

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

**Traces of Ideology in Qur'an  
Translations: A Critical Discourse  
Analysis of Some Themes**

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**2019**

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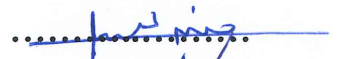
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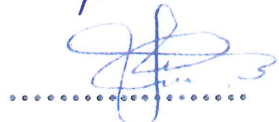
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## **Dedication**

I dedicate this work to my father for his endless support, for giving me all the needs during my master experience. For teaching me that even the largest tasks can be accomplished if it is done one step at a time. To my mother, the official sponsor of love and passion who believed in me and encouraged me till the last minute. To my sister Raja', my soul mate, to my supporter brothers Ala', Diea', Baha', Bashar and Ahmad without whom I could do nothing, to the seeds of my heart, my two daughters Yara and Taleen who supported me with their endless love and smiles.

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Thank you all.

## الإقرار

أنا الموقعة أدناه، مقدمة الرسالة التي تحمل العنوان:

أثر أيديولوجية المترجم في ترجمة القرآن الكريم:  
تحليل نقدي لبعض المواضيع

**Traces of Ideology in Qur'an Translations:  
A critical Discourse Analysis of Some Themes**

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## Declaration

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

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### Transliteration Table

ء	,		س	S		م	M
أ	a , ā		ش	Sh		ن	N
ب	B		ص	Ṣ		ه	H
ت	T		ض	ḍ		و	w , ū
ث	Th		ط	ṭ		ي	Ā
ج	J		ظ	ẓ		ة	t , h
ح	H		ع	‘		لا	l ā
خ	Kh		غ	Gh		ال	Al
د	D		ف	F		ى	Y
ذ	Dh		ق	Q		آ	Ā
ر	R		ك	K			
ز	Z		ل	L			

Source: (Nassimi, 2008).



**Traces of Ideology in Qur'an Translations:  
A Critical Discourse Analysis of Some Themes**

**By**

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**Abstract**

This research attempts to explore the effect of translators' ideology on the translation of the Holy Qur'an. To achieve its end, the study relies on a critical discourse analysis of Mohammed Asad's *The Message of the Qur'an* (1980) and Mohammed Ali's *English Translation and Commentary of The Holy Qur'an* (1973). The two books are analyzed and compared on the basis of their translation of a number of Qur'anic themes; namely Miracles, Angels, Satan, Al jinn and Al Ka'bah. For each theme a number of representative examples are given from both translations. The study shows that both translators were consciously implying their ideologies as consistently expressed by their lexical choices. Mohammed Asad was influenced by his Mu'tazila's ideology and by the neo-Mu'tazila figures Mohammed Abdu and Rashid Ridha. In addition, the way he translated some concepts reflects his beliefs as a Jewish person before converting to Islam. The study also shows that Mohammed Ali's attempt to rationalize miracles was influenced by his Qadiani doctrines, which proved to influence the understanding of the meanings of the Holy Qur'an, especially among non -Arabic readers who assume that these translations are authentic and professional. Readers are more likely to adopt the translators'

ideologically-motivated world view which may contradict the true Islamic conceptualizations, especially if the readers are not aware of the translators' backgrounds. In the end, the study gives some insights of how to get into a more faithful and authentic translation of the Qur'an.

# **Chapter One**

## **Introduction**

### **1.1 Overview**

Translating the Holy Qur'an into English has always been a sensitive issue. The religious status the Qur'an enjoys as being Muslims' main source of legislation poses extra challenge on translators who try to preserve the original meaning of its message when transferred to other languages. As noted by Sideeg (2016), "Producing a final or authoritative translation of the Quran (in English or any other language) is virtually a mission impossible" (p. 1). This means that there has been no translation of the Holy Qur'an that is equivalent to or authoritative like the Arabic Qur'an yet.

The task of translating the Holy Qur'an is hard to achieve because of the Qur'anic style, diction and discourse which are hard to be transformed into other languages. Abdul-Ra'uf (2004) asserts that the "ontological" status of the Qur'an in Arabic and the unique, inimitable nature of the Qur'anic discourse are "translation resistance".

The unique linguistic and stylistic characteristics of the Qur'an do not mean that the Qur'an is above human's capacity of understanding, for it is in the end the language of the Arabs. This means, however, that translating the language of the Qur'an needs deep knowledge in Arabic and its history. The lack of this knowledge may lead to a failure in conveying

the exact meaning of some words or concepts, which result in different linguistic variations between the source text and the target text. Sometimes these variations, or “discrepancies”, as Sideeg (2016) calls them, are not pure or a result of misunderstanding of the source text, rather they illustrate “substantial translational” variations that intend to change the meaning of the source text’s discourse and message.

*It is not the translation of a whole Sura or a long verse that could expose the quality and quantity of the linguistic variations in the existing versions of the Quran in English. Indeed, a very short verse or sometimes even one word is sufficient to illustrate substantial translational variations with utterly perplexing and baffling discrepancies translating the Holy Qur'an (Sideeg, 2016, p.1).*

Discrepancies are not always innocent and a result of misunderstanding of the source text, but they may reflect an ideological stance of the translator. Schaffner (2003), Tymoczko (2003), and Snell&Horby (2006) claim that the translator’s ideology and the linguistic choices s/he makes serve ideological beliefs and agendas. In the same vein Shunnaq (1994) adopted the dichotomy of managing and monitoring from de Beaugrande and Dressler (1981). He applied it to translation. As a result, the translator can also control this discoursal parameter. If the translator chooses to intervene in the message of the text, then managing will be the dominant, while if he chooses to just render the message as it is, monitoring will occur. Moreover, Shunnaq (1994) adds that managing in the process of

translation will alter the text to serve the translator's purposes regardless of the text's type and that the text is steered toward the translator's rather than the text producer's goals. For Example, Shunnaq (1994) demonstrates the way in which information about the Gulf War was manipulated linguistically by different Arabic- language radio stations in order to support their own general stance or that of their governments.

This dissertation, as such, endeavors to explain how the different ideologies of translators influence their translations of the Holy Qur'an. Ideology in the sense of Hatim & Mason is the body of assumptions that reflect the beliefs and interests of an individual, a group of individuals, and is ultimately reflected in language or discourse (Hatim and mason, 1997).

Linguistic choices (linguistic variations, discrepancies) conceal the translator's ideology; therefore, to examine ideology, they should be considered carefully. Berman (2012) and Toury (1995) argue that cases of ideological motivations may not be completely obvious to readers; they may be partially or completely hidden. Therefore, they must be uncovered in order to let readers know that these lexical choices reflect the translators' beliefs and ideologies not the source text's ideology. In other words, linguistic choices made by the translator are very significant to understand the ideological motivations and purposes of the translator. To uncover ideological beliefs of the translator, lexical choices have to be analyzed and scrutinized in light of their appropriateness as target text equivalents and within the light of the translators' ideology. By doing this we will be able

to understand the reason of their selection to be TT equivalent by uncovering their underlying meanings.

This study addresses the issue of the translation of the Holy Qur'an from a critical perspective. I will provide a critical reading of the translators' choices and judge them in light of their ideology to examine whether their translations conveyed the original meanings of the Holy Qur'an or they were influenced by their ideological stance. For this purpose, I will consider very specific themes in the Qur'an, such as Miracles, the belief in Angels, Jinn and Satan. I will also investigate how the proper name of "Al Ka'bah" is rendered in both translations. The reason why I chose these themes is that while reading Asad's and Ali's translations I noticed that they translated concepts like death, Tabut (in the context of miracles) for instance in a strange and distinctive way that urged me to read their footnotes and index to understand what they mean. Their conceptualization of Angels and Satans is also distinctive in a way that made me investigate all related concepts in their translations, and to make the analysis easier and scientific I categorized them into the above themes.

I will consider Mohammed Asad's and Maulana Mohammed Ali's translations of the Holy Qur'an. A brief biography of every translator is given to help outline and understand his ideology and background. I will adopt Critical Discourse Analysis (CDA therein) as a general framework to pinpoint the relation between language and ideology and to analyze the ideological impact on the translation of Qur'an. I will explain the lexical

choices of each translator and the relevance of their functions to the translators' ideological assumptions. CDA through its interest in ideology will help us to uncover any ideological interests or motivations underlying the translator's choices. It will also help understand the reason behind such distinctive choices and the effect of these choices on constructing meanings of the Holy Qur'an.

## **1.2 Statement of the Problem and Purpose of the Study**

Translations of the Holy Qur'an occupy a major position as they decode Islam message to the whole world. Qur'an translation is a problematic field as it holds the responsibility of conveying the message of Islam and the instructions of Qur'an. Besides, the language of the Qur'an (Arabic) is very sophisticated as many of the words have various shades of meaning, which, sometimes, cannot be easily transferred into other languages. All scholars and translators agreed that translations of the Holy Qur'an that exist today, no matter how accurate they are, can never preserve the rhythm, diction, style and deepness of the language of the Qur'an. However, since translation is the only way to help non-Arabic speakers to understand the message of the Qur'an, translation is still needed in which translators are assumed to be faithful to the source text. Nonetheless, this cannot be taken at the face value. Translations cannot be considered in isolation from the translators' attitudes toward the source/target language/culture. According to Alvarez and Vidal (1996), translators' ideology and their feeling about the target language are among

the factors that affect the process of translation. Such attitudes may lead to the manipulation of the translated text, causing a deliberate elimination of some meanings and construction of some others.

In this thesis I will examine the ideology of two translators of the Holy Qur'an according to some Qur'anic themes; the proper name Al Ka'bah, the belief in Angels, Jinn, Satan and Miracles, to study the role of ideology in translating these themes. In other words, I will try to explain the extent to which ideology can influence the translator's style and choice of words that will, accordingly, shape the receivers' understanding of the Holy Qur'an. The analysis of the ideological impact on translation implies considering the choices of the translator as being intentionally loading the text with new meanings. This is necessary to distinguish between the inaccuracies in translation due to linguistic and pragmatic incompetence, and the choices intentionally employed to serve particular world views and beliefs. This study will be mainly concerned with the latter quest, which is sought through fine qualitative analysis of the translators' lexical choices including all the verses, introductions and footnotes of the translators.

### **1.2.1 Significance of the study**

This research is a comparative analysis of two of the widely read English translations of the Qur'an. It will be helpful for those who consider language from a critical point of view as an ideologically motivated element. It will help them to relate language use to ideology and examine the relation between them in a text like the Holy Qur'an. The study will



function as a model to distinguish the correct and qualified translation from biased choices that reflect subjective and ideological motivations. It will clarify reasons for differences between the source and target text, lead readers to the correct understanding of the meanings of the Holy Qur'an, and reduce any chance of misunderstanding of the source text. Ultimately, it will serve as a model for researchers to evaluate the works produced by other translators. I hope that this research will make a valuable addition to the existing knowledge about the English translations of Qur'an. This is relevant for the academic community which is concerned with developing appropriate strategies in translating sacred texts. In addition, the research has a practical value by helping producing a more acceptable translation of the Qur'an that conveys the closest meaning to that of the ST.

### **1.3 Research Questions**

The thesis aims at answering the following overarching questions and their subsidiary questions:

1. To what extent does the ideology of Mohammed Asad and Maulana Mohammed Ali influence their translation of the Holy Qur'an into English?
  - A. What are the lexical choices that reflect their ideological background?
  - B. Is the use of these choices consistent? In other words, do they try to serve specific functions?

- C. What meanings does the text lose and gain due to these lexical choices?
2. What are the insights about translating the Qur'an that can be gained from the analysis between ideology and translation?

#### **1.4 Limitation of the study**

This thesis is a comparative and analytical study of the translation of the Quran, but is limited to two translations carried out by Mohammed Asad and Mohammed Ali, mentioned earlier. Furthermore, it is limited to the previously mentioned Qur'anic themes such as, the proper name Al Ka'bah, Miracles, and the belief in Angels Al jinn and Satan.

#### **1.5 Definition of Terms**

Since the study includes ideological aspect of the translators, it is necessary to define some of the ideological streams that will be repeated along the study.

*Israelites*: Arabic, Isra'iliyyat, refers to stories and narrations from Jewish and Christian origin and traditions. They are not from well accepted sources that quote the Islamic Prophet Mohammed sayings. These narratives are found in works of Qur'anic commentaries and history compilations. They contain information about earlier prophets mentioned in the Bible and the Qur'an, stories about the ancient Israelites, and fables allegedly or actually taken from Jewish sources (Vagda 1973). Some

aspects of the Qur'an can be explained by referring to such sources provided that they are not contradicting the Qur'an like some stories about children of Israel or some prophets. However, references to such sources must be used with great caution and cannot be considered sound according to the standards of 'ilm al-hadîth (Hadith Studies), unless traced back to the Prophet himself and his Companions (Denffer 2009).

*Mu'tazila*: The Mu'tazila refers to a sect (party) which arose in the early second century Hijrah. This sect made reliance upon reason (intellect) and took a purely intellectual approach in studying and confirming matters of creed and belief. It was heavily influenced by the Greek Hellenistic philosophy. As a result of their reliance on reason they were led to numerous positions like assuming that the inherent good and evil of things are known by reason before revelation and led to the distortion (ta'weel) of the attributes of Allah because they assume that affirming them does not agree with reason (Abu Iyaad 2018).

*Qadiyanis*: The term Qadiani is used to refer to the movement which developed under the leadership of the late Mirza Bashiruddin Mahmud Ahmad (based first at Qadian, India, till 1947, and then at Rabwah, Pakistan), and was later led by Mirza Tahir Ahmad, who was in England from 1984 onwards (The Lahore Ahmadiyya Movement 2003). Qadiyanis establish an autocratic, despotic khilafat, contrary to the teachings of Islam and they used to believe that Prophet Mohammed is the Last Prophet and Hazrat Mirza Ghulam Ahmad is Mujaddid of the 14th Century Hijra and a

wali (saint). Furthermore, they tend to consider all non-Ahmadi Muslims as “kafir” and outside the fold of Islam. This belief was opposed to the plain teachings of the Quran and Hadith and led Maulana Mohammed Ali to separate from Qadian and laid the foundation in Lahore of the Ahmadiyya Anjuman Isha`at Islam. The Lahore Ahmadiyya Movement shares the same believes with Qadiyanis except for their main reason of their split (The Lahore Ahmadiyya Movement 2003).

Qadiani and Ahmadi movement share the denial of miracles and their attempt to rationalize miracles. They try to explain Qur’an in a way to suit the western culture and the Christian world.

