading, would often lead to major changes and potential manipulation of the sacred text's identity. In the translation of the source text, the translator practiced hegemony over the ST and its author by imposing his identity epitomized in his ideology through mitigation and heavy implementation of softening strategies to assimilate the original text's identity in the TT. That's why the identity of the text is a critical issue that requires particular consideration. That being said, it is judicious to arrive at the notion of *intervention*, which is concerned with the role of the translator. The conventional role assigned to the translator as a transporter of linguistic elements from one language into another has been replaced with a more dynamic and productive one, as new theories and trends of translation have been introduced to translation studies, particularly ones correlated with the concepts of culture and ideology. Here, it is essential to reflect on the translator's environment, be it their belief system, and cultural, religious, or political affiliations to understand their translational behaviors. Now, it is relevant to observe scholars' perceptions of *intervention* and *mediation* to grasp their meaning subtleties; Hatim & Mason (1990) referred to mediation as "the extent to which text producers and receivers feed their own beliefs into their processing of a given text." (p.242), Whereas, Venuti & Lawrence (2008) postulated:

Every step in the translation process – from the selection of foreign texts to the implementation of translation strategies to the editing, reviewing, and reading of translations – is mediated by the diverse cultural values that circulate in the target language, always in some hierarchical order (p.266).

Additionally, within the scope of mediation, Liddicoat (2016) viewed the translator as an agent facilitating intercultural communication through a purposeful and conscious act of intervention. Alternatively, Wang's (2018) view of "mediation" is noteworthy as he argued that manipulation "is only one negative extreme of the mediation process", Whereas, the concept of mediation tends to be broader and more inclusive, as it facilitates communication between all the parties involved in the translation process (p.71). On the contrary, intervention is a term symptomatic of extremism, according to House (2008), who defined it in a translation context as a "manipulation of the source text beyond what is linguistically necessary" (p.16). Apropos of the notion of the translator's intervention, one arrives at other relevant concepts such as the translator's *invisibility* which is

employed by (Venuti, 1995; Venuti & Lawrence, 2008) in reference to the act of making the translator's efforts hidden in the TT in an attempt to achieve a translation that reads fluently as if an original text, by this the translator would conceal their presence and allow for the author to be spotlighted; the opposite holds true as the concept *visibility* suggests the implementation of foreignized elements of language and culture from the ST, which gives way for the translator's presence to be detectable and, their work to be recognized as a translation and not original-like. Venuti & Lawrence (2008) advocated an approach of invisibility as he posited:

A translated text, whether prose or poetry, fiction or nonfiction, is judged acceptable by most publishers, reviewers and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer's personality or intention or the essential meaning of the foreign text – the appearance, in other words, that the translation is not, in fact, a translation, but the 'original'" (p. 1).

The above-noted concepts are also associated with concepts such as *Domestication* and *Foreignization*. Venuti (1995) introduced foreignization and domestication as methods utilized in the text. He supported foreignization over domestication since it highlights cultural differences and brings something new to explore. The two concepts are also related to Schleiermacher's (1838) notion of bringing the reader to the text or the text to the reader, as cited in (Seruya & Justo, 2015). Several recent scholarships addressed coping with culture-sensitive texts, namely texts saturated with misinterpretations of Islamic religion and culture, and the principal role of the translator as an interventionist, rewriting, and re-narrating stories and events influenced by their ideological stances, and reflecting a visible approach in rendering such texts. Misrepresentation of Islamic heritage can be traced in various contexts, such as Media, literary, political, and religious texts, one such example in a religious context is Sideeg's (2015) study, which tackles cases of English translations of the Quran by translators with different ideological backgrounds, generating a disparity of readings of the Quran, often departing from the sacred ST, leading to the alienation of its nuances. Similarly, Elnemr & Ibrahim (2023) study examined the mistranslating of the Quran by Jews, adopting Nessim Dawood's translation, and touching upon factors influencing his translation such as his methodology, sources, and agenda, the study concluded the translator's ideology

influenced his mistranslation. Additionally, Ahmad, Ali, & Usman's, (2023) paper examined the depiction of the Islamic faith in (Ahmad, Ali, & Usman (2008) novel *The Wasted Vigil* tracing a Eurocentrism ideology alienating Islamic faith and generating false stereotypes that lead to its misrepresentation, hindering cultural communication between the West and Islam. Another paper that bears resemblance with this study is Einboden's (2009) tackling Al-kharbutli's translation of *life of Mahomet* addressing the translator's re-narration by touching upon a number of the general textual paradoxes between the two texts. As far as the notion of translator's visibility is concerned, the present study's peculiarity lies in the implementation of Farghal's (1993) theoretical framework which analyzes translations on the two linguistic levels lexical and syntactic, and traces their impact on the whole text. Therefore, the current study casts light on the translator's behavior as a decision-making process. Moreover, the theories applied to this study manifested in Venuti's (1995) notions of domestication and foreignization, and postcolonial and feminist theories highlight an added value to this study.

1.3 Statement of the problem

Dealing with texts with a sensitive nature specifically those tinged with ideological overtones is stepping into a dangerous territory, where the translator could slip into the maze of conflicting ideologies, under such confusion they might be pushed to defy the ideology of the other or lose their own, that is why such texts need to be approached prudently bearing into consideration the biases of the author and those of the translator and where they come from. The inability to be mindful of and control one's biases often results in delivering renditions lacking precision and faithfulness. This study tackles the life of the prophet of Islam from a Western orientalist lens saturated with numerous contentious stereotypes and presumptions about the prophet and the Islamic faith which may have stemmed from misconceptions or disinformation. However, at first sight, the aesthetic rhetorical writing style of Irving, in addition to his constant praise of the prophet's character makes one emphatically presume his deep comprehension of the prophet's life and his quest. The translation of Irving's autobiography is an act of intervention on several occasions in the text and on different levels, lexical, syntactical, and discursive, he endeavored to elucidate the author's attitude and "rectify" his misconceptions of the Islamic faith. At this point, the translator steps into a slippery area of visibility or invisibility.

1.4 Research questions

The following questions are the key underpinnings for this study:

At which levels are the translator's interventions most notable?

What are the effects of these interventions on the stereotypical representations of Islam and its prophet?

What is the impact of the interventions undertaken by the translator on the text's identity?

1.5 Research objectives

This study aims to investigate the translator's interventions at the two linguistic levels, lexis and syntax, and their influence on the ST. The lexical level is examined in light of the key stereotypical representations introduced by the author, these are sensuality (beauty, beautiful and harem), hostility and war (plunder, wild and predatory), mystery and alienation (mysterious and oriental), fanaticism (zealot), and unreliability (tradition and legend). Whereas, at the level of syntax; the translator's syntactical choices are investigated per the key strategies utilized recurrently in the text, viz passive structure, omission, and pronouns and determiners modification to test their impact on the overall syntactic structure of the TT.

1.6 Significance of the study

This study brings to light the concept of *ideology* which has recently received significant attention in the translation domain, even though it was previously addressed in various disciplines. The power exercised by the translator through implementing their ideology as a tool of hegemony to overpower the ST and its author is chiefly manifested through their translational choices in the translation process and the final output. Several scholars argue that the translator's ideology is a private concern that should not be brought to the table when addressing the influencing factor of the translation process. However, this study provides evidence of how ideology translates into an act of intervention and sometimes manipulation through the choices made consciously or unconsciously by the translator, which often stems from his ideological system. Moreover, what distinguishes this case study which had been previously tackled through an American prism; Einboden (2009), is applying the theoretical framework of managing by Farghal (1993) which addresses the translator's intervention at the lexical and syntactic levels, in addition to

touching upon the theories of feminism and postcolonialism to place the notion of intervention in a contemporary relatable frame. The significance of this study also lies in the fact that it locates linguistics and translation studies in a cultural context.

1.7 Limitations of the study

- The availability of other works of Al-Kharbutli to understand his translational behavior is scarce and has limited access.
- The study has not tackled footnotes, pictures, representation of titles, and cover, the investigation was concentrated on the body of the text.
- Due to the researcher's time and place constraints, the study was conducted only on the lexical and syntactical levels, not the discursive as the original theoretical framework.

Chapter Two

Methodology

2.1 Introduction

The present study is an analytical one bound for unveiling the types of interventions carried out by the translator and track their impact on the identity of the ST, to reach this objective it adopts Farghal's (1993) *managing* theoretical framework as a device for analysis, which was introduced by De Beaugrande & Dressler (1981) in textual linguistics, then borrowed and applied by Shunnaq (1986) to media translation. Farghal's (1993) contribution to the model is manifested in discriminating between *intrinsic* and *extrinsic* management, the first tackles text-based decisions driven by the translator's diligence to harness the linguistic, stylistic, and cultural elements to best mirror the content of the ST, however the major catalyst for extrinsic managing are the exterior factors guiding through the translator's decision, such as the target audience preferences, cultural considerations of the TT and intentions of the translator. Farghal's (1993) theoretical framework measures ideological interventions made by the translator at the three textual levels viz lexis, syntax, and discourse and/or culture, however, for the present study, lexis and syntax were the primary levels for comparative analysis between the ST data and their equivalents in the form of a basic parallel format (ST, TT, and BT), where BT (back translation) is probationary for meaning loss. Furthermore, semantic field analysis was employed to clarify meaning discrepancies between several lexes and their renderings at the lexical level. The subject matter was tackled with reliance on key theories relevant to the notion of ideological intervention or *Translator visibility* such as postcolonialism, and feminism in addition to the concepts of domestication or foreignization by Venuti (1995) to bring to light the notion of interventions in different texts. Ideological load was scrutinized at the two levels to detect the extremity of the translator's interventions and to check if these interventions resulted in translation loss or amounted to manipulation of the original message. This study called attention to the translator's agenda, cultural prism, and belief system when tracing his interventions therefore the instruments and theories employed in this study are compatible to realize this objective.

2.2 Data collection

The primary dataset considered for analysis in this study was mainly extracted from the source text which is the seminal book by Washington Irving *Life of Mahomet* authored by Irving and its translation by Ali Husni Al-Kharbutli حياة محمد, which is the first translated publication of Irving's book in 1966. Instances marked with salient ideological tinge are listed as the main body for analysis, with their translations and back translations and classified into two categories lexis and syntax following Farghal's (1993) managing framework.

2.3 Analysis method

The examples extracted from the ST for analysis are grouped on two levels, lexis and syntax. At the lexical level, the data is categorized according to the key stereotypes displayed in the ST, these are sensuality, hostility and war, mystery and alienation, fanaticism, and unreliability. After analyzing the instances in a basic parallel format, the semantic fields of certain lexes are listed for further illustration. As for the syntactic level, examples are classified based on the syntactic strategies employed by the translator, which are passive or active structure, omission, and modification of pronouns or determiners noting their impact on the ST and its identity. The choice fell on examples that mark the most prominent deviations from the ST's representation of the Islamic faith and prophet Mohammad's character to locate the data in a contemporary frame. Highlights from feminist and post-colonial theories, in addition to the concepts of domestication and foreignization are implemented as tools for analysis.

Chapter Three

Data Analysis

3.1 Representation of the Self and the ‘Other’

A major leap toward the theory of translation was the shift from linguistic-based approaches to ones based on cultural studies and the analysis of cultural representations. Since translation is by definition an interdisciplinary field of study, this expansion toward cultural studies allowed for a significant diversity of perspectives to be brought to play in the study of translation, such a milestone in translation studies has been marked by the rise of the *cultural turn* in the late 1980s, it can also be traced through the seminal contributions of Susan Bassnett (1980), André Lefevere (1992), and Lawrence Venuti (1995) who laid the foundation stones in promoting the role of culture practices in shaping translation. Indeed, identity is an inseparable part of cultural studies since it has been closely related to the concept of "self and other". That is to say, to represent a particular culture is to hold the mirror up to the culture, thus reflecting individual and/or collective identities. Cultural representations often contribute to promoting certain features and values to other cultures and can additionally be utilized as a tool for self-affirmation and for creating a sense of togetherness and belonging. While certain values are promoted through favorable representations, other values (usually from subordinated and marginalized cultures) are devalued and debased through systematic misrepresentations of people's daily practices, belief systems, and personal relationships. Said Edward (2003) illustrated the role of stereotyping in (mis) representing other people's culture:

If Arab society is represented in almost completely negative and generally passive terms, to be ravished and won by the Orientalist hero, we can assume that such a representation is a way of dealing with the great variety and potency of Arab diversity, whose source is, if not intellectual and social, then sexual and biological. Yet the absolutely inviolable taboo in Orientalist discourse is that that very sexuality must never be taken seriously. (p.311)

As far as translation is concerned, the culture turn theorists have focused their attention on the translator as a key player in the process of negotiation between the source and target cultures; no matter how much they are prone to intimately engage with the source or target culture, still a well-versed translator can display an adequate level of visibility

to build bridges and allow for a flow of interaction to take place between the source and target cultures, especially when the source text contains little to no cultural bias. In such cases, a group of scholars advocated a strategy of foreignization, "minoritizing" or "exoticizing" as termed by Venuti & Lawrence (2008), it is viewed by him as "an ethno-deviant pressure on (target-language culture) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (p.15). A significant question to pose here might be: does translation acquaint us with the identity of ST, or does it (re)construct it? A prospective answer might come from translators influenced by the more recent translation trends such as gender studies and post-colonialism. From their standpoint, it is equally significant to underscore the role of other players and decision-makers, who may impact the translation output, presumably the author, the translator, the patronage, or the commission of the translation. Postcolonial and feminist translation theorists (Robinson, 1997; Simon, 1996) promote a more liberal orientation to the translator of culture-loaded texts, especially when a particular culture or gender is subjected to systematic misrepresentation in the original text. In our case study, the notion of "Self and the Other" is analyzed on two levels, lexical and syntactical following the translator's methodology in dealing with the ST representations and his configuration of the end product of translation accordingly.

