

Dogmatic Approaches of Qur'ān Translators: Linguistic and Theological Issues

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Somia Qudah-Refai

'Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants' (Qur'ān, 27:19).

This work is dedicated to my beloved parents, Dr. Abdul-Hameed and Mrs. Nedal Al-Qudah, for their endless love and everlasting prayers. You contributed to my life far more than what I will ever be able to thank you for, to you I say:

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Abstract

The Qur'ān has an unparalleled importance in the Muslim's life and daily practice. Qur'ān translations are a window onto the world of Islam and its sacred text. They are equally important to Muslims who do not understand the Qur'ān in its original language, and to communicate the message of Islam to Mankind. Given this importance, it is crucial to evaluate and enhance the accuracy and fidelity of Qur'ān translations. This research provides an insight into and a critical assessment of thirty-five different English Qur'ān translations, exploring linguistic and theological issues found in translations in the light of modern translation theories, aiming to understanding the role of the translator's dogma and exploring whether it is reflected in their translations or not. The first chapter provides an initial evaluative survey of the chosen English translations of the Qur'ān based on how the translators present their work. The second chapter aims to investigate the principles and problems of translation, its evaluation and quality assessment. This leads to the development of a proposed evaluative model to apply to Qur'ān translations within linguistic and theological parameters. The third chapter discusses the first suggested parameter, linguistic problems, by means of a close analysis of Qur'ānic linguistic features and various problematic elements in their translation. The fourth chapter discusses the second suggested parameter, theological problems, shedding light on the exegetical and theological aspects of Qur'ānic discourse and translations. The fifth and sixth chapters apply the models and principles mapped out in the previous chapters. Linguistic and theological issues are examined with reference to the translator's dogma. The analyses falls under three main categories: problematic linguistic issues, problematic linguistic issues with dogmatic reference, and dogmatic and theological issues. This analysis helps in answering the main research questions, with respect to linguistic and theological issues. It also benefits from the suggested TQA model which can be further developed to draw up a similar model for assessing Qur'ān translations in different languages.

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Abbreviations

ST Source Text

TT Target Text

SL Source Language

TL Target Language

SC Source Culture

TC Target Culture

TS Translation Studies

DTS Descriptive Translation Studies

TQA Translation Quality Assessment

Transliteration

Consonants

ء	' (except when initial)	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	š	ل	l
ث	ṭ	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	x	ظ	ḏ	و	w or ū
د	d	ع	ʿ	ي	y or ī
ذ	ḏ	غ	ġ		
ر	r	ف	f		

Long vowels

أى	ā
و	ū
ي	ī

Short vowels

ا	a
و	u
ي	i

Note: Words that are well known in English such as Allah, Ayah , Hadith, Islam, Shia, Sunni, Sunna, Sufi, Sura, Makkah, Madinah, etc., were left without transliteration.

Introduction

The Qur'ān is a codification of Islam. It emerged in the form of a highly acclaimed book which embodies and symbolises the true essence of this religion. The Qur'ān is a fundamental and essential source of the Islamic creed, ethics and laws, and this gives it a supreme authority in Islam. Muslims believe that the Qur'ān is of divine origin, transmitted by the Archangel Gabriel to the Prophet Muhammad in its precise wording and meaning. It is not capable of being imitated, and was transmitted by numerous trusted persons, *Tawātur* in the Arabic language, during the twenty-three years period of the Prophetic mission (Denffer 1983:17).

The Qur'ān conveys its messages in the most beautiful, expressive and intense way. This is a way that is described as being inimitable and unmatched throughout history by both classical and modern Arabic litterateurs. For example, Al-Walīd ibn Al-Muġīra, who was an active opponent of Islam at the time of the Prophet, describes the Qur'ān as:

Something unusually sublime, beyond his or anyone else's linguistic faculty, a sweet, infinite, and graceful discourse; it is grandiose at its beginning and it is never exhausted at its end; it surpasses everything else, capable of defeating other discourse. (Abdul-Raof, 2003:66-67)

Kassis (1983: xvii) describes the Qur'ān as a 'unique [book] among sacred books in style, unity of language and authorship'. The elevated status of the of Qur'ān encouraged Muslims and non-Muslims alike to translate its meaning and this has rendered the Qur'ān one of the most translated books in the world (İhsanoğlu, 1986).

Studying Qur'ān translations is fundamental for Muslims who do not understand Arabic. On the one hand, this is necessary in order to remove the linguistic barrier between them and the Qur'ān as a source of guidance so they can better comprehend their religion and its tenets, and for non-Muslims on the other hand, to enhance their insights into the religion of Islam. Muslims believe that Islam is a universal religion and that it is incumbent upon all believers to communicate the message of Islam to Mankind. This belief is embodied in many Qur'ānic verses, for example: 'He who sent down the criterion to His servant, that it may be an admonition to all creatures' (Q25:1) and 'We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not' (Q34:28).

Religious translation, in general, and Qur'ān translation, in particular, is a challenging task. The language used in religious discourse tends to be highly loaded with untranslatable implications because it heavily reflects its own culture and language-bound schemata. Newmark (1988:5) defines translation as 'rendering the meaning of text into another language in the way that the author intended the text'; this definition is to be applied to every Qur'ānic verse which needs to be translated with great care and reliable faithfulness. However, we may also deal with translation in a more practical way, on the basis of the fundamental fact that there are great linguistic and cultural distances between Arabic and English, in the case of the Qur'ān; two languages which belong to entirely distinct genetic language families: Arabic to the Semitic family and English to the Indo-European family. This will lead to abundant problematic areas in the translation process. Such problems are due to numerous factors closely related to the position that the Qur'ān has as a supreme authority and the apex of linguistic perfection. The linguistic nature of the Qur'ān, though debatable, is a very sensitive issue due to the inimitability of its language.

The Rationale of the Study

The entire process of translation as a mean of interlingual communication has been taken to revolve around equivalence; the concept of equivalence has been the subject of prolonged and heated debate. Translation theorists have focused on equivalence in their attempts to define what translation is. For example, Catford (1965:20) defines translation as 'the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)'. From here stems the need to identify translation equivalence problems in order to plug non-equivalence gaps between different languages. These gaps are usually due to cultural and linguistic differences between languages and the situation is even harder when we deal with religious discourse, as such texts suppose very significant language and meaning distinctiveness. Newmark (1981:181) describes translation criticism as the link between translation theory and practice. Translation criticism is significant because it improves translation standards and a translator's competence, and widens his scope of knowledge concerning semantic and grammatical differences between the SL and TL (ibid).

The researcher believes that there are two critical factors to consider when evaluating a translation of the meaning of the Qur'ān. One is the extent to which the translation is able to do justice to the linguistic and semantic facts of the text itself. The second is whether it is held to provide an authentic meaning of the Qur'ān. Therefore, a good Qur'ān translation will

have the benefit of content and stylistic equivalence, besides authenticity and faithfulness to the original.

As far as I have been able to ascertain, no substantial work has been conducted to critically examine and compare the mass of existing English translations of the Qur'ān, or the dogmatic approaches of its translators on a large scale. The current study is meant to investigate the problems that are encountered when translating the Qur'ān into English. Accordingly, the study will derive its evidence from selected translated verses of the Qur'ān; these verses have been selected on the basis of the criterion that their translations give rise to a host of problems due to the existence of linguistic and theological phenomena which may impede the delivery of the desired and required messages. The researcher assesses these linguistic and theological phenomena using three measures:

1. The level of equivalence and adequacy achieved in translation. This measure will examine whether there is an optimal type of equivalence to adopt in order to render the shades of the multi-layered meanings of the Qur'ān. Furthermore, it will explore what suitable translation strategy to employ in order to overcome translation difficulties, especially in the case of culturally specific items, where the SL word cannot be rendered into the TL because the TL lacks this lexical item.
2. The impact of the degree of equivalence and adequacy on translated Qur'ānic linguistic and stylistic features. The degree of equivalence and adequacy will be judged in the light of Nida and Taber's view (1969:12). They stipulated that the best translation does not sound like a translation, and provides the closest natural equivalent to the source text words with respect to meaning, style and limits of accuracy.
3. The role of the translator's dogmatic approach and whether it was reflected in his/her translation or not. The source language text, i.e. the Qur'ān, should be rendered naturally and faithfully into the target language. Consequently, translators must not steer the TL text to serve their own interpretations or beliefs, as any such act will result in a great deviation from the original message's import and, as a result, affect its accuracy.

The Study's Aims and Objectives

The primary aim of the current study is to critically investigate, examine and compare selected English translations of the Qur'ān, aiming at understanding the role of the translator's dogma and exploring whether it was reflected in their translations or not.

The detailed aims are:

1. To review the characteristics and shortcomings of selected English Qur'ān translations. Also to identify the primary dogmatic approaches of the current English Qur'ān translations.
2. To explore translation theories in general and the ones related to equivalence and translation quality assessment in particular, in order to formulate a model that can benefit from translation studies theories and is suitable for the Qur'ānic text.
3. To examine English translations of the Qur'ān in light of Arabic linguistics.
4. To examine English translations of the Qur'ān in light of Qur'ānic exegesis.
5. To study how Qur'ān translators dealt with the linguistic and theological issues studied above in aiming at understanding the role of the translator's dogma and exploring whether it was reflected in their translations or not.

Research Questions

This research aims to answer the following questions:

1. What are the characteristics and shortcomings of the selected English Qur'ān translations? And what are the main dogmatic approaches of the current English Qur'ān translations?
2. To what extent can Qur'ān translations benefit from modern translation theories to improve translation and translation assessment?
3. How does Qur'ān translation deal with specific Arabic linguistic features which are problematic in translation?
4. How do Qur'ān translators use Qur'ānic exegesis in their translations?
5. How do translators deal with the problematic linguistic and theological issues? And did translators use translations to reflect their own dogmatic points of view?

The Methodology of the Study

This study is an empirical research in which thirty-five different English Qur'ān translations will be examined in order to identify how translations dealt with various linguistic and theological issues. The main corpus of this study will be used to compare and contrast

different translations of the Qur'ān from various religious and dogmatic backgrounds such as Christians, Jews, Orientalists, Ahmadis, Shia, Submitters, Sufis and Sunnis. This variety of English Qur'ān translations by Muslims and Non-Muslims is hoped to enrich the validity and reliability of the study.

The current study will attempt to follow the subsequent procedures to achieve its aims:

1. To outline the best-known, most used and most easily accessible English translations of the Qur'ān, and to highlight the translators' dogmas.
2. To discuss these dogmas and compare them to mainstream Muslim dogma, drawing attention to dogmatic differences that can appear in Qur'ān translations. These differences will be the criteria of the ayah selection for analysis later in the study.
3. To explore translation studies theories that can serve the evaluation of Qur'ān translation, mainly in the areas of equivalence and translation quality assessment.
4. Following identification and discussion of the problematic equivalence areas in the translation of the Qur'ān and approaches to translation quality assessment, to endeavour to form a model that can aid the assessment of translations of the Qur'ān.
5. To survey the main linguistic features in Arabic, paying special attention to features which are problematic in translation.
6. To investigate the relationship between Qur'ān translation and Qur'ān exegesis, and study its possible influence on translations.
7. To analyse ayahs which are both randomly chosen and representative, containing linguistic and theological problems which were previously discussed in order to address the key argument in this thesis. These ayahs will be used to examine if the dogmatic approaches of translators reflected their varied exegetical approaches and different dogmatic orientations.

Discussing different Qur'ān translations with reference to various dogmatic approaches is a sensitive issue. Therefore, I will try to maintain an objective and unbiased view throughout the research and I will follow a systematic methodological approach in order to analyse and present the findings of the current investigation. With this in mind, the results will be of an academic nature and based on scholarly views rather than appealing to any of the above dogmas.

The Contribution of the Study

It is hoped that this study will contribute significantly to the field of translating the Qur'ān from Arabic to English by offering a critical assessment and insight into English Qur'ān translations. The findings regarding whether the dogmatic approaches of Qur'ān translators are reflected in their translations or not will assist in developing a number of suggestions and recommendations to avoid further misinterpretation in Qur'ān translations. The research is deemed original since, hitherto, no substantial work has been conducted, as far as can be ascertained, to critically examine and compare the mass of extant English Qur'ān translations. Further, the research is deemed valuable to the research community because it may open the door for future research to study dogmatic influence on Qur'ān translation for the remaining English translations beside translations in other languages.

The Research Framework

The thesis will be divided into six chapters: The first chapter **An overview of English Qur'ān translations** will give an overview of English Qur'ān translations; it starts with general introduction about Islam, Qur'ān, Qur'ānic sciences and a description of the history of Qur'ān translations. Then it gives an overview of English Qur'ān translation with special attention to the primary dogmatic approaches of the Qur'ān translators. Finally, the translator's dogmas are discussed and the main differences with mainstream Muslims are highlighted.

The second chapter **Translation theories and Qur'ān translations** will be dedicated to setting up the translation theory foundation of the study. This chapter will discuss the definition of translation and its methods, beside the debate about equivalence and adequacy, translation and culture, and then equivalence in Qur'ān translation. The second part of the chapter will discuss translation quality assessment theories and approaches and finally a Qur'ānic translation quality assessment model will be proposed.

The third chapter **Linguistic aspects and Qur'ān translations** will be dedicated to studying the language of the Qur'ān. The chapter starts with a preface about Qur'ānic language, and then it explores the meaning of a related major concept which is Qur'ān inimitability: *Iʿjāz*. I explore traditional and contemporary views of Muslim scholars about why they believe the Qur'ān language is inimitable, and as a result possibly untranslatable. This chapter deals with many linguistic aspects of Qur'ānic Arabic, and whether they constitute translation problems or not. However, more detailed attention is given to linguistic aspects that pose translation

problems. I also discuss some phonetic features that were affected by translation. This will widen the view to the role of these linguistic and phonetic aspects and features in rendering the pragmatic meaning which might be lost during translation.

The fourth chapter **Qur'ānic exegesis-based translation** deals with Qur'ān and exegesis in two ways: the first explains the role of exegesis during the process of Qur'ān translation; the second clarifies how Qur'ān translation is a kind of exegesis itself. In addition, it focuses on the role of translator as a mediator between the Arabic source text and the translation reader.

The translator's understanding of the Qur'ān in Arabic will be reflected in his translation; usually Qur'ān translators will consult exegeses in order to understand the meaning of ayahs. This reveals a theological phenomenon since different Islamic dogmas have different exegeses subject to the fact that various schools of exegesis belong to dissimilar exegetical approaches which are based on different jurisprudential and linguistic interpretations of the Qur'ān. This discussion widens the view of the role of the translator's understanding of the language elements in determining not only his translation but also the meanings that are indicated to recipients by constraining them to view relations in one particular way that suits the translator's dogma rather than other possibilities.

The fifth and sixth chapters **Analytical and comparative view of linguistic and theological issues found in different English translations of the Qur'ān** will apply the assumptions and principles mapped out in the previous chapters to the selected examples. Linguistic and theological issues will be examined in these chapters with reference to the translator's dogma. The chapters will also give a comparative view between these translations in order to shed light on applications and implications of the translator's dogma for the translated text.

The first part of the analysis chapter will compare different translations of the same examples which contain problematic linguistic features with and without dogmatic references. The second part of analysis will compare different translations of certain ayahs which contain different theological interpretations between the selected dogma and mainstream Muslims. The selected translations will be categorised into three groups: non-Muslims, quasi-Muslims and Muslims. Each group will be discussed separately, then the related examples will be analysed and compared to find out whether translators were affected by their dogma and whether it was reflected in their translations. The analysis of examples will be made in the light of the translation quality assessment model developed in chapter two, which will examine the degree of equivalence in terms of word choice, culture, style and meaning. The

chapter discussion will highlight the analysis results and will provide answers to the thesis questions based on the analysed data.

Finally, I will provide the findings of the research as well as the conclusions and recommendations.

Chapter One

An Overview of Qur'ān Translations

1.1. Introduction

The Qur'ān is the Muslim holy book. It is the sacred word of God as revealed to the Prophet Muhammad during his life in Makkah and Madinah. The Qur'ān is a highly acclaimed book, and because it is a scripture of one of the major religions in the world and a central source for studies and research relating to Islam, Muslims and non-Muslims alike have attempted to translate its meaning. Studying Qur'ān translation is fundamental to enhanced insights into the religion for non-Muslims because Muslims believe that Islam is a universal religion and that it is incumbent upon all believers to communicate the message of Islam to mankind. In my view the central importance of Qur'ān translations for Muslims who do not understand Arabic is that it removes the linguistic barrier between them and the Qur'ānic source of guidance so they can better comprehend their religion and its tenets.

According to İhsanoğlu (1986), the Qur'ān is one of the most translated books in the world. There are numerous English translations of the holy Qur'ān, and some of the recent works are an improvement upon earlier attempts. There are certain constraints imposed on translators who undertake a translation of a religious text, because of the limited liberty and flexibility that is usually enjoyed when dealing with this type of text. Religious text translation demands faithful adherence to the original text. These constraints apply in translating holy books in general. However this chapter will focus solely on a range of Qur'ān translations by Muslims and non-Muslims, and will not discuss the translation of other holy books, as this is beyond the scope of my research.

Despite the many translation barriers that occur when translating the Qur'ān, many Muslim and non-Muslim scholars have a passion to translate it and have essayed translations of the Qur'ān into English and many other languages with a spirit of respect. While undertaking translations of the Qur'ān, some scholars including Nöldeke, Rodwell and Bell attempted to re-arrange the chapters in chronological order rather than abiding by the canonical arrangement. Muslim scholars, however, are agreed that a strictly chronological arrangement is impossible without dissecting some of the chapters into scattered verses, since some Madinan ayahs are included in Makkan surahs and *vice versa*. From this point stems the

importance of defining the Qur'ān and some related sciences before exploring English Qur'ān Translations.

1.2. What is Islam?

Islam is considered an Abrahamic religion just like Judaism and Christianity. With approximately 1.5 billion adherents, Islam is the second-largest religion in the world. The literal meaning of Islam is surrender or submission of one's will [to God]. The Arabic word *Islam* is derived from the root s-l-m, and is closely related to the word *salām* meaning peace: submission to God yields peace with God and peace between people. Islam is defined by the Oxford English Dictionary as 'the monotheistic religion of the Muslims, regarded by them to have been revealed through Muhammad as the Prophet of Allah'.

The prime message of Islam is the Unity of God, and the fact that the Creator of the world is One, and He alone is worthy of worship. This message was first revealed through the Angel Gabriel in the Qur'ān 1440 years ago. A Muslim has five main duties to perform: bearing witness to the Unity of God and Muhammad as His Messenger, observing the prescribed prayer, payment of Zakāh, fasting the month of Ramadan and performing the pilgrimage to Makkah. A Muslim must also believe in God's angels, God's previously revealed Books, all the Prophets, from Adam to Muhammad, the Day of Judgment, and the Ordaining of Fate by God ('Decree of God').

1.3. What is the Qur'ān?

The Qur'ān, which means 'recitation' in Arabic, is defined by the Oxford English Dictionary as 'the Islamic sacred book, believed to be the word of God as dictated to Muhammad and written down in Arabic'. Denffer defines the Qur'ān as 'the speech of Allah, sent down upon the last Prophet Muhammad, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons *tawātur*, both verbally and in writing, inimitable and unique, protected by God from corruption'.

The Qur'ān is the Muslims' central religious book; no other book in Islam has parallel importance. Qur'ānic teachings are the guide to a Muslim's personal and social life and Muslims worship God when reading the Qur'ān. The Islamic law *Šarīḥah* is based on the Qur'ān as a prime source of Islamic jurisprudence, the other two sources being the revelation

received by the Prophet Muhammad during his lifetime, the sayings of the Prophet i.e. *Hadith* and the Prophet's own practice *Sunna*; tradition in the early Muslim community.

Muslims further believe that the Qur'ān is the final holy book, after the divine scriptures which were revealed to the earlier prophets 'Ibrāhīm (Abraham), Dāwūd (David), Mūsā (Moses) and 'Īsā (Jesus).

This book of Islam has many names, of which *al-Qur'ān*, meaning 'the recitation', is the most common. Abdul-Raof (2003:36) holds the view that 'the Qur'ān is also referred to by a variety of descriptive words each of which is considered as one of the meaning of the Qur'ān' such as *al-Hudā* which means; the guidance; and *al-furqān*, literally, 'the standard that enables man to distinguish between truth and falsehood'. Other names are *Nūr* (Light), *Mawḥiḍa* (Admonition), *Shifā'* (Healing), *Kitāb* (Book), *Mubārak* (Blessed), *Mubīn* (Clear; also Clarity-Giving), *Bushrā* (Good News), *ʿazīz* (Mighty), *Majīd* (Glorious), *Bashīr* (Bringer of Good News), *Naḍīr* (Warner), *al-Fāṣil* (the Separator), *Dīkr* (Remembrance), *Tanzīl* (Sending Down, Revelation), and *Raḥmah* (Mercy).

The Qur'ān is divided into 114 surahs ('chapters': Arabic *surah*, pl. *suwar*) which are categorized in two types: Makkan for those surahs which were revealed in Makkah and Madinan for those which were revealed in Madinah. The surahs are arranged in the Qur'ān in generally descending order of length, with the longest at the beginning and the shortest at the end. According to Abdul-Raof (2005:27), Muslim scholars believe that the arrangement of Qur'ānic ayahs within a surah is *tawqīfī*; arranged by divine order according to the instruction of the Prophet. Scholars are in agreement regarding the arrangement of ayahs ('verses' within surahs: Arabic *ayah*, pl. *ayat*), whereas the arrangement of Qur'ān is was more problematic, as some scholars like *al-Qurṭubī* and *al-Suyūṭī* believe that all Qur'ānic ayahs and surahs without exception were arranged by the Prophet, while other scholars believe that all Qur'ānic surahs and ayahs with the exception of surahs 8 and 9 were arranged by the Propohet, while surahs 8 and 9 which were arranged by Companions (ibid). The most common view among Muslim scholars, such as *Ibn ḥajar al-ʿasqalānī*, is that all the Qur'ānic ayahs were arranged by the Prophet but that the Qur'ānic surahs were arranged by *Ijtihād*; the independent judgment of the Companions.

1.4. Qur'ānic Sciences

The term Qur'ānic sciences *ʿulūm al-Qur'ān* appeared for the first time in the third century of the Hijrah. Abdul-Raof (2003) refers to Qur'ānic studies in Arabic as *ʿulūm al-Qur'ān*. He defines this as a discipline which is concerned with the understanding of various Qur'ānic topics such as reasons for revelations, sites of revelations, the compilation of the Qur'ān, the concept of abrogation, exegesis, coherence, texture, and prosodic features of the Qur'ān. Recently, however, new Qur'ānic sciences have been added, such as Qur'ānic stylistics, Qur'ānic consonance and Qur'ānic linguistics, the latter including Qur'ān translation.