## **1.6 Methodology**

### **1.6.1 Methodology overview**

This study is a contrastive and critical study of two translations of the Holy Qur’an from Arabic to English. The translations that will be considered are:

1. Muhammad Asad; *The Message of The Qur’an*, Translated and Explained, Dar al Andalus, 1980.
2. Maulana Muhammad Ali; *English Translation and Commentary of the Holy Qur’an*, Lahore, Pakistan 1973.

The choice of these books is based on the fact that they are common among wide groups of readers. In addition, both translators reflect the

ideology of two important groups that have their own understanding of the Qur'an in a way that sometimes contradicts basics of Islam. Mohammed Asad is considered to be one of The Mu'tazila followers. Maulana Mohammed Ali, on the other hand, is a follower of Qadiyanis. His translation was a reference for many Qadiyanis translators who follow his path in translation and consequently spread his ideologies and understanding of the Holy Qur'an. I can add that these translations include some brief explanatory commentary by their translators, and since commentary and footnotes are the place where the translators' voice becomes obvious, they are useful and essential to clarify the translators' understanding of the verses and their ideologies and beliefs about every Qur'anic verse.

A critical analysis of verses and footnotes is applied on the two translations under the framework of critical discourse analysis which specifically assumes a relationship between language (discourse) and ideology. CDA is used to evaluate whether the translators' ideologies influenced Qur'an translations. CDA provides a good tool to understand reasons for the translators' lexical choices through linking choices to the ideology of each translator. Wodak (2001) asserts that CDA function is to investigate and examine aspect of social life by observing and criticizing language. Following this, CDA will help evaluate how ideology as part of social life affects language and language use or in our case how ideology affects constructing Qur'an meaning and message.

For this end, each verse that represents each of the following themes, Miracles, Al jinn, Satan, Angels and the image of Al Ka'bah is critically examined. Each of the previous themes is investigated in the whole Qur'an. For example, under the theme of Al jinn, the exact meaning of the term *Al jinn* is assigned in all verses where it occurs. Definition of each lexical choice of the translator is conducted from Arabic and English dictionaries. These dictionaries include Arabic –Arabic dictionary; *Mu'jam Al-Waseet* (1961), Arabic-English/ English- Arabic dictionary; *Al Ma'ani Dictionary* (2010-2018), besides two English-English language dictionaries: *The Longman Dictionary* (1987) and *Mariam Webster's dictionary*. In addition, meanings of each verse is conducted depending on exegeses of the Quran as they appear in *Al-Qurtubi* (2008), *Al Saadi* (1422), *Ibn Kathir* (759H), *Al Tantawi* (1431, 1997), *Al Tabari* (1422H) and *Al Maududi* (2006). The second step is where the translated verses are examined through examining the translated lexical choice of the translators looking for lexical items that function discursively and convey meanings that are not suggested by the Qur'anic verse; their meanings and functions are highlighted and compared with meanings of the Arabic verses according to Qur'an exegeses.

Themes that gained new or distinctive functions after translating them are then linked to the translators' ideologies and understanding of the verse and the overall theme. Knowing the translators' ideology helps in understanding their choices. For example, knowing that a translator doubts miracles makes the reader understands why this translator choses to

translate the noun “death” to “stupor” in verses that talked about the miracle of giving life back to the dead. It must be noted that each translator defines certain Qur’anic themes according to his point of view and according to his beliefs and ideologies in different sections of his translation such as in preface, footnotes and appendixes. In some cases translators translate the verse literally but explain it in footnote in a way that contradicts Qur’an exegeses and mainstream Muslims. In other cases translations were vague and not clear to the extent that urge the reader to go to footnotes and commentary on that verse in order to understand what is meant.

The reason why the research analysis covered all verses under each theme and not selected samples is because I looked for patterns of consistency to prove the intentionality of the translator. Consistency in the use of distinctive lexical choices is a clue that they are part of the translators’ ideology and not a result of misunderstanding of the verse. In other words, these consistent patterns are a reflection of intentional behavior that aims to reflect certain world view and ideology through constructing new meanings and believes.

### **1.6.2 Procedures of the Analysis**

The investigation of the translation of the Holy Qur’an from Arabic into English in the light of the ideological motivations of the translator needs a methodology that relates the (micro) language choices of the translator with their historical as well as socio-cultural context. Therefore,

this study works within the boundaries of critical discourse analysis (CDA) in order to find the correlation between language choices and frames of thinking. Within this field of inquiry, I will apply a detailed micro linguistic analysis of specific lexical items related to the themes of Miracles, Al jinn, Angles, Satan and the proper name of Al Ka'bah.

I will analyze the translators' lexical choices that are distinctive and do not convey the Qur'an meaning of terms and concepts in the selected themes (the proper name of Al Ka'bah, Miracles, Al jinn, Angles and Satan). The importance of the translators' lexical choices lies in the fact that they reflect the translators' understanding of the original verse and theme. For example, a lexical choice like *a heart* instead of *Al Tabut* explicates the translators' attitude toward miracles. The content of the two translations will be individually examined at the micro level, by which I mean every single linguistic choice at word level. Beside the textual analysis, this study applies paratextual analysis for the introduction(s) and footnotes added by the translators. The reason why this kind of analysis is necessary is that these additional texts play an important role in the interpretation and understanding of some Qur'anic verses.

This study, as such, is based on a comparative analysis between Mohammed Asad's and Mohammed Ali's translations and the English versions of the Qur'an adopted by the mainstream Islamic scholars. The analysis, therefore, is conducted in different steps. In the first step, I refer to the Qur'anic verse and then introduce the two translations of Asad's and



Ali's. I introduce the verse and its interpretation in Arabic according to different exegeses to clarify the conceptualization of each theme and the context of its revelation which can help in examining its intended meaning.

In the second step I investigate both translations. Here, I examine the distinct linguistic choices of the translators, which will be highlighted in order to be explained in the light of the source text meaning. The function of lexical items is investigated to see if they convey the original meaning of the theme of the verse by relying on different Arabic and English dictionaries. Then, the function of translators' choices is identified and the linguistic realization is compared with the original text (Holy Qur'an). In some cases, both translations have the same lexical choices, and in others they are translated distinctly. This step answers the first question of the research about the type of the distinctive lexical choices that are used and the third question about the effect of such choices on the meaning of the themes of the Qur'an.

Then, the analysis goes beyond the mere description of the translators' choices to a process where choices are critically analyzed. Each lexical choice is linked to the translators' ideological background. I look for discursive patterns; the lexical items that serve the same or very similar discursive functions, which means that the choice of these linguistic items is intentional to construct a specific meaning. When inconsistencies in the selection of the lexical terms arise, we may conclude that other factors rather than ideology are behind the translation, such as misunderstanding of

the verse. Footnotes and comments of the translators are part of the analysis, and they help in showing the translator's patterns.

### **1.6.3 Footnotes and commentary**

Due to the especial status of Arabic in the meaning of the Qur'an, and due to the failure to find exact equivalences of key Qur'anic terms and unique styles, scholars and translators try to convey its message by interpreting its meaning. For example, Abdul Raof (2001) suggests that to translate the Qur'an one needs to refer to exegetical books and materials and to translate it through exegetical analysis. In this way translation can be saved from distortion and misrepresentation which lead to misunderstanding of the message of Qur'an. He adds that the only way to compensate the loss of meaning in this sacred text is to explain its complex manifold meanings either "within-the-text" through exegetical material or "through marginal notes and commentaries" and "explanatory translation".

According to Abdul Raof (2001) a footnote or even an extended commentary can make specific words of each language like cultural and religious concepts clear and easy to understand. They can also provide the foreign reader of the Holy Qur'an with a history perspective for words and events that are mentioned in the verses of the Holy Qur'an but not fully explained as a result of the inimitability of the Qur'an or what is known as "i:jaz"; which symbolizes the miraculous nature of the Qur'an as it is the only book that cannot be imitated or translated such as Aad, Thamud and Muhajireen.

Munday (2008) also talks about the role extra interpretations play in translating the Qur'an. He believes that paratexts (the material outside the text such as, introduction; explanatory footnotes) are the stage on which the translator's voice becomes loud. It is the space where the translator's ideology and thought become visible. In the same vein, Nassimi (2008) suggests that there is a need to supply the readers of the translated text with some essential historical and exegetical perspective through footnotes. He adds that in footnotes, every Qur'anic word or concept that has any intended significance within the source text can be explained and highlighted (Nassimi, 2008).

Depending on the earlier discussion on the importance of footnotes and commentaries to the translation of the Holy Qur'an, footnotes and commentaries of the selected translators will be part of the methodology of this study.

## **1.7 Study layout**

The present chapter includes, in addition to the current introduction, a statement of the problem, the study questions, an explanation of its methodology. The second chapter contains the literature review of translation and ideology and translation and CDA. It also includes three sections dedicated to define important issues such as, the ideology of translation strategies (domestication and foreignization), ideological translation as a conscious or unconscious product and the debate on the translatability of the Qur'an and a brief review of the translators'

ideological backgrounds. The third chapter contains a critical linguistic analysis of every distinctive choice of both translators that reflects ideological motivations. Finally, chapter four includes a discussion of the findings, conclusions and some recommendations.

## **Chapter Two**

### **Review of Literature**

#### **2.1 Overview**

This chapter contains a review of some important themes that are related to this study such as, a review to the history of translation as an ideological motivated process and a review of CDA as a framework to criticize and judge language in light of the translators' ideologies. This cannot be completed without a discussion about the ideology of translation strategies (foreignization and domestication). In addition, it contains a review of the translatability of the Qur'an from the early days of Islam till now besides a section on the debate about the awareness of the translators. It also contains a discussion of some previous studies that tackled the notion of the role of ideology in translating the Holy Qur'an. And for the analysis of this study, a historical background of the selected translators is given.

#### **2.2 Translation and Ideology**

The term ideology appeared during the French Revolution and was initially concerned with the study of ideas (Wright 2016). But Marxism use of the term gave it negative connotation as the passive use of power in society. Marxism sees ideology as an illusory force that works to conceal the material reality of capitalism, where the higher class is the sole beneficiary of all the economic and social benefits. Wright (2016) asserts

that if we are to understand ideology as a kind of power or force that is visible and is imposed upon “others”, “the others” may have the right to accept it or refuse it. “Understood in this sense, ideology can be made visible, and then either deliberately embraced or consciously resisted” (Wright 2016, p 31).

Through time ideology’s definition and use went out of its original aim, it is no longer restricted to politics and economy. Ideology extended to be part of our life, part of every human act even writing and re- writing. Althusser (2014) suggests that we recognize ourselves within an ideological framework and that our tastes, values, views and desires are acquired through our partaking in the ideological practices that organize ordinary life such as going to school, attending church, going to work, watching television and reading the newspaper.

Van Dijk (2001, p. 16) defines ideologies “as a special form of social cognition shared by social group”. His definition of ideology is related to social cognition, where individuals’ understanding of social actions is linked to the beliefs and ideologies of the group they are related to. He argues that ideologies are about general principles of the group such as their basic convictions and about abstract beliefs and thoughts. As such, ideologies form the basis that members of the group refer to in their discourses about social representations. In this context, members of the group act as part of ideological production and reproduction which sometimes is meant to change or challenge an existent social cognition.

Hatim and Mason (1997) take a similar stance and define ideology as a body of assumptions which reflects the beliefs and interests of an individual, a group of individuals, and social institutions, and which ultimately is reflected in language or discourse. Discourse, therefore, is “institutionalized modes of speaking and writing which give expression to particular attitudes towards areas of socio-cultural activity” (Hatim and Mason, 1997, p. 120). This means that the way people view and understand things and issues turns by time to systematic patterns and ideologies within which they tend to understand and analyze social activities. By time these ideologies (personal or group ideologies) will extend to appear in their mode of speaking and writing. In other words, discourses in translation reflect personal viewpoints and cultural identities of a society.

Hatim and Mason (1997), on the other hand, argue that it cannot be assumed that all discourses are ideological or predetermined by their institutional ideologies, “It should not be taken to imply that language use is wholly predetermined or that users exercise no control at all over their own discourse” (Hatim& Mason 1997, p 120). They prefer that speakers and users of language play two roles where they can be at one time active users (agents) of the discourse and passively affected by its authority, “at one and the same time an active subject (agent) in the Discourse and passively subjected to its authority” (Hatim& Mason1997, p120). That is to say, Hatim and Mason did not make a clear cut on the connection between ideology as a world-view of a text producer (writer or translator or even a speaker) and the actual linguistic structure of the resulting text.

Nevertheless, they suggest that one may observe the behavior of text users (writers, readers, translators) and understand the assumptions which caused expression leads to observation of patterns and trends; these may then be related to the assumptions concerning the mutual influences of individual text users, discourses, ideologies and society (Hatim& Mason1997).

Finally, Hatim and Mason introduce their concept of mediation as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text” (Hatim & Mason 1997, p. 121). They continue that “the formal relaying of recurrence would thus be part of a global text strategy, characterized by greater or lesser degrees of mediation” (Hatim & Mason 1997, p 121). “Recurrences” in the translated product will be a global text strategy, which means that language users and producers of texts will frequently tend to form patterns of words or concepts that reflect their ideologies in their translated texts. Their analysis depended upon linguistic features such as, lexicalization/ over lexicalization, syntax (agent deletion and nominalization) and cohesion (recurrence, collocation, thematic structure, transitivity and lexical cohesion) (Hatim& Mason, 2005).

Munday (2008) agrees with Hatim and Mason and asserts that ideology as a system of beliefs that shapes individuals' worldview can be realized linguistically by a writer or a translator. Van Dijk (1999) also asserts that ideologies' influence on discourse is often indirect. When ideology influences social attitudes, these attitudes (which form



individuals' opinions of group members represented in their mental models about specific people and events) in turn control meaning production of text and talk by forming a biased representations of social events. "This may happen indirectly through the prior formation of a biased representation of the social situation, for instance about other participants or the relations between participants" (van Dijk, 1999, p. 1).

The awareness of ideology and its impact on discourse has been linked to the shift of the focus of the research from the emphasis on the single linguistic lexis to the emphasis on the importance of socio- cultural contexts, "The growing relevance and awareness of ideological aspects had been linked to the shift of the focus of research from the micro-level of isolated linguistic unit to the macro level of the socio-cultural context in which translation takes place" (Lopez& Caro, 2013, p 251). The shift in focus from the text itself and what words and concepts mean in isolation from any other factor to the focus of the social context, and how social cognition form meanings in a text, made ideology of the translator visible. In addition, the attempt to define translation not as a mere process of transferring words from one language to another, but also as transmitting of one culture to another, increases the importance of the ideology of the translator (Fawcett & Munday, 2011). Lefevere & Bassnett (1990), in their cultural approach to translation, assume that ideology functions as a motivation for translating and plays a role in lexical choices.