3.2 Lexis, Representation, and Semantic Manipulation

According to Al-Mohannadi (2008), translation is a process of "decoding and recoding, or analysis and restructuring, during which the translator tries to absorb the author's ideas before putting them into words" (p.529). This entails a degree of interaction between the source and target cultures. Jiang (2000) commented on the relationship between language and culture: "Language and culture make a living organism; language is a flesh, and culture is blood. Without culture, language would be dead; without language culture would have no shape)" (Jiang, 2000, p. 328). However, the disparity of cultural backgrounds of both the author and the translator will eventually lead to visible or invisible bias, which, driven by the translator's ideology, may produce misinterpreted or "subverted" texts stripped of their core meaning. In such cases, translation theorists charge that the original text is misrepresented and its messages are not faithfully communicated to the TT audience. The crux of this debate is that culture-loaded texts will continue to be a fertile ground for misinterpretation and misrepresentation when translated.

Misrepresentation has been a key issue in the post-colonial translation theory since it was tightly linked to the main premises of Orientalism, especially the ones related to the representation of the " Self and Other" and the " Dominant or hegemonic" discourse. According to Said Edward (2003), Orientalism of the 18th century can be encapsulated in the demonstration of the hegemony exercised by the West over the East through generating stereotypes in various aspects of life. However, after decades of being represented by the colonizer, the colonized obtained the power to represent themselves, using translation as a means of resistance and counter-representation, attempting to subvert the conventional power dynamics propagated by the Western body of literature. In this respect, translation becomes a tool for resisting hegemonic stereotypes and reaffirming one's identity.

In light of these roles assigned to the postcolonial translator, it is worth noting that the lexis used by Irving generated challenging stereotypes for the translator. In light of the stereotypes represented in the ST in this chapter, the translator's lexical choices are examined noting their impact on the ST. It was observed that the translator resorted to employing omission on different occasions to mask the pejorative images associated with these stereotypes. On other occasions, the translator used other translational techniques, such as substitution, explication, cultural equivalence, synonymy, glossing, and neutralization, providing a different cultural and ideological perspective.

3.2.1 Sensuality

Sensuality had a significant presence in the writings of orientalists, whether covertly or overtly, propagating an image of the Arab Muslim societies tinged with sensual innuendos contributed to generating false stereotypes that passed through several generations and persisted hitherto. In the source text, there is an unusual frequency of utilizing words containing implications of sensuality concerning Prophet Mohammad, as a way of illustration, the extensive employment of the lexes "beautiful" (nineteen times) and "Beauty" (eighteen times), which has significantly been followed with words such as: "female, wife, women and damsel" or names of the prophet wives "Fatima, Hafza, Zeinab, Aeysha, Hamna, Saffana, Mariyah" or even to "Houris". Another term that contributed to underscoring the theme of sensuality is "Harem" which refers to "the women or wives belonging to a rich man, especially in some Muslim societies in the past" according to (Oxford Learner's Dictionaries, 2024). Whereas, it is defined as "especially in the past in

some Muslim societies, the wives or other female sexual partners of a man, or the part of a house in which they live" (Cambridge Learner's Dictionary, 2024). The term is also used to refer to "the wives, concubines, female relatives, and servants occupying a 'harem'" (Merriam-Webster, 2024). The term has been used (five times) to refer to the prophet's wives and "concubine" Mariyah. This is to portray the particular "susceptibility" of the Prophet to female charms, polygamy, and uncontrolled sexual lust.

The following examples, extracted from the ST, depict how "Beautiful", "Beauty" and "Harem" were utilized to imply sexual lust and gluttony:

Example 1:

(ST): "His passion for the sex had an influence over all his affairs. It is said that when in the presence of a beautiful female, he was continually smoothing his brow and adjusting his hair, as if anxious to appear to advantage" (p.193)

(TT): Translation is deleted

The author reached a conclusion suggesting the prophet had an amorous susceptibility, relying on the following Hadith;

قال النبي ﷺ: (حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قَرَّةُ عَيْنِي فِي الصَّلَاةِ)

النسائي، أنس بن مالك. سنن النسائي. كتاب عشرة النساء، باب حب النساء، حديث رقم 3939.

(LT): The prophet says: "Endeared to me from your world perfumes and women, and prayers is my source of joy."

However, Irving has altered the meaning of the Hadith as follows: "There are two things in this world, which delight me, women and perfumes. These two things rejoice my eyes and render me more fervent in devotion." (p.277). The author presumed women and perfumes as the drive for the prophet's zeal in devotion. The translator deleted the above text altogether as the offense was not only at the level of lexis, albeit a pejorative tone was unmasked underlying the ST. Moreover, employing the phrase "it is said" which has been traced recurrently throughout the ST, is dubious and has no previous reference to rely on, nevertheless, it might be inferred that the author was referencing to claims circulated among Arabs and Muslims.

Similarly, the following example presupposes the prophet's lusty nature by referring to the beauty of the captive Rihana.

Example 2:

(ST): "The most precious prize in the eyes of Mahomet was Rihana, daughter of Simeon, a wealthy and powerful Jew; and the most beautiful female of her tribe." (p.129).

(TT): "اصطفى الرسول لنفسه من سبايا بني قريظة ريحانة بنت عمرو بنت جنانة" (p.193).

(BT): The prophet chose for himself from the captives of the Koraiitha tribe Rihana, daughter of Amr Junafa.

The instances just provided, all implying sexual lust, masculine dominance, and female subjugation are subjected to heavy editing by the translator. In example 2, the part that portrays the captive Rihana as a "prize" in the eyes of the prophet is excised in addition to the reference to her female beauty. Rihana's father's social rank and religion were also omitted, perhaps to exclude any notions of the prophet's tendency to ally with the powerful Jews.

In example 1, the intervention was heavy, as the translator ventured to delete the ST entirely. In contrast, deletion in example 2 was partial and reduced to the main idea; the prophet's espousal with the Jewish captive, Rihana with no attribution to her beauty or father's social rank, which may allude to any preplanned motives by the prophet for this marriage. Therefore, intervention in example 1 marked the translator's ideological stance, that is to say, when the translator encountered a pejorative tone permeating the tissue of the text at the discursive level, it was more complex to deal with than at the lexical or syntactic levels. In this case, omission was the easiest strategy to employ.

Now that the employment of the lexes "beautiful and "beauty " is covered, it is time to examine the context of the term "harem" by reference to Chapter Twenty-five.

Example 3:

This example portrays falsely the prophet's susceptibility to women's charms even in times of turmoil.

(ST): She threw herself on the knees before him, loose, dishevelled, and unveiled, and implored grace for her husband. The prophet, probably more moved by her beauty than her grief, raised her gently from the earth, and told her her prayer was granted. (p.154)

(TT): "فتوجهت إلى الرسول، وألقت بنفسها على قدميه تطلب الرحمة والعفو عن زوجها، فأعلن الرسول استجابته: (p.233) لرجائها وعفا عنه."

(BT): She headed for the prophet, threw herself to his feet asking for mercy and pardon for her husband; the prophet thus responded to her plead and spared him.

This example addresses the incident when Prophet Mohammad entered Mecca victoriously, after being driven out of the city coercively; upon his entrance, his arch-enemy; Ekrema Bin Abu Jahl fled the city leaving behind his "beautiful" wife (Om Hakim), who later embraced Islam and pleaded the prophet to forgive her husband, who subsequently converted to Islam. What posed a challenge to the translator in this text, is the presence of the theme of *sensuality* in the contentious representation of the prophet's ill intentions towards women, even amidst times of vulnerability. The translator rejected this defamation of the prophet's character; therefore, he opted to excise parts of the text relating to the state of "Om Hakim" as she was imploring; (loose, dishevelled, and unveiled) in addition to the part misrepresenting the prophet's intentions in response to her plead. Consequently, the translator attempted to deliver a domesticated translation that reads smoothly and coincides with the preferences of the target readership, through the employment of deletion and glossing, this falls under the framework of extrinsic management.

Example 4:

(ST): "This Safiya was of great beauty; it is not surprising therefore that she should find instant favor in the eyes of Mahomet, and that he should seek as usual to add her to his harem" (p.138)

(TT): "كانت صفية على جانب كبير من الجمال لذا أراد محمد أن يصطفها لنفسه:" (p.207)

(BT): Safiya was of great beauty, thus, Mohammad wanted to choose her for himself.

The word "Harem" here is employed to refer to the prophet's wives, by reference to the story of Safiya, who was a captive to the Muslim army, noting that she was of great "beauty" to the extent of winning an "instant favor" in the eyes of the prophet who sought to "add her to his harem"(Irving, 1850, p.138). It is worth noting that the translator opted to render "harem" into "زوجات" in the majority of the examples, except for the last one, which one implicitly recognizes as "زوجات".

The translator's tendency to adapt the ST lexes to meet the target culture's norms and expectations was remarkable through the application of domesticating procedures to cater to the target reader's taste and preferences, this can be seen as an act of *extrinsic management*. The most prominent instance to be traced under the theme of sensuality is the term "Harem" rendered into "زوجات". The gap between the two lexes can hardly be bridged, since each one has a distinct set of connotations; "Harem" can be utilized to refer to "concubines, servants or wives", whereas "wife" only implies a legitimate relationship through marriage; the lexes "bride, spouse or partner" are illustrative according to (Meriam Webster Dictionary, 2024). While "harem" suggests an illegitimate, twisted, and degrading relationship between man and woman, "wife" stands for a natural and dignifying relationship. This contrast between the author's and translator's views of the word "harem" is notably ideological, highlighting the standpoint of each of them driven by their beliefs and perception of "Self and Other". Since such a rendition is far from reaching a consensus with the author's perspective, the translator's behavior can be viewed as manipulation.

The following componential analysis is aimed at drawing a distinction between Harem and wife:

Table (1)

Componential analysis of harem in contrast to wife

	Women	Concubine	Servant
Harem	+	+	+
Wife	+	-	-

To conclude, the references that create an image of the Prophet as sex-thirsty, and his behavior as sexually aggressive, are treated with high censorship by the translator. As noted from the examples, the translation maintains the historical facts while mitigating the images of gluttony, aggression, or lust depicted in the references. Several other instances were disclosed where the translator enacted high censorship. Four further examples were detected where the translator eliminated images that hinted at the susceptibility of the prophet of Islam to female beauty and neutralized the negative traits attributed to him. Therefore, it can be deduced that, in these situations, the translator opted for neutralizing the stereotypes of sexual gluttony in the whole body of the text.

3.2.2 Hostility and War

Hostility has notably been a key theme in representing Arab, Muslim, and "oriental" societies in orientalist writings. The lexes with connotations of hostility were detected with an equal frequency to the ones implying sexual lust. Lexes, such as "plunder" which was mentioned (nine times (v./n.), "wild", (seven times (adj.), and predatory (seven times (adj.) implying violence, aggression, havoc, barbarism, lawlessness, avarice, immorality, vindictiveness, and mercilessness. These references were treated in the translation using the strategies of glossing and omission.

The word "plunder" has been used in the ST on several occasions to mean spoils or booty gained at the end of the war by Muslims. However, "spoil" has more than once been traded for "Plunder" in the ST, generating a sense of lawless seizure of property, animals, and humans. The word "plunder" (n.) is defined as "stealing things from a place, especially using force during a time of war". Whereas, "spoils" (n.) is defined as "goods taken from a place by thieves or by an army that has won a battle or war" (Oxford Learner's Dictionaries, 2024). In Cambridge Dictionary, "plunder" (n.) is referred to as "an occasion when goods are stolen from a place, especially violently or during a war". Meanwhile, the following definition is assigned to the word "spoil" (n.): "goods, advantages, or profits obtained by winning a war or being in a particular position or situation" (Cambridge Learner's Dictionary, 2024). A conclusion was reached that "plunder" is associated with (pillage, looting, havoc, and prey), whereas, "spoil" is associated with (booty, gain, prize, and cut). Therefore, "plunder" elicits the negative connotations of theft and illegitimacy, whereas "spoil" has a standard, neutral meaning of legitimate gain. Overall, Irving used the words "plunder" and "spoil" and their derivatives interchangeably, as means of

representation that could bring about stereotypical images of the Muslim armies, such as violence, lawlessness, and barbarism.

The two words were used interchangeably in the original text to draw on the destructive and greedy propensities of ancient Arabs as in example 1:

Example 1:

(ST): "His men, indulging their ancient Arab propensities, began to sack, to plunder, and destroy. Ali checked their excesses, and arresting the fugitive inhabitants, began to expound to them the doctrines of Islam" (p.178)

(TT): "واستطاع علي أن يعيد الهدوء و ينشر الإسلام" (p.273)

(LT): And Ali was able to restore calm and spread Islam.

It is worth noting that for the most part the word "plunder" was implemented in an extreme sense and used in a negative context. This part of the text addresses the rebellion that had taken place in Yemen which Prophet Mohammad sent Ali to deal with. The description of the soldiers' acts implies that Muslim soldiers brought havoc and destruction, driven by their ancient, uncivilized, Arabian war practices.

The translator opted for a strategy of domestication, he deleted the part of plunder and destruction, replacing it with one summative sentence that bears positive connotations using the procedure of glossing. In so doing, the translator has changed the meaning and altered the message of the ST neglecting plenty of negative nuances, by this, he also concealed the author's orientalist mode of representation. Such drastic deviation from the ST's original sense is deemed an act of manipulation through utilizing extrinsic management to generate a statement favorable to the TR but not reflective of the signified meaning.

While in example 1, the lexis "plunder" came to refer to Muslim army, In the following instance, "plunder" is represented as a source of pleasure for Prophet Mohammad.

Example 2:

(ST): "Mahomet now set on foot an expedition calculated to gratify that love of plunder" (p.134).

(TT): "وكان الرسول قد بدأ يقاتل جميع أعداء الإسلام" (p.201).