Tzortzis states that 'The Qur'ān can only be described as a unique expression of the Arabic language. This is due to its unique literary form, linguistic genre, matchless eloquence and its unparalleled frequency of rhetorical features. The uniqueness of the Qur'ān's language forms the backdrop to the doctrine of *Iʿjāz al-Qur'ān*; the inimitability of the Qur'ān, which lies at the heart of the Qur'ān's claim to being of divine origin'.

Special attention should be given to the inimitability of the Qur'ān; the inability of any person to imitate or produce anything akin to the Qur'ān, due to the uniqueness of its language. This inimitability is described as the essence of the Qur'ānic miracle. Abdul-Raof (2003) identifies the main components of the multi-layered miracle of the Qur'ān as being: Linguistic and rhetorical features, Historical information, Futuristic information, Scientific information, Ethical information, Legislative information, Critical information. More details regarding this topic will be discussed in Chapter three.

1.5. Islamic Scholars' Views of Qur'ān Translation

Muslims believe that Islam is a universal religion and not restricted to the Arabic speaking world, they have acted to spread Islam worldwide. Not all new Muslims understand Arabic but they have to recite the Qur'ān in its original language in their prayers, which are a living worship that requires the worshipper to understand and feel the meaning of what he reads. From this stems the significance of translating the Qur'ān.

Before illustrating the different views of Islamic scholars regarding Qur'ān translation, it is worth mentioning that according to Abdul-Raof (2001) there are two major types of Qur'ān translation. The first type is what he calls, following Newmark (1988 and 1995), 'semantic translation', which also adopts archaisms of language and some elements of literal word

order. While archaism refers to the use of old-fashioned terms which are no longer used in English, such as ‘thy’ and ‘hath’, literal translation means ‘an approach to translation that allowed the source language to have dominance over the target language’ (Welch 1990:272).

The second type Abdul-Raof calls (also following Newmark 1988 and 1995) ‘communicative translation’; this approach is oriented towards the needs of the TL reader or recipient and introduces the Qur’ān in communicative contemporary English.

According to Mustapha (2006:201) ‘there is still a strong and influential school of thought that subscribes to the view that the Qur’ān cannot be translated and that any existing ‘translations’ of it are illegitimate, ... and if it is to be translated then by a Muslim’. Another school of thought bases its opinion on translation type; while it allows communicative translation, this position rejects literal translation (semantic translation), because literal translation means a substitute version of the Qur’ān in a foreign language which may, in theory, be recited as an alternative to the Qur’ān.

According to İhsanoğlu (1986), this issue was raised on two historical occasions:

1- When Salmān al-Fārisī translated *al-fātiḥah*, the first surah of the Qur’ān (which Muslims must read during their ritual prayer *ṣalāh*) into Persian, in order for it to be recited by the Persians in their prayers. This caused a huge debate between the different law schools. Ḥanafīs allow the recital of the translation of the Qur’ān, while Mālikīs and Ḥanbalis disapprove of reciting the Qur’ān in translation at prayer. Most Shāfiṣī scholars believe that Muslims should not recite the Qur’ān in any language other than Arabic even when not performing a prayer.

2- When there was an attempt in 1930 to substitute a Turkish version of the Qur’ān for the Arabic one. One view held at the time was that the translation was designed to distance Muslim Turks from their holy book in its original language.

1.6. History of Qur’ān Translations

Since the first century of the Hijrah, continuous efforts have been made by Muslims to render the meanings of the Qur’ān accessible to non-Arab communities. Bibliographical material on this subject was limited before the appearance of *World Bibliography of the Translations of the Meanings of the Holy Qur’ān* (OIC Research Center, 1986), which provided an authoritative publication detailing the translations of the Qur’ān into sixty-five languages.

Since then, many more translations of the Qur'ān have been made into different languages, including a number of new translations into English.

Early translations of Qur'ānic verses were made when messengers were despatched to the Negus (Emperor) of Abyssinia, the Byzantine Emperor Heraclius, the Shah of Persia and others, with letters from the Prophet Muhammad calling upon them to embrace Islam. These letters included several verses of the Qur'ān and it is assumed that these were translated by a translator at the behest of the letters' recipients (Mustapha 2001:202).

According to İhsanoğlu in his introduction to the IRCICA bibliography, 'We have no information of any direct translation of the Qur'ān during the life of the Prophet. However, *al-Saraxasī* states that Salman the Persian *Salmān al-Farisī*, the esteemed companion translated *Surat al-fātiḥah* of the Qur'ān into Persian during the 7th century. As a result, he became the first Muslim to interpret the Qur'ān into a foreign language. The following details are largely derived from Muhammad Hamidullah's study (1980), which concerns the first printed translations of the Qur'ān into various languages of countries surrounding the Islamic empire at that time, beginning with those of Asia and then Africa and later Europe.

There was a Syriac Qur'ān translation which was made in 1171 (Al-Bundāq 1980:97), and a Berber translation existed around the beginning of the second half of the ninth-century (Abdul-Raof 2001:21). The first Persian work was a translation of *Tafsīr al-Ṭabarī* (the Exegesis of al-Ṭabarī), which was produced in the period of the Samanid king Abū Sāliḥ Manṣūr ibn Nūḥ. It was an interlinear translation where every line in Arabic was followed by its equivalent in Persian. The Persian translation was the result of work by a team of translators'. Some authors claimed that a number of Turkish scholars were among the team who worked on this translation, which allowed them to produce a Turkish translation at the same time. Other scholars support the opinion that the first Turkish Qur'ān translation was produced in the 11th century.

A partial translation of the Qur'ān was produced in Urdu as early as the 10th century and it is believed that older versions may exist. Šah Raft al-Dīn was the first to produce a complete Qur'ān translation in Urdu in 1776. A hundred years later, a first complete Bengali translation was made by the Brahmin Garish Chandra Sen, in 1881-1886. Views differ as to the first partial translation. According to one opinion there was a partial translation of the 30th part of the Qur'ān by Ghulam Akbar Ali in 1868. Other opinions hold that the first incomplete translation was done by Mawlawi Amīr Al-Dīn.

Raja Mahrook of Punjab and Kashmir requested that Abd Allah ibn Umar, the ruler of Sindh, produce a Hindi Qur'ān translation. The ruler of Sindh asked an Iraqi scholar to translate the Qur'ān and this was the first partial translation. A Christian priest Dr. Ahmad Shah Messihi, did the first full translation in modern Hindi, which was published in 1915. The first Indonesian Qur'ān translation was a selection made by Jamayin Abd al-Murad published in Fort de Kock in 1926. The initial translation into Malay was produced by Abd al-Ra'uf al-Fansuri in the middle of the 17th-century and was published in Cairo.

The Qur'ān has also been translated into African languages. The earliest translation in Swahili was by Mr. Godfrey Dale in 1923 and the first complete translation to Yoruba was by M.S. Cole, which was printed in Lagos in 1906.

Robertus Ketenensis made the first Latin translation in 1143 at the request of Peter the Venerable (Al-Bundāq 1980:95). Robertus made his translation with the assistance of a Spanish Muslim named Muhammad (Abdul-Raof 2001:21). This was printed in 1543 at the recommendation of Martin Luther. The first partial Spanish Qur'ān translation was made by Abraham of Toledo, who translated 70 chapters at the request of Alphonse X. The first full translation in Spanish by De Jose Garber de Robles was published in Madrid in 1844. The first translation into Italian was by Andrea Arrivabene and was published in 1547. The first German translation was by Solomon Schweigger and was printed in Nuremberg in 1616. It was based on the Italian translated Qur'ān of Arrivabene and in turn provided the background to the first Dutch translation, which was published in Hamburg in 1641.

The first French translation of the Qur'ān by Andre du Ryer was translated directly from Arabic, and was published in Paris in 1647. This translation was edited and reprinted many times, and numerous subsequent European translations were based on it. Alexander Ross, who was a grammar school teacher in Southampton, printed the first translation into English in London in 1649. Ross did not know Arabic and his translation of the Qur'ān was based on André du Ryer's French work. Abdel Haleem (2004) believes that Ross's description of the Qur'ān as *The Alcoran of Mahomet translated . . . and newly Englished, for the satisfaction of all that desire to look into the Turkish vanities* clearly demonstrate his approach.

In 1734, George Sale produced what he called the first scholarly translation of the Qur'ān direct from Arabic into English. Irving (1985), however, suggested that Sale relied on an earlier Latin translation (ibid: xxii). Sale's translation was published several times in London and the United States and became a foundation for many subsequent translations.

1.7. Overview of English Qur'ān Translators

Previous efforts in reviewing Qur'ān translations were usually based on the reviewer knowledge and experience (such as Kidwai 2007 and 2011); there is a limited amount of available research relating to evaluating English translations of the Qur'ān in a holistic approach. Most previous work reviewed and compared a limited numbers of translations (such as Robinson 1997) with or without considering the translator's dogmatic presuppositions in conjunction with the quality of the translation. Much more attention was given to exploring the translability of Qur'ānic features.

Studying English translations of the Qur'ān is ideal case to explore the situation of Qur'ān translations since there are many more translations into English comparing to other languages

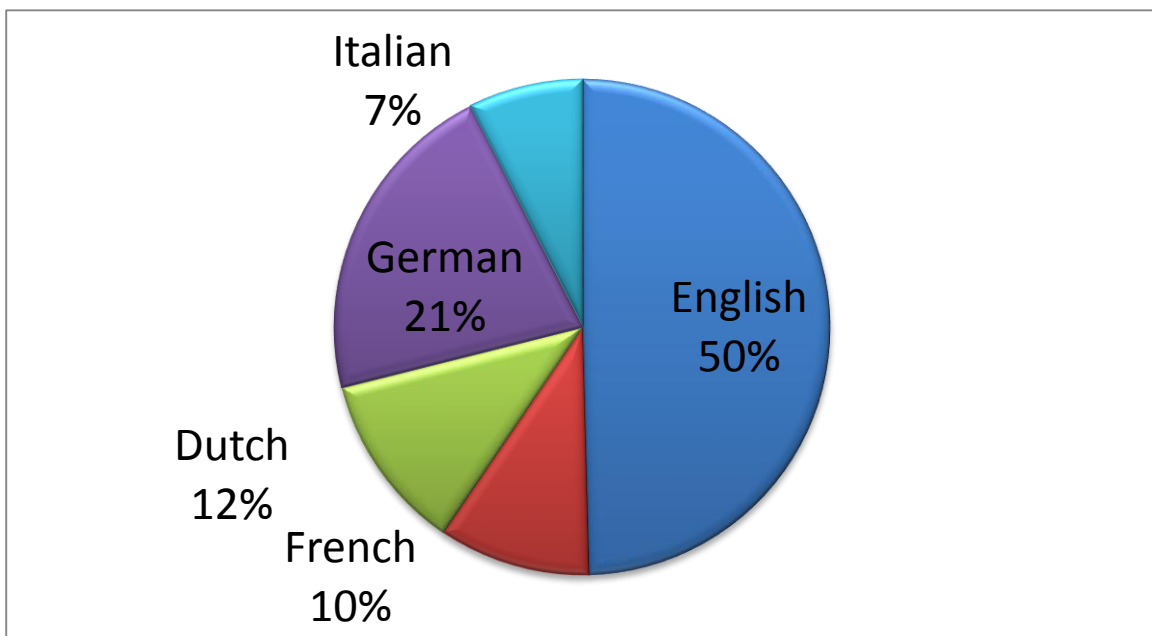


Figure 1: Shows the ratio of Qur'ān translations in English to other European languages.

Here, I will refer to the translation approach adopted by each Qur'ān translator but I shall not enter into detail about translation theory problems with regards to each approach as this falls outside the scope of the present chapter. Although I have discussed the matter of translators' dogmatic backgrounds, I avoided mentioning if this has any bearing upon translation or not, unless it was very crucial to do so, as this overview is meant to explore a wide selection of English Qur'ān translations and not to judge or evaluate any translation at this early stage.

I have surveyed thirty five English Qur'ān translations, by both Muslim and non-Muslim translators. The reason I have chosen various Qur'ān translations is to reflect the different orientations of the translators in terms of theological, dogmatic and ideological matters; this applies to non-Muslim translators as much as to Muslim translators from multiple schools of thought, who thus represent different schools of exegesis that influence the translator during his work (for more details about Schools of Exegesis see Chapter four).

1.7.1. English Qur'ān Translators' Dogmas

The following account will introduce these dogmas while more details about their differences from mainstream Muslims will be provided in chapter five.

1. Christianity

In the Islamic understanding, Christianity is the message which was revealed to Jesus, complementing the message of Mūsā, and his teachings in the Torah. The two main groups of Christians are Orthodox who mainly live in Eastern countries and Catholics mainly in the Western countries. Protestants, who also live in Western countries, are the outcome of a reform movement in the Catholic Church which began with Martin Luther in 16th-century. Christians believe that there is one God, who is seen in three ways-God the father, God the son and God the Holy Spirit (Penney, 1999a). They believe that Jesus is God's Son, a man who lived on earth about two thousand years ago. He is usually referred to as 'Jesus Christ' and this is where the word 'Christian' comes from. 'Christ' is a word which means 'someone God has chosen' (Jonas, 2010). A crucial part of Christian belief is that Jesus died when he was crucified – nailed to a wooden cross. Christians believe that Jesus' death was very important since it opened the way to God (Jonas, 2010).

As noted, the two main churches in western Christianity are Roman Catholic and Protestant. The Roman Catholic Church is the largest group in Christianity; nearly half of all the Christians in the world today are Roman Catholics. The leader of this Church is the Pope. The Roman Catholic Church believes that the Pope is especially close to God and that Popes can be traced back to St Peter, who was one of Jesus' first followers. The Roman Catholic Church believes that Mary was special because she was the mother of Jesus. Catholics call her 'the Virgin Mary' and 'Our Lady' and often pray to her (Jonas, 2010).

On the other hand, there are lots of different Protestant Churches all over the world. They are called Protestant because they began when people protested about things that they felt were wrong with the Roman Catholic Church in the 16th century. Since the first split from Roman Catholic there have been many other splits. Whenever a group of people disagree with some of what their church was teaching they broke away to form a new Church. Sometimes different groups have joined together to make new Churches, too (Penney, 1999a).

2. *Judaism*

Judaism is the religion of the people who are Jews and it is one of the oldest religions in the World (Penney, 1999b). Jews believe that there is one God and that he is a spirit, without a body. They believe he is eternal, so He was never born and will never die He is everywhere and knows everything. He made everything and cares about what he made. He listens when people pray to him (Penney, 1999b).

Jews have several names for God, but they use one name more than others. They call him 'Adonai' which means Lord. They believe that the Jews have a special relationship with God and that God gave them laws which they must obey, so God looks after them. One of the most important laws is to love your God with all your heart, mind and strength as stated in their prayer 'Shema' (Ehrlich, 2010).

The synagogue is the place of worship in Judaism (Penney, 1999b). The Jewish holy books are called *Tenakh* and they are divided into three parts: the first part is called 'Torah', the second called 'Nev'im' and the third is called 'Ketuvim'. *Torah* means the books of Teaching and these are the most important for Jews. The Torah is written on scrolls for reading in the synagogue and it includes the rules which teach Jews how they should live. There are about 613 rules in the Torah. The 'Nev'im' means the books of the prophets. Jews believe that God gave the prophets special powers and that they could tell people how God wanted them to live. The Nev'im is usually read from ordinary books, not a scroll, and some other parts of them may be read by Jews at home. The *Ketuvim* are the books of Writings and these contain the stories from Jewish history. The best known of these books is the book of Psalms (Ehrlich, 2010).

3. *Orientalism*

Orientalism is a controversial term that has generated a huge amount of debate in the past few decades at different levels and both in the West as well as in other parts of the world. There is no doubt that the work of Edward Said published in 1978 was a landmark in this debate. His controversial book *Orientalism* has redefined the word Orientalism based on his argument that the attitude of European imperialism during the 18th and 19th centuries was driven by prejudiced outsider interpretations of the East at both academic and artistic levels, which was a persistent Western view the time (Said, 1980).

According to Said's argument, oriental societies are viewed as undeveloped showing that these cultures can be studied, depicted, and reproduced while implicitly promoting the idea that Western society is developed, rational, flexible, and superior (Mamadani, 2004). Said's views have influenced academic discourse, which begun to use the term with general reference to patronising Western attitudes towards Middle Eastern, Asian and North African societies. At a scholarly level, Said was critical of this view and he criticised some modern scholars who implicitly or explicitly used to include these views in their work, for example, the work by Michel Foucault about the theorisation of discourse and the relationship between knowledge and power (Mamadani, 2004).

Many researchers studied the relation between Qur'ān and Orientalism, such as Al-Bundāq (1980), al-Namlah (2008) and Nasreen (2011). According to Nasreen (2011) many orientalist have not believed that Prophet Muhammad was the seal of Prophets and the last messenger of Allah. Therefore, they have directed all their efforts to prove the Qur'ān a human-authored book and consequently the Prophet Muhammad is seen as a false Prophet. To illustrate her argument, Nasreen (2011) cites Arthur Jeffery, an American-Australian orientalist, known as an authority on Qur'ānic studies by Western scholars, who says: 'The scripture of no other community, not even the old Testament among the Jews, has had quite the same influence on the life of the community as the Qur'ān has had in Islam.' (Jeffery, 1952). Martin (1982) states that as the Qur'ān is very important for Muslims: we have to read it carefully if we want to challenge Muslims and to compete with Islam. Further, Bodley argues that the Qur'ān is the basis for understanding the mind of Muhammad (Bodley, 1954). This rather negative view of orientalist should, however, not be allowed to overshadow the pioneering efforts by many of them in recording hadiths, etc.

4. *Ahmadiyya*

This movement was founded towards the end of the 19th century in the Indian subcontinent, known at that time as 'British India' (Valentine, 2008). The Ahmadiyya movement was founded by and associated with the life of Mirza Ghulam Ahmad (1835-1908), who claimed to be a prophet (Memon, 1994). Further, he claimed also that he is a reformer and the promised Messiah and Mahdi awaited by Muslims (Rafiq, 1978; Ahmad, 1998).

After the death of the first successor of Ghulam Ahmad, the movement split into two groups over the nature of Ghulam Ahmad's prophethood and his succession: first, the *Ahmadiyya Muslim Community* believed that Mirza Ghulam Ahmad had indeed been a subordinate prophet to Muhammad; second, *the Lahore Ahmadiyya Movement*, affirmed the contemporary mainstream Islamic interpretation that there could be no prophet after Muhammad (except the return of Jesus) and viewed itself as a reform movement closer to mainstream Islam (Encyclopaedia Britannica, 2014).

The Ahmadiyya, which describes itself as a reform movement with the aim of guiding the Ummah (the Muslim community) back to true faith, is regarded as a non-Muslim community by wide sections of Muslim society because of the prophetic claim of its founder (Lathan, 2008: 377). In non-Islamic countries a variety of, partly quite contradictory, ascriptions can be found - ranging from the positive image of an open minded group willing to integrate in the respective society, to its classification as an Islamic sect (Schröter, 2002).

Ahmadis believe that Islam is the final dispensation for humanity as revealed to the Prophet Muhammad. They view themselves as leading the revival and peaceful propagation of Islam. Their adherents believe that God sent Ghulam Ahmad, in the likeness of Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace (The Times, 2008). According to Lathan (2008), the Ahmadiyya and its founder Ghulam Ahmad were influenced by the doctrine of the Ahlul-Hadith and the views of Sayyid Ahmad Khan and they share beliefs with Islam in general and Sunni Islam in particular, including belief in the oneness of God *tawhīd*. They accept the Qur'ān as their holy text, face the Kaʿba during prayer, accept the authority of hadiths and practice the Sunna (Mohammad, 1987).

One of the Ahmadiyya main beliefs is that the second coming of Jesus was metaphorical in nature and not literal since they believe that Jesus is dead (Spencer, 1974). They believe that Mirza Ghulam Ahmad has fulfilled in his person these prophecies and the second advent of

Jesus that he was the promised Mahdi and Messiah (Mohammad, 1987). Divine revelation to chosen individuals is possible in the same way it happened to Prophets. They also believe that no verse of the Qur'ān abrogates or cancels another verse, that Jesus was crucified and survived the four hours on the cross, and that he was later revived from a swoon in the tomb and died in Kashmir of old age whilst seeking the Lost Tribes of Israel (Aziz, 2001).

5. *Submitters*

Rashad Khalifa is an Egyptian who was born in 1935 in a small village in Egypt to a Sufi father. He arrived in the United States to complete his doctorate in biochemistry from the University of California at Riverside in 1959 (Yūsuf, 2002). He married an American woman from Tucson in 1963. In 1968, Khalifa began working on his interpretation of the Qur'ān's mathematical code. Five years later, he published his first booklet explaining his theory, 'Miracle of the Qur'ān: Significance of the Mysterious Alphabets'. Rashad Khalifa, claimed to have discovered an intricate mathematical pattern involving 19 and its multiples throughout the Qur'ān and especially what he calls the Qur'ānic initials which precede 29 chapters (Alif, Lām, Mīm, etc...) (Philips, 2002).

At the time, there were many Arab Muslim scholars who immediately recognized the inherent deviation in his claims (Yūsuf, 2002). Consequently, a number of warnings by scholars were published in the Arab media in response to his claims. When critics began checking his numbers, they found numerous discrepancies and some outright fabrications in his data (Philips, 2002).

The submitters are a group of people who believed in Rashad Khalifa in his mosque as well as from other parts of the world. They regarded Khalifa as God's messenger of the Covenant, who claims to be prophesied in the Old Testament, the New Testament, and the Qur'ān (Khalifa, 2000). Khalifa further went on to claim knowledge of the exact date of the Day of Judgment. The majority of Muslims consider his views heretical. He attracted a group of followers in Tucson, Arizona, but his career was cut short when he was stabbed to death by an unknown assailant in 1990 (Philips, 2002).

According to the 'submitters', submission is a religion whereby one recognizes God's absolute authority, and reaches a conviction that only God possesses all power; no other entity possesses any power that is independent of Him (Yūsuf, 2002; Ahmad, 2003). The natural result of such a realization is to devote one's life and one's worship absolutely to God

alone. This is the First Commandment common to all three scriptures: Old Testament, New Testament and Final Testament (The Qur'ān) (Ahmad, 2003; Khalifa, 2000).