Later on, Lefevere (1992) assumes that translators' biased choices may exert a “repressive or subversive” impact on the target culture and will result in partial representation of the original text. In this way translation cannot be considered an original text or equal to the source text; it must lack something either in message or form and style. No matter how accurate it is, translation continues to be partial representation of the original. Furthermore, this lack in the translated text affects in some way the target text reader's view and understanding of the source text and its culture.

In the same vein, Fawcett (1998) argues that translation is a process carried out on language use. This means that translation cannot be devoid of ideological instances or agendas, which may sometimes clash or challenge each other. The process of translation is commonly influenced by the translator's ideology, and ideology affects the selection of terms and words in the target text. Through history, individuals and groups have applied their own beliefs and attitudes to the creation of a certain effects in translation (Fawcett, 1998). Yet, Fawcett (2001) points out that “searching for ideology in translation is not an easy task, because people tend to consider all human activities as ideologically motivated” (p 106). This is because there are several factors that may affect the translation process. It is not the translator alone who may interfere; the agency of translation may also interfere to their specific agendas.

I adopted Hatim and Mason's (1997, 2005) view that discourses reflect personal attitudes and viewpoints of certain community and are influenced by historical, social and political events that try to support or challenge social realities. This is further explained by Van Dijk (1998) who introduces his cognitive definition of ideology as a system of ideas and beliefs that form part of the mental image of an individual or members of a group. People in Van Dijk's view acquire ideologies or change their existing ideologies through discourse. Thus ideologies for Van Dijk are repeated through discourses, and in our case ideologies of translators may reconstruct reader's ideologies through translation of discourse/ sacred text.

### **2.3 Translation and CDA**

Critical discourse analysis (CDA) is interested in the relations between language and power (Wodak 2001). As a general school of thought, it does not provide one single or specific theory, neither one specific methodology of research. On the contrary, studies in CDA derive from different theoretical backgrounds concerned with different data and methodologies (Wodak 2001). Wodak (2001, p. 7) asserts that "CDA sees language as a social practice" in which the context of social practice is crucial. "Discourse as social practice suggests a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it; the discursive event is shaped by them, but it also shapes them" (Wodak, 2001, p. 7). Language meaning and function is better situated in its context to be understood. Any analysis of

language use, therefore, should take the different contextual factors into consideration.

Reisigl and Wodak (2016) argue that CDA is mainly interested in (latent) daily beliefs that shape people's understanding of social phenomena and build into clear basic assumptions that guide interpretations of events and actions. So when these assumptions are shared by the majority, people start to forget other alternatives to the status quo and the dominant ideology becomes hegemonic (Reisigl & Wodak, 2016). So CDA is interested in the ideology of individuals, their beliefs that shape their understanding of social acts. These daily beliefs become institutionalized by time and by the frequent use of them to the extent that these beliefs, agendas, ideologies become hegemonic. In the translation of the Holy Qur'an, for example, the dominant ideology of the translator would shape readers conception and cognition in a way that other explanations or meanings of the Qur'an will be ignored.

Although in CDA each scholar has their approach and methodology of analysis, Hart (2012) asserts that CDA specialists share general similarities in defining ideology as a world view. Ideologies for example, are logically clear and consistent forms of beliefs and values (in shape of patterns) that guide individuals' actions and inspire their progresses. In addition, the different approaches of CDA focus on the discursive nature of ideologies as being "partly-constructed, proliferated, sustained or challenged via discourse" (Qawariq 2016, p. 60). Therefore, the analysis of

texts is an important aspect of ideological analysis and critique (Fairclough 2003, p. 218).

The purpose for using CDA is to highlight ideological content in the target text and to pinpoint how it is different from the source text. In other words, it helps see whether or not the translator reflected the source text ideology in the target text.

CDA is often used as a research tool in media studies but it can also be applied on the identification of ideology in sacred text since it equips the analysts with the tools necessary to identify and demystify a text or discourse that represents a particular aspect of social life and society, and is concerned with the way in which social practices are represented by linguistic units and how they reflect the attitude and ideology of texts producers.

#### **2.4 The Ideology of Translation: Translation Strategies: Domestication and Foreignization**

Hatim and Mason (2005) introduce their concept of “ideology of translation” which is defined as the translator’s attitude toward the source text. In this sense, translation is not a neutral activity and translators are forced to choose between two divergences, free vs. literal, dynamic equivalent vs. formal equivalent, communicative vs. semantics (Hatim& Mason, 2005). Venuti (1995) highlights the ideological consequences of the choice between the translation strategies foreignization and

domestication. He states that domestication is “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home”, while foreignization is “an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti, p. 20).

The two main characteristics of domestication as a strategy are fluency and transparency. Nida (1964) the translation consultant to the American Bible Society, prefers domestication over foreignization because in his opinion domestication leads to natural target texts. The phrase “naturalness of expression” indicates the importance of fluency as a strategy of translation. A fluent translation is one that can be read smoothly by the target reader and not interrupted by the vagueness of words and terms of the foreign language and culture.

The aim of foreignization on the other hand, is to retain as many foreign (original) elements as possible. The translator in this case aims to preserve as much as he/she can of the source text’s message and form and cultural values to create on the target readers the same effect that the source text created on its readers.

Venuti (1995) indicates that using a certain strategy in a socio-cultural situation may reflect “ideological implication”. In other words, domestication is used by translators to serve their target audience and their own beliefs and ideologies. They may make certain changes to cope with what they believe and want readers to believe in either. But in foreignizing

a text, the translator tends to maintain the source text without changing. In this way he/she transmit the source text's ideology to the target readers without any changes, and then the perceptions of the text readers will match those of the readers of the source texts.

As I explained in previous sections of this study the mission of translating the Qur'an requires an objective translator to maintain the original Qur'an's message and soul; it needs a strategy to retain cultural and linguistic elements of the Arabic Qur'an in order to create the same effect of the source text on its original readership.

## **2.5 Conscious vs. Unconscious Translation**

Since scholars agree that the translated text is produced under the effect of the translator's ideology, it is important to tackle the notion of whether the translator is always aware of this effect or not. According to Nida (1964) "When a translator intrudes in the transmission process, his behavior may be accounted for in various ways, at times a translator has purposely and consciously attempted to change a message in order to make it conform to his own political, social or religious predilections" (Nida 1964, pp. 154-155). Nida emphasizes the awareness of the translator of the different meanings the text acquires. The translator tends to produce a biased translation that serves his/her own intentions and proves his/her beliefs. He adds, "No translator can avoid a certain degree of personal involvement in his work". Similarly, Lefevere (1992, p. 14) states that "translations are not made in a vacuum", which means that it must hold a

purpose or motivation by translators or the editors or commissioners, and that translation is a reflection of a certain culture, ethics and beliefs.

The issue of awareness of the ideological effect is not new. Fawcett (1998) emphasizes that individuals (hence translators) had applied their ideologies in their daily life, work and relationships and that people may be unaware of this effect. Lopez & Caro (2014) on the other hand comments that the issue of awareness of the ideological impact on translation reflects the translators' morals, their attitude toward the source or the target culture and their attitude toward the source text.

Venuti (1994) in his book on the invisibility of the translator comments that ideology is both a conscious and unconscious force. He explains that a translator who lives in a continuous self-monitoring or under the authority of cultural rules and other resources may surrender to or resist dominant power and ideology in the target culture.

According to Lionardi (2007), some translation strategies cause some changes in the source text either unconsciously, because of a lack of proficiency or misunderstanding of the source text's message, or consciously, if the translator tries to transmit the ST's ideology to the target readership, or to oppose and challenge the ST language and culture, particularly in sensitive texts like political and religious texts. This may said to meet Shunnaq (1994) definition of managing. Venuti (1995), however, recommends that the translator should adopt the resistance strategy and stay faithful to the source text message and text, in a way that



the target reader feels that he is reading an original text not even recognize that it is a translation. When it comes to the translation of the Qur'an, translators must resist their ideological motivations because of the sacredness of the ST. They need to be faithful to the text's message.

## **2.6 Translatability of the Qur'an**

The Qur'an is the words of Allah Almighty revealed to his messenger Mohammed (PBUH) in Arabic by his Angel Gabriel. But one may wonder why it was revealed in Arabic.

We all know that Prophet Mohammed (PBUH) was an Arab; he spoke the language but was illiterate. So the Qur'an came as a miracle that cannot be denied by Arabs who master the competence of Arabic. The Holy Qur'an states this clearly in verse two of Surah Yusuf:

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ"

“Behold, We have bestowed it from on high as a discourse in the Arabic tongue, so that you might encompass it with your reason” (Asad, 1980).

Siddeiki (2012) says that the Holy Qur'an came to challenge the Arabs in their own trade and skill of producing highly rhetorical and poetic composition in their literature. Across ages and since its revelation, the Qur'an proved itself as the inimitable miracle. No one could produce a single verse like it since its revelation. What matters the most, for this

study, is Siddeiki's conclusion that the Qur'an, unlike any other text, cannot be translated.

The debate of the translatability of the Qur'an arises from the early days of Islam when non-Arabic speakers embraced Islam. According to Nassimi (2008), Muslims are hesitant to go through the process of translating the Qur'an because of their concerns about the acceptability of transforming the word of Allah into a human production that could claim to be equivalence to the Qur'an and their fear of the possibility of any changes or distortions in the message of the translated version of the Qur'an.

In fact, the major obstacle in any attempt to translate the Holy Qur'an is that any translation will be put into comparison with the original Arabic language and style which are originally the words of Allah.

It is worth noting that translators of the Holy Qur'an to English admit the truth of the Qur'an untranslatability. Asad (1980), remarks that despite the effort he made to translate the Qur'an and despite his good knowledge in Arabic, he was not able to translate the Qur'an perfectly or to convey its meanings completely. He comments that the Holy Qur'an is not like any other book. Qur'an's rhetoric, rhythm and meaning are all one unbreakable unit.

Scholars of Islam, nevertheless, realized the need for translated versions of the Qur'an, mainly because the message of the Qur'an is a universal message and should be conveyed to all human beings. So

translation was allowed, but in a form of interpretation for the meanings of the Qur'an rather than as an adequate translation. Nassimi (2008) confirms that the debate continues until the notion of interpreting the Qur'an (Tafsir) was approved and recommended among the scholars.

Since the early part of the twentieth century, the Qur'an has been translated into a number of languages. But these versions were made under the influence of Christians or orientalists. In this respect, Hassan (2017) asserts that translations that were conducted by orientalists had resulted in great confusion, since they were based on a pre- injunction on the Qur'anic text as being ambiguous and out of context. In addition, these translations were put into the service of the political powers. In this regard Said (1978), in his *Orientalism*, asserts that every writer on the Orient (and this is true even of Homer) keeps some Oriental standards, patterns and previous knowledge of the Orient, to which he refers and on which he relies in writing and translation. Al-Da'mi (1998) adds that Orientalists' writings have often demonstrated a “residual fear of Islam” and an “archetypal pattern” of aggressiveness towards it as an important historical phenomenon that controlled the West mind for centuries. Said (1987) reiterates that most of the great philosophers of history from Hegel to Spengler have regarded Islam without much enthusiasm. The fear of Islam and of its irresistible Arab host during the Middle Ages, according to Al Da'mi (1998), continued to the colonial and post-colonial periods when Europe became stronger than Asia and Africa. He adds that the Western hostility toward Islam is a form of a collective and psychological revenge.

This means that their desire to revenge affected their translations of some books including sacred books and also proves that translation can be an ideological process. No matter what translators aimed from their translation of the Holy Qur'an they couldn't imitate the rhetorical distinctive feature of the holy Qur'an. This debate over the translatability of the Qur'an can be summarized by the fact that the Holy Qur'an cannot be translated rather it can be interpreted.

## **2.7 Related Studies**

Saleem (2013) discusses the need for translating the Holy Qur'an into other languages, mainly English, because of its importance in the world today. The writer discusses the origin of translating Qur'an verses sense and the issue of translatability of the Qur'an. As he confirms the need for translation, he continues to highlight the problems and pitfalls that challenge translators of the Qur'an such as the translators' incompetence in Arabic, incompetence in literary English, The translators' sectarian biases, distortions and lack of scientific knowledge. He explains the sectarian biases and the tendency of some Muslim scholars to project modern view of Islam, as opposed to its "orthodox version", which had tempted them to distort the interpretations and meanings of certain verses of the Qur'an that relate to its basic beliefs of an "orthodox Muslim". This by all means is part of what we call ideology effect on the translation of the Qur'an.

Saleem gives a survey of translations of the Holy Qur'an. It focuses on limited translations which the writer critically analyzed in terms of the

untranslatability of some verses. For example, he argues that Ahmad Ali deemed the three miracles as metaphors and parables in verse

"ورسولا الى بني اسرائيل أني قد جئتكم بآية من ربكم أني أخلق لكم من الطين كهيئة الطير فانفخ فيه فيكون طيرا بإذن الله"

He says that Ahmad Ali distorted the first miracle of Jesus, i.e. creating a bird out of clay, when he translated it to: "I will fashion the state of destiny out of mire for you, and breathe (a new spirit) into it, and (you) will rise by the will of God".

In the same vein, Hassan (2107) asserts that translations of the Holy Qur'an from Arabic to French that were conducted by orientalist had resulted in great confusion, since they were based on a pre- injunction on the Qur'anic text as being ambiguous and out of context. He suggests that the translators' thoughts and ideological backgrounds affected their strategies and procedures in translating the Holy Qur'an in order to have a specific understanding of the original text. More importantly, translators over interpreted the Qur'anic text and added explanations and meanings that are not part of the original text. Hassan asserts that the notion of "Dynamic Equivalent" opened the way for Orientalist translators to edit and change the original text in the way they desire to achieve influence on the target readers which had resulted in deviations and biased translations in the Bible as well as the Qur'an. He claims that such translations were meant to distance Christians from Islam by establishing psychological and emotional barriers.

Ideology of the translators appears in translating different concepts and themes in the Qur'an like the way they reflect the status of women in Islam. In this regard Khosravi & Pourmohammadi (2016) aim to find out how different translators of different religious ideological backgrounds conveyed different messages about women in Qur'an. Through investigating translations of different translators, the researchers find out that Muslim translators exerted their own interpretations, their patron's ideology, their religious ideologies or dominant ideologies in their countries on their translation. But, they add that it is difficult to conclude that Arberry and Dawood, as Christian and Jewish translators, implied their religious ideologies on their translations, because there is no direct sign of this exertion on their translations and their translations can be influenced by their own ideologies toward translation methods of the Noble Quran because they translated literally. Finally, the researchers conclude that it is not easy to determine whether there is a relationship between the translators' religious ideology and his/her translation of the Noble Qur'an because "there are many effective factors that influence the translator during his /her translation such as cultural and social ideology, patron's ideology, the dominant ideology in his/her country etc." (Khosravi& Pourmohammadi, 2016, p. 12). In addition, some translators followed literal translation as a strategy to translate the Holy Qur'an. This attempt by some translators to translate the Noble Qur'an literally was an obstacle in the view of the researchers because they couldn't decide whether literal translation reflects the translators' ideology toward the translation methods

of the Holy Qur'an or it was the influence of their own ideologies to serve an intended purposes.