(BT): "and then the prophet started to fight all the enemies of Islam".

The word "Plunder" misrepresents the prophet and his soldiers as an army of aggression, violence, and destruction. Worse still, this drive for destruction is presented as their passion. The description generates stereotypes such as savagery, greed, and barbarism.

The translator chose to replace the ST altogether with a shortened gloss which conveys positive connotations; this drastic intervention has altered the ST message significantly, accordingly; the stereotype of a man driven by the passion for "plunder" is replaced with one portraying the prophet as a leader, fighting the enemies of Islam. Example 3 uses spoils to refer to the gains of war. Here, the text implies that the Prophet's division of "spoils" in the battle of Bader bears resemblance to that of David's division of "spoils" gained from Amalekites:

Example 3:

(ST): "The dispute observes Sale, resembles that of soldiers of David in relation to spoils taken from Amalekites" (p.103).

(TT): Translation deleted.

Alluding to the influence of the Biblical stories on the Prophet's distribution of the war gains among his soldiers, the text uses "spoils" and not "plunder" to add a degree of legitimacy to the act of sharing war gains. The positive connotation is used here when referencing the Biblical narrative, and plentiful other occasions throughout the text referring to the gain or division of "spoils" after wars. The translator applied total omission to the above example, probably to avoid engaging in the details of attributing Islamic doctrines to that of Christianity and Judaism as predecessors of Islam. In any case, the word "plunder" proved problematic for the translator, that's why he resorted to glossing and total deletion of the lexis "plunder", whereas applying total elimination of

the whole text in the case of "spoils". This implies providing cover for several notorious orientalist clichés posed by the author such as barbarism, greed, and immorality which results in a loss of meaning in the TT, and masks the author's genuine perception of the prophet and Muslim soldiers as presented in the ST, preventing the TR from accessing the author's intentions, is an attempt to manipulate them through a blatant exercise of extrinsic managing.

Examples 4, 5, 6, and 7 attribute images of primitiveness, desert life, and tribal disorder to the followers of the prophet and the soldiers in his armies:

Example 4:

(ST): "Nor attached sufficient importance to his military operations, which may have appeared mere predatory forays of the wild tribes of the desert" (p.140).

(TT): "فإنه لم يتخذ قراراً حاسماً بشأن هذا الكتاب، فقد شغلته هذه الحروب عن قبائل الصحراء" (p.211).

(BT): He did not make a conclusive decision concerning this letter, since these wars have distracted him from the tribes of the desert.

The context from which this text was extracted, is the occasion when Prophet Mohammad sent a messenger to Heraclius inviting him to renounce Christianity and embrace Islam, however, he was too occupied to pay attention to this mission as he might have thought of the prophet as a "mere Arab fanatic" (p.194), the author claims, or his appeal as "mere predatory forays of the wild tribes". It is worth noting that more than one stereotype has been injected into the ST, first of all, in the same context the author attributed one reason why Heraclius did not consider the invitation because he might have presumed Mohammad a regular fanatic; "He paid no further attention to this mission, from one who he probably considered a mere Arab fanatic" (p.140). Moreover, he referred to the Islamic conquests as "predatory forays" and lastly, he depicted Arab tribes of the desert as "wild" tribes, constituting a holistic picture portraying Arab Muslims as hostile groups at constant wars, highlighting themes of aggression, savagery, primitiveness, and bloodthirst. The author's masking of the lexes "wild" and "predatory", signifies an ideological intervention by conveying a message stripped of its original sense. Moreover, Heraclius's lack of consideration for the prophet's vocation was traded for preoccupation with his own wars. Such rendering, not only constituted a mutation of the ST but has

further amounted to its manipulation through misrepresentation of the prophet, Arabs, and Muslims.

This instance refers to Islamic conquests as "wild careers", adding a sense of brutality and wilderness:

Example 5:

(ST): "What doctrine could have been devised more calculated to hurry forward, in a wild career of conquest, a set of ignorant and predatory soldiers, than this assurance of booty if they survived, and paradise if they fell?" (p.210).

(TT): "كان الإسلام يعد الجندي المسلم بالغنائم إذا انتصر، وبالجنة إذا قتل" (p.317).

(BT): Islam promised the Muslim soldier spoils if he triumphed, and heaven if he was killed in war.

The author utilized the lexis "wild" (seven times) in the ST to convey images of ignorance, aggression, primitiveness, wilderness, disorder, fierceness, and violence. The lexis "wild"(adj.) is defined as "having no discipline or control" (Oxford Learner's Dictionaries, 2024) and "uncontrolled, violent, or extreme" (Cambridge Learner's Dictionary, 2024).

This instance covers the gains promised in the Islamic faith for Muslim soldiers in their battles, these are paradise if they fell and booty if they survived. What renders the ST problematic is the negative portrayal of Islamic conquests which is depicted as "wild career" and Muslim soldiers who are viewed as "ignorant" and "predatory" thriving for wars and booty. This lexis along with its associations such as craving wars for the gain of booty, generates stereotypical images of Islam and the Arab community at large as thriving for hostility and viciousness, and this goes in line with their innate nature owing to the harsh environment they came from.

The term "wild" has been subjected to deletion in example 4. However, in example 5 in addition to dropping "wild", glossing was also employed removing any offensive implications the lexis bear. This procedure of deletion has contributed to neutralizing the TT by eradicating portrayals of aggression, violence, and savagery. The salient redundancy of the lexis "wild" throughout the text reveals a misrepresentation of Muslim

soldiers fighting in the Islamic conquests, portraying them as uncivilized, fierce, depraved, and driven by the motive of spoils. The translator ideologically rejected these depictions, this was manifest by dropping these representations, without considering any possible equivalence. In practice, the translator's attitude was manifested in using extrinsic management, following his attempt to deliver a domesticated translation representative of the TR's expectations and adaptive to the norms of Islamic culture. This behavior has led to masking a range of stereotypical images symptomatic of the author's partiality.

In a nutshell, a series of pejorative images embedded in lexis can be traced while navigating through the ST, "predatory" is one such instance employed to draw on the hostile inclinations of the Arabian tribes as depicted by the author.

Example 6:

(ST): "The idolatrous tribes of Arabia, were easily converted to a faith which flattered their predatory inclinations with the hope of spoil" (p.108).

(TT): "وسرعان ما تحول كثير من القبائل العربية من الوثنية إلى الإسلام" (p.161).

(BT): Soon, many Arabian tribes converted from idolatry to Islam.

This example exhibits the growing influence of the prophet, and the way he managed to reel a multitude of new converts of the idolatrous Arabian tribes into Islam, nevertheless, a claim is made that their primary impetus of conversion is the quest for spoils, hence this is how they are viewed, "predators". The translator, prompted by his ideology, omitted the part referring to Arab tribes as predators driven by the "hope of spoil". Neglecting these offensive attributes is subjecting the text to extrinsic management, since leaving out information that may not comply with TR's expectations is a form of manipulation that delivers a deficient TT message with misleading sense.

Again, Arabs are represented as being affiliated with a religion of a "sword" and further labeled "predators" hungry for "plunder".

Example 7:

(ST): "The moment he proclaimed the religion of the sword, and gave the predatory Arabs a taste of foreign plunder" (p.198).

(TT): "ورحب العرب بفكرة الفتح من أجل نشر الإسلام، وما تعود به عليهم من غنائم" (p.302).

(BT): And Arabs welcomed the idea of the conquest with the aim of spreading Islam and the booty it yields.

This instance touches upon the prophet's attempts to gather Arabian tribes into one nation to form a power capable of conquering external threats from adjacent regions. Not to mention labeling Islam a "religion of sword", Arabs were also referred to as "predatory" striving for spoils which is portrayed as their main catalyst to fight for the Islamic conquests. The translator decided to eliminate epithets referring to Islam as a violent religion (religion of the sword) and soldiers as messengers of death and destruction (foreign plunder), and instead emphasized two other, more positive themes of the soldiers welcoming the idea of spreading Islam and the likelihood of winning the wars and gaining the spoils of war.

The deletion undertaken by the translator can be seen as a domestication of the ST that includes altering its original sense to adapt it to the target culture, catering to the Muslim reader's expectation of a favorable view of Islamic conquest. A conclusion was reached that the translator utilized extrinsic management to deliver a translation deviant from the ST's spirit, resulting in the manipulation of the TR.

Similar to example 7, in the following example the term "predatory" is employed to reinforce the exploitative and aggressive nature of the Arabs.

Example 8:

(ST): "They were peculiarly acceptable to the Arabs, harmonizing with their habits and encouraging their predatory propensities"(p.94).

(TT): "ولم يكن ذلك غريباً على العرب الذين عرفوا بالشجاعة و الاقدام و حب القتال" (p.142).

(BT): That was not uncommon for Arabs who were known for their bravery, courage, and love for fighting.

The above instance was selected to bring to light a view held by the author on Arabian tribes of the deserts and the callous life in their surroundings, which influenced their traits. Here, "predatory" is the word Irving used to describe habits and "propensities" of Arabian desert tribes, who were referred to as "pirates of the desert" later in the text. There is a dual narrative here, one is about the religion itself and the second is related to the soldiers. These tribal warriors were willing to engage in the virulence of warfare under the rules of Islam which were framed in a way that suited the tough, violent, and primitive peculiarities of the residents of the Arabian desert. In turn, these rules turned Islam into a religion of "violence" and "sword" after being characterized as a peaceful, merciful religion. In the translation, there is a significant departure from these meanings. The translator used the strategy of modulation, providing a counter view, he exchanged "pirates" with "فرسان" (Lit. Knights) and substituted the negative epithet (predatory) with the more pleasant Arab traits of courage, generosity, honor, valor, self-respect, leniency and relief of the needy; Thus, the translator subverted the implications proposed in the original text and elicited a whole set of positive traits to describe the Arab life in the desert. On the whole, it is observed that the translator harnessed extrinsic management to deliver a translation that wins the favor of the target readership, however, regardless of the benevolent intentions of the translator, such drastic modification of the ST substance is regarded as an act of manipulation. The translator altered the offensive reference "predatory propensities" using a strategy of "explication" by listing a handful of positive traits instead of the negatively implied ones. This significant intervention which diverged from the sense intended by the author, can be viewed as an exercise of the translator's power over the ST and its author.

In conclusion, the word "predatory" has been notably utilized in the ST in association with words such as (inclinations, propensities, and Arabs) on one occasion, also to refer to the context of warfare, i.e. (warrior, warfare, camps, and forays) in addition to being annexed to other lexes such as "life" and "excursions". The manner through which such words have been employed throughout the text unveils several stereotypical images, such as habitual rapacity, voraciousness, fierceness, savagery, and impulsiveness. The

translator's intervention was clear and explicit, he employed heavy glossing and deletion of offensive references one of which was the term "predatory", this generated a visible gap between the ST and TT marking an ideological race between the author and the translator.

The following componential analysis is aimed at differentiating between the lexis "predatory" and "brave" in terms of their semantic features:

Table (2)

Componential analysis of predatory in contrast to Brave

	Rapacious	Wild	Heroic
Predatory	+	+	-
Brave	-	-	+

3.2.3 Mystery and Alienation

Extensive employment of lexical items incorporating implications of mystery and alienation was traced throughout the ST, such lexes are; Mysterious (adj.), mysteries(n.), mysteriously(adv.), and oriental(adj.) which are indicative of a specific pattern of representation. Lexes ascribed to the Orient such as the term "oriental" was utilized (twelve times) in the ST to refer to the "Orient", a polemic term originally coined by orientalist in the late 14th century to refer to the Far East. The lexes "literature, names, history, style, custom, state, phrase, creeds" and "imaginings" were all annexed to the adjective "Oriental" to provide an insight into the Arab-Muslim societal atmosphere at that time. Lexes derivative of mystery was mentioned (eleven times) in the ST. By reference to the dictionary, the following synonyms are ascribed to the lexis "mysterious": "Cryptic", "Enigmatic", and "Inscrutable" (Cambridge Learner's Dictionary, 2024). It is worth noting that the term "Mysterious" had been used substantially by orientalist to voice their perception of the East or the "other" as strange, shadowy, incomprehensible, and untrustworthy. Said (2003), postulated that "standardization and cultural stereotyping have intensified the hold of the nineteenth-century academic and imaginative demonology of "the mysterious Orient."(p.26). In the ST, the term "Mysterious" was paired with lexes such as "country", "black stone", and "intimation". The lexis

"Mysterious"(adj.) is defined as something; "difficult to understand or explain; strange"(Oxford Learner's Dictionary,2024) and "exciting wonder, curiosity, or surprise while baffling efforts to comprehend or identify" (Merriam-Webster, 2024).

The term mysterious has been extensively used in the ST to refer to abstract or concrete things such as the "mysterious" (beam of prophecy, ring of Solomon, country of Egypt, intimation of Sawda, wife of the prophet, and the mysterious black stone), to deliver a sense of opacity and vagueness.

The following examples illustrate how lexes of mystery and alienation were employed; the first refers to the mysterious Muslim rituals, whereas the second touches upon the superstitious and impulse-based nature of Muslim orthodoxies.

Example 1:

(ST): "Made their seven circuits round the Caaba in intimation of the angelic host; touched and kissed the mysterious black stone" (p.46).

(TT): "فيطوفون بالكعبة سبعة مرات، و يلمسون و يقبلون الحجر الأسود." (p.42).

(BT): They go around Kaaba seven times, touch and kiss the black stone.