6. *Shia*

The Shia sect represents the second largest denomination in Islam after Sunni. The Shia are defined as the Muslim group who hold the belief that Ali's caliphate and imamate were based on designation and appointment (Al-Subḥānī, 1996), so he was supposed to be the caliph and not Abu Baker or Omar Al-Khatab.

The Shi'ites are divided into five sects: the Kaisaniyya, Zaīdiyya, Imamiyya, ḡhūlāt (the Extremists) and Ismā'īlyya. In questions of theology some of these sects lean to Muṣṭazilīsim, some to Orthodoxy and others to anthropomorphism (Šahrastānī, 2003). Central to the Shia beliefs is the doctrine of the necessity of designation and appointment. They all hold that the prophets and imams are protected from committing grave or minor sins (Etan, 2003). They also have twelve imams. These are: Ali Ibn Abi Talib, Al-Ḥasan and Al-Ḥussain sons of Ali; Ali zain Al-Ṣabīdīn; Mouḥammad Al-Baqir, Jaṣfar Aṣ-ṣādiq, Mūsā Al-Khāḍim, Ali Al-Riḍā, Muhammad Al-Jawād, Ali Al-Ḥadī, Al-ḥasan Al-Ṣaskarī, and Muḥammad Al-Mahdī. Part of their belief is that the imams have inherited knowledge from the Prophet and that they are at the same level of knowledge as the Prophet except in one respect which is that imams do not receive revelations.

7. *Sufism*

Sufism is a religious movement which spread in the Muslim world in the third century as an individual initiative calling for asceticism and severity of worship in response to indulging in a life of luxury. Among the very early definitions of Sufism *Taṣawwuf* is that by Imam Al-Junayd. When he was asked about *Taṣawwuf* he said, 'Sufism is that you should be with God without any attachment' (Nicholson, 1914). Another prominent Sufi scholar Ruwaym ibn Ahmad, said, 'Sufism consists of abandoning oneself to God in accordance with what God wills' (ibid).

According to Ohtsuka, (2014) Sufism can be described broadly as the intensification of Islamic faith and practice, or the tendency among Muslims to strive for a personal engagement with the Divine Reality. He adds that the Arabic term *Sufi*, however, has been used in a wide variety of meanings over the centuries, by both proponents and opponents of

Sufism, and this is reflected in the primary and secondary sources, which offer diverse interpretations of the term. The concept and the name have developed over the years and ‘Sufis’ came to designate a group who differentiated themselves from others by stressing certain teachings and practices of the Qur‘ān and the Sunna (Chittick, 2007).

In terms of theology, Sufis are more concerned to speak of God's mercy, gentleness, and beauty than of the wrath, severity, and majesty that play defining roles in both fiqh (jurisprudence) and kalām (apologetic theology) (Knysh, 2000).

Overall, people look at Sufism in different ways. There are those who take seriously the self-understanding of the Sufi authorities who usually picture Sufism as an essential component of Islam. On the other hand there are those who are unreceptive toward Sufism, or hostile toward Islam but sympathetic toward Sufism, or skeptical of any self-understanding by the objects of their study. Such people typically describe Sufism as a movement that was added to Islam after the prophetic period (Chittick, 2007). One of the greatest Sufi teachers, al-Ghazālī (d. 1111), summarises Sufism's role in the title of his magnum opus: *Iḥyā‘ ʿṢulūm al-dīn* (Revival of the Religious Sciences) (Chittick, 2007).

8. *Brelwis*

Brelwis is a south Asian movement that was influenced by Sufism. Sanyal (2014) describes it as a group of religious scholars and their followers who trace their worldview to the teachings of Aḥmad Riḍā Khān Barēlwī. The Brelwis call themselves *Ahl as-Sunna wa al-Jamāʿa*; the ‘People of the Sunna and the majority community’. Brelwis have elevated the Prophet’s stature above what Sunnis, for example, believe. Such views include the belief that the Prophet Muhammad had total knowledge of the unseen, that God created the world for the Prophet's sake and the belief that the Prophet, being made of light, had no shadow.

9. *Sunnism*

In Arabic, *Sunna* means ‘custom’ or ‘traditional way’ of living one’s faith as a Muslim. It can be used as a legal term referring to the practice suggested or recommended, but it is more frequently applied to the Sunna of the Prophet of Islam, Muhammad (570-632), as recorded in one of the collections of the Prophet’s words and deeds called hadith (account or report). Along with the revealed and inerrant text of the Qur‘ān, Islam's sacred scripture, *Sunna* provides the foundation for Islamic law, *Ṣarīʿah* (Campo, 2009).

The term Sunni Islam (sometimes referred to as Sunnism) takes its name from the concept of Sunna. This majority branch of Islam (about 85 per cent of the Islamic population in the world) is officially known as *Ahlu as-Sunna wa al-Jamā'ah* which is translated ‘people of the custom and consensus’ (Espín & Nickoloff, 2007). As suggested by their name Sunni Muslims hold that their interpretation of Islam is based upon the traditions of the Prophet Muhammad and upon the collective consensus of religious experts whose knowledge of the Qur’ān and the Sunna guide the Islamic community on what Muslims call the ‘straight path’ to God.

The dogmas considered in this thesis can be presented as in the as following chart:

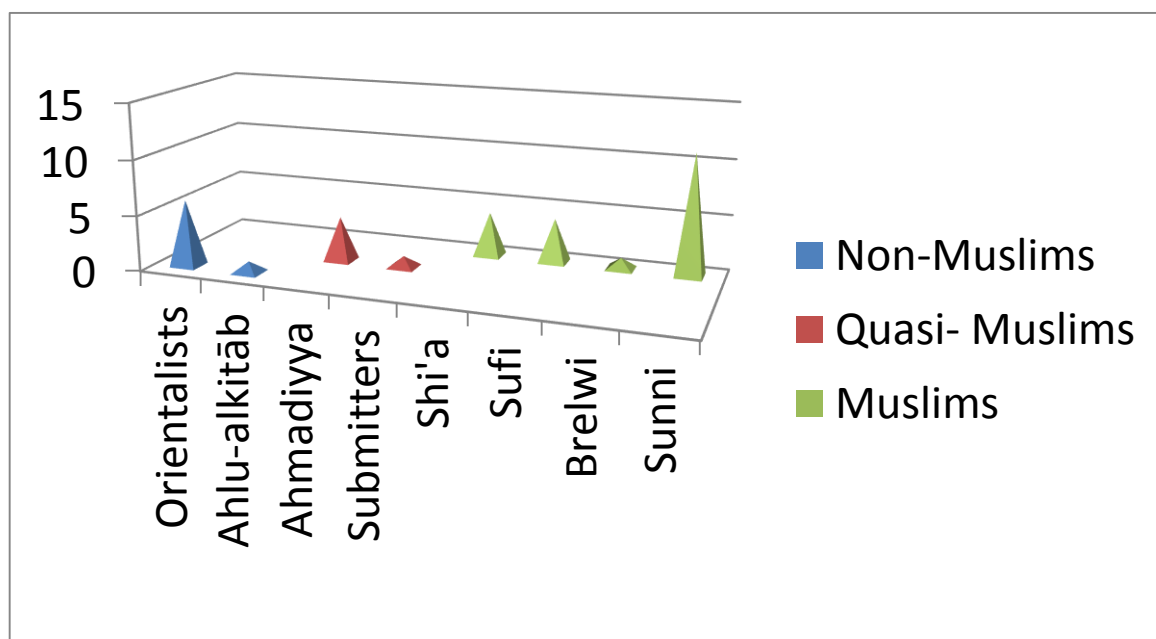


Figure 2: The main dogmatic approaches of the current study of English Qur’ān translations

1.7.2. English Qur’ān Translators

The following section will trace the development of English Qur’ān translations; consequently, translations are organized in chronological order.

1.7.2.1. G. Sale

Sale was an Orientalist and practising solicitor. He is widely known for his translation of the Qur’ān named *The Alcoran of Muhammad*, which was published in 1734. This was one of the earliest English Qur’ān translations and, as such as, became a foundation and remains central for many other translations. Sale’s work is preceded by a historical introduction to

Islam entitled ‘The Preliminary Discourse’, where he provides numerous explanatory notes which reflect a deep knowledge of Eastern habits, manners, traditions and laws. The archaic language is evident in Sale’s translation, for example, the use of ‘hath’, ‘thee’ and ‘thou’. Additionally, he explains his translation briefly in footnotes.

Sale’s translation is very close to the original text, which sometimes causes his work to be too literal to represent elegant English. Thus he adopts a literal translation approach which is concerned with imitating the linguistic and stylistic patterns and norms of the source language (SL), as in:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

[Praise be Unto God, who hath sent down unto his servant the book of the Koran, and hath not inserted therein any crookedness. Q18:1].

Here we notice that the translation mimics the source text syntax and imitates the source language style and structure. Nevertheless, this literal translation approach did not prevent Sale from inserting some words of his own into the translation. For instance he added ‘O people of Mecca’ to the translation of this ayah:

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ

[And ye, O people of Mecca, pass by the places where they once dwelt, as ye journey in the morning. Q37:137].

1.7.2.2. J. M. Rodwell

Rodwell undertook a translation of the Qur’ān 127 years following Sale’s work. It was named *The Koran: Translated from Arabic* and was published in 1861. His perspective on the Qur’ān was a strongly biblical one and he made no secret of his view that he was dealing with a ‘Muhammad-made’ text.

Rodwell ignores the traditional arrangement of surahs and rearranges them into what he assumed to be chronological order. This author’s decision causes difficulty locating specific ayahs especially as he only numbered the tenth consecutive ayah of each surah. Palmer (Abdel Haleem, 2004) described this decision as ‘the arrangement of the Surahs in chronological order too, though a help to the student, destroys the miscellaneous character of the book, as used by the Muslims, and as Muhammad’s successors left it’ (ibid:79).

In his translation, Rodwell (1933:17) stated, ‘I have endeavoured nowhere to use a greater amount of paraphrase than is necessary to convey the sense of the original ... I have nowhere attempted to represent the rhymes of the original’. Rodwell adopted a literal translation

approach, which includes the use of archaic language. He rendered words literally and imitated the source text pattern and style as appears in this example:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

[O THOU ENWRAPPED in thy mantle! Arise and warn! Thy Lord-magnify Him! Thy raiment-purify it! The abomination-flee it! Q74:1-5].

Rodwell used English proper names as they appear in his scriptures, such as Noah for Nūḥ and Jesus for ʿĪsā. Although he tries to keep the translated text idiomatic, he totally misinterpreted the sense of the ayah in many instances as in the case of his translation of (يَا أَيُّهَا الْمُدَّثِّرُ) (Q74: 39) as: '[But they of God's right hand] (Rodwell 1933:23). Moreover, some of his explanatory footnotes included material that is incorrect and offensive to Muslims.

1.7.2.3. E. H. Palmer

Palmer was an English Orientalist from Cambridge. In 1871 he became the Lord Almoner's Professor of Arabic at Cambridge University. Palmer lived in Sinai and made friends among the Bedouin. He wrote books in Arabic, Persian and other Eastern languages. He published his translation of the Qur'ān which was named *The Qur'ān* in London in 1880 for the Sacred Books of the East series.

In his Qur'ān translation introduction, Palmer dealt mainly with the status of Arabia before and after Islam. He described the difficulty of translating the Qur'ān as follows: 'to translate this worthily is a most difficult task. To imitate the rhyme and rhythm would be to give the English an artificial ring from which the Arabic is quite free' (1880: 77).

Palmer adopted a literal translation approach in his work, which contains archaic terms and an imitation of the style and the word order of ayahs. He described his approach in his introduction, as follows: 'I have translated each sentence as literally as the difference in structure between the two languages would allow and when possible I have rendered it word for word' (ibid). This approach appears in his translation of the following ayah, where he kept the translation very close to the source text:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ

[Hast thou not seen what thy Lord did with the fellows of the elephant? Did He not make their stratagem lead them astray Q105:1-2].

1.7.2.4. E. M. Wherry

Wherry produced his *Comprehensive Commentary on the Qur'ān: Composing Sale's Translation and Preliminary Discourse* in 1896. His book is based on Sale's translation of the Qur'ān and not Wherry's own translation. The purpose of this work was to 'gather up' the work that he and other scholars had done to illuminate the Qur'ānic text.

Wherry hoped that his book would be useful for everyone. However, he asserted that the intention in writing this book was first and foremost for the benefit of people who, like him, were involved in missionary work among Muhammadans (ibid:vi).

Wherry described the strategy he adopted in the preparation of his translation. At the beginning he presented Sale's translation of the Qur'ān along with the original Arabic, and then he numbered the verses as they appear in the Roman Urdu translation by Maulavi Abdul Qadir. The next step was to exhibit in the notes and comments the views of the leading Muslim commentators such as *Tafsīr Ra'ūfī* and the notes of *Abdul Qadīr* Urdu translation of the Qur'ān, plus Sale's notes which have been almost entirely drawn from *Bayḍāwī* and *az-Zamaxṣarī* writings. Finally, there is the text of Sale's Preliminary Discourse with additional notes and amendments (ibid).

In regard to the spelling of proper names, Wherry regularly Romanizes the original form of the words. And, in order to achieve a finer understanding of the various revelations, Wherry prefixes a brief introduction to each chapter, showing the circumstances under which the revelations were made, the date of their publication by Muhammad, and further providing a short analysis of each chapter as to its teaching.

1.7.2.5. M. Ali

Ali was an Ahmadi scholar who studied English and law. He joined the Ahmadiyya Movement in 1897 and devoted his life to the service of this movement becoming the leader of the Lahori branch of the Ahmadiyya Movement. His English translation of the Qur'ān *The Holy Qur'ān* with a commentary was published in 1917. It was introduced with a preface where he discussed many teachings of the Qur'ān and it was constantly revised and updated by him so that four revisions were published by his death in 1951 (Mohammed 2005).

Ali adopts the literal translation approach and uses some archaic English features in his translation. Mohammed (2005) states that, in order to avoid any reference to miracles, Ali

‘sometimes departed from a faithful rendering of the original Arabic’. Ali’s denial of the occurrence of some miracles appears in his translation and in the footnotes on many occasions such as the story of Moses, Jesus’ virgin birth and any reference to Jinn (for more in-depth examples, see chapter 5). The following example shows his literal translation approach:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَمِمَّ يَمْسِكُنِي بِشَرِّ وَمَنْ أَلَكُ بَعِيًّا

[he said : I am only a bringer of a message from thy Lord , That I will give thee a pure boy. she said : How shall I have a boy and no mortal has yet touched me, nor have I been unchaste Q19:19-20].

1.7.2.6. M. M. Pickthall

Pickthall was the first British Muslim to translate the Qur’ān (Pickthall 1984: vii). He published his translation of the Qur’ān *The meaning of the Glorious Koran* in 1930 and it was authorized by the Al-Azhar (the authoritative centre of Islamic studies in Cairo).

Pickthall translation of the Qur’ān excels for its beautiful and poetic language, even though he stated in his translation introduction that ‘the result is not the glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran - and peradventure something of the charm - in English’ (ibid). Pickthall provides limited explanatory notes, some of which are useful comments on comparative religion, especially given that he converted from Christianity to Islam and had in-depth knowledge of both religions. Archaic words appear in his translation and English proper names are used, such as Joseph for *Yūsuf* and Abraham for ‘*Ibrāhīm*, whereas he translated the chapter names rather than transliterating them, such as The Opening for *al-fātiḥah* and The Family Of Imran for ‘*āl-ṣimrān*.

Pickthall stated in his introduction that the Qur’ān was rendered almost literally. His faithful rendering kept the translation close to the original Arabic as we may perceive in the following example:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تُنْفَذَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

[Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help. (Q18:109)].

It can be remarked that Pickthall has preserved the source language’s lengthy structure, style and conjunctions to maintain, not only the faithful meaning of the verse, but also the flavour of the metaphor *الْبَحْرُ مِدَادًا*.

1.7.2.7. A. Y. Ali

Yusuf Ali was an Indian Islamic scholar who received religious education and memorized the Qur'ān by heart while still a child. His translation named *The Holy Qur'ān: Text, Translation and Commentary* was published in 1934. In his translation, Ali provided detailed commentaries for his readers based on many commentaries such as al-Ṭabarī and Az-Zamakhsharī, but he chose what he thought was a reasonable point of view whenever commentators differ among themselves (Ali 1934:v).

Ali's translation of the Qur'ān ranks alongside the translation of Pickthall as the most well known and used English translation of the Qur'ān. While Pickthall translated the Qur'ān literally, Ali asserted his communicative translation approach in the introduction to his translation. He states, 'what I wish to present to you is an English interpretation, side by side with the Arabic Text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text' (ibid: iv). Ali's translation is simple to read, although it is not completely communicative due to the presence of some archaic words, but he succeeded in reflecting some of the beauty and rhymes of the Qur'ān as in the following example:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

[Moses said to him: 'May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?'(Q18:66)].

1.7.2.8. R. Bell

Bell was an acknowledged Scottish Orientalist. He was educated in Edinburgh, receiving degrees in both Semitic studies and Divinity and later became minister of the Church of Scotland (Saeed 2008: 111). Bell's translation of the Qur'ān *The Qur'ān, Translated, With a Critical Rearrangement of the Surahs*, was published in 1937.

Bell's Introduction to the Qur'ān contains significant discussions of many questions concerning the form and the chronology of the Qur'ān. He rearranged surahs in his translation into chronological order rather than the traditional order. He believed that the detailed arrangement of the Qur'ān in chronological order remains a complicated problem which must be left to others to solve while his major objective was to unravel the composition of surahs. In his translation introduction, Bell described the composition of the Qur'ān as falling into three key periods:

1. An early period, in which only some sign-passages and exhortations to worship God survive.
2. A Qur'ān period, which covers the latter part of the Makkan period and the first year or two in Medinah, during which Muhammad's task was to produce a Qur'ān, a collection of lessons for liturgical use.
3. A Book period, which commenced about the end of the year 2 A.H., during which Muhammad began to produce a written scripture (ibid vii).

Bell indicated all changes he applied to the text in his translation but this does not make the translation any easier or reading the text clearer. In the preface to his work, Bell mentioned that 'owing to the cost of printing, the mass of notes which have been accumulated in the course of the work have had to be suppressed'. Consequently he kept footnotes to a bare minimum.

Bell consulted many commentaries during his translation such as Al-Bayḍawī, but he believes that some cases where dogmatic prepossessions control a specific exegesis or where a grammatical construction is obviously difficult even for these commentators, a person could use their own judgment (*al-tafsīr bil-ra'y*) to seek a solution to the problem by methods other than adoption (ibid: v). He adopted the literal translation approach and use archaic English in his translation as appears below:

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

[A surah which We have sent down, and which We have made obligatory; therein have We sent down signs as Evidences, may-hap ye will let yourselves be reminded. (Q24:1)].

1.7.2.9. A. M. Daryabadi

Daryabadi was a famous Indian Muslim writer and translator of the Qur'ān. His translation, called *The Holy Qur'ān: with English Translation and Commentary*, was published in 1940. According to *The Encyclopedia Of Indian Literature*, Daryabadi produced an extensive amount of work; 60 major and minor works, some of, which were published in English and Urdu journals of his day (ibid: 3).

Daryabadi's introduction to his translation is merely informative. First, he describes a number of difficulties which accumulate when a text is translated from Arabic to English, then he describes his translation of the Qur'ān. He declared his literal translation approach when he

stated that ‘constant endeavour has been to give as literal and as faithful a rendering of the Holy Qur’ān as is consistent with tolerable English’ (Daryabadi, 1940: xi). He acknowledged that he attempted to ‘follow closely’ the style and phraseology of an authorized version of the English Bible. Additionally, he mentioned various strategies he adopted, such as transliterating Arabic names and other lexis, such as the word الله as Allah’ when used in monotheistic contexts or as ‘God’ when the context is polytheistic. He also used the word ‘Nazarene’ when talking about Christians which is a possible term to use, but he also justified this use because he believed that ‘the holy Qur’ān allows no status to Christianity’ (ibid).

Daryabadi provided some grammatical explanations and exegetical comments in footnotes. His translation approach was literal as he aimed at ‘accuracy not literary embellishment’ in his translation (ibid). This literal translation approach can be noted in the following example, where he rendered the verse words literally and faithfully besides keeping the source text pattern and style:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[And who believe in that which hath been sent down unto thee and that which hath been sent down before thee, and of the hereafter they are convinced. These are on guidance from their Lord, and these they are the blissful ones. (Q2: 4-5)].

1.7.2.10. A. J. Arberry

Arberry was an English scholar of Arabic, Persian, and Islamic studies. Arberry’s Qur’ānic translation named *The Koran Interpreted* appeared in 1955. His work is widely respected, since it shows great respect for the language of the Qur’ān. It ranks as one of the best translations by a non-Muslim in terms of both its approach and quality (Abdel Haleem, 2004: xxviii).

Arberry adopts a literal translation approach in his work in order to produce ‘something which might be accepted as echoing, however faintly, the sublime rhetoric of the Arabic Qur’ān’ (Arberry, 1955: x). He studied the intricate and richly varied rhythms of the Qur’ān, which he claims were ignored by previous translators, resulting in such cases in ‘a dull translation in comparison with the splendidly decorated original’ (ibid: x).

Arberry did not add any explanatory notes or comments so as not to interrupt the smooth flow of the Arabic message. His literal translation approach can be remarked in this example:

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

[Has there come on man a while of the time when he was a thing unremembered (Q76:1)]

From the example above we can perceive a word-for-word, literal translation. The SL question form of the verse was imitated to maintain the flavour and meaning present in the TL.

1.7.2.11. M. S. Ali

Ali published his translation *The Holy Qur'ān: Arabic Text with English Translation* in Lahore in 1955. According to A.R. Kidwai, this translation is the official Qadyani (Ahmadi) translation of the Qur'ān. He additionally remarked that 'Unapologetically, Sher Ali refers to Mirza Ghulam Ahmad as the 'Promised Messiah' and mistranslates and misinterprets a number of Qur'ānic verses'. The translator adopted the literal translation approach but he seldom uses archaic words in his translation. This work was reprinted many times, and alternative translations for some ayahs were added in a number of versions separately in the form of an appendix, in order to make the text translation more communicative, as the following example illustrates:

.... وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ

The original translation:

[And He it is who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes (Q13:4)].

The alternative translation in the appendix reads:

[And He it is who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female (p.754)].