Ideology appears clearly in political issues, in the last fifteen years there were attempts to make Islam a call to violence through translating some of the Qur'anic verses in a biased way. Mohaghegh & Pirnajmuddin (2013) study the effect of translator's ideology on translations of two Qur'anic verses from surah Al-Taubah (Repentance) and surah Al-Anfal (The Spoils of War). They try to explore the influence of the translators' ideology on the translations of the Holy Qur'an through analyzing two verses that talked about war, which was conducted in the context of September 11<sup>th</sup> crisis when the Qur'an was negatively represented as a call to violence. The researchers conclude that some translators conceive Islam as a religion of violence and intolerance, which was a direct result of the role of their ideologies on their translations. It is argued that among the four translators Pickthal, Arberry, Sale and Saffarzadeh, Sale has the most biased translation as a result of his view of Islam as a religion of violence. This, according to Edward Denison Ross and after him G. J. Toomer, was a result of Sale's indebtedness to a Latin translation published in Padua by Ludovico Marracci titled *Refutatio alcorani* ('Refutation of the Koran') (Vrolijk 2004). It was also a result of Sale's beliefs that although the original design of bringing the pagan Arabs to the knowledge of true God was noble, he remained eager to secure the conversion of the Muslims to protestant Christianity. According to this research, the trace of Sale's ideology becomes visible when he uses the word 'pretext' to refer to

Prophet Mohammed. According to Oxford Advanced Dictionary, a pretext is “a false reason that you give for doing something, usually something bad, in order to hide the real reason”. This was clearly noted when reading Sale’s since he tries to imply that Prophet Mohammed “the Prophet of Islam” wants to break his promise without any right reason. On the other hand, Saffarzadeh as a Muslim and the most recent translator among the ones discussed seems to have been more aware of the debates on these verses in comparison with others and as a result more careful in rendering them. But, on the other hand, she is also ideologically affected as a Muslim translator who tries to defend Islam from being a call to violence, so she tries to explain the verse carefully to give the intended meaning of it by explaining the intended meaning of the verb (يُخَن) which means “to stop the war by defeating the unbelievers” not necessarily by killing them as other translators rendered it.

Although the main concern of this study is how the different backgrounds of translators affect their translations of the Qur'an, it is worth mentioning that some scholars found that Muslim translators are also influenced by their Islamic backgrounds when translating Islamic texts written by non-Muslims. For instance, Harhsheh (2013) states that Muslim students tend to use titles or honorific pronouns, such as “peace be upon him” and the word *سَيِّدَنَا* “our lord” when uttering the name of the Prophet Muhammad as a result of the effects of religious, social and cultural ideology. Students’ use of these titles reflects the translators’ love, respect and politeness to the Prophet Muhammad. Similarly, translators add the



word *المكرمة* "scared" after Mecca while it is not part of the source text, because Muslims consider Mecca as a holy city, since it is the city where Prophet Muhammad was born in, and it has Al-Ka'bah, which is the oldest Masjid on the earth where Muslims every year go to perform pilgrimage.

A unique and useful comparative study was conducted by Nassimi (2008) who provides a thematic comparative review of some of the English translations of the Qur'an based on four Qur'anic themes: injunctions, stories, parables, and short chapters. These are studied from different points of view, such as their relative emphasis over the letter versus the spirit of the law, consideration of jurisprudence knowledge, overall objectives of Islamic law, issues of this age, and impact of the translator's environment. Nassimi evaluates each translation by highlighting its benefits as well as its weaknesses. For example he criticizes Asad's translation of the Holy Qur'an for being too rationalistic and over paraphrasing. But he refers to its remarkable academic style and approach and its use of idiomatic and formal English.

The above studies are indicatives of the relation between ideology of the translator and the translation of the Holy Qur'an. However, sometimes it becomes extremely difficult for translation scholars to justify whether the ideological differences observed between the source text and the target text are a result of translators' subconscious ideological interpretation or of their intentional ideological intervention. This study will try to fill in the gap in this area and investigates the translators' awareness. In addition, it

will encounter effects of these ideological translations on constructing Qur'an meanings on the target text readers. Finally I will try to give some recommendation to avoid such ideological interference.

## **2.8 Translators' Historical Backgrounds and Ideologies**

### **2.8.1 Mohammed Asad**

Mohammed Asad, the Jewish Muslim covert (his name before Islam is Leopold Weiss) is a journalist and writer who by the year 1980 translated the Holy Qur'an and Sahih Al-Bukhari. His writings and translations played an important role in the formulation of the Islamic culture of that time to the extent that some European scholars called him "the most influential European Muslim of 20<sup>th</sup> century" (Nawwab 2000).

The primary sources of Asad's inspiration are the Qur'an and traditions of the Prophet(S). He refers widely to Tafsir Zamkhshari (one of the Qur'an exegeses book) and he is clearly impressed by Abduh and Iqbal and other thinkers who had diagnosed problems of Muslim communities (Nawwab 2000). But his extensive reference in his translation of the Holy Qur'an was to Mohammed Abduh; an outstanding scholar of modern Egypt (Asad 1980). His excessive reference to Abdu (the then Mufti of Egypt) is clear in his notes in "the Message of the Qur'an". Asad is biased to Abduh's explanations of the Qur'an affirms that both are followers of the Mu'tazila and the rationalist school of Al Zamakhshari.

The Mu‘tazila adapts Greek philosophical reasoning and attempts to understand it in an Islamic context. They believe that, the Qur’an and Sunnah (Sayings of Prophet Muhammad) are not necessarily the only sources of truth; rather, they believe in the role of reason in understanding the world (both material and spiritual) to be equal to, and in some cases, higher than revelation. This had lead them to conclusions regarding God, the Qur’an and free-will that the majority of other scholars considered to be outside of mainstream Islamic belief, such as, denying any reference to miracles in the Qur’an and the attempt to explain some verses in the Qur’an literally or to explain it in light of scientific knowledge and reason (Itani 2018).

In the preface of “The Message of the Qur’an”, Asad asserts that his goal from translating the Holy Qur’an is to render Qur’an and its interpretation to non -Muslim and non -Arab readers around the world. He acknowledges, though, that the Qur'an resists a translation that can be applied to classical texts such those of Plato or Shakespeare. This is basically due to the distinctive stylistic features which have a deep impact on its meaning (Asad, 1980).

Asad is known for his distinctive ideas and beliefs about certain issues and themes of the Holy Qur’an which he shares with Al Mu‘tazila. For Example, he tends to rationalize miracles of prophets. He asserts that verses of the Holy Qur’an cannot be taken literally, otherwise they will be misunderstood. He adds that some verses should be understood in terms of

allegories, a metaphor or a parable (Asad, 1980). In this way he understands and explains paradise and hell as symbols for the eternal happiness or torture in after life. In addition, he defines Al jinn, Angles and Satan as spiritual beings and forces that are of non-corporeal psychology. He claims that because they (Angles, Satan and Al jinn) have no physical existence, they are beyond the human perception. He adds that whenever the Qur'an describes Jinn as organisms with reason, it is a kind of symbolic "personification" of man's relationship with "satanic forces" (Asad, 1980). It must be noted that Asad does not disagree with the moral ritual of the Jewish scriptures or with the sublime God-consciousness of the Hebrew prophets, but he feels that the God of the Old Testament and Talmud is concerned with the ritual; by means of which his worshipers were supposed to worship him. He thinks that this God is preoccupied with the destinies of one nation: "the Hebrew" (Asad, 1954). This is clear in his translation where he occasionally refers to narrations from the Old Testament and the Israelites. So we need to examine if he is systematic in reflecting his understanding of the above mentioned themes on his translation and to examine how these ideologies affect constructing meanings of the Qur'an on non-Arabic readers.

### **2.8.2 Maulana Mohammed Ali**

Maulana Mohammed Ali is a Lahore Qadian Muslim. He excelled in his academic studies and obtained degrees in English and Law. In 1906 Ali was appointed as the secretary of the executive council of the Ahmadiyya

Movement where he devoted his life to the service of Islam (the Lahore Ahmadiyya movement, 2003).

Ali translates the Holy Quran, with full commentary, into English and Urdu. The selected edition for this study is the revised edition conducted in 1973. It is finished five days before his death (Ali, 1973).

In his translation of the Holy Qur'an, Ali tries to be more faithful to the source text than all other translations. Additional words that explain the sense of the original text are generally avoided, and in the few cases where explanation is required, Ali renders them in brackets. Footnotes and explanatory introductions are also introduced when necessary to give a summary for each chapter or to link chapters to each other (Ali, 1973).

The principle of the greatest importance, according to Ali, is to interpret words of the Holy Qur'an in a way that does not contradict its original teachings, especially verses that contain metaphors, parables and allegories (Ali, 1973).

As a Qadian, Ali has his distinctive beliefs about certain issues in the Holy Qur'an. For example, he asserts that according to the Holy Qur'an, death does not end man's life; it only opens the door to a higher and advanced form of life, thus he called this stage "a stage in evolution". The stage of life after death, in Ali's words, is a higher stage of life and status that brings man from the insignificance of life to a higher degree of perception (Ali, 1973). He explains that different words that refer to the

resurrection are applicable to this life too in a symbolic or metaphorical sense rather than the real sense of resurrection. In addition, Heaven and Hell are not places of torture and enjoyment in life after death. Instead, they are realities even here in this life (Ali, 1973). Ali's translation includes explanations that do not appear in the mainstream books of Islamic scholars, and they also challenge common understanding of the Qur'an. His disbelief in miracles made him rationalizes this concept and explains it in the light of modern knowledge. Jinn and Satans are defined by Ali in some verses as humans with occult powers.

## Chapter Three

### Data Analysis

#### 3.1 Overview

Verses which are analyzed in this section are translations which are assumed to reflect the ideological motivations of the translators. The selected translations are reviewed based on the Qur'anic themes of Miracles, Angels, Al jinn, Satans and Al Ka'bah. The following sections show how the ideology of each translator played a decisive role in his choices which ultimately framed the verses within particular meanings different from the meanings of the original text.

#### 3.2 Ideology in Translating the Theme of Miracles

One of the major themes in which the translators' ideology plays a major role in the process of translation is the conceptualization of miracles. Mohammed Asad's translation clearly reflects the Mu'tazila's doctrine which doubts and degrades the mainstream Muslim interpretation of miracles. In his footnotes, Asad refers to *Tafsir Al-Manar* (1359) by Rashid Ridha, who established with Mohammed Abduh the "neo-Mu'tazilite". Ridha and Abduh see Islam as a rationalistic religion. This view extended to their understanding of the prophets' miracles as they appear in the Qur'an, which led to a rational understanding of these miracles. For example, Asad translates the verse (2:67)

"وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً"

to “AND LO! Moses said unto his people: "Behold, God bids you to sacrifice a cow”

Asad translates the verb *tadhbaḥū* to *sacrifice*. The Arabic verb *tadhbaḥū* (you slaughter) means according to the *Longman Dictionary* (1987) “to kill an animal especially for its meat”. According to *Tafsir Al Waseet* (1997), the verse talks about an exceptional case of killing in which God ordered children of Israel to slaughter a cow and to beat the dead man with part of cow where miraculously the dead body returned to life and told the name of its killer. But *sacrifice* (يُضْحِي) is a transitive verb which means according to the *Longman Dictionary* “to kill an animal or person and offer them to a god in a religious ceremony”. The verb *sacrifice* carries religious connotations; the religious rituals of sacrificing an animal like a cow. So, the verb *sacrifice* shifts the meaning of the order from a unique order of its kind (to kill a cow to beat the dead man with part of it) into a religious ritual; an act that people used to do. This shift in meaning conceals the exceptional order that results in a miraculous event of bringing life back to the dead man, which means that the translator explains the miracle as an ordinary event.

To complete the meaning that Asad conveys by using the verb *sacrifice*, he translates verse (2:72)

"فَقُلْنَا اضْرِبُوهُ بَبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى"



To “We said: “Apply this [principle] to some of those [cases of unresolved murder]”: In this way God saves lives from death””

The phrase *idribuhu bi-ba'diha* (strike him with part of it) is translated by Asad to (*Apply this [principle] to some of those [cases of unresolved murder]*). This marks a significant shift in meaning. According to *tafsir AL waseet* (1997), the Pronoun (hu) in *idribuhu* refers to al nafs (the dead man), and *ba'diha* (part of it) means the method by means of which they will discover the killer. The pronoun (ha) in *bi-ba'diha* refers to the cow. Asad's ambiguous translation cannot be understood without reading his footnote on this verse where he explains that “This principle” means “the communal responsibility” for similar cases of *murder*. And by “some of those cases of unresolved murder” he means that this order of slaughtering the cow can be used to solve similar cases of unresolved *murder* not just this case (which was earlier conveyed by the use of *sacrifice*). But this was not suggested by the Qur'anic verse. On the contrary, the verse emphasizes the unique way in resolving this case of killing.

In consistence with Asad's translation of the two previous verses, the best way to end the verse was to translate the clause *yuh'yī al-mawta* (brings the dead back to life) to (*save lives from death*). While the verb *yuh'yī* indicates that a person or a thing is dead; the verb *save* cancels the idea of being dead in the first place, that is why *al-mawta* is translated as *lives* because one cannot save the dead but can save lives from death.

While giving the dead their lives back is a miracle, there is no miracle in saving the lives of people. Asad explains in his footnote the expression "He gives life to the dead" as a figurative expression that denotes the saving of lives from the random killing as a result of revenge. In fact Asad tends to explain some verses metaphorically to conceal their real meanings and to convey his unique understanding of miracles. This will be further illustrated in the next examples.

In the same vein, Asad's denial of miracles affects his conceptualization of death in verse (2:56)

"ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ"

to "But We raised you again after you **had been as dead...**"

He translates the noun *mawt* (death) to *as dead*. The use of *as* shifted the meaning of the noun from real death to a state like death. *Mawt*, according to the *Longman Dictionary*, means "the end of the life of a (living organism) human or animal". Asad conceals the miracle of bringing the death back to life when he translates *mawt* to *as dead*. This enhances the notion that Asad's lexical choices are consistent with his denial of miracles. Death in verses (2: 243) and (2:259) were translated metaphorically to give the meaning of the death of morals or senses to convey Asad's conceptualization of miracles, that are different from that of the ST.