The black stone of Mecca is billed as "Mysterious" in the context of pilgrimage rites performed at Al Kaaba by Arabian "hostile" tribes who laid aside their arms in preparation for the sacred pilgrimage season. The ST constructs a narrative of religious rites presenting them as foreign, alien, and irrational practices of the desert tribes. This is one aspect of western-narrative hegemony and ready-made portrayals of the "other" presumed inferior races and cultures, one can trace such narratives back to colonialist and imperialist ideology that promoted exoticizing the "other", ignored and further downplayed the inherited cultural and religious legacy of the "other" and provided an alternative vantage point to view the world with, assuming white supremacy and advantage of superior knowledge. This argument is relatable to Said's (2003) view, as he postulated:

Always there lurks the assumption that although the Western consumer belongs to a numerical minority, he is entitled either to own or to expend (or both) the majority of the world resources. Why? Because he, unlike the Oriental, is a true

human being. No better instance exists today of what Anwar Abdel Malek calls “the hegemonism of possessing minorities” and anthropocentrism allied with Europocentrism: a white middle-class Westerner believes it his human prerogative not only to manage the nonwhite world but also to own it, just because by definition “it” is not quite as human as “we” are. There is no purer example than this of dehumanized thought. (p.109)

Eliminating the word "mysterious" in the ST discloses the translator's tendency to exclude lexis of mystery and inscrutability which is a common procedure of extrinsic managing, thus, the translator removed the echoes of mockery and religious inferiority which are notably audible in the original text.

Dealing with the lexis "mysterious" in the following instance is analogous to the previous example. Further, Example 2 sheds light on the emotional attitude of Sawda toward her dream of the prophet and her quest for its interpretation, rather than rational reasoning. This reflects a collective mentality, not a mere occasion to be addressed in the discourse of impulse versus reason.

Example 2:

(ST): "It is pretended that, while in exile, she had a mysterious intimation of the future honor which awaited her; for she dreamt that Mahomet laid his head upon her bosom. She recounted the dream to her husband Sokran, who interpreted it as a prediction of his speedy death, and of her marriage of the prophet" (p.64).

(TT): "وخلال اقامتها بالحبشة رأت في حلمها أن الرسول يضع رأسه على صدرها و قصت سودة هذه الرؤية على (p.102). زوجها سكران، ففسرها أنه سيموت وشيكاً، وستتزوج سودة من الرسول"

(BT): During her stay in Abyssinia, she had a dream of the prophet laying his head on her bosom, Sawda reported this dream to her husband Sukran, and he interpreted it that he would die soon and Sawda would marry the prophet.

The "mysterious intimation" here refers to Sawda's dream of the prophet, which her husband interpreted as a prophecy of his imminent death and her marriage to the prophet. Again, the translator deleted the lexis referring to Sawda's intimation as "Mysterious".

This intervention is a sign of the translator's attempt to impose his ideology and depose the author's ideology. The translator opted for deleting the word "mysterious" in all these examples, this might be symptomatic of the possibly negative connotations the word bears. The epithets constructed here pertinent to the Muslim population are ignorance, irrationality, superstition, and grounding relationships in impulses and intuitions that go against the numerical Western mindset which shows itself to be evidence-based and plausible. In this domain, one can draw an analogy that traces the discrepancies between the era of Enlightenment and the age of Romanticism, highlighting the age-old clash between Impulse and reason. The rise of the Enlightenment era was marked during the 17th and 18th centuries in response to a host of factors, one of which was the growing influence of religion over the lives of individuals. Therefore, an individualistic and liberal approach that subverted traditional orthodoxies and established norms in a society was of paramount importance, this revolutionary era celebrated science, reason, rationality, and logic as the driving forces of individuals. Hume (1861) advocated an enlightened approach over romanticism, "where men are heated by zeal and enthusiasm, there is no degree of human testimony so strong as may not be procured for the greatest absurdity."(p.23). In opposition, the Romantic movement which emerged towards the end of the 18th century came out as a resistance against the tenets of the Enlightenment. This age was distinguished by hailing nature and the sublime and placed emphasis on intuition, imagination, and spirituality, over reason and rationality. While the Enlightenment disregarded religion presuming it was tainted with superstitions, religion was a major pillar in the foundation of Romanticism as suggested by (Maxwell, 2019).

This basic Enlightenment idea – to create an enlightened world by means of science and reason – was opposed by Romanticism. Whereas the Enlightenment stressed the importance of science, knowledge, reason, method, objectivity, logic, evidence, Romanticism stressed the value of art, self-expression, personal feelings, experiences and intuitions, imagination, spontaneity, individuality, creativity, sympathetic understanding, inspiration, genius, vision. Academia today is a confused mixture of what we have inherited from these two sources: the traditional Enlightenment and Romanticism.(p.8)

This inner conflict in Europe between Reason and impulse now became a projection of how the world is being viewed through its lens, therefore, labeling Arabs and Muslims as

intuitive, irrational, and superstitious is a natural consequence of the West's history. The deliberate intervention undertaken by the translator is demonstrated through the elimination of the lexis loaded with colonial attitudes toward the Muslim faith. That is to say, in these instances, the translator deconstructed hegemonic colonial narratives that represented Muslim societies through a monolithic view.

Notwithstanding the traditional role assigned to the translators as faithful and neutral mediators in their translational career, their novel role as interventionists became more appealing and effective, as the parameters of power were reshuffled resulting in licensing them to make decisions that are possibly revealing of their cultural backgrounds. In a post-colonial context, intervention is a demonstration of power relations whether by complying with or resisting power dynamics displayed in the text. Niranjana (1992) held the view that translation could be harnessed as a tool of resistance against the dominant agents by subverting their hegemony and allowing a space for inferior voices to rise, she called for resistance through retranslation: "The post-colonial translator must be wary of essentialist anti-colonial narratives; in fact, s/he must attempt to deconstruct them, to show their complicity with the master narratives of imperialism " (p.167). Whereas Bhabha (2004) disclosed the function desired out of "stereotypes" through the lens of the colonizer, as he posited "The stereotype is not a simplification because it is a false representation of a given reality. It is a simplification because it is an arrested, fixated form of representation that, in denying the play of difference (which the negation through the other permits), constitutes a problem" (p.107). To wrap up, the translator implemented omission and alteration to handle stereotypes of mystery and alienation in the ST. However, the praxis of these strategies resulted in producing a sense distinct from the one intended by the author, rendering the TT message inaccurate and misleading.

Another lexis that sparked controversy and a spectrum of negative portrayals is the term "Oriental" (adj.) which has been repeatedly injected into the ST to refer to the "Orient" as represented through the lens of the "Occident" (Said, 2003). Oriental "literature, names, history, style, custom, state, phrase, creeds" and "imaginings" were all used by the author to refer to the "Orient". The following instances are illustrative:

Example 3:

(ST): "Above all, the faithful will be blessed with female society to the full extent even of oriental imaginings" (p.209).

(TT): " يتمتع المؤمن في الجنة بحياة اجتماعية متصلة" (p.315).

(BT): The faithful enjoy a continuous social life.

In the Appendix, addressing the faith of Islam, the author provided a description of the rewards granted to true believers in Al Jannah or "The Garden" among which is a "female society to the extent of oriental imaginings" portraying the extremity of the "Orient" in their view of sexual indulgence. The translator opted to drop the offensive part of "female society" and " oriental imaginings", in exchange for a short gloss describing Muslim life in Al-Jannah, by the account of the target culture. The translator's tendency to account for the narrative through the lens of the target culture marks a bias toward his culture and religion. This is a manifestation of extrinsic management employed to voice the translator's ideology and cater to the preferences of the target readership.

While the use of the lexis "oriental" (adj.) articulated the fantasies promised for the faithful in the afterlife, "orientalists" (n.) was employed to give account for the source of information provided in the following example:

Example 4:

(ST):" He still maintained sovereignty over their inferior spirits: who are divided by orientalists into Dives and Peri: the former ferocious and gigantic: the latter delicate and gentle, subsisting on perfumes."(p.209)

(TT):" ويقسم المسلمون الجن إلى نوعين : أخيار و أشرار. أما الأخيار فيمتازون بالرقّة وحب الخير، ويحبون
". الروائح الزكية. (p.307).

(BT): Muslims divide Jinni into two types: good and evil; the good are characterized by tenderness and benevolence, and love for pleasant scents.

This example demonstrates a classification carried out by "Orientalists", who the author claimed to have divided "inferior spirits" into Dives and Peri, which the author believes

are subject to the sovereignty of "Angel Azazil" who rebelled and became Satan. According to the Islamic faith, Azazil is not an Angel, he's originally a genii, created out of fire, he disobeyed the orders of Allah which resulted in his expulsion from Jannah to the earth, where he vowed to insinuate to man until the day of resurrection. Although the translator declared earlier that he would deliver a faithful translation of the appendix to test the author's understanding of the Islamic creed, albeit he intervened by trading "Orientalists" for "المسلمون", which is indicative of his ideology and representative of the resources he relied on. The author's choice of "Orientalists" also reveals the resources he adopted and his ideological stance.

A componential analysis is conducted to distinguish the semantic features of "orientalists" from "Muslims":

Table (3)

Componential analysis of orientalist in contrast to Muslim

	Belong to Islam	Study the east	Eastern
Orientalist	±	+	±
Muslim	+	±	±

3.2.4 Fanaticism

The stereotype of fanaticism presented in the ST was dealt with in variously, for instance, multiple renditions were assigned to the word "Zealot (adj.)" which was mentioned on three occasions in the ST in the sense of: pious(adj.), and Muslims(adj.) chiefly in a religious context to suggest extremism. The word "zealot"(adj.) is defined as: "a person who is extremely enthusiastic about something, especially religion or politics."(Oxford Learner's Dictionary, 2024). However, it is referred to as: "a person who has very strong opinions about something and tries to make other people have them too" (Cambridge Learner's Dictionary, 2024). A strategy of omission was applied to tackle the radical implications the term "zealot" may suggest.

The following instance is illustrative of how the lexis "zealot" has been employed in the TT:

Example 1:

(ST): "The miracles ascribed to him are all fabrications of Moslem zealots" (p.194).

(TT): "إن كثيراً من المسلمين نسبوا الى الرسول كثيراً من المعجزات والأعمال الخارقة" (p.297).

(BT): Many Muslims attributed plentiful miracles and supernatural acts to the prophet.

This instance is aimed at calling into question the truth of Prophet Mohammad's prophecy as well as the revelation and miracles attributed to him by "Muslim zealots". The author later concluded that Prophet Mohammad was granted no miracle other than the Quran; his immortal miracle. The translator traded "Muslim zealots" which suggests extremism and minority with "Many Muslims", which implies verification and multitude, this change deformed the original sense the author intended to convey, this can be regarded as a practice of extrinsic management since the translator compromised accuracy with fluency.

Analogous to Example 1, the following instance tackles suggestions of extremity by employing the lexis "zealots" to describe Muslims:

Example 2:

(ST): "The true course would be to discard these miraculous stories altogether, as fables devised by mistaken zealots" (p.51).

(TT): "ولكن يجب أن ننظر إلى هذه القصص التي تدور حول هذه المعجزات على أنها أساطير خيالية ابتدعها بعض المغرضين ورددتها بعض المسلمين" (p.82).

(BT): but we should view these stories circulated on these miracles as imaginary legends invented by some misleaders and repeated by some Muslims.

This text covers the fable of the pull, from which the prophet was claimed to have picked a scroll containing a verse from the Quran, the dove that whispered into his ear a message from the "heaven" and jars of milk and honey dug out from the ground. The author

discredited these fables and claimed they were devised by "mistaken zealots". Although, "zeal" has positive connotations, "zealot" often suggests bigotry, extremism, and rigidity. In the TT, the translator translated "mistaken zealots" into "المغرضين", the problem with this translation is that the translator added up a motive by using the word "المغرضين" (misleaders) which evinces intentionality and awareness, however, the ST word "mistaken zealots" is devoid of intentionality and reflects impulsivity. Moreover, to discriminate between zealots and Muslims, the translator added the phrase "وردها بعض" (and devised by some Muslims), to rectify the author's conflation between "Muslims" and "zealots", this intervention is viewed as an act of manipulation, since the translation reflects the translator's wish to conceal the original spirit of the text.

In this occasion, the lexis "zealot" is being used to refer to the character of the prophet, suggesting his religious bigotry:

Example 3:

(ST): "He triumphed in the spirit of a religious zealot, not a warrior" (p.151).

(TT): "دخل محمد أبواب مكة عند شروق الشمس، لا كدخول المنتصر الفائز، بل دخول حاج ورع في".

(p.229) "ملابس الاحرام" .

(BT): Mohammad entered the gates of Mekka at sunrise, not as a victorious winner but as a pious pilgrim in pilgrimage apparel.

This instance portrays how Prophet Mohammad entered Mekka after winning it over without a battle. However, there is a departure from the intended meaning in the ST, where "religious zealot" was rendered into "حاج ورع".

It is noteworthy that the translator has altered the term "zealot" in the TT, by rendering "zealot" into "ورع" (devout), which alters innuendos of bigotry and fanaticism into piety, deviating from the sense framed in the ST, this interference in one way or another has changed the way how the ST is viewed. This confirms that the divergence between the

author's and the translator's views is attributed to the disparity of their ideological systems.

The following chart showcases the features of the word "zealot" in the ST in comparison to its renditions in the below table:

Table (4)

Componential analysis of zealot in contrast to its renditions

	devoted	fanatical	Radical
Zealot	+	±	±
misleader	-	-	±
Pious Pilgrim	+	-	-
Muslims	±	±	±

3.2.5 Unreliability

One of the methods adopted by orientalists in the representation of the "Eastern" culture is discrediting their narration, sowing suspicion, and undermining it. Duncan Macdonald's (1911) representation of Arabs is specifically illustrative of this point: "The Arabs show themselves not as especially easy of belief but as hard-headed, materialistic, questioning, doubting, scoffing at their own superstitions and usages, fond of tests of the supernatural—and all this in a curiously light-minded, almost childish fashion."(as cited in Said, 2003, p. 247) This representation mirrors the unserious attempts to represent Arab and Muslim cultures through their own lens, conversely, the hegemonic mentality of Western orientalists often presumed their superiority of knowledge.