1.7.2.12. J. Dawood

Dawood's translation of the Qur'ān, entitled *The Koran*, was published in 1956. Dawood was perhaps the first Iraqi Jew who translated the Qur'ān into English. In his translation introduction he briefly talks about life before and after Islam, as well as the Prophet Muhammad's life and how he was influenced by Jewish and Christian teachings.

Dawood adopted a communicative translation approach whereby he aimed to make the language both modern and intelligible, He intended 'to present the modern reader with an intelligible version of the Qur'ān in contemporary English' (Dawood, 1956: 11). Dawood believed that previous Qur'ānic translations failed to convey both the meaning and rhetorical spirit of the original, so he reproduces these ambiguities wherever they occur. He additionally changed the arrangement of surahs in the belief that the prevailing arrangement had no

underlying authority and was completely lacking in continuity or coherence, while his arrangement begins with more poetical revelations and ends with much longer and more topical chapters (ibid). Dawood did not add any commentary notes, but in his translation he followed the commentaries of Az-Zamaxšarī and Al-Bayḍawī.

Dawood does not transliterate Arabic names. Instead, he substitutes for these names English proper names, for instance using ‘John’ instead of ‘Yahya’ in the example below:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

[To John we said: observe the scripture with a firm resolve. We bestowed on him wisdom, grace and purity while yet a child (Q19:12)].

As can be observed, Dawood adopted the communicative translation approach and employed the simplest vocabulary when rendering the verse meaning. This approach assists the reader in grasping the verse’s messages easily.

1.7.2.13. S. V. Mir Ahmad Ali

Ali was an Indian Muslim scholar who was educated in Madras city and learnt the Qur’ān by heart by the age of nine (Ali, 1988: 8a-9a). He was admitted to Haris High school, which was run by the Christian mission of the Church of England and later to the Muhammadan College in Madras.

Ali’s translation of the holy Qur’ān took nine years to complete and was funded by Hajji Rajab Ali. It was named *The Holy Qur’ān: The Final Testament, Arabic text with English Translation and Commentary*, and was published in 1964.

Twelver Shia doctrines were fully reflected in the translation and he relied heavily on the accompanying commentary of his spiritual advisor, Ayatollah Mirza Mahdi Pooya Yazdi who also revised this translation (ibid:13a). Ali mentioned in his introduction that he translated the Holy Qur’ān into simple English language with brief commentary notes. He wished his translation to be in readily accessible English even though this might result in a lack of beauty and eloquence. This, however, he did not deem essential for his purpose. Ali adopted a communicative translation approach, and utilised very simple language as shown below:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

[They believe in God and in the last day (of resurrection), and enjoin goodness and forbid evil, and hasten to do good deeds; and these are of the righteous ones—and whatever good they do, they shall not be denied (the meed); God knoweth the pious ones (Q2:114-115)].

1.7.2.14. M. H. Shakir

Muhammad Habib Shakir was an Egyptian judge who lived between 1886 and 1939. The literature assigned this translation *The Quran* to Muhammad Habib Shakir, but identified different views regarding who he is. The first view is that this is his translation; the second is that this name was a pen name to a different author. The second view is supported by the fact that Muhammad Shakir has a strong opinion (fatwa) that prohibits the translation of the Qur'ān into any other language (Abdurraziq, 2014).

According to (Aziz, 2014) the actual author of this translation is Muhammad Ali Habib. He further states that the current translation is a plagiarism of the first translation (1917) by Muhammad Ali with alterations in a few places to reflect more traditional interpretations. Therefore, the real name is Muhammad Ali Habib. He took on Shakir as a pen name. He was well known throughout his country, Pakistan, for having devoted his life to the cause of humanity. With his brothers they founded many educational and benevolent institutions. Aziz (2014) further states that M.H. Shakir did not speak Arabic, so he supervised the translation of the Qur'ān which was done by a group of people. He got a group of people to go through Muhammad Ali's 1917 edition of the English translation of the Qur'ān and make a few vocabulary changes in places where the Muhammad Ali's translation gave an interpretation differing from the commonly-held one so that it reflected the more generally-accepted view. This was subsequently published, a few years after his death, as the translation of the Qur'ān by M.H. Shakir. The overwhelming bulk of the text of the translation remained the same as in Muhammad Ali's 1917 edition. Aziz (2014) argues that Mohammad Ali Shakir was in fact a well-known financier who founded the famous Habib Bank of Pakistan and that he was a well-known figure in the financial and political circles of Indian Muslims before Partition and in Pakistan after the Partition of 1947. According to Binark and Eren (1986: 93) Shakir's translation was published by Habib Bank, Karachi, 1968. This, according to Aziz (2014), confirms the connection between this translation and the Habib Bank.

For the current research, I am dealing with the translation as a product, and will follow the common information about it. Therefore this work will not be affected by difference in opinion.

The language of Shakir's translation is clear, modern and does not use archaic language:

وَقَرَنَ فِي بُيُوتِكُمْ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

[Shakir: And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. (Q33:33)]

1.7.2.15. G. Farid

Malik Ghulam Farid (1897-1977) is the author of *The Holy Qur'ān: English Translation and Short Commentary* published in 1969. According to Smith (2014) the translation itself is Sher Ali's translation, though Farid completed the work of Sher Ali after his death. His work on this translation resulted in a three-volume commentary, which was completed in 1963. The title page takes the auspices of Hadrat Mirza Nasir Ahmad, Third Successor of the Promised Messiah and Head of the Ahmadiyyah Movement in Islam, and in later editions take the auspices of Hadrat Mirza Tahir Ahmad, fourth successor (Smith, 2014). According to Valentine (2008) mainstream Muslims regard this as 'an incorrect translation of the Holy Qur'ān, due to its 'doctrinal slant', written to support the 'blasphemous claims' of the Ahmadi. The numbering of verses in the Farid, and other translations used by Ahmadis, differs slightly from the Qur'ān used other Muslims due to the fact that what is in mainstream Islam Bismillah, the opening phrase of Al-Fātiḥah (the first surah), is not numbered in the Ahmadi translations (Valentine, 2008). Farid's translation is literal, with some use of archaic language and lengthy footnotes. The following is an example:

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمُوتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ

And if The Truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they now turn aside (Q23: 71).

1.7.2.16. M. Z. Khan

Khan was a Pakistani diplomat and Pakistan's first foreign minister; most importantly he was a member and a scholar of the worldwide Ahmadiyya Muslim Community, which makes his translation rank as another notable Ahmadi endeavour in this field. Khan's translation of the Qur'ān is called *The Qur'ān: Arabic Text and English Translation* and was published in 1970 in London.

Khan did not provide explanatory notes but an introduction was written 'to serve as a key to the study of the Qur'ān and should itself be carefully studied' (Khan, 1970: 9). He adopted the communicative translation approach and made use of modern English, as can be observed in the following example:

إِنَّمَا ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

[I AM ALLAH, THE ALL-KNOWING this is the Perfect Book, free from all doubt; it is a guidance for the righteous (Q2:1-2)].

It is notable that Khan's translation included some liberties, for instance he translated the abbreviated letters *Alf-Lam Meem* as I AM ALLAH THE ALL-SEEING, while there is no clear evidence that these abbreviated letters bear this meaning. Following in the footsteps of other Ahmadis, such as Muhammad Ali and Sher Ali, Zafarullah interprets the Qur'ānic verses to imply that the possibility of prophethood still existed, as the Ahmadiyya Muslim Community (unlike the Lahore Ahmadiyya Movement) do not recognize the Prophet Muhammad as being the final Prophet (see chapter 5 for in-depth discussion).

1.7.2.17. M. T. Al-Hilali and M. M. Khan

Hilali and Khan's Qur'ān translation named *The Noble Qur'ān, English translation of the meanings and commentary* was published in 1977. Al-Hilali was fluent in both English and German and travelled throughout the world. He had worked as a teacher in India, Iraq, Egypt and Saudi Arabia. Khan attained a Degree in Medicine and Surgery in Pakistan. Al-Hilali and Khan collaborated on their translation *The Interpretation of the Qur'ān, Ṣaḥīḥ al-Buxārī* and the book *al-lu'lu' wal-Marjān* into English during the period of their stay in Madinah. Their work was strictly faithful to the ST meaning and merited a seal of approval from the Saudi *Dār al- 'Iftā'* (Hilali-Khan, 1977: I).

The Hilali-Khan translation features explanatory notes within the text, appendices and glossaries. They have transliterated some Arabic words accompanied by several definitions which are not always beneficial to someone who don't understand Arabic and thus is unable to properly recognize the relationship between given meanings and what would be most suitable to the context. Hilali and Khan adopted a literal translation approach; all literal meaning was retained except where adherence would make the meaning vague and problematic to discover. The language used in the translation is simple English and free from archaism, as in this example:

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

[And He is Allah (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad). And never an Ayah (sign) comes to them from the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it. (Q6:4)].

The translation maintains the source text word order besides the source language initial nominal clause *وَهُوَ اللَّهُ* which has been retained in initial sentence position.

1.7.2.18. M. Asad

Asad was born Leopold Weiss. He was the grandson of an Orthodox Rabbi. He received a thorough religious education and was proficient in Hebrew and familiar with Aramaic. Asad converted to Islam and later published his translation *The Message of the Qur'ān* in 1980.

Asad stated in his translation introduction that his work was based on a lifetime of study and as a consequence of many years spent in Arabia (Asad 1980: x). He believed that previous translators merely studied Arabic academically and ‘none of them, however great his scholarship, has ever been familiar with the Arabic language as a person is familiar with his own’ (ibid: viii), and therefore they could not feel the sense and true spirit of the original Arabic words.

Asad shed light on the fact that a translator must be guided by linguistic usage of the word at the time of revelation and by the inimitability *‘iʿjāz* of the Qur’ān’s perfect language. Apart from linguistic considerations, he consistently attempted to observe two fundamental rules of interpretation. Firstly, that the Qur’ān must be viewed as an integral whole, such that every verse and sentence contains an intimate bearing on other verses and sentences, and secondly, that no part of the Qur’ān should be viewed from a purely historical perspective.

Asad declared his approach in translation to be communicative when he states that his work ‘is an attempt at a really idiomatic, explanatory rendition of the Qur’ānic message into a European language’ (ibid: x). In order to fulfil this goal, he adds explanatory notes within the text notes to display the best of the translation. He avoids using unnecessary archaism, but at the same time he does not render the Qur’ānic phrases into modern idioms, as we can observe in the next example:

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

[(And) is there any, besides the Most Gracious, that could be a shield for you, and could succour you [against danger]? They who deny this truth are but lost in self-delusion! (Q67:20)].

1.7.2.19. T. B. Irving

Irving was an American Islamic scholar who converted to Islam in the early 1950s and changed his name to Al-Hajj Ta'lim Ali Abu Nasr. His translation *The Qur'ān: First American Version* was published in 1985. Irving believes that his translation excels because it

did what translators from the west usually fail to do with Islam, which is ‘to study Islam from within and in the light of its own text’.

Irving asserts in the introduction to his translation that he aims to translate the Qur’ān in simple communicative English with American readers in mind, particularly the young. He states ‘this new version of The Noble Reading which I am presenting has a serious purpose, which is to make its clear message available for the English-speaking world’ (Irving, 1985: xli).

Irving adopted a communicative translation approach as he aimed to make the translation easy to read whilst still remaining faithful to the Arabic text. He states, ‘My aim has been to remain scrupulously faithful to the Arabic text, and still create a version which represents good American English prose and can be used confidently by English speaking people’ (ibid: xxv). This communicative translation approach can be noted in the following example:

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسْرِ هَلْ فِي ذَلِكَ قَسَمٌ لِّدِي حَجْرٍ

[By the Daybreak and ten nights, and the even and the odd, and night as it journeys on, does that contain an oath for someone who is mindful (Q89:1-5)].

1.7.2.20. R. Khalifa

Khalifa’s translation of the Qur’ān was named: *Qur’ān The Final Testament, Authorized English Version* and was published in 1989. Khalifa was an Egyptian who emigrated to the United States, where he founded the religious group called United Submitters International (USI). Submitters follow the Qur’ān alone and reject Hadith, and they believe that Khalifa was a messenger of God. Submitters believe that every element of the Qur’ān is mathematically composed, including all the letters, words, verses and surahs. Khalifa claimed that he had discovered an intricate numerical pattern in the text of the Qur’ān involving the number 19 as mentioned in chapter 74 of the Qur’ān. Khalifa removed some ayahs that he believed were not from the Qur’ān (Khalifa, 1989:671). He was murdered at Tucson mosque in January 1990. This communicative translation utilises simple modern English; this appears in the example below:

إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ خَافِضَةٌ رَافِعَةٌ إِذَا رُجَّتِ الْأَرْضُ رَجًا وَبُسَّتِ الْجِبَالُ بَسًا فَكَانَتْ هَبَاءً مُنْبَثًا

[When the inevitable comes to pass. Nothing can stop it from happening. It will lower some, and raise others, the earth will be shaken up, the mountains will wiped out, As if they never existed (Q56:1-6)].

1.7.2.21. C. Turner

Colin Turner is a Reader in Islamic Thought in the Institute of Middle Eastern and Islamic Studies at the University of Durham in England. He published his translation of the Qur'ān in 1997 entitled *The Qur'ān: A New Interpretation*. The English text has no exegetical materials or marginal notes and commentaries, but the translation is amplified and based on the exegesis by the Iranian Twelver Shiite scholar Muḥammad Bāqir Behbūdī. In his translation, Turner adopted the communicative translation approach; his work uses modern English which makes it straightforward to comprehend as can be noted in the following example:

الم * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

[Alif Lam Mim—This Qur'ān is a Book in which there is no uncertainty or room for doubt; it is a source of guidance for the God-fearing. In the eyes of the Qur'ān there are three classes of men: the first group consists in those who believe in the realm of the unseen, who perform their prayers and spend from which God has bestowed upon them in order to meet the needs of those who have little (Q2:1-2)].

Even though Turner is faithful to the Qur'ānic text, he also includes an abundance of words that are not present in the original Arabic text such as when he adds the phrase '*in the eyes of the Qur'ān there are three classes of men...*'. He defines and compliments this approach in his translation introduction when he says 'What distinguishes the present work from all other renderings of the Qur'ān is the fact that it is a combination of translation and exegesis in which the verses of the holy book have been 'opened out' to reveal some of the layers of meaning expounded by the Prophet and transmitted through the ages by the Prophet's family and companions' (Turner, 1997: xvi).

1.7.2.22. Saheeh International

Saheeh International published a translation named *The Qur'ān* in 1997. The translators adopted the communicative translation approach and aimed to ensure that the meaning was correct and unambiguous for the modern reader in accessible and un-archaic language.

The methodology adopted is to present a correct meaning as far as possible in accordance with mainstream Sunni Islamic beliefs and to allow the Qur'ān to express itself by adding footnotes only where absolutely necessary.

This translation adopted the communicative translation approach oriented towards the overall sense of the text. Saheeh International's endeavour was to simplify and clarify the English language for the benefit of all readers from a range of educational backgrounds, and not to use transliterated Arabic wherever an English definition would suffice, as in the following example:

أَوَامِنَ أَهْلَ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ * أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

[Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play? Then, did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people (Q7:98-99)].

1.7.2.23. M. Fakhry

Fakhry was a lecturer of philosophy at the American University of Beirut. His translation began as a joint effort with Mahmud Zayid who worked with Fakhry up till his death. The translation was published in 1997 and was named *An Interpretation of the Qur'ān*. Fakhry adopted a communicative translation approach while being as faithful to the Arabic text as possible. In addition, he tried to correct the errors of earlier translations and to utilise simple readable English idioms (Fakhry, 1997: 3). His communicative approach is apparent in this example:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

[the believers have prospered, those who are submissive in their prayers, and those who turn away from idle talk, and those who give the alms (Q:23:1-4)]

1.7.2.24. A. and A. A. Bewley

Aisha Bewley was raised as a Christian and subsequently converted to Islam. Her father Abdalqadir as-Sufi (born 1930 Ian Dallas in Ayr, Scotland) is the leader of the Darqawi-Shadhili-Qadiri Tariqa. Aisha is married to Abdalhaqq Bewley, who accepted Islam in 1968 and subsequently spent some years in Morocco studying the religion. The Bewleys together produced a translation of the Holy Qur'ān, publishing this in 1999. Their translation is entitled *The Noble Qur'ān: A New Rendering of Its Meaning in English*.

In this Sufi inspired work, Aisha and Abdalhaqq adopted a communicative translation approach to fulfill their main objective in presenting this new rendering, which is making the translation easily readable. They used modern English and transliterated key Islamic terms. The following example demonstrates their approach:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ

[They said, ‘our father! what is wrong with you that you refuse to trust us with Yusuf when in truth we only wish him well? why don’t you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe (Q12:11-12)].

1.7.2.25. Y. Emerick

Yahiya Emerick is an author on topics related to religion, interfaith dialogue and the Islamic faith. He is also an active member of the Islamic work in the USA - for example he is a former President of the Islamic Foundation of North America and vice-principal at an Islamic school. He has written several articles and works of fiction that have been published in North America and abroad. Among his contribution is over twenty-five books including *The Complete Idiot's Guide to Understanding Islam*, as well as a two modern English translations of the Qur’ān: *The Meaning of the Holy Qur’ān in Today's English* (2000) and *The Holy Qur’ān for School Children* (2011). (Najar, 2014).

Emerick approach to translation was a communicative one, both in the adult translation and the children one. The adult version was rich in footnotes while the children one was shorter and without footnotes. The children version had the benefit of grouping ayahs into themes and an illustration of pictures based on the theme of ayahs, this is particularly interesting since this attempt will make the text and understanding the meaning easier for children, since it is scientifically proven that using the two sides of the brain (by using words and pictures) helps children cognitive of meaning.

The following example shows the communicative approach in both translations but in more simplified language in the children version of the translation.

وَخَلَقْنَاكُمْ أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

[Adult version: Didn’t we create you in pairs and give you sleep as your way to rejuvenate.
Children version: Didn’t we create all you people in pairs (of male and female) didn’t we give you sleep as your way to rest (Q78:8-9)].

1.7.2.26. A. Q. Qara’i

Ali Quli Qarā’ī is an Indian scholar who has dedicated his efforts to the translation of the classics of Islamic literature into English. He published his translation *The Qur’an with an English Paraphrase* in 2003. Quli has consulted major classical commentaries of the Qur’ān, by both Sunni and Shia commentators. In his translation he introduced the translation Arabic

idioms, as explained in his introduction, to allow a smoother reading of the text. Further, he introduced another feature in his translation, the 'phrasal approach', which is most useful for those who are eager to collate the Arabic text with the English translation (Qarā'ī, 2002). Qulī's translation is modern and communicative.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

[The day We shall summon every group of people with their imam (Q17:71)]

1.7.2.27. M. A. Abdel Haleem

Abdel Haleem is an Egyptian professor of Islamic Studies at the School of Oriental and African Studies in London. His translation *The Qur'ān* was published in 2004. Abdel Haleem's work was prefaced with a long historical introduction, and another short introduction to every surah, and during the process he consulted *Tafsīr Faxr al-Dīn al-Rāzī*

Abdel Haleem kept footnotes to the minimum and these have been provided solely where necessary for proper understanding. He adopted a communicative translation approach to serve his intention, which is to make the Qur'ān accessible for every English speaker, by way of a translation free from Arabism and archaism (Abdel Haleem 2004: xxix). He was faithful to the Arabic text but avoided unnecessarily close adherence to the original Arabic structure and idioms which almost always sound unnatural in English. He adopted a communicative translation approach, as found in the example below:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

[May the hands of Abu Lahab be ruined! May he be ruined too! Neither his wealth nor his gains, will help him: he will burn in the flaming fire and so will his wife, the fire wood-carrier, with a palm-fibre rope around her neck (Q111:1-5)].

Here, we can note that the translator employed the simplest vocabulary to deliver the meaning in the TT. For example, he elected to use the word 'burn' instead of 'plunged' and 'rope' instead of 'halter'. This choice of lexis conveys the stated intention of the translator, to make 'the Qur'ān accessible for everyone who speaks English'.

1.7.2.28. M. I. H. Pirzada

Pirzada is a Sufi scholar who published *Imdad-ul-Karam* in 2004. This work is a translation of the Qur'ān with commentary. The latter was written by Muhammad Imdad Hussain Pirzada, and the translation was carried out by his student Ather Hussain Al-Azhari. His intended readers are specifically those Muslims who wish to gain a basic and initial

understanding of the holy Qur’ān, especially second generation Muslims who were born and raised in the West. The translators adopted a communicative translation approach and the translation is in simple modern English as illustrated below:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

[Allah said, ‘O Adam! Tell them their names’ when Adam had informed the angels the names of those things, Allah said, ‘Did I not tell you that I know the unseen of the skies and earth, and I know what you reveal and what you conceal?’ (Q1:33)].

Here it may be observed that the translator used simple words. For instance, there is the use of the words ‘reveal’ and ‘conceal’ when he translated *تُبْدُونَ تَكْتُمُونَ*.

1.7.2.29. L. Bakhtiar

Laleh Mehree Bakhtiar, born (1938), has an American mother and Iranian father. She moved to Iran at the age of 24, where she began to study Islam under her teacher and mentor, Dr. Seyyed Hossein Nasr at Tehran University (Bakhtiar, 2014). She has authored more than 20 books on Sufism, psychology, and other topics, and has also translated more than 25 books on Islamic beliefs into English. She is the author of *The Sublime Qur’ān*, the first translation of the Qur’ān by an American Muslim woman. This translation was published in April 2007 by Kazi Publications (Useem, 2014)

Bakhtiar’s approach is to use modern communicative English with minimum notes and explanations. The following is an example from her translation.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[Blessed be He in whose hands is the dominion and He is Powerful over everything! (Q67:1)].

1.7.2.30. Irfan-ul-Qur’ān

Dr Muhammad Ṭahir-ul-Qadrī is the founding leader of Minhāj ul-Qur’ān International (MQI), an organization with branches and centres in more than 90 countries around the globe, working for the promotion of peace and harmony between communities and the revival of spiritual endeavour based on the true teachings of Islam (Minhaj, 2012). According to the his profile in the MQI official website¹, Dr. Muhammad Ṭahir-ul-Qadrī has authored around

¹ <http://www.minhaj.org/english/tid/8718/A-Profile-of-Shaykh-ul-Islam-Dr-Muhammad-Tahir-ul-Qadri.html>

1000 books out of which 400 are already published, and the rest are yet to be published. Among his works is Irfan-ul-Qur'ān (the Meanings of the Qur'ān — Urdu and English versions) (Minhaj, 2012). Like other recent translations, this translation is modern and communicative, as can be seen from the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ

[O believers! Fight against those of the disbelievers who are around you 'i.e., who are directly involved in hostilities and terrorist activities against you' (Q9:123)].