His ideology towards miracles also appears in his conceptualization of concepts like *al tabut* in verse (2: 248):

"وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ"

The verse is translated as “And their prophet said unto them: “Behold, it shall be a sign of his [rightful] dominion that you will be granted **a heart** endowed by your Sustainer with inner peace...”

Asad translates *al tabut* to *a heart*. *Al tabut* (the chest), according to *Al waseet Dictionary*, is “a chest from wood or stone where things and properties are kept”. The noun *al tabut* in this verse consists of the definite article *al* (the) and the noun *tabut* which means that this *tabut* is known for the addressee. *Al Tantawi* (1997) in his book *Al Waseet* explains *al tabut* as the chest that children of Israel had. The majority of narrations say that it contained the rod of Moses and the mitre of Aaron, a pot of manna, and the broken pieces of the two tables of the law. *Heart* according to *Al Ma’ani Dictionary* is the organ of the body that is responsible for blood pumping. It may be used to signify the mind. For example they say *abyad al qalb* (person with a white heart) to mean that one does not like evil doing. While *al tabut* is considered by all Qur’an exegeses to be a real and visible object that can be seen by the beholders; *a heart* is connected more with emotions and feelings that cannot be seen but can be felt. So by translating *al tabut* to *a heart* Asad denies the scene that the verse suggests and shifts the miracle from an extra ordinary scene of angles bearing *al tabut* to a normal change in feelings and emotions. This is further supported by

explanatory footnotes where he explains that the heart is an allusion to the Israelites' coming change of heart.

The Qur'an mentioned in different occasions the miracle of Mary, where she was gifted food from Heavens. Asad denial of this miracle appears through his translation of the verb *wajada* in verse (3:37)

"كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا.."

which is translated by Asad as: "Whenever Zachariah visited her in the sanctuary, **he found her provided** with food."

Asad translates the Arabic past tense verb *wajada* (he found) to *He found her provided*. *Wajada* (found) according to *the Longman Dictionary* gives the meaning of "finding something by chance, to discover something by chance, especially something useful or interesting", but Asad's addition of *provided* means that someone had provided her with food. This was clearly stated by Asad in his footnote when he explains that members of the community were responsible for providing Mary with food, which contradicts the miraculous supplement of food.

Asad's denial of miracles appears in rejecting the literal meaning of some verses and the tendency to explain them as metaphors as in verse (3:49) where he denies Jesus miracles.

"وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ"

This verse is translated by Asad into “I shall create for you out of clay, as it were, **the shape of [your] destiny**, and then breathe into it, so that it might become **[your] destiny** by God's leave;.....Behold, in all this there is indeed a **message** for you, if you are [truly] believers”.

Asad translates the Arabic noun *al tair* (the bird) to the abstract noun *destiny* (القَدَر). *Ta'ir* (pl. *tair*) according to *Al waseet Dictionary* is “every creature with two wings and fly in the air”. *Al Tantawi* (1997) explains the (Ka) in *ka hai'ati al tair* (كهية الطير) to give the meaning of like the shape or picture of the bird. But Asad translates it as *destiny*, where destiny is an abstract noun that does not have a shape or concrete body which cannot be determined; no one can make his own or others' destiny. Asad disambiguates his translation in a footnote and explains that in pre- Islamic times birds were used to foretell one's destiny. And because he renders the whole speech of Jesus as a metaphorical speech, he assumes that *a bird* denotes destiny. He adds that Jesus would fashion out of clay the vision of a soaring destiny that would be real if they follow God's inspiration. In this translation and explanation, Asad denies the ability of Jesus to create a bird as the verse clearly stated. He simply means that no one can create or determine their destiny. Instead, they can make a vision of what they wish

their destiny to be like, and they can make this vision real by believing in God's inspiration.

At the end of the verse, the word *ayah* (miracle or sign) is translated by Asad to *message*. Sign, as defined by *the Longman Dictionary* is “an indication or evidence, facts or signs that show clearly that something exists or is true, especially something that you are trying to prove. It is also used to show that something is true, i.e. an event, fact etc.” *Message* does not convey the meaning of *ayah* because not every message is a miracle or carries a miraculous event. So translating *ayah* to message takes away the miraculous meaning from it and replaces it with a normal event or message. Asad also renders *ayah* to *symbol* which means “someone or something that represents a particular quality or idea”. While Jesus is considered to be the miracle of Allah since he was created without a sperm, Asad considers him a symbol of God's grace because he was made a prophet. Asad's choice of *symbol* instead of *ayah* seems to be an ideologically-motivated choice since it is repeated in verses (2:259), (19:21), (21:91) and (18:17).

Evidence on the effect of Asad's ideology on translation appears in his denial of the prophets' raising miracles. For instance, he translates the verse (3: 54)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتَوْفِيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

to “Lo! God said: "O Jesus! Verily, I shall cause thee to die, and shall **exalt thee** unto Me”.

Asad translates the phrase *warāfi 'uka* (raise you) to *exalt thee unto me*. *Exalt* according to the *Longman Dictionary* means “to put someone or something into a high rank or position and to praise someone, especially God”. Thus *exalt* serves a different function than *raise* because it gives one semantic component of *raise*, which is raising someone’s rank in glory rather than an actual meaning of rising. This means that he denies the actual raising of the prophet to heaven and so denies the miracle. The choice of *exalt* instead of *raise* is consistent with Asad’s Mu’tazila ideology that denies any reference to miraculous events as mentioned earlier.

The same lexical choice of *exalt thee* is also adopted by Asad in verse (4:158) to give the meaning of raising the rank of prophets not the actual and physical raising of any prophet to Heaven.

Asad’s denial of miracles appears also in translating the nature of fire onto which Abraham was thrown. He conceptualizes fire metaphorically to reach his ends. This is clear in his translation of verse (21:69)

"قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ"

This verse is translated as “[But] We said: "O fire! Be thou cool, and **a source of] inner peace** for Abraham!”

Asad translates the Arabic adverb *salaman* (peace) into the phrase *a source of inner peace* which gives *peace* the sense of inner feelings while *salaman* in the original verse means according to *Al tantawi* (1997) “safe

and harmless”. *Al tantawi* adds that unless Allah ordered the fire to be cold and peace upon Abraham, Abraham would be hurt out of its coldness. So how *inner peace* will save Abraham from fire? Asad explains his translation in a footnote. He explains that the fire in Abraham’s story is not a real fire, but a metaphor for a spiritual fire of persecution. He adds that what Abraham suffered out of persecution, which was practiced on him by his village citizens, functioned as a source of inner peace which gave him a spiritual strength in later stages of his life. When Asad explains the verse metaphorically he rationalizes the miracle to explicitly deny that it is a statement of fact, since saving someone from fire after staying in for three days contradicts reason.

Asad’s unique conceptualizing of some terms seems to be ideologically motivated. Fire is not the only concept. See how Asad conceptualizes sleep in a different way to conceal the miracle of the guys of the cave in verse (18:11)

"فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ"

is translated as “And thereupon We **veiled their ears** in the cave for many a years”.

He translates *fa ḍarabna āla ādhānihim* to *we veiled their ears*, which means that they were deprived from hearing. But this meaning is not suggested by the verse since *Al-Tabari* (1422) explains *fa ḍarabna āla ādhānihim* as “we cast a sleep over them, so they slept in the cave several



years” (p, 614). In other words, *Al Tabari* says that they were prevented from hearing so they can sleep without any noise that may awake them. But the translator’s choice *for preventing from hearing* instead of *cast the sleep over them* changes the whole meaning of the verse as it appears in the ST. Asad believes that God caused the guys to remain cut off - physically or metaphorically- from the sounds and the bustle of the outside world but they were not sleeping. Actually, there is no strange event or miracle in being deprived from hearing for several years since there are deaf people who live their entire life without being able to hear anything. But it is not normal to sleep for years. Asad’s choice of *veil their ears* for *daraba* (cast) does not convey the meaning of sleeping, which makes the event miraculous, since preventing someone from hearing does not necessarily means that they are sleep. Asad rationalizes this miracle or in other words, he explains it depending on his reason to make it more reasonable to be understood. He does not believe in miracles since they are out of humans’ ability, and tries to explain them in a more rationalistic way. So he assumes that to be deprived of hearing is more reasonable than being sleep for hundreds of years.

Asad’s denial of miracles and his attempt to introduce his world view and conceptualizing of miracles appear also in his translation of the *darkness* in Prophet Jonah Miracle in verse (21:87)

"وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ"

“But then he cried out in the deep darkness [of his distress] here is no deity save Thee! Limitless art Thou in Thy glory! Verily, I have done wrong!”

According to *Al Maududi* (2006), *al-ẓulumāti* (darkness) refers to the darkness in the belly of the fish and the darkness of the sea over and above the fish. Asad translates *fī al- ẓulumāti* into *the deep darkness of his distress*, which means that this darkness is a spiritual darkness which was, as Asad explains in footnote, a result of the distress in which Yunus the prophet lived. So Asad does not refer to the darkness in the belly of the fish which means that he denies that the prophet was swallowed by a fish.

Rationalizing miracles as a way to deny them takes another form in Asad’s translation. Literal translation does not always mean that Asad is trying to convey literal meanings of the ST because his translation is further supported with his ideologically motivated explanatory notes and commentaries. Footnotes of verse (3:59) shift the ST meanings and conceal the miracle of creating Jesus and Adam.

"إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ"

The verse is translated to “Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust and then said unto him, "Be" - and he is”

Asad translates *mathla* (the likeness) to *the nature* to denote the state or condition of a person or thing. According to the *Longman Dictionary*, to

be in the nature of something is “to be similar to a type of a thing”. Asad clarifies his translation in a note and explains that Jesus is like Adam: both were created out of dust. But the verse according to all exegeses illustrates that Adam is like Jesus because both of them share a miraculous way of creation; both of them were created without a sperm. In this way Asad denies the miraculous nature of Adam and Jesus.

It is obvious that Asad’s translation of miracles is ideologically motivated. His lexical choices are functioned to deny and conceal miracles of the Prophets through rationalizing them. The previous examples are also indicatives on the importance of Asad’s footnotes and commentaries in making Asad’s ideology more visible. So the Mu’tazila thoughts appear clearly in Asad’s translation of miracles but what about the Qadiani translator, Mohammed Ali?

Mohammed Ali’s translation, on the other hand is consistent with his Qadian doctrine which downplays any miracle in the Holy Qur’an. The analysis shows that his translation attempts to rationalize miracles. For example, Ali translates the verb *tadhbaḥū* to *sacrifice* in

"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً"

“Surely Allah commands you to **sacrifice** a cow”

As I explained earlier, *sacrifice* reflects a religious connotation of rituals. This shifts the order of slaughtering the cow from an exceptional and unique order to a normal ritual that people are familiar with. If this

order is not extra-ordinary then there is no miracle in striking the dead body with part of the cow, since people in that time were accustomed to such solutions in cases of unresolved murder. Denying the miracle is so much consistent with Ali's Qadiani doctrine which downplays any miracle of the prophets.

In his attempt to deny miracles, Ali introduces unacceptable translations and explanations of some verses. Verse (2:72) is a striking example. He translates the verse

"وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ (72) فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا"

to "And when you **(almost) killed** a man, then **you disagreed about it**. And Allah was to bring forth that which you were going to hide. So We said: **Smite him with it partially.**"

The past tense verb *Qataltum* (you killed) is translated into *almost killed*. According to *Al Waseet Dictionary*, *qataltum* stems from *Qatal* which means "cause somebody to be dead, killed or slain". Ali adds the adverb *almost* to the main verb *killed* which means that no one has been killed, since according to *Webster's Dictionary* "almost" means "very nearly but not exactly or entirely". This rejects the act of killing that the verse suggests and indicates that Ali denies the whole story and the miracle of giving the dead their lives back. He explains in a footnote that the man who was almost killed is Jesus when children of Israel crucified him and thought that he was killed.

He made his point clear when he translates the verb *idar'tum* to *disagreed*. *Idar'tum* stems from *dara'* (Dafa'), which means to refute. *Al Tabari* (310H) explains (يدفع عنهم) to (يدراً عنهم العذاب), so *idar'tum* means that they refute the crime and cast the blame of it on each other. Ali's choice of *idar'tum* in his translation cannot be understood without examining his explanatory footnote. He explains in footnote that children of Israel disagreed upon whether Christ is dead or not, but the verse did not mention any thing about Jesus Christ, not even in the whole Surah of Al Baqarah. It seems that Ali's lexical choices are not random, since *disagreed* is consistent with the meaning of *almost killed*. Both choices do not serve the meaning of the miracle of giving the dead their lives back.

Ali continues his translation by translating *bi-ba'diha* (part of it) from the stem *ba'd* (part of something) to *partially* which means according to the *Longman Dictionary* "to some extent, partly or incompletely". The noun phrase *bi-ba'diha* which refers to part of the cow was replaced by the adverb *partially* to describe the act of striking, while the original verse did not mention any thing about the way of striking the dead body. Ali changes the whole story of the verse in a way that rejects miracles.

In his attempt to rationalize and deny miracles, Ali domesticates the meaning of the original text and modifies it to accommodate his own ideologies. See how he conceptualizes death in the following verses (2: 56).

"ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ"

“Then We raised you up after your stupor....”

Like Asad, Ali conceptualizes *mawt* and *mawtikum* as *your stupor*. Contrary to death, *stupor* in the *Longman Dictionary* means “anesthesia, i.e.: a state of being unable to feel pain”. *Mawt* (death) according to the *Longman Dictionary* means “the end of the life of a (living organism) human or animal”. By denying the act of death, the whole event is thus devoid of any miracle. In consistency with his ideology, Ali repeats his definition of death as the death of senses or, metaphorically, the death of morals, especially verses that talk about miracles of bringing the dead back to life, such as verses (2: 243), (2:259).

Rationalizing miracles appears in translating concrete nouns into nouns with more emotional connotations. See how Ali translates *al tabut* to *the heart* in verse (2:248) in order to rationalize the miracle,

"وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ"

“And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the heart in which there is tranquility from your Lord...”