A tendency to employ lexes that lend a sense of unreliability in the ST was observed, such as "Tradition" (n.) which was mentioned (thirty-nine times), and Legend (n.), (fourteen times) in the sense of (non- accredited narration). These were exchanged for the source(n.) and narrative (n.) respectively following the strategies of particularization in the case of "tradition" and synonymy in the case of "Legend".

The first example encompasses the title of the third chapter; it introduces stories about Mecca and Caaba as "Traditions" illustrative of the established norms and customs of that time.

Example 1:

(ST): " **Traditions** concerning Mecca and Caaba" (p.17).

(TT): "روايات عن مكة والكعبة" (p.40).

(BT): Narratives on Mecca and Kaaba.

The context of the above-noted instance touches upon Kaaba's early history and the sanctity of its location which took place from the descent of Adam until the days of Mohammad. There, religious rituals were performed by Adam, Ibrahim, and Ismael, and Arab tribes later.

(ST): "Such is the Arabian traditions, which rendered the Caaba and the well of Zem Zem objects of extraordinary veneration from the remotest antiquity among people of the east, and especially the descendants of Ishmael. Mecca, which encloses these sacred objects within its wall, was a holy city many ages before the rise of Mahometanism and was the resort of pilgrims from all parts of Arabia." (p.18-19)

(TT): " هذه الروايات العربية تعتبر الكعبة وبئر زمزم أماكن مقدسة بالنسبة لأهل الشرق، وبخاصة ممن ينحدرون من نسل إسماعيل. كانت مكة بما تضمنه من أماكن، مدينة مقدسة منذ زمن طويل، قبل ظهور الإسلام، وكانت مقصد الحجاج من جميع أرجاء بلاد العرب." (p.42).

(LT): These narratives consider Kaaba and the well of Zamzam holy places to the people of the east, particularly those who descend from Ismael. Makka featuring places, was a holy city long ago, before the rise of Islam, it was a destination for pilgrims from all over Arab countries.

The above phrase is extracted from the third chapter which Irving opened with the title "Traditions concerning Mecca and Kaaba" The word "Traditions" was rendered into " Narratives" which is suggestive of the translator's ideology in dealing with the chapter's content. This is where it was particularly essential to refer to each word with its dictionary

meaning. The findings were as follows, "Tradition" (n.) is defined as "a belief, custom or way of doing something that has existed for a long time among a particular group of people" (Oxford Learner's Dictionaries, 2024) and "a custom or way of behaving that has continued for a long time in a group of people" (Cambridge Learner's Dictionary, 2024). Whereas, the meaning of the word "Narrative" (n.) is " a description of events" (Oxford Learner's Dictionaries, 2024), and "a story or a description of a series of events" (Cambridge Dictionary, 2024). Based on that, "Tradition" implies a degree of neutrality, and therefore, the author presents himself as representing credible rituals, traditions or practices that passed on from one generation to another and a constituent of collective identity, while the translator suggests reporting constructed narratives by using the term "Narratives" reflecting on the tales circulated in Mecca and Kaaba, which is not necessarily true but still common among people, however " Traditions" imply established norms agreed upon a group of people. The stereotype evoked by the use of the lexis " Tradition" implies stability, consistency, and social cohesion, whereas "narrative" suggests perspective, purpose, and bias. The translator rendered the ST "Tradition" into "narrative" through particularization, to suggest the possibility of matching or failing the intended meaning. This strategy has provoked a different perspective with different implications and is thus deemed a considerable act of mediation.

Example 2:

The following instance unveils the disparity of ideological perspectives of the author and the translator through the attribution of narratives.

(ST): "If Moslem traditions are to be credited" p.13.

(TT): "كما تزعم بعض الروايات العربية" (p.34).

(BT): as some Arabian narratives claim.

The above text was cited in the context of the prophet's parent's marriage (Abdullah and Amina). The author attributes a claim to "Moslem traditions" suggesting that on the night of Abdullah's marriage (a man characterized by his manly beauty and other favorable traits); "two hundred virgins of the tribe of Koraish died of broken hearts" (p.13). What is worth pointing out here, is the replacement of "Moslem traditions" through which the

author conveyed a sense of unreliability, uncertainty, and speculation with ", (Arabian narratives) which detach the claim from Islam or Muslims and attribute it to Arabian sources, the translator's procedure in dealing with this text was encapsulated in providing an alternative source to view the narrative with (neutral and broad). Such rendition reveals the translator's tendency to evade discrediting Muslim narratives, which is not what the author wanted to convey; therefore, an ideological intervention that serves the translator's vision is detected in the translation, hence, it is a practice of extrinsic management.

The following instance tackles trading the lexis "Legend" for "narrative" to refer to the story of Habib the Wise:

Example 3:

(ST): "Legend of the Conversion of Habib the Wise " (p.96).

(TT): "قصة إسلام حكيم الحبيب" (p.59).

(BT): Habib the wise narrative of converting to Islam.

The term "Legend" or "Arabian Legend" has been used extensively by the ST author in chapter ten namely, fourteen times, referring to the narratives circulated on the conversion of the prince Habib Ibn Malec "Legend of Habib the Wise" who was known for his power and vast erudition in sciences and religions, and who came at the pilgrimage season to Mecca putting up prayers for his young daughter who lost all her senses. His presence was an opportunity to be seized by Abu Jahl and Abu Sufyan who attempted to turn the old prince against the prophet, however, the least anticipated of odds occurred which was his belief in the prophecy of Mohammad and the prince's conversion to the Islamic faith. Navigating through the narrative, the author often resorted to employing the term "Arabian legend" to convey a sense of neutrality and uncertainty regarding the narrative. Whereas in the translation, Al-Kharbutli opted for the equivalents "Arabian resources", following the strategy of employing an unrelated word, and "narratives" while applying the strategy of the employment of a more general word to credit the information mentioned.

These instances are illustrative of the previous point:

The narration of the visit of Prince Habib the Wise to Mecca is referred to as a "legend" by the author, which conveys a mythical and exaggerative sense:

Example 4:

(ST): "The legend gives magnificent account of the issuing forth of the idolatrous Koreishites, in proud array, on horseback and on foot, led by Abu Sofian and Abu Jahl, to attend the grand inquisition in the valley of Flints" (p.58).

(TT): "تصف المصادر كيف احتشد القرشيون المشركون، الرجالة منهم والفرسان، بزعامة أبي سفيان و أبي جهل (p.92). قرب معسكر حبيب، وقد امتلأوا فخراً وسروراً".

(BT): The sources describe how polytheists of Koraish, congregated footmen, and cavalry led by Au Sufian and Abu Jahl near the encampment of Hubaib, filled with pride and pleasure.

The example just provided delves into the occasion when Habib the Wise, a prince known for his wisdom and vast knowledge of sciences and magic, embraced different religions, Judaism, Christianity, and Parsee. When Abu Sufian and Abu Jahl heard of the old wise prince's visit, they sought to seize the change and inform him of Mohammad's heresies in hopes of banishing him or putting him to death. The author used the term "Legend" to account for this narrative, the lexis suggests myth, ambiguity, and unreliability since it might trace true or fictional narratives. Whereas, the translator opted for using a more general word, an equivalence that suggests origin, credibility, and authority. The translator's choice renders the TT more reliable and trustworthy, however, the TR would not have put this trust in the text if the term "legend" was translated literally into the TT.

Analogous to the previous example, in the following instance, the lexis "legend" annexed to the adjective "Arabian", reflects exaggeration and a lack of credibility:

Example 5:

(ST): "According to Arabian legend, attained to the age of one hundred and forty years" (p.58).

(TT): "وقد بلغ - كما تقول المصادر العربية - المائة والأربعين من عمره". (p.91).

(BT): He is-according to Arabian sources- one hundred years old.

Along the same lines, the text introduces us to the wise old prince, mentioning that he was one hundred forty years of age when he came to Mecca to pray for his daughter who lost her senses. The translator traded the lexis "legend" for "المصادر" (sources), which is a more general word, albeit it lends more credibility and lays a solid basis for the narration presented for the TT readership. This mediation is purely ideological since it changes the reader's attitude and predisposes them to place trust in the narration. But again, it deludes the reader into believing in what the author might intended to sow suspicion in.

To draw a proper comparative analysis between the word " Legend" on one hand and its translation into "Narrative " or " Source" in the TT on the other hand, a componential analysis of the words "Legend", "Narrative" and "Source" is provided to demarcate the line separating each meaning from the other, by reference to Merriam-Webster's Dictionary reviewing the associations of each lexical item. The conclusions were as follows: "legend" relates to "myth and story", narrative relates to "story, account, and history", and "source" relates to "root, origin, and genesis"(Merriam Webster Dictionary,2024). Based on this data, a conclusion was reached that the translator's choice of lexes is steered towards reporting events believed to be true by certain sources "arabian sources" though not what he himself believes to be true. Whereas, the author possibly attempted to make use of this "legend" as a tool for enriching his narrative style and maintaining an element of awe. Eventually, in a footnote, he questions the credibility of the legend source. It merits attention that the author and the translator reached a consensus, declaring that the "narrative" circulated on the miracles revealed by Mohammad is not to be relied on. However, the author's tone displayed a degree of uncertainty "they are probably as true as true as many other of the wonders related to the prophet. It will be remembered that he himself claimed but one miracle, The Koran.". Whereas, Al-Kharbutli's tone can be viewed as final and peremptory as he stated:

(ST): "لا نميل مطلقاً الى تصديق هاتين الروايتين اللتين تدوران حول معجزات الرسول".

(LT): "We are not inclined to believe these two narratives circulating on the prophet's miracles" (p.95).

To conclude, employing lexis that bears tones of uncertainty only contributes to casting doubt in the narrative of the "other", therefore this mediation has an ideological basis and probably ulterior motives.

The narrative of Habib's conversion to Islam is referred to as "legend" in the ST, whereas it is translated into "قصة", a thin line separates the two, that is a legend is of unknown origins, however, a story can be ascribed to people, places or a period. The following componential analysis elucidates the features of each of the words under examination:

Table (5)

Componential analysis of tradition and legend in contrast to its renditions

	Story	Myth	Account
Legend	+	+	-
Narrative	+	+	+
Source	±	-	+
Tradition	±	±	±

Conclusion

On the whole, the translator employed various strategies to handle the challenges posed in dealing with ideologically saturated lexis in the ST, such as employing synonymy, a more general word, a more neutral word, particularization, explication, and notably partial and total omission and heavy glossing. He opted to produce a domesticated version of the ST, that resonates with the Islamic beliefs and cultures of the target readership to bridge the cultural gap and ensure a natural flow between the ST and TT, the translator followed a remedial approach based on presuming the benevolent intentions of the author as he stated in his book preface that this work is the fruit of his acquaintance with traces of Islamic civilization in Spain, therefore, generally speaking, *Life of Mahomet* cannot be viewed as an antagonist to Islam, albeit it is a patchwork of misconceptions, fallacies, biases and at the same time recognition of the laurels of Islam, its culture and prophet. However, sometimes the translator's intervention went beyond the territory of acceptable translational rules and surpassed the authority assigned to the translator, therefore this resulted in deviation from the meaning established in the ST and intended by the author,

which in specific occasions amounted to unconscious or deliberate manipulation of the ST. If the change brought to the text is intended, this might be attributed to bias and deliberate injection of the translator's ideology and personal views into the ST, however unconscious mediation may come as a result of his attempts for clarification and further explanation.

In this vein, in post-colonial studies, text mediation and text-manipulation have been key issues to consider since they relate to essential concepts such as identity, culture, and ideology. Manipulation of texts in a post-colonial context can be traced to major factors such as representation of one's culture and contextualization of events within the frame of the culture, channeling one's ideology and cloistering the ideology of the other, or the desire to enhance one's identity whether individual or collective. All the aforementioned impulses flow into the concept of bias. According to Tymoczko (2010), translators can play a major role in bringing social change through their translations:

The concept of activism highlights the ways translation has been used instrumentally to further large programs of social change, the affiliations translators have had with other social activists, the extent to which translators acting alone have had programmatic motivations for their translation choices, and so forth (p.14).

In a similar manner, through a feminist prism, translation can be viewed as a tool to accentuate female presence and confront patriarchal dominance according to (Luise von Flotow, 1997):

Feminists point out that the patriarchal canon has traditionally defined aesthetics and literary value in terms that privileged work by male writers to the detriment of women writers; as a result, much writing by women has been 'lost'.[...] Translation has begun to play an important role in making available the knowledge, experiences and creative work of many of these [earlier] women writers (p.30).

To Sherry Simon (2005), feminism has opened the window into new horizons as she pointed out : "Feminism has worked to establish new intellectual connections. These are particularly apparent in the exchange which has come to be known as transatlantic feminism" (Simon, 2005, p. 80).

All in all, a conclusion was reached that the translator's contribution to the ST may elevate it and meet its intended goal, or in contravention; veil its original substance and prevent the TR from accessing the meaning intended by the author.

3.3 Syntax and the Channeling of Ideology

Lexico-grammatical choices made by the author came to serve specific rhetorical and communicative purposes, these choices often incorporate ideological representations that are covert or overt in a text. The employment of certain lexis and syntactic structures are telltale of an ideology embedded in that text and thus can expose power relations within that text through the inclusion or exclusion of certain participants. Cultural identities can also be emphasized or downplayed through how certain lexis and syntactic structures are constructed in a text, leading to ideological representation. Moreover, blending emotive language in texts is illustrative of a sympathizing attitude that reveals ideological stances. In the translation process, these ideological representations communicated through linguistic choices could pose serious challenges to the translator of the book on Prophet Mohammad's life. The translator will have to make choices on how to handle them since these choices not only affect the source text message, but also the manner through which this message is communicated, as Hatim & Mason (1990) put it " behind the systematic linguistic choices we make, there is inevitably prior classification of reality in ideological terms."(p.161), on another occasion, Hatim & Mason (2005) maintained that the text producer's rhetorical purpose is the primary determinant in the "production and reception" of a text.(p.100). Likewise, translators manifest their ideological stances through the implementation of specific language structures, Al-Mohannadi (2008) argued that a translator's choice of certain structures and lexis "is not always 'innocent' as it might uncover his/her 'history, culture and social political surroundings'". Meanwhile, Fairclough (2013) maintained that "ideology invests language in various ways at various levels" (Al-Mohannadi, 2008, p. 57).