1.7.2.31. The Monotheist Group Translation

The Monotheist Group introduce themselves as a group of people who do not belong to any denomination, and for the first time in many centuries, are simply proud to call themselves 'Muslims' as God had named us centuries ago (The Monotheist Group, 2013). According to the Monotheist Group (2013), *The Qur'ān: A Monotheist Translation* is an attempt to be free from the influences of sectarianism, and gives the reader a genuine and honest viewpoint of Monotheism's Holy Book by translating it the way it always deserved to be translated. Further, they believe that *The Qur'ān: A Monotheist Translation*, is unique in the fact that it uses neither footnotes nor author comments, letting the text speak for itself and delivering to the reader as close a rendition of the pure message of the Qur'ān as physically possible (The Monotheist Group, 2013). An example of the Monotheist Group translation is the following:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

[As for man, if his Lord tests him and grants him much, then he says: 'My Lord has blessed me! And if his Lord tests him and gives him little wealth, then he says: 'My Lord has humiliated me! (Q89:15-16)]

1.7.2.32. Kanzul Iman

This Qur'ān translation is associated with the Brelwis branch of Islam. It was produced in Urdu by Imam Ahmad Raza Khan was born at India in 1856. His father Maulana Naqi All Khan (d.1880) and his grandfather Maulana Raza Ali Khan (d.1866) were celebrated theologians recognised as such by the academic circles of the entire subcontinent. Kanzul Iman was later translated into English by Shah Faridul Hague (Skreslet and Skreslet, 2006). This translation is modern and communicative with no footnotes, but there are additions to ayahs without clearly mention that they are the translators own, for example the translation of:

وَالْعَصْرِ

[By the time of the beloved (Prophet) Q103:1].

1.7.2.33. A. Hulusi

Ahmed Hulusi born in 1945 Istanbul. His work focus on Islamic mysticism, or Sufism, and the modern sciences. He recommends that people re-evaluate the original teachings of Muhammad and the Qur'ān in the light of science, without depending on an intermediary. He claims, the only person one must follow is Muhammad, as everyone else has a consultative role. He believes people are only accountable for the knowledge imparted by Muhammad and the Qur'ān, as all other views are 'relative' and non-binding (Hulusi, 2014). Hulusi's translation of the Qur'an *Decoding the Qur'an* was into Turkish and later on was translated to English by Aliya Atalay. Ahmed Hulusi translation is communicative and modern but it includes extended explanations on numerous occasions. Hulusi also gives detailed attention to the translation of the names and attributes of Allah and lists the names and their meaning in the front of the translation. The following example shows the style of his translation:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[Supreme is He in whose hand is dominion (the dimension of acts, which He administers as He wills at every instance)! He is Qadir over all things (Q67:1)]

1.7.2.34. H. El-Essawy

Dr. Hesham El-Essawy graduated from the dental school at Cairo University at 1967. He worked at the University of Cairo as well as in Hospital Oral Surgery in the NHS from 1970. Besides his work as a dental surgeon Dr El-Essawy is the founder and the chairman of the Islamic Society for the Promotion of Religious Tolerance. He is a writer and broadcaster who has contributed in the British media. He has authored four books so far, the first is being *The Plain Translation of the Holy Qur'ān*. Other published books are *The Power of Prayers*, *The Importance of Tolerance and Fasting, what for?* (El-Essawy, 2014).

El-Essawy's translation is communicative and modern; he uses short notes within the text when necessary. The following example gives an indication of his translation style:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

[Say [O Muhammad], I am but a man like you, To whom it was revealed, That Your God is One God, And that he who hopes to stand before His Lord [and prosper thereafter], Let him do good deeds, And ascribe no one to His Lord, When he worships (Q18:110)].

It is noticeable that while non-Muslims were the first to translate the Qur'ān, but the field is now growing and led by Muslim translators. The following table summarises the previously discussed translation approaches

Qur'ān Translation	Literal	Non-literal	Archaic English	Modern English	Foot notes	Text notes	No notes
Sale	Y		Y		Y		
Rodwell	Y		Y		Y		
Palmer	Y		Y				
Wherry	Y		Y		Y		
M. Ali	Y		Y		Y		
Pickthall	Y		Y			Y	
Ali	Y		Y		Y	Y	
Richard Bell	Y		Y		Y		
Daryabadi	Y		Y		Y		
Arberry	Y		Y				Y
Sher Ali	Y		Y		Y		
Dawood		Y		Y			Y
Ahmad Ali		Y		Y	Y	Y	
Shakir	Y			Y			
Farid	Y		Y		Y		
M. Khan		Y		Y			
Hilali-Khan	Y			Y	Y	Y	
Asad		Y	Y		Y	Y	
T.B. Irving		Y		Y	Y		
R. Khalifa		Y		Y	Y		
Turner		Y		Y			Y
Saheeh International		Y		Y	Y	Y	
M. Fakhry		Y		Y	Y		
A. Belwey		Y		Y			Y
Emerick		Y		Y	Y		
Ali Qulī Qarā'ī		Y		Y	Y		
Abdel Haleem		Y		Y	Y		
Imdad ulKaram		Y		Y		Y	
Bakhtiar		Y		Y			Y
Irfan-ul-Qur'ān		Y		Y		Y	
Monotheist Group translation		Y		Y			Y
Kanzul Iman		Y		Y			Y
Hulusi		Y		Y		Y	
El-Essawy		Y		Y		Y	

Table 1: A summary of the previously discussed translation approaches.

1.8. Conclusion

This chapter has attempted to provide a brief historical account of English Qur'ān translations, done by both Muslim and non-Muslim translators. It has traced the history of these translations and illustrated the translators' approaches, thus providing evidence that there has been a clear development through the years. This overview sets the scene for the reader; further reviews of these translations will consider the level of accuracy, the choice of vocabulary and, most importantly, the degree of equivalence. The questions which arise are: What is the impact of the degree of equivalence on translated Qur'ānic linguistic and stylistic features? How do Qur'ān-specific expressions differ from their equivalents in Modern Standard Arabic? How are Qur'ānic modes of reading reflected in the translations of the meanings of the Qur'ān? What are the difficulties faced by the translator in translating this religious text? The subsequent chapter intends to answer these questions and to contribute to the growing interest in the Qur'ān's message by demonstrating some means of achieving equivalence in its translation.

Chapter Two:

Translation Theories and Qur'ān Translations

2.1. Introduction

Translation plays a vital role in civilized communication between nations. It allows the transfer of knowledge, science and literature between people as well as providing access to important texts for scholarship and religious purposes (Munday, 2001: 5). Translation is a difficult task; the difficulty further increases when the source text has a special status such as the Qur'ān for Muslims. Hence, translation of the meanings of the Qur'ān poses numerous challenges for translators.

The aim of this chapter is to study translation theories relevant to the thesis subject, in order to outline a framework to benefit from in developing a suggested method to aid in achieving a translation quality assessment suitable for Qur'ān translations. This aim can be achieved by investigating the three interlinked areas of translation approaches, equivalence and translation quality assessment. The present study investigates the dominant approaches to translation and equivalence, probing the difficulties of Qur'ān translation in terms of linguistics and pragmatics in particular. Special attention is given to translation and culture beside translation and dogma; examples are given from different English translations of the Qur'ān to illuminate the theoretical part of the study. The concept of translation quality assessment will be introduced and equivalence-based and non-equivalence-based evaluation approaches will be discussed with suggestions for a Qur'ānic translation quality assessment model.

2.2. Approaches to Translation

Defining the term 'translation' has generated heated debate in translation studies. The differing views held by various theorists regarding the definition of 'translation,' and the subsequent coining of many new terms to describe each theorist's own view of equivalence (dynamic-formal, overt-covert, etc.) may have contributed to this debate. This subject has been extensively researched, both in its universal dimension and, more specifically, between languages such as Arabic and English. I shall briefly discuss the dominant approaches to translation and equivalence in order to understand their role in translation quality assessment.

Defining translation appears simple at first glance. A fairly traditional view of translation is that it is the conversion of a source text (ST) in one language to a target text (TT) in another

language so that the latter conveys the message intended in the source language (SL). However, theorists differ on what constitutes ‘good translation’. This difference is based on their varying definitions of translation and also their priorities in balancing the importance of certain factors during the translation process (such as in strategies to overcome problems of translation of cultural specific terms), or translation as a product (depending on their approach; ST oriented or TT oriented). These varying priorities result in different views on the adequacy of a particular type of equivalence and will therefore be reflected in a translation quality assessment.

For example, Roman Jakobson's famous (1959) taxonomy of translation divides translation into three kinds based his semiotic approach to language in which the translator first has to recode the ST message and then transmit it into an equivalent message for the TL. Jakobson's three divisions are: a) Intralingual translation, meaning rewording or paraphrasing within the same language; b) Interlingual translation, referring to the more common meaning of translation as interpretation between two languages; and c) Intersemiotic translation, denoting the translation between sign systems as an interpretation of verbal signs to nonverbal sign systems (for example from text to art).

Jakobson states that ‘translation involves two equivalent messages in two different codes’ (Jakobson, 1959: 233, in Leonardi, 2007: 81). However, the question arises of how to agree on what is meant by the ‘equivalent message’ or statement in another language.

It is important to note that theorists have different priorities in verifying an equivalent translation, these including meaning, style, purpose and impression of translation. Catford (1965:20), for instance, perceives translation as ‘the replacement of textual material in one language (SL) by equivalent textual material in another (TL).’ Foster (1958: 1) concurs with Catford, defining translation as ‘transference of the content of a text from one language to another’. Foster (1958: 6) regards the perfect translation as one which fulfils the same purpose in the new language as it did in the original language in which it was written and ‘not a mere approximation to that purpose’. He asserts that a translation should aim to afford TL readers the same sort of impression as the ST gave its readers (Forster, 1958:16).

Nida and Taber (1969) gave priority to translating meaning and style. They state that ‘translation consists in reproducing in the receptor language the closest natural equivalence of the source message, first in terms of meaning and second in terms of style’ (ibid:12). In their opinion, ‘though style is secondary to content, it is nevertheless important. One should not translate

poetry as though it were prose, nor expository material as though it were straight narrative' (*ibid*: 13). Bell (1991: 5) is of the same view and focuses on 'preserving semantic and stylistic equivalences' in translation.

As for Newmark (1988: 7), he originally viewed translation as 'a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language'. He later (1995: 5) concisely reformulated his definition of translation as 'rendering the meaning of a text into another language in the way that the author intended the text'. According to Larson (1998: 3), translation consists of conveying the meaning of the SL into the TL where it ought to maintain the ST meaning, but not the forms and structure of the first language. The latter is to be conveyed in the TT, as Larson explains, 'anything which can be said in one language can be said in another. The goal of the translator is to keep the meaning constant. Whenever necessary, the receptor language form should be changed in order that the source language meaning cannot be distorted' (Larson, 1998: 12).

What can be concluded from Larson's view about the notion of the best translation is that it is a translation which adopts the TL language norms, while maintaining the meaning of the original, in such a way that TT readers' understanding of the text is similar to that of readers of the ST. This would appear ideal for translating the meaning of the Qur'ān via achieving a similar response to the meaning from TL readers as from SL readers. However, the freedom to change the SL form will be very limited and only available if necessary, as will be explained when discussing the inimitability of the Qur'ān and Qur'ānic language features in the following chapter.

Nida's (1964: 22) summarises the fundamentals of translation norms as follows: 'despite major shifts of view points on translation during different epochs and in different countries, two basic conflicts, expressing themselves in varying degrees of tension, have remained. These fundamental differences in translation theory may be stated in terms of two sets of conflicting 'poles': one being literal versus free translating and the second, the emphasis on form versus concentration on content'. Munday (2001) is of the same view as Nida, stating that translation theory was tied to 'free versus literal', or 'word-for-word versus sense-for-sense' until the second half of the twentieth-century. As translation studies developed, theorists who attempted to define translation categorised translation into new types such as formal versus dynamic equivalence (Nida), semantic versus communicative (Newmark), overt versus covert (House), documentary versus instrumental (Nord) and foreignising versus domesticating (Venuti).

These topics are well researched; therefore this work will only discuss what is needed to give a clear picture of a relevant foundation to subsequent work in this thesis. Thus I will only illustrate Newmark's types of translation methods since, in my opinion, this gives a clear picture of different methods which would influence the choices of equivalence, as will be discussed in section 2.2.2

Newmark's eight types of translation (1995: 45) were reduced from his earlier seventeen types (1988: 30-32). The eight types of translation are: word-for-word literal translation, faithful translation, semantic translation, adaptive translation, free translation, idiomatic translation and communicative translation. Dickins et al. (2002:17) perceptively describe the situation of these differences as 'between the two extremes of literal translation and free translation, the degrees of freedom are infinitely variable. Whether there is any perfect halfway point between the two is an open question'.

These types are divided with respect to the closeness to either the source or target language (1988: 45-47). The initial methods in the list focus on the nearest match to the source language.

1. Word-for-word translation

In this translation approach, SL word order is preserved and the words are rendered singly by their most common meanings and cultural phrases translated literally. The primary use of this method is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process (ibid: 45-46).

2. Literal translation

The SL grammatical contractions are converted to their nearest TL equivalents but the lexical items are again translated individually even if the meaning was out of context (ibid: 46).

3. Faithful translation

This attempts to reproduce the precise contextual meaning of the original ST within the constraints of the TL grammatical structures. It transfers cultural phrases and preserves the degree of grammatical and lexical deviation/abnormality from SL norms. It seeks to be completely faithful to the intentions of the SL writer (ibid).

4. Semantic translation

The sole difference between faithful and semantic translation is that semantic translation must take greater account of the aesthetic value of the SL text. Exact meanings of words are used where appropriate so that assonance, word play or repetitions are avoided in the target text. Cultural equivalence is not given and the translation pays very little special consideration to the readership (ibid).

5. Adaptation

This is the freest form of translation mainly used for plays (comedies) and poetry where themes, character and plots are usually preserved. SL culture is converted to TL culture and the text is rewritten (ibid).

6. Free translation

This paraphrases the text in a way that reproduces the text content without the style or original form (ibid: 46-47)

7. Idiomatic translation

This remodels the message of the original but distorts nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original (ibid: 47).

8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a manner that both languages and content are readily acceptable and comprehensible to the readership (ibid).

I shall give more attention to differences between semantic and communicative translation since this has a direct impact on the permissibility of Qur'ān translation as mentioned in the previous chapter (section 1.5).

Dickins et al. (2002) provide a more restricted definition of communicative translation than Newmark, defining it as a mode of free translation whereby ST expressions are replaced with their context/ situation- appropriate cultural equivalents in the TL; i.e. the TL uses situationally

apt [appropriate] target culture equivalents in preference to literal translation (Dickins et al. 2002: 234). Communicative translation is freer than semantic translation, and gives priority to the effectiveness of the message to be communicated while semantic translation gives preference to the meaning and form of the original. Semantic translation is closer to the ST and more literal while communicative translation focuses on the readability and naturalness of the text.

Newmark explains that all translation must, to some degree, be communicative and semantic, social and individual and that it is a matter of difference of emphasis. Apparently, communicative translation concentrates on the target reader, since Newmark’s view of the differences between communicative translation and semantic translation methods is based on the form of the translated text, in the light of the target reader. Newmark states ‘Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original’ (1981: 39).

Below is a comparison between semantic and communicative translation, taken from Munday (2001:45) that illustrates differences between communicative translation and semantic translation:

Parameter	Semantic translation (art)	Communicative translation (craft)
Transmitter/addressee focus	Transmitter as an individual; should help TT reader with connotations if they are crucial.	Subjective, TT reader focused, oriented towards a specific language and culture.
Culture	SL	TL
Time and origin	Not fixed, new translation for every generation.	Rooted in its own contemporary context.
Relation to ST	Inferior: ‘loss’ of meaning.	May be better.
Use of form of SL	‘Loyalty’ to ST author.	‘Loyalty’ to TL forms.
Form of TL	Tendency to over translate.	Tendency to under translate.
Appropriateness	Serious literature, autobiography, important (e.g. political) statement.	Non-literary, technical, informative, publicity, popular fiction.

Criterion for evaluation	Accuracy of reproduction of the significance of ST.	Accuracy of communication of ST message in TT.
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Table 2: Comparison of Newmark's semantic and communicative translation taken from (Munday, 2001:25)

As mentioned earlier, the method of translation has a direct impact on the permissibility of Qur'ān translation. According to Mustapha (2006: 201) 'there is still a strong and influential school of thought that subscribes to the view that the Qur'ān cannot be translated and that any existing 'translations' of it are illegitimate ... and if it is to be translated then by a Muslim'. Another school of thought basis its opinion on the translation type; while it allows communicative translation, it raised a storm of argument pertaining to literal translation, because literal translation means a substitute version of the Qur'ān in a foreign language which may be recited as an alternative to the Qur'ān.

Consequently, and in view of the previous account of permissibility, as well as a consideration of the benefits for the TT reader of Qur'ān translation, it is clear that the communicative approach to translation will result in a clearer, more effective text compared to semantic translation, which has a tendency to be more complex and detailed, concentrating on the text itself.

2.3. Approaches to Equivalence

It has been said of equivalence that 'it has probably cost the lives of more trees than any other [concept] in translation studies' (Fawcett 1997: 53). Despite the fact that equivalence is a controversial concept it holds a crucial place in translation studies. Theorists tend to use the term equivalence in their attempt to define translation, to refer to 'sameness' between ST and TT.

Studies of this concept started very early on, but more serious discussions and analyses of it were developed the second half of the twentieth-century. The question of meaning, equivalence and translatability became a constant theme of translation studies in the 1960s (Munday 2001:37). A considerable amount of research was undertaken and extensive literature was published on the nature of equivalence. Translation theorists even employed numerous expressions to describe equivalence along with its definition and applicability.

During the translation process, finding equivalents is probably the most problematic stage of translation, wherein the translator looks for a unit in the TL, either a word or a phrase or idiom etc., that conveys the same function as the intended meaning of the ST. Cuéllar (2002: 63)

argues that ‘when we attempt to describe and explain the relation that holds between a source language text and target language text in translation we necessarily come across the concept of ‘equivalence’. Our view is that translation does not exist as such if no clear link between ST and TT can be established’. Pym (2000: 6) also is of the same view, that equivalence is ‘one of many goals that a translator could set out to attain’.

House (1997: 25) argues that: ‘the notion of equivalence is the conceptual basis of translation’ and, to quote Catford ‘the central problem of translation practice is that of finding TL equivalents. A central task of translation theory is therefore that of defining the nature and conditions of translation equivalence’ (Catford, 1965: 21)’.

On the other hand, Snell-Hornby (1988: 22) believes that equivalence is not suitable as a basic concept in translation theory because it is ‘imprecise and ill-defined’. Baker (1992: 5-6) similarly uses equivalence is a notion in discussing translations, but only ‘for the sake of convenience, because most translators are used to it rather than because it has any theoretical status’.

Mannaa (2011: 19-21) discussed the basic notions of equivalence, which can be summarised as:

- **Equivalence as a descriptive notion**

According to Mannaa, this is most dominant notion: most writers who talk about equivalence define it as a descriptive notion, i.e. ‘a notion which is based on measurable comparable features of the ST and the TT, and which does not involve reference to the ‘goodness’, ‘acceptability’, etc. of the TT’.

Dickins, Hervey and Higgins (2002: 19) state that ‘Descriptively, equivalence denotes the relationship between ST features and TT features that are seen are directly corresponding to one another, regardless of the quality of TT’. In their approach, they also stress the idea of ‘minimising difference’ rather than ‘maximising sameness’. They argue that it would be problematic to consider equivalence as implying sameness due to the fact that it cannot be achieved in translation’ (ibid: 20). Under this approach, an ST and a TT can be considered equivalent if they are significantly similar.

- **Equivalence as a prescriptive notion**

Dickins, Hervey and Higgins (2002: 19) describe prescriptive equivalence as ‘equivalence [which] denotes the relationship between an SL expression and the canonic TL rendering of it as required, for example, by a teacher’. Manna (2011:20) further explains that ‘a TT which is regarded as ‘good’, ‘acceptable’, ‘reasonable’, ‘high-quality’, etc. is said to be equivalent to its ST. In order to be able to make judgments about ‘goodness’, ‘acceptability’, etc., there has to be some authoritative point of reference’.

This is particularly relevant for the current research since one of the aims is to evaluate the quality of English Qur’ān translations, besides outlining a model of assessment which can be an authoritative point of reference during this study and applicable to further studies on evaluating Qur’ān translations.

Koller (2000: 11) introduces the term equivalence as a ‘translation normative critical concept’. He states, ‘As a translation normative critical concept equivalence is used in the sense of sameness of value between a target text (translation) and a source text (original text). Target language correspondences - from word to text level - are assessed. The optimal correspondence will be designated as equivalence, in contrast to non-equivalent or less equivalent correspondences. This second use of the concept of equivalence belongs in the field of translation criticism and assessment. (Koller, 2000:11 in Manna, 2011:20).

- **Equivalence as translation**

According to this view, equivalence defines translation, and translation defines equivalence. Therefore any two texts where one is the translation of another are regarded as equivalent. This definition of translation, which was developed by Toury (1980), is not useful for the purposes of this thesis, since it does not specify any type of closeness or sameness between the ST and TT. Therefore there is no way to evaluate the appropriateness of the translation.

Leonardi (2007: 78) divided theorists who have attempted to define the concept of translation in relation to equivalence into three categories based on their tendencies. The first are mainly in favour of the linguistic approach, while the second adopt a pragmatic/functional approach taking into account the difference between SC and TC as well as linguistic factors, and the third group who come in the middle and use the term equivalence ‘for the sake of convenience, because most translators are used to it rather than because it has any theoretical status’ (Baker 1992: 5-6).

I shall explore the main approaches to equivalence, with the Qur'ān and its translation in mind, in order to assist in considering how to evaluate the suitability and appropriateness of equivalence in Qur'ān translations.

Beekman and Callow (1974) distinguish four types of translation. The first is highly literal. Such translations 'reproduce the linguistic features of the original language with high consistency'. This method is unable to communicate the message to a reader who is unfamiliar with the original language. They consider this method to be unacceptable. The second is modified literal translation. This type represents a considerable improvement over highly literal translation. The third type of translation is idiomatic. Here the translator seeks to convey the original message by using the 'natural grammatical and lexical' forms of the original text. The fourth and final type of translation is unduly free translation. 'In this kind of translation there is no intention to reproduce the linguistic form of the language from which the translation is made' (ibid: 21-4). Beekman and Callow reject unduly free translation.