The concrete noun *al tabut* is translated into *the heart*. *Al tabut* (the chest) according to *Al waseet Dictionary* is “a chest from wood or stone where things and properties are kept. However, *al tabut* is defined by all Qur’an exegeses to be a real and visible object that can be seen by the beholders, while *the heart* is associated with emotions and feelings that

cannot be seen or felt. So by translating *al tabut* to *heart* Ali denies the miracle that was suggested by the verse and shifts it from an extra ordinary event of the angles bearing *al tabut* to a normal change in feelings and emotions that cannot be seen. According to Qur'an exegeses, *al tabut* must be visible otherwise children of Israel will not believe the prophet. So how come they will believe in the prophet if they couldn't see his miracle "the heart". This was further explained in explanatory footnotes by Ali who explains that a chest is not a place where inner peace can be kept, so he considers the meaning of *heart* more suitable for feelings and inner peace.

To rationalize miracles, Ali rejects the literal meaning of some verses and prefers to give them more abstract and moral indications. See how he changes the nature of *exalt* in verse (3:54).

"إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا"

"When Allah said: O Jesus, I will cause thee to die **and exalt thee in My presence...**"

Ali translates *warāfi'uka* (raise you) into *exalt thee in my presence* in which *in my presence* means "un- limited or restricted place". Ali claims that Allah has not a limited place to exist in, and so it is not possible to anyone to be risen to him. Rather, he thinks they (prophets) were exalted in rank in the unlimited presence of Allah. By this choice he denies the actual raising of the prophet and assumes a moral rising.

The following examples show that Ali translates some verses literally, but he tends to explain them in footnotes that provide framings which are different from the mainstream interpretation of the Qur'an. His footnote on verse (3:37) is very much consistence with Qadiani doctrine which denies that Mary was gifted with divine miracles.

"كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا..."

“Whenever Zacharias entered the sanctuary to (see) her, he **found food with her**”

Ali translates the verse literally. But he explains in a footnote that Mary's responsibilities were the issue of all the worshippers in the Temple and not just Zackeria, which means that anyone of the worshippers could have supplied Mary with food. So, the idea of a miracle supplement of food to Mary was rejected all together.

Denying Christ miracles including his birth miracle is part of the Qadiani doctrine. Ali appears to reflect their doctrine in his translation of verse (3:49)

"وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ".

“... I have come to you with a sign from your Lord, that **I determine** for you out of dust the form of a bird, then I breathe into it and it becomes a



bird with Allah's permission,...Surely there is a sign in this for you, if you are believers."

Ali translates *al tair* literally to *the bird*, but explains the bird metaphorically as that which soars into the higher spiritual regions because they believe in God's inspiration. He translated the verb *akhluqu* (I create) to *I determine*. According to *tafsir Al waseet* (1997) the verb *Akhluqu* which stems from *khalafa* means "to create, to design or make", while *determine* means according to *Webster dictionary* "to settle or decide". Ali translates the verb *Akhluqu* to *determine* to signify, as he explains in the footnote, the mere act of determining of a thing. To determine a thing in Ali's sense is to design or make a shape of something, while to create a thing means the ability to make it a living creature. In this translation, Ali denies the ability of Jesus to create a bird or anything. Instead, Christ merely determined the shape of a bird.

As mentioned earlier Ali explains verses metaphorically and explains terms with their abstract and moral indications rather than their literal meanings. In consistence with his ideology regarding miracles Ali translates verse (21:69) literally but explains it in a way that contradicts the mainstream exegeses.

"قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ"

"We said O fire, be coolness and **peace** for Abraham".

In the above verse, Ali translates *salaman* literally to *peace*, but he explains in footnotes that it was not proved in the Qur'an or in any of the prophet sayings that Abraham was thrown into fire. Rather he believes that the Qur'an states that Allah delivered Abraham from the fire, but it does not mention when he was saved before or after being thrown into the fire. In his explanation Ali denies the narration of casting Abraham onto the fire, and accordingly denies the miraculous save of Abraham. In this way, he opposed in his explanation the mainstream Muslims narrations.

Verse (3:47) shows how Ali as all other Qadiyanis denies the fact that Mary did not marry and denies the miracle of her pregnancy and Christ birth.

"قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ"

“She said: My Lord, how can I have a son and man has not **yet touched me?**”

Ali translates *lam yamssasni* to *has not yet touched me*. He adds the English adverb *yet* that gives the meaning of “until now”, i.e. until the moment Mary uttered this statement, which gives a possibility of Mary being touched after this incident. This was clearly stated in a footnote. Ali states that the Angel gave Mary the news that she will have a baby while only her espousal had yet been decided, and perhaps she had not been informed of this when she was given the good news of a son being born to her. Hence she says that man had not touched her yet. Later when she went

home she married Joseph and then got pregnant naturally. The Qur'an states in different occasions that Jesus is the miracle of Allah and that Mary was conceived without a man or without being in any relation with any man. But Ali's translation clearly opposes this meaning, since he says that Mary did marry which means that there is no miracle in the creation of Jesus or in the pregnancy of Mary.

Rationalizing the miracle of the guys of the cave is consistent with Qadiani. Ali rationalizes this miracle through his distinguished conceptualizing of sleep and of *the cave* in verse (18:11)

"فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ"

"So we **prevented them from hearing** in the cave for a number of years"

Ali translates *fa ḍarabna āla ādhānihim* to *we prevented them from hearing*, where he uses a semantic feature of the verb *daraba* that means *mana'* (prevent). Actually Ali's translation is similar to Asad's translation as they both give the same meaning of being prevented from hearing or being unable to hear. Ali explains in footnotes on this verse that the guys in the cave were not sleeping. Instead they were cut off from the rest of the city because they were in a state of inaction. He resembles their state to the Christian community who stayed in a state of inactive for some time then started to spread in the whole world. Moreover, he considers *the cave* as a symbol of Christianity. Ali's explanation of this Surah is not part of any Qur'an exegetical book or any of the prophets' sayings. This translation is

indicative of how Ali's ideology made him rationalize the miracle of the guys in the cave, implicitly associating it with Christianity.

Literal translation may deceive the reader who may think that Ali conveys a literal meaning of the ST. Actually Ali's footnotes explain why he translated literally in verse (3:59)

"إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ"

“The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was”.

Ali translates *mathla* to *likeness* which conveys the literal meaning of the verse. While this verse suggests that Adam is like Jesus because both of them were created without a sperm, Ali explains that Adam and Jesus are similar because they were created out of dust, and adds that Adam here stands for man generally. In this way Ali conceals the fact that Adam and Jesus were miraculously created without sexual relationships. This is likely to arise from Ali's Qadiani beliefs which assume that Jesus's birth is a result of a normal marriage. He considers Adam here to refer to all mankind to emphasize that Jesus is not different from any human being.

Ali's attempt to deny miracles appears also in his conceptualization of *darkness* in verse (21:87):

"وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ"

“So he called out among afflictions there is no God but thou, glory be to thee! Surely I am of the sufferers of loss”

According to *Al Maududi* (2006), *al-ẓulumāti* (darkness) refers to the darkness in the belly of the fish and the darkness of the sea over and above it. Ali uses a noun that reflects spiritual darkness in his translation. He renders *fī al- ẓulumāti* as *among afflictions* which, according to *Mariam Webster Dictionary*, means “a cause of persistent pain and distress”. This means that the darkness was not real but was spiritual and a result of spiritual pain. If the darkness is spiritual then the whole story is not real and there is no miracle.

One way to rationalize miracles is to explain them in light of modern knowledge in order to make them more reasonable to humans. Ali rationalizes miracles that will happen before the Day of Judgment in verse (81:6) and verse (81:7):

"وَإِذَا الْبَحَارُ سُجِّرَتْ"

“And when the cities are made to swell”

Ali translates *al bihar* into *cities*. As he explains in a footnote, he considers that “the swelling of cities” is a clear indication that the advancing civilization of man will result in men gathering more and more in cities. But the verse suggests another reality. It describes the miraculous events on the Day of Judgment like the boiling seas. Ali rationalizes the miracle and translates it in the light of modern knowledge into a normal

event that may happen. In this way the miracle of the boiling sea is ignored and changed into a description of today's big cities.

*Al nufūsu* was also rationalized by Ali to *men in verse* (81:7):

"وَإِذَا النُّفُوسُ رُؤِجَتْ"

“And when men are united”

*AL-nufūsu* (souls) was translated to *men*. *Al Tantawi* (1997) and *Al Maududi* (2006) explain *AL-nufūsu* as souls, and explain the verb *zuwejat* to mean rejoined because the verse talks about the rejoining of souls with their human bodies on the Day of Judgment. Qur'an exegeses also say that the verse may mean "the rejoining of every soul with its deeds". While *souls* refer to the spirit inside the human body, *men* gives a general meaning of living human beings. Ali explains in a note that this verse signifies the uniting of men all over the world to become one nation and one unity, which he assumes will happen soon as one of the achievements of modern civilization. In this translation and explanation Ali denies the miracle of giving humans life again in the day of resurrection. He also rationalizes the miracle and explains it with events that happen in this life instead of events that are part of the unseen or *al ghayb*. As I previously mentioned, Ali's translation and his conceptualization of miracles is so much consistent with Qadiani doctrine. To reach his ends Ali tries to rationalize miracles either through ideologically motivated lexical choices in the translation of verses or through explanatory footnotes.

### 3.3 Ideology in Translating the Theme of Angles, Jinn and Satan

*Angels, Satan, and Al jinn* are part of *al ghayb* (the unseen), and Muslims' belief in them is an essential part of their faith. In Islam, *Angels*, *Al jinn*, and *Satan* are real creatures that will die one day, just like any other creature. They, however, are generally hidden from our senses. *Angels* are created from light and *Satan* from fire. In the Islamic worldview, there are no fallen angels (a concept found in other religions) and they are not divided into 'good' and 'evil' *Angels*. *Satan* is not a fallen angel either, but he is one of the *Jinn*, a creation of God parallel to human beings and angels.

The analysis illustrates how ideology of the translator affects the conceptualization of these concepts. For example, Asad, the Mu'tazila follower who is known for his distinctive thoughts and questionable beliefs in the unseen issues or what is known as *al ghayb*- the realm of the unseen- defines *Al jinn, Satan and Angles* as spiritual forces or beings which are beyond the perception of our corporeal senses and hence he translates them to invisible beings (Asad, 1982) as in verse (32:13) where *al jinati* is another name for *Al jinn*.

"وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ"

"Most certainly will I fill hell with **invisible beings** as well as with humans, altogether!"

In the above verse, the term *Al-jinati* is the same as *Al Jinn*. Asad translates it as *invisible beings* to denote those spiritual beings (Angles, Satan and Al jinn). But Asad explains in footnote 84 on verse (6:100) that the term *Al jinn* is applicable to all kinds of *invisible beings* or forces. So, *Angles* and *Angelic forces* fall under the same category of *Al jinn* that could be sent to hell, and that contradicts basic beliefs of Islam. This is basically what a motivated translation does to concepts of the Qur'an. It leads to interpretations that clash with the ST. The term *invisible beings* is repeated in surah 46 verses (29-31), surah 72 verses (6-7), surah 34 verse (12) and surah 55 verse (15), (32:13), (43: 12). Asad translates *Al jinn* into *unseen beings* when he considers them unseen humans. In verse (72:1) He provides further explanations in footnotes.

"قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا"

“SAY: "It has been revealed to me that some of the unseen beings gave ear {to this divine writ}”.

*Al jinn* is translated by Asad into the *unseen beings* to denote those beings that are not invisible in and by themselves but, rather, “hitherto unseen beings”. For example in this verse, *Al jinn* refers to a group of men who were unknown to the people in Mecca which contradicts the Qur'anic conceptualization of *Al jinn* as those spiritual beings that are parallel to human beings.



Through the analysis of his translation, one can notice that Asad translates *shayateen* into invisible beings when he means the real *Satan(s)* and *devils* and sometimes *Angles*, but when he translates *shayateen* to satanic forces he means humans or what he calls human Satans.

He translates the noun *shaytan* in verse (15:17) to the noun phrase *satanic forces*. This choice goes along with Asad's definition of Satans as forces; which means that any force of nature may be satanic; humans may be part of satanic forces. This appears again in verses (37:7), (19:83) and (43:36).

وَحَفِظْنَاَهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ

“And We have made them secure against every satanic force accursed”

According to *Al waseet* (1997), every rebellious Jinni is called *shaytan*, stems from *shatana* (شَطَنَ) which means to be remote. The nature of *shaytan* is to be remote from every good and to be remote from the right way of God. Asad translates the proper name *shaytan* to the noun phrase *satanic forces*. The use of an adjective to describe the forces as being *satanic* connotes that they are not real Satans, but forces that act in a satanic way. This gives the term a wider sense to every force or influence that may distant man from God which sometimes includes humans as in this verse. Asad adds that *rajeem* (cursed) refers to those among men who practice astrology as a means to predict and know the unseen *al ghayb*.

Asad believes that Iblis -the name of the satan who refused to prostrate for Adam as mentioned in the Holy Qur'an in verse (38:75) and (2:30-34) and is mentioned by the same name in Asad's translation- is one of the Angles and he calls him in several footnotes the *Fallen Angle*. In verse (38:77) Asad reflects his belief in Satan as the *Fallen Angle*

"قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ"

“Said He: Go forth, then, from this [angelic state] - for, behold, thou art henceforth accursed”

*Minha* (from paradise) is translated by Asad to *from this angelic state*. According to *Al Tabari (310H)*, *fa khruj minha* means go out of paradise (Al Jannah).

Asad's choice *from this angelic force* is consistent with his belief that Iblis was one of the Angles but he lost his angelic state because he refused to prostrate to Adam, and this is the reason they called Iblis the *fallen Angle*. But this contradicts Islam and was not mentioned in Qur'an.

Sometimes Angles are described in the Qur'an by their functions as in verse (50:21) where *sa'iq* and *shaheed* are both Angles with specific missions to do on the Day of Judgment. Asad's conceptualization of Angles as forces also appears in the following verse (50:21)

"وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ"

“And every human being will come forward with [his erstwhile] inner urges and [his] conscious mind”

*Al Tabari* (310H) and *Al tantawi* (1997) explain *sa'iq* (driver) as the angel whose mission is to drive man (believer and non-believer as well) to the judgment on the Day of Judgment, and *shaheed* (witness) as the angel who is a witness on man's deeds.

Asad translates *sa'iq* to *his inner urges* which means that it is not an angel, but inner forces of human soul. This translation is further explained in a footnote where he explains that inner urges of man urge him (drive) him to evil and sin. It seems that because Asad defines *Angles* as spiritual beings and invisible beings he thinks that they are unable to do or handle any function physically because they do not have physical existence. In addition, he translates *shaheed* to *his conscious mind* because, according to Asad, every human soul has two parts: good and evil, and hence *shaheed* is his good part -*his conscious*.