It is worth noting, that Irving is a literary author in the first place, thereby his eloquence and charming rhetorical style are mirrored in his work *Life of Mahomet*, that is why it is no surprise to encounter an enticing writing style when navigating through the ST, which is not only restricted to lexical choices, it rather covers syntactic and discursive structures. Contemplating the author's syntactic choices, it is worth noting that it is marked by the employment of lengthy complex sentences which serve the inclusion of a spectrum of

ideas and minutiae that vary in significance and influence, In addition to utilizing inverted sentences that modify the regular structure to achieve emphasis and create a thrilling setting for the TR, also the utilization of rhetorical techniques, such as rhetorical questions, parallelism, and anaphora are key syntactic features of the ST. In this section, syntactic structures that may have laid the ground for manipulative translations namely; the shift between active and passive structures, omission, and pronouns and determiners modification are analyzed in terms of their impact on the source text identity.

3.3.1 Passive vs. active structures

The shift between active and passive structures is deliberate and intended to serve different purposes. Passive structure can foster the role of participants or downplay it through the concealment of the agent by placing it at the end of the sentence or eliminating it while casting light upon the object. This procedure might be ideologically motivated, as it is often associated with the translator's desire to amplify credit, evade blame, or assign responsibility as their ideology dictates.

Considering the present study, it is essential to shed light on the intricacies stemming from the disparity between English and Arabic language structures. In English, the passive voice is used exhaustively but may be problematic when transposed to other languages. Baker (2001) maintained, "The use of passive voice is extremely common in many varieties of written English and can pose various problems in translation depending on the availability of similar structures, or structures with similar functions, in the target language" (p.102). Whereas, in Arabic passive structures are less common than in English and are least favored, they are advised to be used only when indispensable. Now that the passive structure in English has a customary usage that serves various purposes, according to Rhazi & Ben Ali & Aouini (2017), "Arabic language tends to use less passive than English does and so does not have a natural method of expressing the agent in a passive sentence without omitting it" (p.1). Furthermore, contrary to the prevailing notion, Arabic "does not avoid passivity but only expresses it differently" (Khafaji, 1996, p. 37). In the following section, the translation of passive structures is investigated, particularly in cases where manipulation can be discerned through implementing the themes of blame, responsibility, and credit. It is noted that the translator's modification of the actors' agency brings a degree of balance to the agency disequilibrium in the source text which is systematically done to misrepresent Islamic heritage. Close examination of

the passive structures in Irving's book would reveal that the author uses them for different functions, such as reversal of agency, victimization, and emphasizing people, actions, and events, infusing a sense of vagueness or maintaining neutrality in some incidents. All of these cases contributed to the construction of hypothetical images of Prophet Mohammad's character, as an illustration, on several occasions, the prophet's agency is highlighted for performing ruthless or wicked actions, victimizing other participants in the text. On other occasions, his authority is hyperbolized and he is perceived as a decision-maker making doctrinal decisions by underscoring his agency. Furthermore, his failure is emphasized through the use of passive.

The following example reveals how the reversal of agency produces language structures that place the blame squarely on the Prophet when addressing the conditions of the Jews in Medina:

Example 1:

(ST): Mahomet now sought no longer to conciliate the Jews; on the contrary, they became objects of his religious hostility (p.183).

(TT): لم يعد الرسول يستطيع ان يستمر في مهادنة اليهود بعد ان كشفوا عن عدائهم للإسلام: (p.164).

(BT): The prophet could no longer continue to pacify the Jews after they revealed their hostility to Islam.

The translation reverses agency in this historical context in which Jewish tribes in Medina were besieged by the Muslim army and forced to evacuate the place. In the source text, it is notable that the author used the passive structure "became objects of his hostility", which underscores the prophet's acts of hostility towards the Jews, hence representing the prophet as an aggressor and Jewish tribes as the victims of his aggression. Stripping the Jews of agency in this example and shifting it to the Prophet conveys messages about the Prophet's predetermination to fight the Jews of Medina and expel them from the place. Assigning agency in this example matches the case where the source text is elliptical regarding the conditions surrounding this historical event. A series of acts dishonoring Islam committed by the Medina Jewish communities preceded the hostilities; the one that triggered these hostile acts as mentioned in chapter nineteen of the ST was the assault on a young woman from one of the Arabian pastoral tribes, who came to peddle milk in the

neighborhood of the Jewish tribe, Beni Kainoka, then confronted with young men belonging to that tribe, who asked her to unveil her face. Still, when she refused, they caused her veil to be uncovered revealing her face, amidst their laughter and mockery. The translation reassigns agency to the Jewish actors; thus, changing sides in this game of blame. The active structure in the target text places weight on the Jewish enmity to Islam. The translator's attempt to propagate his ideology at the expense of accurate representation of the ST information reveals his reliance on the strategy of extrinsic management in delivering a translation marked by prioritizing the target readership's preferences over the accuracy of the ST's original meaning.

Example 2 demonstrates how stating the agency concealed in the ST contributed to accentuating the element of blame by bringing Koraish to the fore in the TT.

Example 2:

(ST): " A plot to slay him" (p.131).

(TT): " قریش تتأمر علی قتل محمد" (p.114).

(BT): Koraish plots to kill Mohammad.

The above example addresses the conspiracy plotted by the Koraishites led by Abu Jahl against Prophet Mohammad. This incident took place when chief members of Koraish gathered to put an end to Mohammad's growing power, some advised banishing him others suggested imprisoning him but the highly effectual settlement the chiefs agreed upon was that of Abu Jahl who proposed putting Mohammad to death by way of plunging the sword of each member of the Koraish tribes into his body so that Mohammad's family will not be able to avenge his death. Now that the translator changed the word class from the noun "a plot" to the verb "تتأمر" (plots), the agent is concealed in the ST, and a passive sentence structure is employed, therefore the light is shed on the act of plotting, irrespective of by whom it is initiated or insinuated. Whereas in the TT, the agent is known and used in the forefront of the sentence, "قریش". Following the typical structure of the Arabic sentence, the translator fronted the agent to place focus on the doer of the action; Koraish. Therefore, the element of blame is non-existent in the ST, since the emphasis is placed on the consequence. However, blame is highlighted by charging Koraish with the

attempt to kill Prophet Mohammad. Another crucial point to raise here is the tendency of the author to employ the pronoun "him", whereas the translator referred to the prophet by his name "Mohammad", these alterations may seem mild at the surface, however, they have a considerable bearing on identity construction. Overall, the shift from passive voice to active voice in the TT provided an alternative perspective for the ST's narrative, aimed at matching the preferences of the target readership.

While Example 2 presents a case of reclaiming agency, Example 3 displays a case where the translator chooses to conceal agency. The historical event subject of representation in this example is the replacement of Muslim *Kebla*.

Example 3:

(ST): "He revoked the regulation by which he had made Jerusalem the *Kebla* or point of prayer, and established Mecca in its place, towards which, ever since, the Mahometans turn their faces when performing their devotions" (p.183).

(TT): " فتحوّلت قبلة المسلمين في الصلاة من بيت المقدس الى الكعبة في مكة " (p.164).

(BT): The Qibla of Muslim prayers shifted from Jerusalem to the Kaaba in Mecca.

The agency in the ST is attributed to Prophet Mohammad for revoking the Muslim *Kebla* in Jerusalem with a new one in Mecca, indicating that the catalyst for such change is the prophet's regulatory power, wish, and order. The word "revoked" associates the act with the prophet's own whims. The narrative dissociates this incident from heavenly ordained revelation. That is to say, Prophet Mohammad is deemed as the source of divine orders, implying that one of the foundational principles in Islamic A'qeedah is man-made. Conversely, the concealment of agency and the shift into a passive structure in the TT to describe the change in prayer destination suggests that it is not the prophet's choice but a divine command from God. Such alteration veils the author's narrative and provides an alternative one aligning with the TR's prior knowledge. Although the author's representation can be described as a systematic misrepresentation of Islamic heritage, concealing his perception through translation can be seen as an application of extrinsic management which allows for the translator's ideology to be a key determinant in his translational choices, leading to manipulation of meaning.

Example 4 is another manifestation of concealing agency, as a shift was traced from active to passive voice, where the agent is absent in addressing Islam's relation to Christianity and Judaism in the TT.

Example 4:

(ST): "Mahomet Blended some of the Christian belief with certain notions current among the Arabian Jews" (p.353).

(TT) "يتشابه الإسلام مع المسيحية في هذا الايمان، كما تتشابه فكرة المسلمين عن يوم القيامة بالأفكار السائدة بين اليهود والعرب." (p.309).

(BT): Islam and Christianity are similar in this faith, as Muslims' notion of resurrection resembles notions prevalent among Jews and Arabs.

This example tackles the main articles of Islamic faith as listed in the ST; the fifth article on resurrection and final judgment from which the above text is extracted establishes that Prophet Mohammad had injected notions from Christianity and Judaism into Islam. The author exemplifies the attendance of "two black angels" Munkar and Nakeer who interrogate the dead before drawing forth their souls. In the source text, an active voice sentence structure is implemented, where the agent "Mahomet" is the doer of the action who is shown to be responsible for mixing beliefs and notions from Christianity and Judaism and injecting them into Islam. Meaning, he is the one responsible for the act of "blending" which goes against the principles of Islamic belief which considers the prophet as a messenger of God, therefore decisions pertinent to dogmatic issues are not at his disposition. Whereas in the TT the element of responsibility is absent due to the shift to passive voice through employing the Arabic passive verb "يتشابه" (bear resemblance with).

The result is a TT that is devoid of the element of responsibility and is more centered on the outcome which is the resemblance between Islam, Christianity, and Judaism in certain notions. The employment of a passive structure in the TT is revealing of the translator's desire to conceal the agent; the prophet who is represented in the ST as the one in charge of making dogmatic decisions, whereas in the Islamic faith, Allah is the sole authority capable of deciding for dogmatic issues and Mohammad is his mere messenger. Thus, the translator molded the TT to efficiently meet the TR expectations neglecting the author's

view of Prophet Mohammad as a decision-maker of Islamic doctrines which is deemed false in the Islamic religion. This shift from active voice in the ST into passive in the TT yielded a sense of neutrality contributing to distracting the focus from the agent to whom responsibility is presumed, hence, such substitution misleads the TR and tricks him into the false belief that the ST author is fully acquainted with such nuanced issue in the Islamic faith.

Drawing upon example 4, the following example also traces a transition from active voice in the ST into passive in the TT to approach the incident of the besiegement pursued by Prophet Mohammad and Muslim troops against the Thakifite Jewish tribe, unveiling the ideological stances of both the author and the translator on that matter.

Example 5:

(ST): "For twenty days he carried on an ineffectual siege" (p.270).

(TT): "استمر الحصار عشرين يوماً دون جدوى" (p.242).

(BT): The siege went on for twenty days to no avail.

This instance from the ST recalls the incident when Prophet Mohammad besieged the Thake Fite tribes in Tayef in an attempt to make them surrender, however, their castle was impenetrable and its walls were fortified, therefore he postponed this enterprise for a future time. Analyzing the text at hand, the incident is misrepresented through using active voice, placing the prophet in an agent position, and attributing the pursuit of the ineffectual siege to him, meaning, the light is being shed on the agent of the action in the ST, therefore blame is pointed at the prophet for failing to realize the objective of the siege. Whereas in the rendition, the agent is made invisible by utilizing passive voice, the focus is placed on the action itself, with the dismissal of the element of responsibility. Considering this procedure, the TT message has deviated from the author's intention rendering meaning deficient and misleading.

In Summary, the agency game played in the translation has softened the misrepresentations addressed to the Prophet. It was noted that whenever the author assigns agency to attribute unfavorable acts or epithets to the prophet, the translator steps in with alterations and rectifications in a systematic manner. That being said, such

interventions have a considerable bearing on the target readership, if traced systematically this would reveal a consistent practice by the translator to blackout the author's ideological representations of the Islamic heritage.

3.3.2 Omission

Omission has been tackled earlier in the previous section at the lexical level, dealing with lexis that has been deleted by the translator, in this section however, the omission is going to be addressed at the syntactic level, meaning, when dealing with clauses, phrases, and sentences that have been subjected to partial or total deletion. Also, an investigation was conducted to check whether the roots of this procedure are accidental or deliberate (ideological). Omission is a strategy of translation guided by a range of motives, be it linguistic or non-linguistic. Several translators resort to omission when faced with texts saturated with content that may raise controversy if departed to the receptor language or merely goes against their belief system, in such cases, omission is used as a tool to escape the strenuous task of confronting and debunking the ideology of the other, in our case study, however, as a Muslim governed by some religious taboos, he endeavored to adapt the ST with the target culture's norms and values. Therefore, it is observed that the translator mostly employed omission to tackle blasphemous notions embedded in the ST by neutralizing some offensive concepts such as those congested with ready-made stereotypes. Several scholars advocated the employment of omission as the text at hand entails, others however, condemned the utilization of omission, especially if used heavily, and thought of it as a manipulative strategy that misleads translations.

The translator has relied heavily on the strategy of omission as a counter-argumentative mechanism for non-linguistic concerns or to tackle offending and false information displayed by the ST author, at this point investigating this strategy is due. In this section, the employment of omission is driven by the same triggers; offense to the religion and heritage of the target culture, and false information. However, the extensive implementation of omission at the syntactic level may cause a loss of meaning and alter the core of the ST message.