Beekman and Callow state that translation can vary in style and still be considered to be accurate in content. When this type of translation is regarded as unacceptable, this is due to the content and not the style. Considering this view, I propose that the majority of Qur'ān translations range between the second and third type; that is, between modified literal translation and idiomatic translation.

Vinay and Darbelnet provide a very narrow definition of equivalence, which they identify as 'a translation procedure, the result of which replicates the same situation as in the original, whilst using completely different wording' (Vinay and Darbelnet, 1995:342). According to them, equivalence is comprised of seven translation procedures being 'a kind of Oblique translation, which means that it does not rely on the use of parallel categories existing in source language and target language' (Abdul-Raof, 2001:7).

Vinay and Darbelnet (2000:84 in: Munday, 2001:56) consider there to be two basic translation methods: direct translation and oblique translation. These two methods can be subdivided into seven procedures: 1. Borrowing, 2. Calque, 3. Literal translation, under direct translation, 4. Transposition, 5. Modulation 6. Equivalence and 7. Adaptation under oblique translation. These are explained below:

1. **Borrowing:** This is where the 'SL is transferred directly to the TL. These words are used to fill the semantic gap in the TL' (Munday, 2001:56).

2. **Calque:** This special kind of borrowing is where the 'SL expression or structure is transferred in a literal translation' (ibid).

3. **Literal translation:** Vinay and Darbelnet comment on such 'word-for-word translations' where '[the] translator may judge literal translation to be 'unacceptable' because it:

- gives a different meaning
- has no meaning
- is impossible for structural reasons
- does not have a corresponding expression within the metalinguistic experience of the TL.
- corresponds to something at a different level of language (ibid 57)

Oblique translation must be adopted when direct translation is not feasible (ibid). Oblique translation covers the following four procedures:

4. **Transposition:** This is a 'change of one part of speech for another without changing the sense. Transposition can be either obligatory or optional' (ibid).

5. **Modulation:** This 'changes the semantics and point of view of the SL and can also be either obligatory or optional'.(ibid)

6. **Equivalence:** Vinay and Darbelnet utilise this term (2000:90) to refer to cases where languages describe the same situation by different stylistic or structural means. Equivalence is particularly beneficial in translating idioms and proverbs (ibid 58).

7. **Adaptation:** This involves amending the cultural reference when a situation in the source culture does not exist in the target culture (ibid).

The concept of equivalence was expanded when the American Bible theorist and translator Eugene Nida (1964), considered as among the foremost scholars in translation studies. Nida argued that there are two distinct types of equivalence. He named these Formal Equivalence – which he also refers to as Formal Correspondence – and Dynamic Equivalence.

1. **Formal equivalence:** '[F]ormal equivalence focuses attention on the message itself, in both form and content.... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language' (Nida, 1964:159). Formal Correspondence represents the closest equivalent to the SL words in the TL. This approach intends to allow the TT audience to learn as much as possible about the source speaker or source text.

2. **Dynamic equivalence:** Dynamic equivalence is based on what Nida calls 'the principle of equivalent effect', where 'the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message' (ibid: 159).

This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose' (Nida, 1969:24). In this type of translation 'one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship, so that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message' (ibid, 1964: 159).

Nida and Taber made it clear that 'It would be wrong to think, however, that the response of the receptors in the second language is merely in terms of comprehension of the information, for communication is not merely informative. It must also be expressive and imperative if it is to serve the principal purposes of communication' (Nida and Taber 1969: 24). They further comment that 'dynamic equivalence in translation is far more than mere correct communication of information' (Nida and Taber, 1982:25).

Munday states that 'Although dynamic equivalence is aimed at, it is also a graded concept since Nida accepts that the 'conflict' between the traditional notions of content and form cannot always be easily resolved. As a general rule for such conflicts, Nida underlines that 'correspondence in meaning must have priority over correspondence in style' if equivalent effect is to be achieved (Munday, 42: 2001). This is perfectly understandable if we take into account the context in which Nida was dealing with translation, that is, the translation of the Bible.

Larson (1984:15) divides translation method into two main types. The first is 'form-based'; this 'attempts to follow the form of the source language and is known as literal translation'. The

second type is meaning-based; this ‘makes every effort to communicate the meaning of the source language text in the natural forms of the receptor language’. It is also known as ‘idiomatic translation’. Under these two main types, Larson (1984: 16) provides seven subdivisions: very literal, literal, modified literal, inconsistent mixture, near-idiomatic, idiomatic and unduly free. Larson (1984: 16-18) explains these different types as follows:

1. **Very literal** is a type of translation only common in interlinear translations. Translators who want to translate literally tend to opt for the modified literal translation (ibid, 16).

2. **Literal** is that which attempts to follow the form of the source language. It sounds like nonsense and has little communicative value (ibid, 15).

3. **Modified literal** is a type of translation in which the translator changes the grammatical forms when the constructions are obligatory. However, if the translators had the choice, they would follow the form of the source text even though a different form might be more natural in the receptor language (ibid, 16).

4. **Inconsistent mixture** combines literal and idiomatic translation in the final draft of translation.

5. **Near-idiomatic** reproduces the meaning of the source language (that is the meaning intended by the original communicator) in the receptor language without losing the natural form of the source language (ibid).

6. **Idiomatic** ‘reproduces the meaning of the source language (that is the meaning intended by the original communicator) in the natural form of receptor language’ (Larson, 1984:17).

7. **Unduly free** adds extraneous information, which is unstated in the source text. It alters the meaning of SL; it distorts the fact of the historical and cultural setting of the source text (ibid).

House (1997) distinguishes overt and covert translations, arguing that the ST and TT should match one another in function. This similarity between texts is the method by which she evaluates the quality of a translation. She states that besides a translation text matching its source text in function, it should ‘employ equivalent situational-dimensional means to achieve that function’ (ibid: 49). In an overt translation, the source text is directed towards SL addressees and not to TT addressees. The result is that the translation ‘must overtly be a translation’ and there is no need to recreate a ‘second original’ (ibid: 189). On the other hand, in covert

translation the source text is not specifically aimed at SL readers or a TC audience and the TT is functionally equivalent to the ST (ibid: 194).

House provides examples illustrating the differences between translations of the two types, overt and covert (ibid: 203). She makes a comparison between an academic article and a political speech in the SC which is addressed to a particular culture, whilst the academic article would be unlikely to contain any specific elements related to the SC. The academic article is a case of covert translation where the ST and TT are functionally equivalent because there is no SC element in the ST. The political speech, on the other hand, demonstrates that the SC is addressed to a particular cultural group which results in the TT and ST functioning differently.

Nord (2005) adopts the categories of documentary and instrumental translation. She says of a documentary translation that it 'serves as a document of an SC communication between the author and the ST receiver' (ibid 80), which means that the target text is clearly a translation of something else. By contrast, instrumental translation is a 'communicative instrument in its own right, conveying a message directly from the ST author to the TT receiver. An instrumental translation can have the same or a similar or analogous function as the ST' (ibid 80). Nord described the Instrumental Translation thus: '[it] serves as an independent message-transmitting instrument in a new communicative action in the TC, and is intended to fulfill its communicative purpose without the receiver being aware of reading or hearing a text which, in a separate form, was previously used in a different communicative action' (ibid 81). A comparison of the two types reveals that it is the translator's decision to choose whether the translation is documentary or instrumental in nature. This choice depends on the aim of the translation. If the translation focuses on the transmission of the original flavour for reader's reference, then documentary translation is preferred but, if it intends to convey the text for basic communication then instrumental translation is adequate (Nord 2001).

Venuti's view of translation types is based on the notions of domestication and foreignization (ibid, 1995). The notions derive ultimately from a lecture delivered in 1813 by the German philosopher Friedrich Schleiermacher, where he proposed that there are only two different methods of translation: 'either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him' (ibid 19-20). Venuti termed the first approach the Foreignizing Method and the second the Domesticating Method. Domesticating and foreignizing translation thus describe two diverse translation strategies.

Venuti describes the domesticating method as ‘an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home’ (Ibid, 1995:20). Accordingly, the domesticating method aims to render the TT familiarised and domesticated and this entails translating in ‘transparent, fluent, invisible style in order to minimize the foreignness of the TT’ (Munday, 2001: 146). Foreignizing translation practice, by contrast, ‘entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language’ (Venuti, 1997: 242 cited in Munday, 2001: 147). Venuti considers the foreignizing method to be ‘an ethnodeviant pressure on [target-language cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad the invention of translation discourses’ (ibid, 1995: 20). A foreignizing translator can use ‘a discursive strategy that deviates from the prevailing hierarchy of dominant discourses (e.g. dense archaism), but also by choosing to translate a text that challenges the contemporary canon of foreign literature in the target language’ (ibid, 1995: 20).

A comparison between the two methods demonstrates that domestication minimizes the strangeness of the foreign text for target language readers, whereas foreignisation results in the target text intentionally retaining some of the foreignness of the original. The following hierarchy represents a summary of the main propositions of translation equivalence discussed in this section, followed by a comparative chart that illustrate the difference between SL form-based oriented and TL meaning-based oriented; in summary, I have drawn on Abdul-Raof’s (2001:8) combination of the various types of equivalence, reproduced in a single figure:

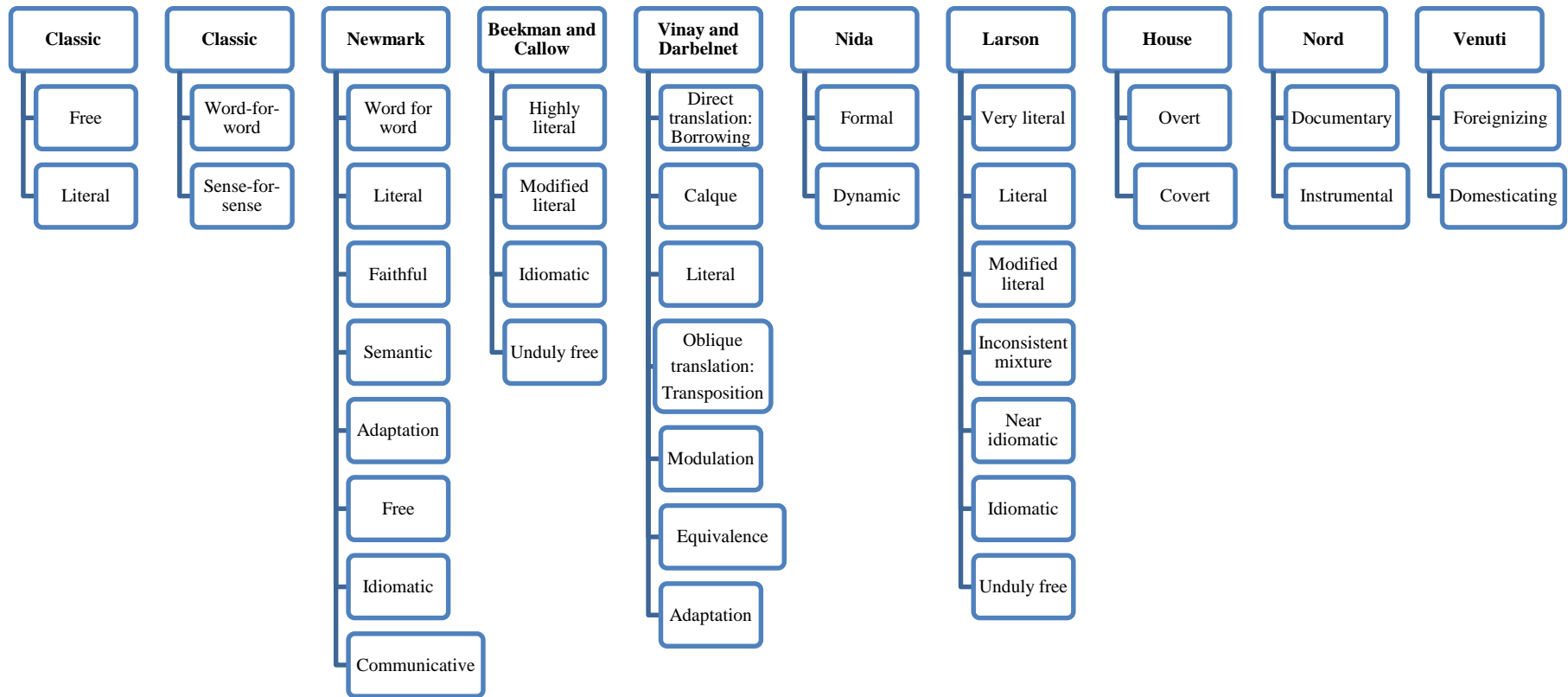


Figure 3: Hierarchy represents a summary of the main propositions of translation equivalence

	SL form-based oriented attempts to follow the form of the source language	TL meaning-based oriented attempts to communicate the meaning of the source language text in the natural forms of the receptor language
Classic	Literal, word-for-word	Free, sense-for-sense
Newmark	Word for word translation Literal translation Faithful translation Semantic translation	Adaptation Free translation Idiomatic translation Communicative translation
Beekman and Callovy	Highly literal Modified literal	Idiomatic Unduly free
Vinay and Darbelnet	Direct translation: Borrowing Calque Literal translation	Oblique translation :Transposition Modulation Equivalence Adaptation
Nida	Formal	Dynamic
Larson	Very literal Literal translation Modified literal	Inconsistent mixture Near idiomatic Idiomatic translation unduly free translation
House	Overt	Covert
Nord	Documentary	Instrumental
Venuti	Foreignizing	Domesticating

Table 3: Equivalence approaches divided according to their closeness to either SL or TL

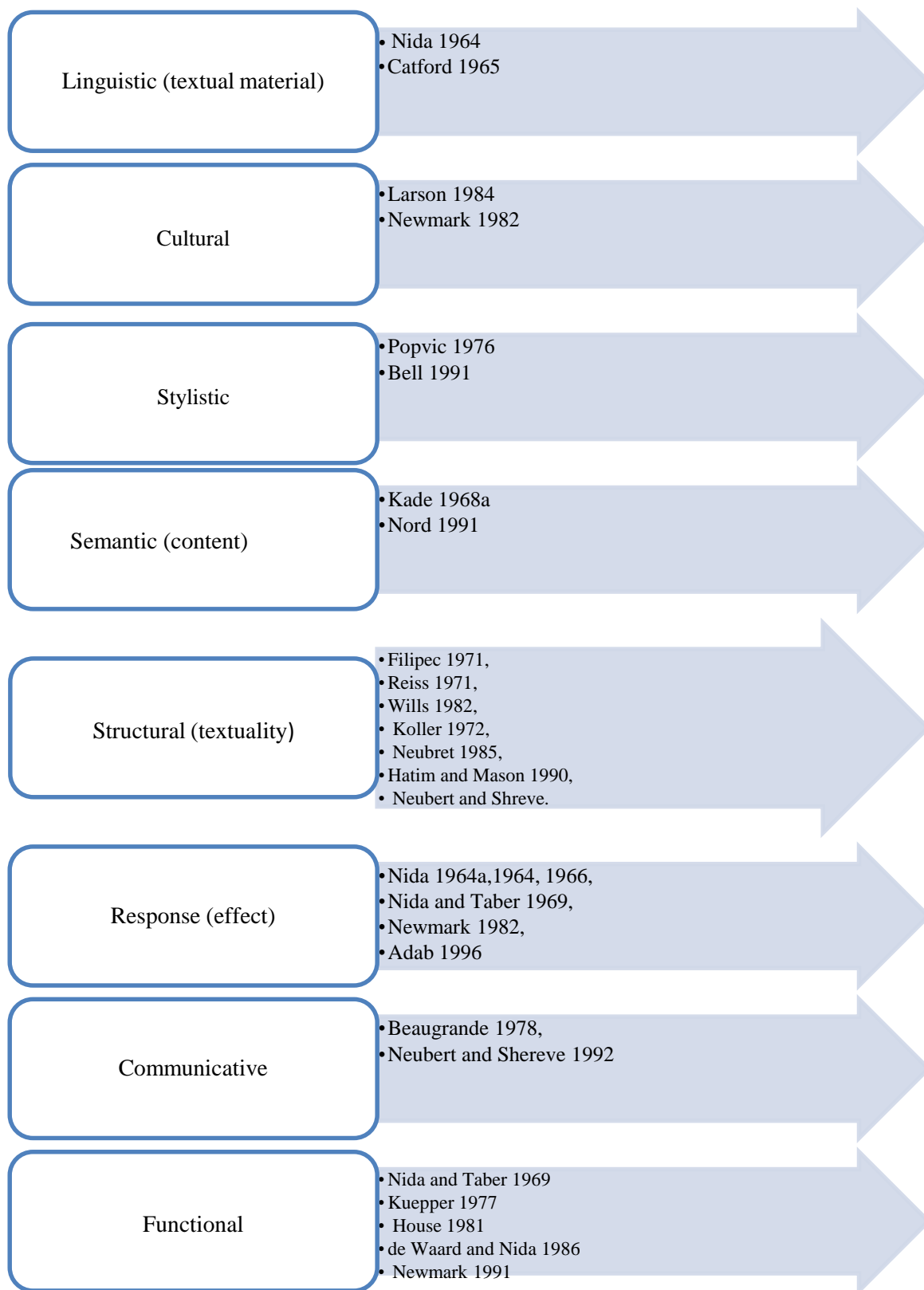


Figure 4: Levels of equivalence Abdul-Raof (2001:8) combines the various types of equivalence in one figure named levels of equivalence

The notion of Equivalence continued to be a crucial concept in translation studies even beyond the 1970s (Munday, 2001:49). This development can be observed in Baker (1992), who divides her book *In Other Words* into chapters according to individual levels of equivalence. She describes the term as ‘relative’ because it can be ‘influenced by a variety of linguistic and cultural factors’ (Baker 1992: 6). She explores the different levels of word, phrase, grammar, text, pragmatics equivalence as outlined below:

1. Equivalence that can appear at word level and above word level

Baker acknowledges that in practice translators consider equivalence at word level at the first stage of translation. Hence, when translators analyse the ST they look at the words as single units in order to obtain a directly equivalent term in the TL.

2. Grammatical equivalence

Grammatical rules may vary across languages, and different grammatical structures in the SL and TL may cause dramatic changes in the way the information or message is transferred.

3. Textual equivalence

This refers to the equivalence between an SL text and a TL text in terms of information and cohesion.

4. Pragmatic equivalence

This means that the translator needs to determine the intended ST meanings and reproduce them in his translation in order to convey the ST message. The role of the translator is thus to recreate the author's intention in another culture in a manner that enables the TT reader to understand it clearly and which possibly has a similar affect to that which the ST had on the source reader.

Baker provides a detailed account of translation equivalence which moves forward from the earlier description of types of equivalence based on closeness to SL or TL. The multilevel taxonomy she introduced shows – in a clearer way than previous attempts - that claiming one text in the SL is equivalent to a text in the TL goes beyond finding the nearest possible lexical equivalents that make a comprehensible text in the TL. This is very relevant to Qur’ān translation evaluation.

The above account has reviewed several opinions regarding translation and equivalence definitions as well as the relation between the two. It is notable that none of the above definitions or criteria can be fully applicable to the translation of the Qur'ān but without doubt the discussion has formed a foundation for the conceptual framework and criteria of evaluation in the subsequent section on translation quality assessment.

The discussion leads to the conclusion that out of the different types of translation, it is communicative translation that would be the most suitable and permissible in the case of Qur'ān translation. Despite the fact that the term equivalence is frequently used when reviewing Qur'ān translation, there is no simple description of what type of equivalence translators are looking for and how to determine if a given TT is acceptable to the reader or not. This is deemed a different issue than the translator's intention to deliver the message in the TL as closely as possible to the original; because a translation can be successful but equally and in many cases the translator will not find an exact or even approximate equivalent at the lexical or the pragmatic level. This can be related to many reasons including differences between SL-SC and TL-TC, but is also justified by the Qur'ān's inimitability which is a firm and respectable belief in Islam but should not be used as a pretext to divert attention from how to improve translations to how to prove that the Qur'ān is untranslatable.

This is not to question the belief in the Qur'ān's inimitability but rather to question the use of it in a certain way, since every believer in the Qur'ān's inimitability would have the choice of either attempting to prove it by carrying out an error analysis on Qur'ān translations and listing many ayahs and their back translations to justify this untranslability, or they would opt for the second choice of clarifying as much as possible the Qur'ān message and working on improving the quality of the translations to aid more people to see and understand the Qur'ān's qualities rather than contradicting this understanding because the TL reader does not and will not understand the Qur'ān's inimitability as long as they cannot read the text in its original language.

The best approach in my opinion is a balance between both. It is crucial to clarify Qur'ānic features for non-Arabic speakers, and explain how 'the loss of nuances is the tax of translation' (Al-Azab and Al-Misned, 2012: 42). Nevertheless, translators can benefit from translation studies and do the adjustments that suit the ST in order to improve the quality of their translations. According to Moir (2009: 30) 'Christianity and Islam present a dichotomy in their approach to the translation of their central sacred texts. This can be seen today in the very fact

that the Bible is anchored into Western translation theory, whereas Qur'ān translation remains on the margins of the translation studies discipline'.

An important belief is that man's Creator knew that not everyone would understand the Qur'ān in its original language, while the Qur'ān states that the message of Islam is universal hence the importance of clarifying as much as possible the message of the Qur'ān and working toward improving the quality of its translation. Thus, the notion of translation adequacy would be more relevant when researching Qur'ān translation, since this focuses on the maximum appropriate sameness in the TL. And it is less sensitive than working to provide the best equivalent of the Qur'ānic meaning.

It is useful here to define adequacy since it is not to be used interchangeably with and as a synonym of equivalence. Sanchez-Ortiz (2000), for instance, explored the conflicting definitions of the two terms and reached this conclusion: 'Within an adequate translation, equivalence can take place either in full or in just one of its levels. Therefore, these two concepts are not contradictory. On the contrary they are related to each other. Adequacy is the generic term which refers to the communicative purpose sought in a translation, while equivalence is connected to the transferring of the source text's communicative effect to the target text as it had been determined by the initial communicative situation and its components. Adequacy can be considered the broader term of the two in which the concept of equivalence is included.' (Sanchez-Ortiz, 2000: 96). Shveitser (1993: 52) seems to be of the same opinion as Sanchez-Ortiz view regarding the generic and communicative aspects of adequacy. Hence, he acknowledges that a translation may be considered adequate if 'the target text is equivalent to the source text on just one of its levels of semiosis or in just one of its functional dimensions'. A translation can also be adequate even if some segments in the source text are not equivalent to those of the target text. The key factor of adequacy is the correspondence of the translator's decisions 'to the communicative conditions to a satisfactory degree' (Ibid: 53).