In the same way, *shaytan* is mentioned in the Qur'an under the description of *Qareen* (companion) in verse (50:27) and is translated by Asad into *Man's other self* to signify the evil part of human soul.

"وقال قرينه ربنا ما أطغيته ولكن كان في ضلالٍ بعيد"

“Man's other self will say: O our Sustainer! It was not I that led his conscious mind into evil - [nay,) but it had gone far astray [of its own accord]!”

*Qareen* is translated to *Man's other self*. *Qareen* in this verse means *shaytan*. *Ibn Kathir* (774H), *Al Tantawi* (1997), and *Al Tabari* (310H) explain that *qareen* (companion) here denotes (shaytan, Satan) who is attached to the disobedient person in the world. Asad translates it to *Man's other self* to denote the evil part of man's conscious. In this way, Asad interprets *Satan* to denote elemental forces of human nature which include according to Asad the two parts of good and evil, which are concealed from our senses, but can be manifested to us through their effect. This translation extends to all verses where *Qareen* is mentioned, such as verses (41:25), (43:36) and (50:23)

Asad's questionable belief in Angels and Al jinn also appears in translating *Al jinati* into *invisible forces* in verse (114:5)

"من الجنة والناس"

“from all [temptation to evil by] invisible forces as well as men”

*Al jinni* is translated into *invisible forces* where he means the “mysterious invisible forces of nature to which man's psyche is exposed, and which sometimes make it difficult for us to discern between right and wrong” (Asad 1982, p 1317). The term may also refer to the temptations to evil arising from the blindness of man's own heart, and from his gross appetites. Thus, *invisible forces* here refer to both unseen forces and evil inside human heart. Such a translation confuses the reader, since the translator did not convey the real meaning of *Al Jinn*.

Asad's conceptualization of Angels appears also in all verses that talk about Angels handling any type of mission. In verse (40: 7), Asad appears to deny the existence of any Angle around the throne as he rejects the literal meaning of the verse.

"الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ"

**“THEY WHO BEAR [within themselves the knowledge of] the throne of [God's] almightiness, as well as all who are near it extol their Sustainer's limitless glory”**

According to *Al Tantawi* (1431H), *Al Tabari* (310H) and *Ibn Kathir* (774H) *those who bear the throne of God* are the Angles.

Asad shifts the *bearing* from the actual physical bearing to an abstract spiritual bearing of knowledge which is clear in his addition that appears between brackets. He explains in a footnote that *those who bear the knowledge within themselves* are “all human beings who are conscious of the tremendous implications of the concept of God's almightiness” (Asad 1980, p 976). This means they are not necessarily Angles. This translation and explanation of the verse goes along with al Zamakhshari's (1144) explanation and Baydawi's (1910) who believe in the Mu'tazila.

Asad's conceptualization of Angles affects also his conceptualization of the Angle Gabriel or as it is mentioned in verse (16:102) the *Holy Spirit*:

"قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ"

“Say: “**Holy inspiration** has brought it down from thy Sustainer by stages”.

*Rūḥu l-quḍusi* (The Holy Spirit) in this verse refers according to *Al maududi* (2006), *Al Qurtobi* (2008) and others to “The Holy Spirit Gabriel”. Asad translates the proper name *Rūḥu l-quḍusi* to a noun phrase that consists of an adjective and a noun: *Holy inspiration*, but this noun phrase gives the meaning of a holy revelation or message instead of a holy spirit. This is connected with the fact that Asad defines Angels as invisible beings that are of a non –corporeal or physical nature and are not accessible to our sense-perception and therefore cannot be contacted or seen by humans. This might be the reason why Asad tends to translate the Holy Spirit into Holy inspiration. This choice is not a random choice since it is repeated in other verses where the term *rūḥu l-quḍusi* is mentioned, such as verses (2:87), (5:110), (26:192), (70:4) and (97:4).

Asad’s conceptualization of Angels as beings that cannot be seen and as beings that cannot interact with humans appears in verse (81:23) where he shifts the subject and the object of the Arabic verse in order to rationalize it and make it more reasonable to readers to understand and believe in.

"وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ"

“he truly beheld [**the angel - beheld**] him on the clear horizon;”

According to *Al mawdudi* (2006) *ra'ahu* (he saw him) refers to the event when Prophet Mohammed saw Gabriel in the horizon. Thus, the subject (he) refers to Prophet Mohammed and the object of the sentence (him) refers to the Angel Gabriel. Asad translates the verb *ra'ahu* into *the angel beheld him*, where “him” refers to Mohammed because, as I mentioned, Asad defines Angels as invisible beings that cannot be seen.

As mentioned earlier, Asad conceptualizes the Angle Gabriel like other invisible beings that cannot handle any physical missions and cannot interact with humans. This appears in Asad's translation of the verb *send down* in verse (2:4). He translates it to *bestow* as it carries more abstract and moral meanings and it does not require any type of interaction.

"وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ"

“and who believe in that which has been bestowed from on high upon thee, [O Prophet,] as well as in that which was bestowed before thy time: for it is they who in their innermost are certain of the life to come!”

Asad translates the verb *unzilla ilaika* to *has been bestowed from on high upon thee* which gives the meaning of *An'am* (أنعم). The verbs *anzalla*, *anzalna* and *unzila* (أُنْزِلَ، أُنْزِلْنَا، أُنْزِلْنَا) are used to talk about sending down (revealing) The Book (Al Qur'an) to prophet Mohammed through Angel Gabriel. In Arabic and in Qur'anic text, there is a difference between *anzala* and *an'am* (*send down* and *bestow* respectively). The verb *anzala* means “cause to displace downwards or bring down - to reduce the height

or pitch or elevation of; to make or become lower”. And in Arabic, *anzala al shai*’ (أَنْزَلَ الشَّيْءَ) means according to *Al Waseet dictionary* “to cause it to send down. And *anzala Allah kalamhu ‘ala ‘anbiyaehi* (Allah sent down his words on his prophets) means that He revealed to them. But *bestowed* in English according to *Islamic English Arabic Dictionary* means to give or grant.

*Bestowed* in the Qur’an gives the meaning of bless with, favor with and grant since the *Longman Dictionary* defines *bestow* as “to give someone something of great value or importance”. *Bestow* then does not convey the meaning of *send down* because it rejects the effect of the angle of the revelation (Gabriel). This lexical choice reflects Asad’s beliefs in Angels as invisible beings that human cannot contact or perceive. It also contains a denial that Gabriel is the one who revealed the Qur’an to Prophet Mohammed, which contradicts basics of Islam.

So far, it is clear that Asad’s translation of *Angles* and *Al jinn* is ideologically motivated with his conceptualization of spiritual beings and of the unseen. It is also obvious how such motivations of the translator resulted in unacceptable version of the Qur’an and a real denial of some of the basics of Islam.

Ali, the Qadiani translator, who is also known for his unacceptable explanations of the Holy Qur’an and his denial of issues of *al gayeb* translates *Al jinn* and *Satan* literally. He interprets them though in footnotes and commentaries as humans with evil intentions and evil endeavours or



men with super power. For example, he translates *Shaytan* in this verse (15:17) to *accursed devil*.

"وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ"

“and we guard it against every **accursed devil**”

Ali translates *shaytan* literally to *accursed devil* but he clarifies in footnote that these devils are soothsayers. So Ali considers *shaytan* in this verse as a human devil.

Ali’s footnotes form an important part of his translation, since his translation contains a long and detailed explanation of the verses. Thus it seems that Ali relays heavily upon footnotes to put his understanding and conceptualizing of the Qur’an.

In verse (50:21) a literal translation is followed with a detailed footnote to explain the nature of those *sa’iq* and *shaheed*.

"وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ"

“And every soul comes, with it a **driver** and **witness**”

As explained earlier *sa’iq* and *shaheed* are said to be Angels. Ali translates both nouns literally to *driver* and *witness*, but he shares with Asad the same underlying meanings of both nouns and explains in footnote that *sa’iq* is “the impeller to evil” and *shaheed* is the “caller to truth”. This means that Ali considers these two Angels as humans or forces of good and evil.

In the same way, the noun *Qareen* (companion) is translated by Ali literally but he explains in footnote that *Qareen* or companion refers either to evil companion or to devils as in verse (50:27)

"وقال قرينه ربنا ما أطغيته ولكن كان في ضلاله البعيد"

“His companion will say: our lord I did not cause him to rebel”

*Qareen* in this verse means (shaytan), *Ibn Kathir* (774H), *Al tantawi* (1997) and *Al Tabari* (310H) explains that *qareen* (companion) here denotes *shaytan*, Satan who was attached to the disobedient person in the world. Ali translates it to companion and explains in footnote that it means evil companions or devils. This translation is also repeated in verse (41:25).

*The term Al jinn* (as part of the unseen) also reflects Ali’s ideological conceptualization and explanations. See how literal translation of this term in verse (72:1) did not convey meanings of the ST because of the ideological footnotes.

"قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا"

“Say it has been revealed to me that a party of the Jinn listened, so they said: Surely we have heard a wonderful Qur’an”

Ali translates *Al jinn* to its English equivalent *the jinn* though he clarifies in his footnotes that these Jinn are strangers. Ali as Asad assumes that *Al jinn* refers to a group of strangers that are unknown to the people in Mecca. So Ali believes that *Al jinn* cannot be seen and what the verse talks

about is a group of humans that are strangers and because people in Mecca did not see them in this incident they are called *Al jinn* (from the Arabic stem *Janna* which means unseen). In addition, Ali conceptualizes *Al jinn* as humans with super powers in other verses which means that his choices are not random rather they are functioned to convey the same conceptualization. Footnotes of these verses emphasize the same idea, surah 46 verses (29-31) , surah 72 verses (6-7), surah 34, verse (12) and surah 55, verse (15), (32:13), ( 43: 12).

Ali's Qadiani doctrine appears clearly in his conceptualization of the throne and the Angels in verse (40:7)

"الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ"

“those who bear the **Throne of Power** and those around it celebrate the praise of their lord.”

According to *Al Tantawi* (1431H), *Al Tabari* (310H) and *Ibn Kathir* (774H) *those who bear the throne of God* are the *Angles*.

Ali translates *al 'arsh* into *the throne of power*. The *throne* mentioned in the verse is the *throne* of Allah that is borne by the *Angles*. But Ali's *throne of power* changes the nature of the *throne* from a concrete *throne* to a spiritual *throne*. In his footnote Ali explains that this *throne* is not a material thing. He adds that *those who bear the throne of power* are not bearers of a material thing; rather they are bearers of a divine message. So, for Ali, those bearers are not *Angles* but they are prophets. He

continues and explains that *those around the throne* are not Angels but are the faithful followers who follow their prophets' footsteps. So he explains the verb *bear* metaphorically to spiritual bearing as the bearing of a message.

In consistence with his Qadiani doctrine Ali believes that God is omnipresence and is not restricted to a place like a throne which was clear in his translation as he denies the nature of the throne. His beliefs in Angels as spiritual beings appear also in denying their existence beside the throne and in other verses where Angels are described as beings that handle any kind of missions

### 3.4 Ideology in Translating the Image of *Al Ka'bah*

The *Islamic English Arabic Dictionary* defines Al Ka'bah as "The first house of worship built for mankind. It was originally built by Adam and later on reconstructed by Abraham and Ismael. It is a cubed shaped structure based in the city of Mecca to which all Muslims turn to in their five daily prayers". In the Holy Qur'an *Al- Ka'bah* was mentioned several times under different names, such as: البيت، البيت العتيق.

Asad translates all names of *Al Ka'bah* into *the Temple*. *Temple* (معبد) in *Al waseet Dictionary* means place of worship, pl. *M'abid* (Temples). And according to *Mu'jam Mustalahat feqhiyeh (Islamic jurisprudence Terminologies Dictionary)* *Temple* is "the house (place) that Jews refer to in their religious and daily affairs. It is considered as a center

for social affairs, education besides being a place of worship”. Asad’s translation of *Al Ka’bah* into the *Temple* is clearly taken from Judaism; his religion before converting to Islam. As mentioned earlier Asad does not disagree with the moral rituals of the Jewish scriptures and that is clear from his adaptation of certain Jewish concepts and beliefs. In verse (2:127) *Al bayet* is translated to *the Temple*

"وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ"

“And when Abraham and Ishmael were raising the foundations of **the Temple**, [they prayed:]”.

Asad’s consistent choice of *Temple* was clear in other verses, such as: verses (2:29, 158), (3:96) and (2:125). He also calls *Al Ka’bah* as *Abraham Temple* in his commentary and footnotes of related verses while it is not mentioned like this in the Qur’an; on the contrary it is called the House of Allah not of Abraham.

Another distinctive choice of *Temple* which reflects Asad’s ideological motivations is in the Appendix of his translation, when Asad talks about the prophet-night journey (Al Isr’a wa Al Mi’raj). He says that the prophet was transported by the Angel Gabriel to the site of *Solomon’s Temple* at Jerusalem. He calls *Al masjid Al Aqsa* as *Solomon’s Temple* of Jerusalem. However, he translates it literally in verse (17:1) as *the Remote House of Worship [at Jerusalem]*. Then he continues to explain in the appendix that the prophet led the prayer in the *Temple of Jerusalem*. Al

Masjid Al Aqsa is a proper name of a place, which should be transliterated according to the common translation strategies. Asad's choice gives connotation to Judaism, since *Solmon Temple* or its site as Asad explains and translates *Al Masjid Al Aqsa* is not a normal choice. In Judaism, *Solmon's Temple* is the temple that was built by King Solmon in the capital city of ancient Israel – Jerusalem- and it is also called the first Temple (Telushkin 1991). So this name is taken from Judaism.

It appears clearly from Asad's translation of *Al Ka'bah* and *Al masjid Al Aqsa* into the *Temple* and *Solomon Temple* that he is so much affected by Judaism; his religion before Islam. This also means that Asad's political knowledge is very much of a Jewish origin. His translation of *Al Masjid Al Aqsa* as the *Solmon Temple* proves his political motivations and his attitude toward The Palestinian- Israeli debate on Al Aqsa mosque. It is worth mentioning that Asad's translation is full of references to narrations and concepts from old Israelites such as his use of *exodus* instead of *Hijrah* and the concept of the *fallen Angle* that is previously mentioned.

The Qadiani translator Mohammed Ali on the other hand, renders all names of *Al Ka'bah* literally to *Al-Ka'bah, the ancient House, and the House*. He did not add any notes on the history of these names, but he mentions that Muslims go to pilgrimage every year.