The following examples demonstrate how reliance on omission whether partial or total can hinder the author's voice from reaching out to the TR. Example 1 is an illustration of large-scale omission.

Example 1:

(ST): By supposing that the ray of mental hallucination which flashed upon his enthusiastic spirit during his religious ecstasies in the midnight cavern of Mount Hara, continued more or less to bewilder him with a species of monomania to the end of his career and that he died in the delusive belief of his mission as a prophet (p.200).

(TT): Text was deleted.

In the source book's appendix, the author endeavored to grasp the character of Prophet Mohammad, and concluded that the prophet's mind is tinged with " ignoble passions" and "groveling interests" as a consequence of the visions that came down to him in the cave of Hira; which according to the author caused him to indulge in "species of monomania". He postulated that the prophet died thinking *falsely* that he was a prophet. This a serious allegation that struck deep into the Islamic creed since it simply denies the prophecy of Mohammad, and is as critical as the claims of other orientalist who presumed the prophet to be an "imposture", an epithet that Irving attributed to other orientalist, maybe to distance himself from those who presumed the prophet a deceiver. The translator implemented the strategy of omission to deal with the challenge posed in the aforementioned text, he excised the original message the author wanted to convey to the TR. Consequently, although the translator's rationale might come from a benevolent place, however, exclusion of the other's ideology is itself an exercise of ideological hegemony and a form of subversion of the other's narrative, which can be viewed as a tool of resistance against mainstream preconceptions of the prophet's mission of prophecy. This procedure is viewed as blatant and drastic motivated by the translator's ideological values, hence it is a mode of extrinsic management.

Analogous to example 1, example 2 also displays a case of complete deletion of the source text that encompasses offensive epithets provoking the translator's ideological intervention:

Example 2:

(ST): "The conduct of Mahomet in the affair narrated in this chapter has been censured as weak and vacillating, and deficient in military decision, and his measures as wanting

in true greatness of mind, and the following circumstances are adduced to support these charges" (p.131).

(TT): Text was deleted.

In the above extract from the ST, the author described Prophet Mohammad's attitude on several occasions as (weak, vacillating, and deficient in military decision), these occasions as narrated by the author "bribing" some of his adversaries into peace, "sowing dissension" among his foes and leaving the fate of treacherous Jews in the hands of Saad Bin Muaath, the one previously injured by their sword. Later in the same chapter, the prophet is accused of using violence against the Jews specifically; " In fact, his conduct towards this race from the time that he had power in his hands form an exception to the general tenor of his disposition" (p.131). Since this text vilifies the prophet and undermines his conduct, presuming it weak and hesitant, and further casts doubt over his capacity to make sound military decisions, prompted by his Islamic ideology, the translator thus favored not to refute but to excise the unfavorable representations by applying total omission. To conclude, the translator employed extrinsic management by eliminating the pejorative representation of the prophet of Islam by the author, catering to the expectations of the target readership. Albeit, the deletion of such text holding a sensitive view in its lines impedes the natural flow of the ST message. The translator's ideology thus dwarfed the author by carrying out complete deletion.

While the previous examples display cases of total deletion, example 3 is a manifestation of selective omission applied to certain parts of the ST which contravenes the translator's ideological orientation, through the implementation of glossing to maintain a unified idea that resonates with the TR cultural and religious norms.

Example 3:

(ST): " It is remarkable that, with all the plurality of wives indulged in by the Arabs, and which he permitted himself in subsequent years, and with all that constitutional fondness which he evinced for the sex, he remained single in his devotion to Cadijah to her dying day" (p.92).

(TT): " كما أنه برغم زواجه بعد ذلك بعدة زوجات ظل مخلصاً لزوجته خديجة الى يوم وفاتها" (p.138).

(BT): In addition, despite his marriage to several wives, he remained faithful to his wife Khadijah till her death.

Despite favorably introducing the first part earlier in the ST; "Mahomet has been extolled by Moslem writers for the chastity of his early life." the author continued his narration by suggesting sexual fondness in Arab society at large and of the prophet in particular, via the phrase "permitted himself" which suggests that the prophet followed his lusty whims with total disregard of god's moral in allowing him more than four wives; the number allowed for regular Muslim capable of fulfilling the marriage requirements. Also, the prophet is accused of constitutionalizing sex fondly. These portrayals are offensive to the translator as well as to the Muslim reader, to settle this dilemma, the translator resorted to the application of extrinsic management, in confrontation with the misrepresentation of Arab and Muslim societies as well as the character of the prophet, through glossing and partial deletion. As for glossing, polygamy is introduced as a tradition practiced by Arabs, whereas the translator, attributed the plurality of wives to the prophet, since the TR knows implicitly the reason behind this exceptional license granted to the prophet by God, here the translator altered the ST message to best match the TR's expectations. As for deletion, the translator deleted the pejorative statement "with all that constitutional fondness he evinced for the sex."(pp.90-92), Since it offends the character of the prophet blatantly. Thereby, the translator's intervention came to side with his ideology and is representative of his wish to subvert the established stereotypes of Prophet Mohammad in the culture of the "other". Thereby, the translator's conduct is driven by his Islamic beliefs which hampered the voice of the author from reaching out to the Muslim TR.

The following instance uncovers a modification of the subject in addition to employing partial deletion of the second part in the ST which addresses the religious affiliation of the prophet's mother, to deliver a translation that resonates with the TR's expectations.

Example 4:

(ST): "He has at an early age imbibed a reverence for the Jewish faith, his mother, it is suggested, having been of that religion" (p.41).

(TT): "ولذا كان المسلمون في الفترة الأولى يحترمون الدين اليهودي" (p.73).

(BT): That's why Muslims used to respect the Jewish religion previously.

In connection to the hypothesis presumed by the author that the Quran is a derivation from other holy books such as the Bible, Mishnu, and Talmud; "Much of the Koran may be traced to the Bible, Mishnu and Talmud of the Jews." (p.41). Irving posited that Prophet Mohammad had venerated the Jewish faith because his mother herself had been Jewish. This text may prove problematic to the translator since this information has no solid proof in Islamic sources, therefore, he dealt with the ST as follows; he modulated the subject in the ST message as he traded the pronoun "he" which refers to the prophet for "المسلمون" (Muslims) rendering the statement general about Muslims, whereas in the ST it is intended to propose the particular reverence of the prophet to Judaism, the statement is extended to suggest an attribution for this reverence, which is the prophet's mother belonging to the Jewish faith, the translator jettisoned this part and subsequently neutralized the ST message by presenting a short gloss. This behavior can be regarded as a utilization of extrinsic management and an exercise of manipulation, considering the concealment of a major claim proposed by the author. Thereby, the translator's strategy in dealing with the controversial allegations in the ST can be encapsulated in raising his voice, while muting that of the author. Hence, the ideology of the translator has a central role to play here in impeding the original message from reaching the TR.

Although the previous example addressed a case of misrepresentation of the Islamic faith by providing unreliable information, Example 5 tackles the misrepresentation of the character of the prophet, which the translator used partial and selective omission to deal with and to tackle parts of the texts that are unfavorable to the translator and contrary his Islamic ideals.

Example 5:

(ST): "Some who had witnessed his fits of mental excitement and ecstasy considered him insane; others declared that he was possessed of a devil, and some charged him with sorcery and magic" (p.48).

(TT): "ادعى بعضهم أنه مجنون، وزعم البعض أنه قد تقمصه شيطان، واتهمه البعض بالسحر" (p.78).

(BT): Some claimed he was mad, and others alleged he was possessed by a devil, others accused him of sorcery.

This instance arises in the context of the mocking Prophet Mohammad when first declared his prophecy publicly, he was accused of insanity, possession, and sorcery, this part was transferred and translated intact to the TT, whereas the opening of the sentence "some who had witnessed his fits of mental excitement and ecstasy" (p.48) was omitted by the translator, since it injects a premise held by the author presuming Prophet Mohammad of having non-stable mental health, especially with the use of "fits" which suppose regularity of occurrence. Such outset which eliminates the first part of the sentence in the ST provides a rationale for the following charges to be considered. As for the target culture referring to Prophet Mohammad as passing through fits of mental excitement is deemed an inappropriate and pejorative representation of the prophet, therefore it is deleted by the translator, whereas the second part which states that the prophet has been subjected to accusations of insanity, possession, and sorcery is translated faithfully since it is a factual occurrence in Islamic sources, thus matches the translator's and reader's prior knowledge. All in all, it is notable that the translator implemented extrinsic management to appeal to the Arab Muslim reader, regardless of the author's perception of the prophecy of Prophet Mohammad. Such intervention is a practice of the translator's power over that of the author and a confrontation of ideologies, the ideology of an Arab-Muslim versus that of a Christian-Western.

3.3.3 Pronouns and determiners modification

Sometimes adjusting pronouns when translating from one language into another is mandatory as the (TL) grammar and syntax dictates, especially if the linguistic and syntactical structures of the two languages are variant. However, other times it emanates from the translator's desire to employ pronouns in conformity with their ideology, which may result in manipulating the original text. When rendering the ST message, modifying the original pronouns of the ST has various implications and motives, the most remarkable use in the present study lies in implementing pronouns for inclusion-exclusion purposes and identity construction, the following examples are illustrative, as the following instance reveals how tampering with pronouns could result in the departure from sense intended to be conveyed by the author.

Example 1:

(ST): "Yet their arms were only wielded against each other" (p.11).

(TT): "فإنه كثيراً ما كان بعضهم يشهر سلاحه في وجه البعض الآخر" (p.31).

(BT): Therefore, some of them frequently used to draw their weapons in the face of some others.

This instance touches upon the nature of the nomadic Arab tribes and their living style, and the bearing their environment had on their nature which also by its terrains constituted an impregnable fortress against foreign conquest. However, the lack of unity among these Arab tribes undermined their attitude as the author presumes. The utilization of pronouns varied between the ST and the TT significantly to the extent of changing the original sense of the ST message. For instance, the possessive pronoun "their" in the ST, suggests collective property, whereas in the TT the pronoun "some" was used twice to express selectivity, particularization, and limitedness. Moreover, the formulation of the ST sentence is general and holistic, in contrast, the TT sentence is specific, relating to certain tribes. This variance in the use of pronouns reveals an ideological attitude, through which the translator rectifies the general stereotype presumed by the author relating to Arab tribes as being in constant clash with each other. Consequently, through the implementation of the pronoun "some", the translator managed to mitigate the impression projected on Arab tribes (being in persistent discord), suggesting a degree of limitedness. The impact of such alteration results in misleading the TR and depriving them of accessing the tenor of the ST message. This can be viewed as a foreseeable result of the strategy of extrinsic management which serves the vision and goal of the translator which is adapting the ST to meet the values of the target culture.

Another illustration of how the implementation of pronouns contributes to the particularization of the ST message and misrepresents its content lies in the following example:

Example 2:

(ST): "The doctrines in the Koran respecting the resurrection and final judgment were in some respects similar to those of the Christian religion, but were mixed up with wild notions" (p.44).

تشبه تعاليم القرآن بعض التعاليم المسيحية فيما يختص بيوم القيامة والحساب ولكنها تختلف عنها في بعض (TT): "النواحي (p.73).

(BT): The doctrines of the Quran bear resemblance with some doctrines of Christianity concerning the day of judgment and resurrection, but they differ in some aspects.

Speaking of the outlines of Islam or as termed by the author "Outlines of the Mahometanism" the above text compares Islam to Christianity in terms of heaven and the judgment day, it assumes the supremacy of Christianity as mentioned in the subsequent text: "While the joys of the Moslem heaven, though partly spiritual, were clogged and debased by the sensualities of earth, and infinitely below the ineffable purity and spiritual blessedness of the heaven promised by our saviour" (p.44), and claims that Islam originally bore resemblance with Christianity in some facets, but then was tinged with "wild notions". If compared to the ST, the TT uses the pronoun "بعض" (some) to limit the discrepancies between Christianity and Islam, voicing his view in a neutral tone, contrary to the ST, where the author depicts Islam's divergence from Christianity as radical by adding the phrase "wild notions" which is a generalization procedure used by the translator. Also, the utilization of the passive verb in the ST: "were mixed up", suggests the involvement of man in injecting the "wild notions" into the faith of Islam. This intervention, although slight, but still, it is capable of diverging the intended sense of the ST message from its planned course. Overall, the text was subjected to manipulation through applying extrinsic management which contributed to mitigating the offensive subtleties in the ST to comply with the standards of the target culture's ideological system.

In a similar manner to example 2, example 3 exhibits a case of manipulating the ST albeit, through the employment of determiners to generate a more specific statement.

Example 3:

(ST): "The system laid down in the Koran, however, was essentially founded on the Christian doctrines inculcated in the New Testament; as they had been expounded to him by the Christian sectarians of Arabia" (p.42).

(TT): "يذكر بعض المؤرخون العرب المسيحيين أن بعض تعاليم القرآن تشبه بعض التعاليم المسيحية" (p.73).

(BT): Some Arab Christian historians state that some of the teachings of the Quran resemble some Christian teachings.

This text acquaints the reader of the outlines of Islam, as the title of the chapter suggests; (Outlines of Mahometanism). The author made a general statement about Islam being derived from Christianity, not to mention considering Prophet Mohammad the founder and primary authority of the Islamic faith, through the employment of polemic term "Mahometanism". He suggested that the majority of Islam's doctrines are of Christian origin; "The system laid down in Koran, however, was essentially founded on the Christian doctrines." (p.42). This statement is symptomatic of the author's perception of Islam; a derivative of Christianity. Consequently, prompted by his Islamic belief system, the translator opted for the insertion of his voice and harnessing determiners to bring forth a vision contrary to that of the author, therefore, the translator's utilization of the determiner "some" is meant to imply a restricted number; indicative of a threshold of similarity between Islam and Christianity. Such modification can be construed as a case of extrinsic managing since the translator's diligent attempt to adapt the ST to match the TR preferences is given priority over the accurate representation of the ST tenor. This can be deemed an act of manipulation since it subverts the affirmative tone presented by the author in exchange for the translator's tone which suggests a degree of uncertainty following his desire to reinforce the TR's bond with the text by introducing familiar knowledge.