Toury (1995: 56), on the other hand, focuses on the source text as the foundation for adequacy. His view is that 'adherence to source norms determines a translation's adequacy as compared to the source text'. Toury quotes and agrees with Even-Zohar's view that 'an adequate translation is that which realises in the target language the textual relationship of a source text with no breach of its own linguistic system' (Even-Zohar, 1975: 43, quoted in Toury 1995: 56).

An adequate translation of the meaning of the Qur'ān would be more relevant to Komissarov's (1993) description of an adequate translation which he defines as a translation that is made on a level necessary and sufficient to render the content of the source text unchanged while in the meantime it observes the norms of the target language and its culture (Komissarov 1993: 66). Equivalence, on the other hand, can be described as a 'tie relation between linguistic signs in two different systems, and text equivalence is the relation of equivalence of linguistic signs in a text in two different linguistic communities, each having its own sociocultural context' (ibid. cited in Abuelma'atti, 2005: 82). Thus, the translation's communicative purposes influence the focus on the appropriateness of the TT; this will be analysed in depth in chapter five where translations will be evaluated based on how they achieved different degrees of translational adequacy. Abdul-Raof (2001:9) states that 'languages differ considerably from one another syntactically, semantically and pragmatically. At the heart of translation lie the problems of meaning'. Besides the standard hurdles in translation, there are certain traps where the translator will find it more challenging to find an appropriate translation. These challenges in terms of Qur'ān translation can be linguistic or theological; linguistic challenges include the lack of a lexical item from the TL or TC, while theological ones include cases where the literal meaning of an ayah does not reflect the meaning that the translator's dogma approve (from any dogmatic background) and consequently involve the role of the translator's ideology and the level of its presence in the translation. The fifth and sixth chapter will explore this in depth.

2.4. Key Difficulties in Qur'ān Translation

The following account will shed the light on the key difficulties in Qur'ān translation that are directly relevant to this study. All these difficulties and many more were researched extensively in translation studies between Arabic and English (Kashgari, 2011) and in terms of English Qur'ān translations (Al-Nadwi, 1996: 19-30), but the need to highlight the difficulties is considered in order to take them into account when forming a suitable assessment model.

2.4.1. Lexical Difficulties

The importance of adequacy and fidelity in the TT increases when the ST has a special status of importance or sensitivity among its readers, as in the case of legal or religious texts. Nida (1966:14) suggests that 'The basic principles of translation mean that no translation in a receptor language can be the exact equivalent of the model in the source language. That is to say, all

types of translation involve (1) loss of information, (2) addition of information, and/or (3) skewing of information'. Bassnett (2005: 38) also comments that, 'once the principle is accepted that sameness cannot exist between two languages, it becomes possible to approach the question of loss and gain in the translation process.' It can be concluded from these opinions beside the previous discussion regarding the notion of equivalence that absolute equivalence is hard to achieve if not impossible, therefore it is not a realistic expectation to look for ultimate literal equivalence in Qur'ān translation hence the suggested use of the term 'adequacy' instead.

According to Abdul-Raof (2005) 'Arabic and English are both linguistically and culturally incongruous languages from the perspective of Qur'ānic discourse. Some of the Qur'ān-specific cultural and linguistic features are translation-resistant' (ibid: 165). Similarly, Catford distinguishes two types of untranslatability difficulties encountered by the translator, which he terms linguistic and cultural. On the linguistic level, untranslatability occurs when there is no lexical or syntactic substitute in the TL for an SL item, whereas cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text (Bassnett 2005: 39).

2.4.1.1. Linguistic Untranslatability

This difficulty may be due to differences between Arabic and English languages in general, or due to the meaning of Islamic terms meaning. Arabic is rich in terms that can reflect the same essential meaning with secondary contrasts. The following set of examples will illustrate these difficulties:

There are many words that have the same essential meaning as الجنة in Arabic but there are limited choices for the translator to choose from:

Original Arabic term	Most used alternative in English
الجنة	Paradise
دار السلام	Garden
دار الخلد	Heaven
دار المقامة	Eden
جنة المأوى	
جنات عدن	
دار الحيوان	
لفردوس	
جنات النعيم	

المقام الأمين	
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Translator may opt to substitute the term as they appear in the ayah, المقام الأمين for example, by using the term ‘Heaven’ on its own, or adding an explanation to it to give a closer meaning in the TT. Addition is sometimes deemed necessary to reflect the basic meaning of the terms rather than to provide an adequate closer meaning, as in the following examples:

Original Arabic term	Most used alternative in English
حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتزدية والنطيحة وما أكل السبع إلا ما ذكيتم وما ذبح على نصب وأن تستقسموا بالأزلام	Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goading of horns – and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision.

The examples above provide an example of what the translator face on a regular base. The difficulties are no less when translating islamic terms. An example is , the translation of the word وضوء as ‘ablution’, without further explanation that Wudū’ is a ritual act of washing face, hands and feet with water prior to performing prayers in order to differentiate Wudū’ with ablution in Christianity or Judaism.

Similarly to Wudū', the translation of the word Tahārah is also challenging since it can be translated as 'purity' but this won't indicate that the cleanliness or purity was achieved by performing a ritual washing like ghusul, etc.

Many Islamic terms already existed in Arabic before Islam but were given a different meaning after. For example the word Hajj was used by Christians for certain types of pilgrimage they performed and was used by non-believers to describe their worship around the Kaʿba. But the Islamic hajj refers to rituals that are totally different, so the translation needs to highlight this difference and not just use the word 'pilgrimage' as a literal equivalent.

2.4.1.2. Cultural Untranslatability

During the translation process, the translator faces many difficulties with certain words, phrases, expressions and idioms that are not translatable because of their cultural nature. The ease or difficulty of translation in such cases frequently depends on the degree of similarity between the cultures and the target readership's knowledge of the source culture. It is the translator's duty to find an equivalent in the target language that will effectively and accurately convey the missing element.

When discussing the translation of cultural references, we must properly comprehend the meaning of culture and cultural references. People have various perceptions of what is and what is not culture. The word 'culture' can be defined in many ways, for instance: Culture embodies the Arts and other manifestations of human intellectual achievements regarded collectively; Culture means the customs, civilizations and achievements of a particular time [epoch] or people (Illustrated Oxford Dictionary, 1998). Viewed broadly, the term culture refers to the way of life of an entire society. It includes codes relating to manners, dress, language, religion, rituals, norms of behaviour and systems of belief.

Various problems have focused writers on the relation between culture and translation such as Casagrande (1954) who believed that one does not translate language but culture. Toury (1995) likewise states that 'There is no way a translation could share the same systemic space with its original, thus belonging to two cultures at the same time; not even when the two are physically present side by side. This is not to say that, having been severed from it, a translation would never be in a position to bear on the source culture again, on occasion even on the source text itself' (Toury, 1995:137).

Abdul-Raof (2005) dedicates an article to cultural aspects on Qur'ān translation. After investigating the pragmatic, connotative and emotive meanings in translation, he turns to Qur'ānic discourse. His views can be summarised as follows:

Theological expressions

Theological expressions can be shared between different religions, but occasionally would have different connotations across religious adherents depending on their religion. This is why non-Muslim TL readers cannot attain the specific Islamic cultural image reading translations. Abdul-Raof provided an example of the word God **الله** Allah, which shows the oneness of God the creator and the lord with whom no one else can be associated. The Qur'ān employs the word Allah, which is unique in its grammatical form in that it cannot take a plural. Thus the word supports the meaning. This is not the case with an English translation as 'god' which can be made plural as 'gods', (Abdul-Raof, 2005:166).

Ritual expressions

Religions share some ritual expressions. Thus, while sacrifice *udḥiyah* could have a similar meaning between religions, pilgrimage for Muslims is very different to pilgrimage in other religions. Thus it should be explained to the TL reader (ibid, 167).

Abstract moral concepts

As with the shared theological and ritual expressions, religions share many moral concepts even though the meaning could vary between religions. Abdul-Raof (ibid. 168) gives an example of the Qur'ānic concept of *taqwā* (piety, righteousness) where Qur'ān translators differ on translating *taqwā* or its plural form *muttaqūn* (pious, righteous people).

This term was translated by Pickthall for example as 'those who ward off evil'(1969:24) or by Asad's as 'God-conscious'(1980:3) or 'those who fear God' by Ali (1983:17), while others, like Al-Hilali and Khan (1983:3), provide the transliteration of *taqwā* and then follow it up using a within-the-text note detailing the exegesis of this notion: 'The pious and righteous persons are those who fear Allah greatly and abstain from all kinds of sins and evil deeds that He has forbidden, who love Allah greatly and perform all kinds of good deeds that He has ordained'.

Delexicalised expressions

Abdul-Raof describes delexicalised expressions as ‘the source language black holes that refer to lexical items that are lacking in the TL’. He adds that these expressions may be: ‘transliterated, domesticated, periphrastically translated or transliterated and followed up by an exegetical within-the-text note, or else transliterated and then given a detailed exegetical footnote’ (Abdul-Raof, 2005:168).

The Islamic cultural expression Wudū’ as explained before has an English equivalent ‘ablution’ that does not cover the whole meaning of Wudū’ in Islam, but reflects the essential meaning of the term compared to *tayammum* which substitutes for Wudū’ in certain cases such as when water is scarce, unavailable or when water can cause any harm to a patient when he performs ablution. Abdul-Raof finds this expression to ‘represent an example of cultural untranslatability as it is absent from both the lexicon and the culture of the TL’. He suggest paraphrasing such an expression in the TL and providing an exegetical translation, as this will provide an informative meaning eg: ‘to take resort to pure dust, passing therewith lightly over your face and your hands’, as in:

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

[Asad: Then, take resort to pure dust, passing therewith lightly over your face and your hands (Q4:43)].

Material culture

Catford (1965:100) argues that articles of clothing provide examples of material features that differ from one culture to another and may lead to translation difficulties (cited in Abdul-Raof 2005: 169). Abdul-Raof provides the following verse and translation as an example:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

[Asad: Let them ‘the believing women’ draw their head-coverings over their bosoms (Q24:31)].

The word *Xumur* is the plural of *Ximār*, which is described in Islamic law as a decent head covering that covers the hair and chest. Abdul-Raof consider this an example of the limitation of cultural translatability in Qur’ānic discourse where the element is not found in the TL culture. He cites translators who ‘domesticated’ the word *ximār* as ‘veil’, such as Pickthal (1969:360), Ali (1983: 905), Al-Hilali and Khan (1983: 471). He believes that this lexical choice ‘neither provides comprehensive details nor does it give the TL reader a mental image similar to that conjured up by the SL word’. This view is based on the fact that the TL word ‘veil’ does not provide a decent covering like *ximār* (Abdul-Raof, 2005: 170).

Linguistic voids

Qur'ānic discourse provides examples of linguistic untranslatability because of the different linguistic mechanisms of the SL and TL; in other words, the SL linguistic features cannot be accommodated by the TL linguistic norms. Therefore, the intentionality of the SL message is not relayed to the TL reader.

Abdul-Raof gives as an example the translation of the following ayah to illustrate Qur'ān-specific linguistic patterns that have cultural bearing on the understanding of the TL message:

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ

[Behold, they entered his [Abraham's] presence, and said: 'peace!' He said: 'peace!'] [And thought] 'These seem unusual people (Q51:25)].

It is part of Arabic culture to greet people with the expression 'peace be upon you', where the interlocutor's reply is 'and peace be upon you, too'. The TL audience has no cultural familiarity with this Arabic expression. The TL word 'peace' relays cultural foreignness owing to the literal rendering. Therefore, I suggest that in cases like this, a cultural transposition (i.e. domestication) approach should be adopted. The best possible TL cultural equivalents for the Arabic expression *salaam* would be 'hello', 'hey', 'hi'. But this proposed solution does not respect the status of the Qur'ānic text and violates the register of the SL. Abdul-Raof argues that the word *salamā* cannot be treated as equivalent to the word *سلام* since the second is a warmer greeting expression. To achieve the underlying message of high respect in the word 'peace', the translator can resort to a paraphrase such as 'peace be with you'.

2.4.2. Translation and Ideology

Robinson (1999:71) describes a good translation of the Qur'ān as 'accurate, consistent, of literary merit and easy to consult'. The first criteria in this description is accuracy, which can involve two factors. The first, which was discussed earlier, is adequate equivalence in translation, while the second is the accuracy of meaning, both literal and pragmatic. Accuracy in meaning is ruled by the choice of word in the TT and possibly by the ideology of the translator. The link between language and ideology is central, according to Simpson (1993:6), critical linguistics considers that language 'reproduces' ideology (cited in Munday, 2007:198).

Schäffner (2003:23) is of the view that 'the relationship between ideology and translation is multifarious. In a sense, it can be said that any translation is ideological since the choice of a

source text and the use to which the subsequent target text is put is determined by the interests, aims, and objectives of social agents. But ideological aspects can also be determined within a text itself, both at the lexical level (reflected, for example, in the deliberate use, choice or avoidance of a particular word) and the grammatical level (for example, use of passive structures to avoid an expression of agency)'. Munday (2007:196) states that 'in translation studies, for over twenty years the study of ideology has of course been strongly linked to the idea of manipulation (the seminal collection being Hermans 1985) and to distortion or rewriting (e.g., Lefevere 1992)'. For Lefevere (1992:9), 'translation is the most obviously recognizable type of rewriting... it is potentially the most influential because it is able to project the image of an author and/or (a series of) work(s) in another culture, lifting that author and/or those works beyond the boundaries of their culture of origin'.

Munday further explains how the translator's ideology can interfere with translation: 'It is the writer's lexicogrammatical selections which guide certain interpretations. An unaware reader (and most readers, without specific linguistic training, will be unaware) will be encouraged to follow the interpretation suggested by the more powerful party'.

In view of the fact that translators can be influenced by their ideology, and Qur'an translators are not excluded from this (as discussed in Robinson, 1997, Al-Harashsheh, 2013, El-Hadary, 2013 and Mohaghegh, 2013) since they too come from widely different dogmatic and ideological backgrounds, the question which arises is: how can the translator's ideology be assessed and how can its influence on translation accuracy be evaluated? This entails the need for a careful systematic method to carry out the assessment of these translations.

Despite the fact that translation and ideology have been discussed in translation studies and on a small scale in Qur'an translation, the need for an assessment still exists given the Qur'an significance and holiness to Muslims, besides its importance in their daily life which requires and assumes that translators would be working on translation with the goal of ultimate faithfulness to meaning and not to their ideology. This will be discussed and analysed in depth in chapter five and six.

2.5. Approaches to Translation Quality Assessment

The significance of translation quality assessment derives from the value of translated text evaluation, since such evaluation 'seeks to measure the degree of efficiency of the text with

regard to the syntactic, semantic and pragmatic function of ST within the cultural frame and expressive potentials of both source language and target language' (Qinai, 2000:499).

Translation evaluation is significant because it has the potential to improve translation standards and a translator's capability, and amplifies his scope of knowledge concerning semantic and grammatical differences between source language and target language (Newmark, 1981). Newmark describes translation criticism as the link between translation theory and practice (ibid: 181).

Translation evaluation is an important concern for a broad range of translation theorists. Hatim and Mason (1997: 199) believe that 'the assessment of translator performance is an activity which, despite being widespread, is under-researched and under-discussed', while Williams, for example, argues that the reasons for people's interest in quality and TQA have shifted and developed from 'primarily aesthetic, religious and political' into 'primarily professional, administrative, economic and legal' (Williams, 2001: 327).

According to Samaniego (2001: 249-250), in 'current translation theories, a translation (as a product) would be defined as any text accepted as received as such within a given polysystem regardless of its quality, fidelity to the original, or even the existence of an original (see Toury, 1981:19, 1985:20 and 1995; Hermans, 1993: 75-76; Van den Broeck, 1978; Chesterman 1993: 2 (ibid). This, of course, is not applicable to Qur'ān translations since the accuracy and fidelity of translations is crucial. The question which remains is how to evaluate these translations.

Colina (2011) explains that the major approaches to translation evaluation are either equivalence based or non-equivalence based. This research will not deal with non-equivalence based approaches since these are corpus-based, where a large selection of texts which are machine-readable are used as the standard translation which new texts will be compared to. This is not applicable to Qur'ān translations since even if there was a tendency between translators to translate a term inappropriately, this would under this definition make it adequate. Equivalence-based evaluation approaches do generally reflect the evaluator's approach to translation and equivalence and since there is little agreement on these definitions as illustrated in earlier sections, consequently there is minimum agreement on the evaluation of quality of translations.

House (1997) holds the view that the relation between translation quality assessment and translation equivalence is that 'the concept of equivalence is essential for translation criticism'

(ibid: 25). Barghout (1990:10) acknowledges that 'equivalence is a key concept in translation'. He adds 'the entire corpus which has been written on the theory and practice of translation focuses on it as a sole reliable criterion for adequate translation'. With this in mind, it is now useful to argue for and highlight the effect of equivalence on translation criticism. Translation quality assessment has 'often been associated with the correctness of the grammatical structure and the appropriateness of the lexical item' (Benhaddou, 1991: ii). Lexical item appropriateness, rhetorical strategies and grammatical structure all vary between languages, while the role of the TT is to 'achieve maximum effectiveness' in the ST and apply it within the 'cultural norms of the recipient language' (Qinai, 2000: 516, Horton, 1998: 108). Hence, and for the sake of improving accuracy, it is important to add translation adequacy to equivalence when considering assessment tools for translation quality.

There are different translation quality assessment (TQA) models, each proposing different ways to assess the quality of a translated work (Williams 2009: 4). A number of questions arise: Do all these models share absolute criteria? Or at least do they have comparable standard levels? The debate revolves around whether TQA is value-free or not. Recent research in Descriptive Translation Studies (DTS) holds a relativistic and intersubjective view on the evaluation and the judgment of translation. This should make translation studies a value-free discipline. By contrast, Williams' view, which represent another group of scholars, is that TQA cannot and should not be value-free and for it to be useful it must be based on criteria of overall 'goodness'. Otherwise, all we are doing is describing defects and strong points in translations (2009: 5).

Accordingly, the evaluator is trying to determine degrees of goodness against chosen criteria, taking into account perspectives of aesthetic effect, usability, and intrinsic compliance with standards of target language correctness and fidelity (Williams, 2009: 4). For instance, Reiss (1971) called for determining function and type of source text before any quality assessment whilst Carrol (1966) measured the quality of a translation in terms of the rate of informativeness and intelligibility (cited in Qinai, 2000:498). House (1997) categorizes various approaches to translation quality assessment, based on mentalism, response, or text and discourse (House, 2001), as follows:

2.5.1. Anecdotal, Biographical and Neo-Hermeneutic Approaches

House regards the anecdotal, biographical and non-hermeneutic approaches as essentially pre-theoretical. She identifies their typical recommendation as ‘faithfulness to the original’, ‘retention of the original’s special flavour’, and ‘preservation of the spirit of the source language’ (House, 1997:1).

Neo-hermeneutic translation scholars consider translation ‘an individual creative act depending exclusively on subjective interpretation and transfer decisions, artistic-literary intuitions and interpretive skills and knowledge. In this approach, translation quality assessment is purely personal, as text meanings can be changed depending on individual speakers’ positions (House, 2001: 244)

House argues that under these approaches it is the translator’s subjectivity in the text interpretation and his transfer decisions that play a crucial role in the quality of translation. She comments that ‘the trend in the anecdotal treatment of translation quality assessment is first to deny the legitimacy of any effort of trying to derive more general rules or principles for translation quality and secondly to list and discuss a series of concrete and random examples of translation problems and their unexplained or inexplicable optimal solutions’ (ibid, 1997: 2).

2.5.2. Response-Oriented, Behavioural Approaches

A. Behavioristic views

According to House (2001:244), this approach aims at a more scientific way of evaluating translations. As a consequence, a good translation should have an equivalent effect on its reader as the original had on the source text reader.

House identifies Nida’s work (1964) as a prime example of this kind of approach. A good quality translation for Nida is one which evokes an ‘equivalent response’ from the TT reader as the ST did from the ST reader. This is clearly linked to his principle of ‘dynamic equivalence’.

A basic problem with this approach is that response is an essentially personal mental matter which cannot be objectively assessed. House suggests that ‘the weakness in this approach is that equating overall translation quality with degrees of informativeness and intelligibility is somewhat reductionistic and that the assumption that a ‘criterion translation’ exists throws up more problems than it solves, problem such as a ‘criteria of excellence’. Besides that, there is

no provision made for a norm against which the results of any response test may be measured' (House, 1997: 5-6).

B. Functionalist, 'Skopos'-Related Approach

This approach is based on skopos–function theory. It is categorised under text-based approaches in House (1997) and was added to response-based approaches later (House, 2001).

The focus in this approach is accorded to the 'purpose' of the translation. Well known adherents of this approach are Reiss and Vermeer (1984). House argues that the ST is only a reference for information and the focus is on the TT. She states that whether 'the target culture norms are heeded or flouted by a translation is the crucial yardstick in evaluating a translation' (House, 2001:245). A weak point in this approach is that the focus on the translator's choices and decisions which affect the TT, and the failure of the authors (Reiss and Vermeer) to spell out exactly how one is to determine whether a given translation is either adequate or equivalent let alone how to linguistically realise the global 'Skopos' of a translation text' (House, 1997: 12).

2.5.3. Text-Based Approaches

A. Literature-oriented approaches: Descriptive Translation Studies

This target oriented approach argues that a translation is a considered translation if it is purportedly a translation and looks descriptively equivalent to the ST (Toury, 1981:19). It is not evaluated in terms of its quality and regardless of a specified relationship with an ST.

According to House (1997:7), the fundamental problem in this approach in terms of translation quality assessment is that there are no objective criteria to judge the translation's merits or weaknesses. Besides, it is not even necessary to consider the ST. This lack of concern for the ST and for criteria of equivalence make descriptive translation studies unsuitable as a translation quality assessment tool, at least for Qur'ān translations.

B. Post-modernist and deconstructionist approaches

Scholars belonging to this approach such as Venuti 1995 attempt to 'critically examine translation practices from a psycho-philosophical and socio-political stance in an attempt to unmask unequal power relations' (House, 2001 246). Such approaches are interested in the

relationships between the ST and TT, but only from certain limited perspectives, which fall outside the standard concerns of translation quality assessment. House declares that ‘one wonders how one can ever differentiate between a translation and any other text that may result from a textual operation which can no longer claim to be in a translation relationship with an original text’ (ibid:246).