So far, this section had examined how ideology of the translators affected their translation of certain themes of the Holy Qur'an. Mohammed Asad's translation and lexical choices were a reflection of Asad's Mu'tazila

beliefs and in other places his translation was influenced by Judaism- his previous religion before Islam-. Mohammed Ali's translation on the other hand was influenced by his Qadian beliefs and ideologies which contradict some basics of Islam. The following chapter will introduce further discussion on the current data and will answer the rest of the research questions.

## **Chapter Four**

### **Discussion and Conclusions**

#### **4.1 Overview**

This chapter should be able to answer the following questions:

1. What are the lexical choices that reflect the translators' ideological background?
  - A. Is the use of these choices consistent? In other words, do they try to serve specific functions?
  - B. What meanings does the text lose and gain due to these lexical choices?
2. What are the insights about translating the Qur'an that can be gained from the analysis between ideology and translation?

Each question will be discussed in a separate section. The discussion will largely depend on the analysis of the two translations by Ali and Asad. In the previous chapter, I already gave evidence that Qur'an translation is influenced by the translators' ideological backgrounds and religious beliefs before converting to Islam, as the case of Mohammed Asad's.

This chapter will go further and discuss related questions such as the kind of lexical choices adopted by both translators, the effect of their ideologies on conceptualizing meanings of the Qur'an on non-speakers' of



Arabic language. I will also discuss whether the translators were consciously or unconsciously influenced by their ideologies. The final part contains conclusions in addition to some recommendations gained from the study.

## 4.2 Lexical Choices

In the previous chapter, I examined some verses that represent the selected themes with examples on each theme. Lexical choices of both translators were identified and explained in light of their meanings in both Arabic and English and in light of the Qur'anic meanings.

Lexical choices such as sacrifice, stupor, heart, almost killed, Jinn, Angles, invisible beings are not ideological in themselves, but they could reflect the ideological stances and agendas of the translators. Words like Intifada (uprising), Islamism, Mujahedeen, martyrs, and war for example are words that carry ideology within themselves, and their use reflects certain ideological stance by the language user. The lexical choices are keys in the context of the verses. They contribute to the context of the verse and reflect the translators' ideologies. In other words, the translators' beliefs and how they see the world are different from the meaning of the source text. For example, the verb *sacrifice* reflects a religious connotation. Both translators Asad and Ali utilize this connotation and adopt it, instead of *slaughter*, in the context of the verse to give it the meaning of a religious ritual and to cancel the idea of a miraculous event which reflects Asad's Mu'tazila's ideology and Ali's Qadiani ideology of not believing in

miracles. This is compatible with Hatim and Mason's (1997) contention that a translator is the processor of the text, who filters the text world of the source text through his /her own world view and ideologies. In the case of Qur'an translation, this proves misleading as the previous discussion suggests.

### **4.3 The Effect of Ideology on the Conceptualization of Qur'an**

After analyzing the meaning of the verses and their translations, it is clear that the translators through their attempt to reflect their own ideologies have distorted the meaning of verses. This gives non-Arab readers and non-Arab Muslims who have converted to Islam a wrong understanding of the Holy Qur'an and the Prophets' history as narrated in Holy Text. The translators' attempt to translate some verses with moral lessons metaphorically communicates an idea that these stories are not real. Readers with no access to the ST become, unconsciously, before the sole option of absorbing the ideologies of the translators. Moreover, the translators' beliefs become institutionalized by time and frequent exposure. They become even hegemonic and may replace the original meaning of the Qur'an.

In fact, translations which depend on rational exegeses such as Mu'tazila's are rejected by the mainstream Muslim scholars. Abdul Raof (2010) comments that the mainstream exegeses reject rational exegeses because they invoke esoteric meanings (allegorical, underlying meanings) of the Qur'anic words because they have made Qur'anic commentary a

political and theological platform to advance their own dogmas. For example, a Christian or a Jewish, who reads Asad's translation and come along with his translation of *Al Ka'bah* or *Al masjid* as *the Temple*, may misunderstand the right meaning of both Arabic terms. Such readers may think that a *mosque* is like a *temple*. In a translation like *the temple* gives rise to the belief that the temple was built in the site of *Al Aqsa mosque*; this is clearly stated by Asad in the Appendix to his translation. In the appendix Asad clearly states that Al Aqsa mosque refers to Solomon temple or the site of Solomon temple. This is not mentioned in Qur'an or in any of the prophet's sayings. This explanation by Asad has political ramifications and; it heats the religious and political conflict that has been going for ages between the Palestinians and Israelis over the site of Al-Aqsa mosque in Jerusalem.

The ramifications are not only political, but also are dogmatic. As these ideological translations are denying some basics of Islam, this is considered by some Moslem scholars as *kufir* (disbelief). For instance, a reader of verse (32:13), where Asad translated *الجنّة* *Al Jinnah* as *the invisible beings*, may understand that all invisible beings are going to enter hell including Angels, while the verse clearly means only *Al jinn* (who breached God's orders). *Angles* and *Al jinn* and *Satans* are all *invisible beings*. *Angles* are created out of light and *Jinn* and *Satans* are created out of fire. This interpretation therefore becomes a wrong and unacceptable explanation of the verse. Asad's conceptualizes *Iblis* as being one of the *Angles* who lost his Angelic state because of his refusal to prostrate to

Adam and that is the reason why Asad conceptualize *Iblis* as the *Fallen Angel*. This concept is not accepted in Islam either.

On the other hand, Ali's approach in rationalizing the miracles led to the distortion of Qur'an meanings and instructions and destroyed the essence of its message. For instance Ali's rational explanations and footnotes on surah *Al kahf, the cave*, has completely changed the essence of the surah and the morals from the story. He first explains that the cave is a symbol for Christianity which is not suggested by the Qur'anic verses. Then he denies that these young men slept in the cave, but assumes that they were cut off the rest of the town. He resembles the state where the young men is said to be turning to the left and to the right to the Christian subsequent going about in the world to the right and to the left spreading in all directions. Ali, according to Shunnaq (1994), tries to manage verses of the Qur'an through manipulating them linguistically in a way to bring them to the Christian community instead of presenting the philosophy of the Qur'an and presenting Islam in the real way.

#### **4.4 Conscious or Unconscious Translators**

To determine whether translators were conscious of their lexical choices or unconscious, I looked for patterns in their translations. For example, under each theme translators adopt lexical choices that reflect their ideology and their own beliefs in that theme. These choices form a pattern of consistency that conveys certain meanings other than the meanings of verses. For example, Asad and Ali show tendency to translate

*Al jinn* as *invisible beings* and this is repeated in different places. They also employ different lexical choices to achieve the same end as their use of *stupor* and *as dead* to deny miracles.

In his foreword to his work, Asad emphasizes the important of reason and modern interpretations to the understanding of the underlying meanings of the Holy Qur'an. According to him, the translation is dedicated to "those who think" alluding to the importance of reason and rational tafsir of the Quran verses. He makes extensive reference to the work of Mohammed Abduh and Rashid Ridha, *tafsir Al Manar*. This piece of work encourages progressive ideas and dynamic spirit of Islam and the importance of reason as Asad always emphasizes.

Through managing Ali also follows a pattern in inventing new narrations and new explanations of some stories without referring to any exegetical book as we explained in verse (2:72) and other examples.

The argument above goes with Nida's (1964) remark that a translator has intentionally and consciously attempted to change a message in order to make it conform to his own political, social or religious preference. This also goes along with Shunnaq (1994) that if a text producer manipulates the items of his/her text in an attempt to steer the situation to a certain goal, it can be said that the situation is being managed. It also proves Lopez and Caro (2014) who state that the issue of awareness of the ideological impact on translation reflects the translators' morals, their attitude toward the source or the target culture and their attitudes toward the source text

whether they are subjective or biased in dealing with their own ideological agendas.

#### **4.5 Conclusions and Recommendations**

The English translations of the Quran are the majority of its readings in a foreign language. These translations are important as for conveying the message of Islam and therefore they should be accurate and explainable of the Qur'anic meaning.

The focus of this study is to examine the impact of the translators' ideology on the translation of the Holy Qur'an through the lexical choices at the textual and paratextual levels, including footnotes and explanatory commentary, within the framework of CDA. For this purpose, I employed the descriptive-comparative approach to analyze lexical choices and footnotes of Ali and Asad's translations of the Holy Quran with respect to some major themes, mainly (Miracles, Angels, Al jinn and Satan and the proper name of Al Ka'bah).

Results of this study show that both translators tried to convey the meanings of the Holy Qur'an; nevertheless they had exerted their own interpretations and religious ideologies as followers of Mu'tazila and Qadiyanis on their translations.

Asad asserts in the introduction of his translation that he will translate words of verses with meanings that they had in the time of revealing them not with meanings that they acquire later, but actually he

does not; he domesticates most verses and gives them a shadow of his own ideology and philosophy. He domesticates meanings of the selected theme through reflecting his own conceptualization of concepts *like death, tabut, Angles, Satan, Al 'arsh* and other concepts either in translation of the verses or in explanatory footnotes.

As for Ali, he claims in the preface to the translation that his edition is more faithful to the Qur'an meanings and message. However, according to the discussion of examples in the previous section, it is far from being faithful since it is injected with stories and explanations that are not suggested by the Qur'an nor by any of the prophet's saying. This clearly shows that Ali also domesticates his translation of the selected themes and explains them in light of his philosophy. Domestication (managing) in Ali's translation appears in his long and detailed footnotes which are sometimes vague and unclear. The result is a more confused reader and greater chances of misunderstanding and meaning divergence.

The translators voiced their ideologies explicitly in their commentary in form of footnotes on the main themes the researcher tried to explain in this study. Asad's and Ali's footnotes that interpret and explain *miracles* as parables or metaphors for example and their explanatory footnotes of their conceptualization of the unseen issues like *Angles, Al jinn and Satan* as *invisible beings* or *forces* that alludes negatively to humans who act in a satanic way are functioned to convey their own world view that deny the existence of these beings and confirms the assumption that they form part

of the good and bad nature of humans, which is different from that of the Qur'an. Moreover, footnotes of both translators resulted in wrong and unacceptable interpretations and implications. For example, Asad's conceptualization of *Angles* as *invisible beings* with no physical existence and their inability to interact with humans reflects his denial to the nature and reality of the Qur'an revelation to Prophet Mohammed through the Angle Gabriel who is one of the basics of Islam. In addition, his footnotes on his translation of *Al masjid Al Aqsa* as *Solmon Temple* not only reflect his religious ideology but also reflect his political views as a Jewish toward the Palestinian –Israeli conflict which may be adopted by readers and form part of their world view.

The study also shows that though both translators belong to two different streams of thought, they have similar conceptualization of the selected themes. Both of them share the same conceptualization of miracles, but each one conveys his denial in a different interpretation. In verse (2:67- 72) for instance, both translators aim to the same end that is to deny the miracle of bringing the dead back to life. While Asad assumes that the *order of killing the cow* is a *tradition* among the Israelites, Ali denies the *act of killing* and explains the verse in the context of *Jesus crucifixion*. This also appears in their explanatory footnotes of surah *Al kahf* where *Asad* assumes that the young men were deprived of hearing, Ali asserts that the whole surah deals entirely with the Christian religion and the Christian nations, and that is the reason of giving the surah its name *The cave* which goes along with the distinctive characteristic of Christianity, as its



institution of monkery requires for its practices such corners of solitude like *the cave*.

It is true also that both translators deny the reality of *raising* some prophets alive to the Heavens, and prefer to understand rising metaphorically. But they consider their reasons differently. For Asad raising someone physically is not accepted. Following his rationalistic way of thinking, Asad prefers to consider the verse a metaphor for exalting someone's moral status. But Ali rejects the miracle because of his belief that Allah is omnipresence; Allah according to Ali has not a limited place to stay in (This is also applied to his conceptualization of *Al 'arsh* as un-material object), so it is not possible for anyone to be *rising* to him, rather humans may be exalted in rank in the unlimited presence of Allah

Finally, it is true that a perfect and complete English translation of the Holy Qur'an does not exist yet, as it is an impossible mission to produce a human version that equals God's own words. Still an adequate and qualified translation can be achieved through the following recommendations:

1. A qualified and good translation of the Holy Qur'an should depend on the mainstream Muslims' tafsir of the Holy Qur'an; tafsir exegeses that are considered authentic and dependent on authentic explanations and narrations of the Prophet (PBUH).

2. Translators should be objective in their translations and their processing of the Qur'an verses and should avoid any personal intentions or any ideological agendas since any translation should be a reflection of the message of the Qur'an.
3. Biased translations should be considered and scrutinized by the Muslim scholars in order to limit their influence on non-Arabic readers and new Muslims.
4. Finally, translators of the Holy Qur'an and sacred texts as well should enjoy certain qualifications. Because of the significance of the Holy Qur'an, translating it should be assigned by/to responsible authorities.

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## أثر أيديولوجية المترجم في ترجمة القرآن الكريم: تحليل نقدي لبعض المواضيع

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### الملخص

تهدف هذه الدراسة إلى كشف أثر أيديولوجية المترجم في ترجمة القرآن الكريم، للوصول إلى اهدافها، إعتمدت الدراسة على أدوات التحليل النقدي لترجمتين: ترجمة محمد أسد "رسالة القرآن" و ترجمة مولانا محمد علي " ترجمه وتعليق على القرآن الكريم" حيث تم تحليل الترجمات ومقارنتها من حيث عدة مواضيع قرآنيه وهي: المعجزات، الملائكة، الجن والشياطين واسم الكعبه. إشتملت الدراسة على أمثله عديده توضيحيه لكل موضوع من المواضيع السابقه وأظهرت الدراسة وعي المترجمان في استخدامهم للمصطلحات اللغويه التي تعكس أيديولوجيتهم وأفكارهم وقد بدا تأثر محمد أسد بآراء المعتزله وأجندتها وتأثره برواية المعتزله الحديثه مثل محمد عبده ورشيد رضا بالإضافة إلى أن ترجمته لبعض الآيات تعكس تأثره باليهودية، ديانته السابقه للإسلام. كما أظهرت الدراسة محاولة مولانا محمد علي تفسير بعض الآيات تفسيراً عقلانياً وعلمياً وهو مايعزى إلى تأثره بأفكار القاديانيه واجنداتها. وكشفت الدراسة عن أثر هذه الترجمات على فهم القراء غير العرب للإسلام ورسالة القرآن وخطورتها على فهم جوهر الآيات حيث انه من المرجح ان يتبنى القراء أجندات المترجمين المضللله للإسلام بلا وعي منهم لانهم قد يجهلون خلفية المترجمين الأيديولوجية. واخيرا اشتملت الدراسة على بعض التوصيات لتحقيق ترجمه أقرب الى القرآن الكريم العربي لنشر الاسلام بصورته الحقيقيه.