The following set of examples demonstrates how the different implementation of possessive pronouns between the ST and TT produces different senses and lays the ground for different interpretations in both cultures.

Example 4 illustrates how neutralizing the ST possessive pronoun "his" backed with other modifications contributed to manipulating the ST message, through delivering a different sense.

Example 4:

(ST): "and the rapid conversion or subjugation of the Arab tribes. It was, in fact, a decisive blow for the exclusive domination of his faith" (p.177).

(TT): " ثم كان ذلك الإقبال الواسع من القبائل العربية على اعتناق الإسلام بمثابة ضربة قوية لهؤلاء المنافقين " (p.271).

(BT): Then was that huge turnout of Arab tribes to embrace Islam as a strong blow to these hypocrites.

The context from which the above text was extracted touches upon the challenges encountered by Prophet Mohammad in his quest to spread Islam due to the treachery of the hypocrite Abdullah bin Obba and some Jewish and Idolatrous Arab tribes, by the end of the text, it is mentioned that the death of Abdullah Bin Obba and the massive conversion to Islam contributed to uplifting the prophet. The possessive pronoun "his" followed by the noun "faith" in the ST has been traded for the noun "الإسلام" in the TT, by this, it is revealed that Islam is perceived as man-made through the author's lens, (crafted by Mohammad), however choosing "Islam" as its equivalence; dispels this claim. Moreover, the translator utilized the term "الإقبال" which illustrates inner desire and inclination to convert to Islam, in exchange for "conversion or subjugation" which could imply both volition or coercion. Furthermore, the translator diverged from the sense proposed by the author, when he altered the closure of the sentence, rendering the phrase: "for the exclusive domination of his faith" into " لهؤلاء المنافقين ", (for these hypocrites), which implies a transition from an event which came in favor of the prophet to one which is unfortunate for the hypocrites. Additionally, a shift was traced in the rendition of the phrase "his faith" into "الإسلام" (Islam), attempting to neutralize the ST message, to get along with the TR's expectations; and is thus deemed an act of extrinsic managing, considering the glaring intervention of the translator which emanated from a factor exterior to the text, that is the translator's religious impulse.

The following instance traces the translator's attempt to neutralize a message made personalized in the ST to more efficiently match the target culture.

Example 5:

(ST): "Most of the benignant percepts of our saviour were incorporated in the Koran"(p.42) .

(TT): "جاء في القرآن بعض التعاليم التي تشبه التعاليم المسيحية" (p.74).

(BT): In the Quran, there was mentioned some teachings that resemble the teachings of Christianity.

In this text, the author claims that the majority of the praiseworthy teachings of Christianity were embedded in the Quran, he exemplifies almsgiving and the moral law of right and wrong. The utilization of the possessive pronoun "our" followed by the noun "saviour" in the text is indicative of the author's desire to highlight his personal association with Christ, for he himself belongs to Christianity. The use of "our saviour" here; an (emotive term) brings to light the theme of "self and other" and unveils the author's partiality towards the Christian faith. In contrast, the translator eliminated the pronoun which renders the tone personal, and opted for a more neutralizing tone to distance himself from the author's stance. Therefore, he traded "our saviour" for "التعاليم المسيحية" (Christian teachings). Although such intervention conveys a benignant image of the author's view of Islam, however, his perception is in fact critical, and is overflowed with innuendos suggesting Islam is derivative of Christianity, which is a perception that needs to be investigated. This concealment; however, comes out as a manipulative move in translation since the translator suggested that Christian percepts are partially included in Quran, however in view of the ST, it is implied that Islam was essentially founded on Christianity, ` the original tenor of the ST message is absent in the TT, this can be viewed as an exercise of extrinsic managing, serving the translator's vision.

3.3.4 Summary of Findings

The data presented demonstrate that syntactic structures were utilized with a clear bias against Prophet Mohammad, Muslim doctrines, and Muslim history. This was mainly met with a notable implementation of counter-syntactic strategies represented in the shift between passive and active syntactic structures, following the translator's desire to amplify credit, evade blame, or assign responsibility, in addition to the employment of

omission, particularly to tackle misinformation or offensive representation of facts and characters, and finally, modification of pronouns and determiners to achieve an inclusion-exclusion end or to contribute to identity construction.

The translator employed the above-noted syntactic strategies to handle ideological challenges posed at the syntactic level in a manner that serves his ideological agenda, as he opted to melt the ST message in the pot of the TT culture avoiding the controversies raised by the author's perspective on Islamic faith and life of Prophet Mohammad. That is to say, he endeavored to conceal or highlight agency by shifting between passive and active structures to thematize key information. Additionally, he applied partial or total omission to tackle offensive and false information, eliminating parts telltale of the author's critical ideology.

Moreover, he modified pronouns and determiners to better align with his ideology and resonate with the readership's expectations, for instance, a manipulative use of pronouns and determiners was detected mitigating the use of possessive pronouns in the ST, to deliver a neutralized rendition, when tackling the theme of "self and other". On multiple occasions, the translator was observed overlooking the spirit of the ST message in exchange for his ideologically driven substitutions. Therefore, the translator did not play the role of a mere mediator, rather he raised his voice to the extent of overshadowing that of the author, to spotlight his presence and achieve fluency in the TT. Thus, he did not facilitate the process of communication between the ST and TT as expected, rather he positioned himself in an equal position with the author, impeding the original message from crossing the cultural bridge intact. Above all, the translator's manner of approaching the syntactic structures in the ST is far from delivering a faithful translation, rather it is regarded as a form of re-writing, re-narration, or even manipulation; as these strategies brought a new line of thinking contrasting to that of the author's in the ST.

Chapter Four

Conclusion

4.1 Conclusion

This study is intended to investigate the intensity of the translator's intervention in the ST and check whether his mediation has amounted to manipulation of the original text. To provide crucial context, the line demarcating the boundaries between mediation and manipulation has to be determined ahead of time, since once the translator oversteps, they will not be able to resist the temptation of falling for their own biases. Thus, the translator has to be attentive as to when mediation may lead to intervention, and when intervention could amount to manipulation.

The researcher extracted examples from the ST highlighted with cultural and ideological shades, following Farghal's (1993) theoretical framework of *managing* which analyzes data on three main levels: lexis, syntax, and discourse and/or culture, however, the researcher conducted analysis on the first two levels: lexis, and syntax. Lexes were examined in light of the key stereotypes remarkable in the ST. These are sensuality, hostility and war, mystery and alienation, fanaticism, and unreliability. At this level, English examples in the ST were discussed by reference to their context and compared to their Arabic translations and back translations indicating the strategy adopted by the translator and its bearing on the TT. At the close of each example, a componential analysis of the semantic features of selected lexes was listed in tables. As for syntax, data was grouped into three main categories following the most remarkable syntactic strategies applied to the selected data, these were passive and active structures, omission, and pronoun and determiner modification. The highly recurring syntactic patterns are traced in terms of their influence on the ST. Additionally, remarks from the theories of post-colonialism and feminism were incorporated to facilitate tracing interventions in a contemporary relatable context.

It was established that the translator's mediation at the lexical level was blatant and deliberate since the examples reflect recurring strategies adopted by the translator serving his ideological agenda. Al-Kharbutli's ideologically- motivated strategies to accentuate his presence were: omission, substitution, explication, cultural equivalence, synonymy, glossing, and neutralization. The heavy implementation of omission and glossing was

suggestive of the translator's desire to disregard the author's perception of the Islamic faith and influence the ST to meet the expectations of the target readers and show respect towards their Islamic culture. Thereby, such influence brought by the TT resulted in a loss of the original sense of the ST, as a consequence, this led to misrepresentation of the ST information and impeded its natural flow; hence, the translator is the one to blame, for he is presumed as a facilitator of the communication process between the ST and the TT and is expected to build bridges between the two cultures through his translational efforts. Consequently, the translator's credibility is at stake since his ethical stance shall not be compromised in exchange for his ideological biases. The same applies to syntax, as analysis results reveal that intervention is overt and explicit through manipulating passive voice, employing omission on entire sentence stretches partially or totally. In addition to modifying pronouns to exclude, include, or construct identity. Thereby, in light of Farghal's (1993) framework, blatant mediation, or if one dares to say manipulation came as a natural consequence of the strategy of extrinsic management, which manifested in the translator's ideological hegemony served as a medium to channel his voice and impose his ideology, while overlooking the overarching objective of the translation process, that is facilitating the cross-cultural communication. In this vein, one cannot decisively tell if Al- Al-Kharbutli was commissioned in his translation, Nevertheless, it is worth noting that the historical period during which Al-Kharbutli first translated *Hayat Mohammad (1960)* was infused with political, cultural, and religious crisis; high censorship governed publishing houses, among which was Dar AL Maaref, freedom of speech was at its threshold and religion was in discord with Arab nationalism as Jamal Abd-Al- Naser was in power, for instance, Said Qutob was sentenced to death, Rox Macaron was Jailed with the charge of affiliating with Muslim Brotherhood, despite being Christian. Additionally, the fact that Daar AL Maaref published a work for Jamal Abd Al Naser (1955) prompts one to think implicitly of that the publishing house was bound and bidding in commissioning the works it published. This atmosphere considerably governed the manufacture of literature in Egypt at the time of the release of *Hayat Mohammad* as one could scarcely come across a pure Islamic discourse, rather it was imbued with an Arab Nationalist and revolutionary tone.

4.2 Recommendations

Building on the findings deduced from the analysis of Ali Husni Al-Kharbutli's translation of Irving's source text, the following points are to be considered for further research:

1. Translators shall fully acquaint themselves with translation norms constituting models of behavior and ethical constraints, to ensure an end product that meets the standards desired by the ST, particularly in texts loaded with ideology and cultural nuances.
2. The cultural background and other works of the author and translator have to be thoroughly investigated; in so doing, the research is likely to obtain an expansive view of the author's and translator's orientation and methodology.
3. Conducting a comparison between the translations of *Life of Mahomet*; Yahia Nasser's and Al-Kharbutli's.
4. Investigate the originality of Irving's scientific research approach and interrogate his fallacies.

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إعداد

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قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغويات التطبيقية والترجمة
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الملخص

تهدف هذه الأطروحة إلى تقصي ترجمة علي حسني الخربوطلي لكتاب حياة محمد للمؤلف واشنطن ايرفينغ، وذلك في ظل مفهومي حضور وخفاء المترجم، بالإضافة الى استراتيجيتي التوطين والتغريب ذات الصلة، كما عرفها فينوتي 1995؛ ويتم التحقيق فيما إذا اتبع المترجم اجراء توسط ام تدخل استناداً الى مدى توظيفه للمفردات والتركيبات النحوية المثقلة بالايديولوجيا او التخفيف من وطأتها. إن مجموعة البيانات التي شكلت محتوى التحليل لهذه الاطروحة هي عبارة عن أمثلة تم انتقاؤها من النص الأصلي، أي كتاب واشنطن ايرفينغ حياة محمد 1850، الى جانب ترجمتها التي قام بها علي حسني الخربوطلي 1966، والتي لاقت قبولاً حسناً من الجمهور العربي والمسلم. على المستوى المعجمي تقسم الأمثلة الى اقسام نستعرض من خلالها الصور النمطية الأكثر بروزاً متمثلة في انتقاء المؤلف للمفردات، وهي كذلك دالة على رؤيته للدين الإسلامي ولشخصية نبي الإسلام، هذه الأمثلة تمت مقارنتها مع ترجماتها لقياس درجة التغيير التي قام بها المترجم. بينما على المستوى النحوي، تم تصنيف الأمثلة بالاستناد الى الإجراءات الأكثر بروزاً، التي قام المترجم بتوظيفها في النص المترجم مع تبيان أثرها على النص المصدر. تتبنى هذه الورقة البحثية، نموذج الإدارة لفرغل كإطار نظري؛ والذي يفرق بين الإدارة الداخلية والخارجية للنص على المستويات النصية المختلفة؛ ففي حالة الإدارة الخارجية، تتضمن هذه المستويات في المستوى المعجمي، والمستوى النحوي، والمستوى الخطابي، ولكن تتناول هذه الورقة البحثية المستويين الأول والثاني فقط. تظهر الدلائل أن التدخل السافر في النص المصدر أفضى إلى التلاعب به وتحوير فحواه، وذلك نظراً لحضور ايديولوجية المترجم، من خلال التوظيف المكثف للحذف بشكل خاص. هكذا تدخل يحرف المضمون الأصلي للنص المصدر،

ويحجب منظور المؤلف من الوصول الى القارئ المستهدف، وبالتالي، يتعين على المترجمين تحقيق التوازن بين رغبتهم في إيصال صوتهم ومهمتهم الأساسية وهي نقل صوت المؤلف، حيث يكمن دور المترجم في قدرته على إيصال وجهة نظر المؤلف لقضية معينة وليس تقديم وجهة نظر بديلة، حتى لا يقع الأول في فخ انحيازه. وبناء على ذلك، يجدر بالمترجم أن يكون ملماً بشكل مستفيض بقيود ومعايير الترجمة، وذلك عندما يتم التعامل مع النصوص ذات الطابع الحساس بشكل خاص، كتلك الثقافية والدينية. باختصار، تراوح تدخل المترجم بين طفيف و جذري، مما أدى إلى فقدان المعنى و استبعاد ايديولوجية المؤلف في اكثر من مناسبة، لذا كان ينبغي على المترجم أن يحقق توافق بين الولاء للنص المصدر، و الحساسية الثقافية للنص الهدف.

الكلمات المفتاحية: الهوية، التحريف؛ الذات والآخر؛ الحذف؛ التضليل؛ العبارات المبتذلة؛ التهميش.