C. Linguistically oriented approaches

House states that in these approaches the focus is on the linguistic, textual and semantic features of the ST (1997:16). House places her own functional-pragmatic evaluation approach in this category, a model she first developed in 1980, and revised in 1997 (House, 2001). She accepts Catford’s view that the central problem of translation practice is that of finding TL equivalents to SL elements and argues that ‘a central task of translation theory is therefore that of defining the nature and conditions of translation equivalence’ (House, 1997: 25). She stresses, however, that ‘Linguistic approaches take the relationship between source and translation text seriously, but they differ in their capacity to provide detailed procedures for analysis and evaluation’ (House, 2001). According to Munday (2002: 93), House’s model works as follows:

1. A profile is produced of the ST register.
2. To this is added a description of the ST genre realized by the register.
3. Together, these allow a ‘statement of function’ to be made for the ST, including the ideational and interpersonal component of that function (in other words, what information is being conveyed and what the relationship is between sender and receiver).
4. The same descriptive process is carried out for the TT.
5. The TT profile is compared to that of the ST profile and a statement of ‘mismatches’ or errors is produced, categorized according to genre and to the situational dimensions of register and genre; these dimensional errors are referred to as ‘covertly erroneous errors’, to distinguish them from ‘overtly erroneous errors’, which are denotative mismatches or target system errors.
6. A ‘statement of quality’ is then made of the translation.

7. Finally, the translation can be categorized as one of two types: overt translation or covert translation.

None of the previous assessment models can be applied in full to evaluate Qur'ān translations, but surveying these models has given a clearer idea of what is available and what is required to assess translation according to translation study theories and foundations, based on research.

The downside of these models is the lack of clear criteria of assessment, the 'know-how' rather than the description of evaluation models which tends to be based on the evaluator's own experience rather than a model that can give a clear guide and steps to reduce the vagueness of this matter, since this is what TQA suppose to aim for. This view is supported by Lauscher (2000:164), who states that 'translation criticism could move closer to practical needs by developing a comprehensive translation tool'.

Colina (2008) claims that, without clear criteria on which to base their evaluations, evaluators often rely on their own priorities, which may or may not coincide with the requester's. Colina (2008) suggested a functional-componential approach where translations are evaluated based on the function of the text and the characteristics of the audience. The suggested functional-componential approach tries to match the text under evaluation with one of several descriptors provided for each category of evaluation. This is a functional model that incorporates equivalence as one possible translation requirement (Colina, 2011).

This model is similar to the previous approaches in its inapplicability in evaluating Qur'ān translations but it is more relevant and realistic to what a Qur'ān translation model ought to be since it evaluates various components of quality separately. This is important because Qur'ān translations need to be evaluated in a multi-level model to evaluate the adequacy of translation at word level, above word level, textual cohesion and in terms of pragmatic meaning.

2.5.4. Difficulties in Designing and Applying Translation Quality Assessment Models

Williams (2004: xiv-xvi and 2009:5-7) lists many factors to explain what makes it difficult to design and apply a TQA model. The following is a summary of William's views, and later, provides a possible procedure to avoid these difficulties in the current research. These difficulties revolve around four aspects; the evaluator, the evaluation model, the evaluation process and the final product

The first aspect concerns whether the evaluator has the linguistic or subject-field knowledge required to do the evaluation, taking into account that the translator's definition of an adequate translation may differ from the evaluator's one. Also, this must match the needs of the end user - the client.

Regarding the second aspect, the evaluation model concerns problems with the TQA model itself. For example many models are designed with specific types of text in mind, so the model may not apply to other types of text. Furthermore, there is disagreement over whether or not to include in the model some factors that may affect translation, such as deadlines and difficulty of the source text.

In addition, the design of the TQA tool will vary depending on the purpose/function this tool is built for, so evaluating translations in university courses or professional training is different from evaluating translations of a sacred text.

The third aspect, the evaluation process, applies to the TQA process, because TQA that is based on error detection requires considerable human resources if full-text analysis takes place. The situation is even more challenging when the assessment is made for comparative error detection between different translations as in the current research. Therefore, error detection is sometimes carried out through sampling, i.e. the analysis of samples of translations rather than whole texts. The disadvantage of sampling is the risk of overlooking mistakes if samples are not chosen carefully based on well-defined criteria.

TQA is often based on quantification of errors, and this has led to the development of quality assessment grids which have several quality levels depending on the number of errors detected. The problem with these grids is that they can put two translations on the same level based on the number of errors while the translation errors in one are much less serious than those in the other .

There is no standardization in the assessment of language errors in the fourth aspect, the final product. Elegant style is regarded as essential by some evaluators, who may consider typos, spelling and punctuation errors to be serious; others ignore them in their overall assessment. Disagreement over the level of seriousness of errors is a problem in itself. While some can accept minor shifts of meaning as long as the core meaning is conveyed, others insist on total faithfulness.

Despite the fact that translation evaluation is of major interest to a broad range of translation theorists, Hatim and Mason (1997: 199) believe that ‘the assessment of translator performance is an activity which, despite being widespread, is under-researched and under-discussed’. In general, there are the multiple views about TQA which include mentalist, behaviourist and functionalist, as explained earlier (section 2.5). Several authors, including Nord (1991), House (1997) and Williams (2009) have determined numerical parameters and levels against which the quality of a translation can be assessed. However, these have resulted in confusion over how to generate an overall quality rating for a translation. Once the errors have been graded, another problem appears in that these errors will have different levels of seriousness; these grades are major, minor, weak point, etc. The type of text will also affect the seriousness of the error: novel translation for example compared to religious text, the Qur’ān in particular for the current research.

Given these difficulties, it is not surprising that no TQA model has been agreed on by theorists because quality standards differ across them. Williams (2009:7) concludes ‘this is why TQA has proven to be so difficult and why TQA models have so many detractors’. Since these problems have not been solved yet, translation evaluators need to develop their own clearly defined assessment models that are customized to suit their specific evaluation, meeting the conditions of validity and reliability.

On the one hand, validity can be defined as to what extent an evaluation model measures what it is designed to measure, and in this context to what extent a TQA model will measure the data to answer the questions raised about the quality of translation. On the other hand, reliability measures to what extent an evaluation will produce the same results when administered repeatedly to the same population under the same conditions, meaning that decisions must be consistent and criteria stable (ibid:5).

The previous account shows the difficulty of producing a TQA model, and this difficulty increases when it is planned to be used for a sacred text such as the Qur’ān. For Muslims the Qur’ān is the supreme source of knowledge and guidance, and a source of law *ṣarīḥah*, besides being God’s own words, both in form and content. This creates severe difficulty in finding the correct equivalent to render the meaning and entails the need for a careful and systematic model to achieve adequacy in the TL.

Due to the ongoing debate about the sensitivity of Qur'ān translation, my suggested translation assessment model that will be used for the analysis and assessment of the data will be a semantic-pragmatic model, where I will adopt the definition of Sical² for the major errors in translation, which are:

- 'Translation: Complete failure to render the meaning of a word or passage that contains an essential element of the message; also, mistranslation resulting in a contradiction of or significant departure from the meaning of an essential element of the message.
- Language: Incomprehensible, grossly incorrect language or rudimentary error in an essential element of the message.' (Williams, 1989: 26 cited in William, 2009 :8)

Accordingly, these definitions support the two critical factors considered in evaluating a translation of the meaning of the Qur'ān. The first is the extent to which the translation is able to do justice to the language and style of the Qur'ān, and whether it succeeds in rendering the true meaning of the text. The second is whether this translation provides the closest semantic and pragmatic equivalent to the Qur'ān's words and expressions besides conveying the authentic mainstream meaning. Therefore, an adequate Qur'ānic translation will have the benefit of semantic and pragmatic equivalence, besides authenticity and faithfulness to the original. This means the evaluation will be at word level, above word level, textual cohesion and the pragmatic meaning.

The model handles the linguistic and theological phenomena of translated verses against three scales:

1. The level of adequacy achieved in translation at word level. This scale will examine whether the translation used the most adequate equivalent to render the specific shades of the multi-layered meanings of the Qur'ān.
2. The impact of the degree of equivalence above word level, by means of evaluating the translation of Qur'ānic linguistic and stylistic features. The degree of equivalence will be judged in the light of Nida and Taber's stipulation (in 1969:12), that the best translation does not sound like a translation, and provides the closest natural equivalent to the source text words with respect to meaning, style and limits of accuracy. Hence, this will also be an indicator of the textual cohesion.

² The Canadian Government Translation Bureau's Quality Measurement System

3. The role of the translator's dogmatic approach and whether it is reflected in his/her translation. This point will be discussed at two levels: Chapter four will discuss the influence of mainstream and sectarian exegesis on Qur'ān translation, and whether the source language text, i.e. the Qur'ān, was rendered naturally and faithfully in the target language. The second level will be considered in chapter five and six where a comparative analysis will be made of selected Qur'ānic verses translated by translators of different dogmas, to study whether or not their dogmas influenced their translation.

The second level will benefit from Newmark's (1988: 186-189) comprehensive scheme for translation quality assessment as step-by-step analysis method. The scheme covers five topics. It begins with a brief analysis of the source text in terms of the text intention and functional aspects, besides the author's purpose, target readership, quality of language, and themes covered (ibid: 186). The next step is to identify potential problems, to see how the translator solved the problems, making the judgment based on translator standards. The third step is to compare the translated text with the original. The fourth step is to evaluate the translated text and particularly the referential and pragmatic accuracy of the translation, in terms of both the translator's standards and the assessor's standards. Finally, the assessor has to evaluate the translation's importance in the target language culture in terms of its influence on the language or discipline.

The outcome should clarify the relation between the translation and the dogma of the translator. It is hoped that the results will help to develop better standards for future Qur'ān translations. It is important here to point out that this study does not aim to criticize particular translations, but rather to investigate the extent to which they succeed in solving some of the problems of translating the Qur'ānic text.

The applicability of the proposed model will be derived from the evidence of certain selected translated verses of the Qur'ān; these translations give rise to a host of problems due to the existence of linguistic and theological phenomena which may impede the delivery of the desired and required message. To avoid the risk of overlooking mistakes, the researcher will identify the dogmatic differences between different translators, who are Muslims from different sects as well as non-Muslims. The sampling will be based on these differences.

Even though there is no general standardization in the assessment of language errors in the final product, disagreement over the level of seriousness of errors is minimal due to the nature

of the Qur'ān in Muslims' lives. Consequently, the researcher believes that translators must not steer the TT to serve their own interpretations or beliefs. Any such act will result in a great deviation from the original message's import and, as a result, affect its accuracy. Thus, total faithfulness is expected.

2.6. Conclusion

This chapter aimed to study translation theories relevant to the thesis subject to outline a framework for developing a suggested method to aid in achieving a translation quality assessment suitable for Qur'ān translations. In order to do this, the chapter discussed the three main interlinked areas of translation approaches, their equivalence and the translation quality assessment. This discussion formed a foundation for the theoretical part of the study. The concept of translation quality assessment was introduced, equivalence-based and non-equivalence-based evaluation approaches were discussed and suggestions for a Qur'ānic translation quality assessment model were proposed. This model will be the method of analysis in the fifth and sixth chapter after further research on the two main phenomena in Qur'ān translations, language and theology, which will be discussed in the following chapters.

Chapter Three:

Linguistic Aspects and Qur'ān Translations

3.1 Introduction

The previous chapters provided an overview of selected English Qur'ān translations and a detailed explanation of two major concepts: translation and equivalence. Chapter two placed special focus upon translation difficulties at word level while this chapter intends to contribute to the matter of translation difficulties above word level to fulfil growing interest in the Qur'ānic text.

In order to achieve the goals of this research I shall discuss the grammatical, stylistic, phonetic, exegetical and theological aspects of Qur'ānic discourse. This chapter will try to capture the richness of Qur'ānic language by discussing some of its grammatical, stylistic and phonetic features to satisfy the linguistic issues in my research. The following chapter, by contrast, will discuss exegetical and theological aspects in order to lay the foundation for chapter five and six where I will discuss and provide a comparative Qur'ān translation analysis for ayahs which holds some of these features.

I will utilise the major sources in the field, my originality is in seeking the impact of translation on some Qur'ānic features, and to establish whether these features can be captured in Qur'ān translations or not. Although I'm aware that what is left out is always more than what I can include in a chapter, this is an attempt to shed light on the aesthetics of the Qur'ān and the role of translation in revealing or concealing the beauty of its language.

3.2 Context and Background

The Qur'ān is a fundamental source of Islamic creed, ethics and laws; this imbues the Qur'ān with the status of supreme authority in Islam. For mainstream Muslims, the Qur'ān is of divine origin; not the word of the Prophet Muhammad but the speech of God revealed to him, in word and meaning.

Controversy over the Qur'ān by non-Muslims developed as early as the moment when the people of Makkah heard the Qur'ān recited for the first time. Some of Makkah's citizens who were the prophet's antagonists insulted him by calling him a soothsayer, poet and madman. They also rejected the idea of the Qur'ān and described it as a mere fabrication, a collection of tales and legends. On the other hand, other Makkans found themselves perplexed and cast

doubt on Muhammad's prophethood, yet showed appreciation of the Qur'ān and its language. The following story about Al-Walīd bin Al-Muġīra exemplifies how Arabs who didn't believe in the Qur'ān admitted that it was unparalleled throughout their history. Al-Muġīra, who was the most well-known poet at that time, was sent to the Prophet Muhammad by the Quraīsh to hear the Qur'ān for himself so that he could produce something similar in order to challenge Muhammad. Al-Walīd's reaction was totally opposite to that expected. He returned to Abū Jahl after he had met the prophet and listened to the Qur'ān and admitted to him that 'the Qur'ānic discourse he listened to was something unusually sublime, beyond his or anyone else's linguistic faculty, a sweet, infinite, and graceful discourse; it is grandiose at its beginning and it is never exhausted at its end; it surpasses everything else, capable of defeating other discourse' (Abdul-Raof, 2003:66-67).

The story of Al- Muġīra conducts us from the spirit of the initial appearance of the Qur'ān, where the people of Makkah and later Arab litterateurs renowned for their sublime and complex poetic measures considered the Qur'ān a unique form of speech among linguistic productions. Arberry (1965:1), for instance, comments on pre-Islamic poetry that 'the number and complexity of the measures which they use, their established laws of quantity and rhymes and the uniform manner in which they introduce the subjects of their poems, notwithstanding the distance which often separated one composer from another, all point to a long previous study and cultivation of the art of expression and the capacities of their language'.

The Qur'ān conveys its messages in the most beautiful, expressive and intense way. Its expression was worded in the shortest of forms without loss of clear meaning, a factor appreciated by both previous and modern Arabic litterateurs who acknowledged that its literary eloquence is unmatched throughout history. Palmer (1880) in the introduction to his book *The Koran* stated 'that the best of Arab writers has never succeeded in producing anything equal in merit to the Qur'ān itself is not surprising' (ibid: IV). Furthermore, Kassis (1983: xvii) views the Qur'ān as 'unique among sacred books in style, unity of language and authorship'. The famous Arabic scholar, Gibb (1963), says that 'as a literary monument the Qur'ān thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but also of its style..... and in forcing the high Arabic idiom into the expression of new ranges of thought the Qur'ān develops a bold and strikingly effective rhetorical prose in which all the resources of syntactical modulation are exploited

with great freedom and originality' (ibid:36). Berque, who was a Qur'ān translator, was of the same view, commenting 'it is not necessary to be a Muslim to be sensitive to the remarkable beauty of this text, to its fullness and universal value' (Gilliot and Larcher, 2003: 110).

On the other hand, some western scholars have criticized the Qur'ān because they perceived it as lacking in certain literary virtues. Bell for example highlighted what he called 'grammatical unevenness and interruption of sense which occur in the Qur'ān'. Nöldeke adopts the same stance when he states, 'while many parts of the Koran undoubtedly have considerable rhetorical power, even over an unbelieving reader, the book, aesthetically considered, is by no means a first-rate performance' (Gilliot and Larcher, 2003: 110).

The previous views afford us an idea of how some Arab and non-Arab litterateurs and even translators praised the Qur'ānic language from a linguistic standpoint. Muslims, equally, appreciated Qur'ānic language from a linguistic and religious point of view and its inimitability was accepted among the articles of faith for the majority of Muslims by following the authority *taqlīd* (Vasalou, 2002:32). Both views will be discussed in the following sections.

3.3 The Notion of Inimitability

There is no evidence that significant discussion between Muslims regarding the inimitability of Qur'ānic language had taken place during the Prophet's era, the rule of the righteous Caliphs or the prolonged period of the Umayyad dynasty (Muslim, 2003: 58).

3.3.1 Etymology

According to Muslim (2003) the concept of inimitability was not articulated till Wāṣil ibn Ṣṭā' (d. 131), who was a Muṣṭazilī minister leading the Muṣṭazilī³ school of thought in Baṣra, claimed that the Qur'ān is not inimitable because of its language but because of God's turning man away from taking up the Qur'ānic challenge *taḥaddī* to produce a text matching Qur'ānic excellence. This theory was called *al-ṣarfah*⁴ i.e. aversion. Scholars who believed in this view

³ The Muṣṭazilī school was founded by Wāṣil ibn Ṣṭā' (d. 131 AH/748 AD) when he left the teaching lessons of Ḥasan al-Baṣri after a theological dispute regarding the issue. The movement emerged in the Umayyad Era, and reached its height in the Abassid period. One of the central views of the Muṣṭazilī School is that the Qur'ān must therefore have been created, as it could not be co-eternal with God, because of the perfect unity and eternal nature of God.

⁴ Al-ṣarfah is God's deflection of people from imitating the Qur'ān by causing them to lose their motivation and ability to do so.

claim that Arabs possess the ability and the rhetorical skills to imitate the Qur'ān but that God has averted their hearts and minds from doing so (for further details see 3.4.5.7).

This novel way of thinking flourished amongst scholars who looked beyond Islam for intellectual stimulation. There were many factors that can be claimed to underlie the alteration in some Muslims' position concerning the inimitability of the Qur'ān. Muslim (2003: 58) believes that it was because the Arabic language began to lose its lustre during the second Hijra century and was influenced by Persian, Greek and Indian cultures; this led some of the literate classes to consider Qur'ānic language in a purely logical way learnt from the new cultures, especially in Baṣra where many scholars from diverse cultures gathered. Muslim (ibid) exemplifies his idea of other cultures' influence by showing how the concept *al-ṣarfa* mentioned by Wāṣil ibn Ṣṭā' might be derived from the Brahmanism, as this adopts a similar concept which claimed that people were permanently averted and rendered incapable of producing anything akin to their holy book, as Brahma averted them from achieving this. The sudden propulsion of these discussions which developed among the internal Muslim literate classes was aided by reflection of the external environment upon Islamic society.

Vasalou (2002:29) is of the same view. She believes that there were many internal and external historical factors which served the flourishing of these discussions. Internally, commentaries which dealt with *Iṣjāz* like the one written by Ṭabarī (d.923) played a role in spreading the discussion (for further details see 4.5). A second factor was the appearance of the *kalām*⁵ movement which included the controversy of the createdness of the Qur'ān, and more importantly the early discussions about the doctrine of *Iṣjāz and naḍm*, which were written by Muṣṭazilī and Aṣṣarī⁶ Mutakallimūn.

According to Vasalou (2002), external factors had an impact on the direction of the discussions regarding Qur'ānic inimitability. One of the key external factors mentioned was that there was a plethora of scholarly activity directed towards the definition of miracles in general at that time, and the inimitability of Qur'ān had its share in these definitions.

⁵ Mutakallimūn are people who follow *Kalām*, a movement with a main theme of seeking theological knowledge through debate and argument.

⁶ The Aṣṣarī theology is a school founded by Abu al-Ḥasan al-Aṣṣarī (d. 324 AH / 936 AD). The disciples of the school are known as Aṣṣarites. One of the main views in Aṣṣarite school which conflict with Muṣṭazilī school is that they believe complete comprehension of the unique Nature and Attributes of God is beyond the capacity of human reasoning and sense experience. This applies to some verses which mention names and attributes of God, as explained later.

Vasalou (2002) additionally illustrates various other factors such as ‘the rise of the Fatimid Ismaʿili caliphate, the establishment of Sufi schools, and the efflorescence of philosophical thought not least at the hands of Ibn Sina (d. 1037): ideas like the non-finality of Muhammad’s prophethood and the possibility of divine incarnation (Ismailism), the performance of miracles by people of as yet ‘unaccredited’ religious status (Sufis) and the denial of the possibility of miracles altogether (philosophers) demanded the adoption of a well-articulated position.’ (ibid: 24).

One cannot claim that any of these factors alone gave rise to the discussions regarding the inimitability of the Qur’ān, but the consequence of all previous dynamics paved the way to evolve a grand foundation for the notion of inimitability of Qur’ānic discourse.

3.3.2 Definition

The notion of *Iʿjāz* inimitability is derived from the root *aʿjaza* which means ‘to make incapable, to make powerless’. Denffer (1983:149) defines *Iʿjāz* as ‘the inimitable and unique nature of the Qur’ān which leaves its opponents powerless or incapable of meeting the challenge which the revelation poses to them’. Abdul-Raof (2006) holds that ‘the expression *Iʿjāz* is a nominalised noun [i.e. verbal noun] derived from transitive verb *aʿjaza* which means to make someone unable to do something and is also morphologically related to the expression *muʿjizah* [i.e. the active participle form from *aʿjaza* with a nominalising feminine suffix]. Theologically, *Iʿjāz* denotes the miraculous nature of the Qur’ān and its divine source’.

From a religious perspective, *muʿjizah* miracle is a way to support prophets and to prove their veracity, and this happens because miracles exceed the laws of nature and cannot be performed without divine providence. Islamic scholars claim that the following five conditions must be satisfied before an event can be accepted as a miracle from God (Denffer 1983:50): 1. That no one else apart from God is able to do it; 2. That it breaks the usual norms and differs from the laws of nature (not the laws of God, but the way nature normally is); 3. That it serves as a proof for the truth and claim of the messenger; 4. That it happens in accordance with the messenger’s claim; 5. That the event happens through the messenger and no one else.

Validating the previous conditions relating to the Qur’ān, it is apparent that the essence of the doctrine of Qur’ānic inimitability was that it is a fundamental proof granted to the Prophet in authentication of his prophetic status and it breaks the usual conventions by challenging mankind and Jinn to produce a book equal to the Qur’ān. However, no one has ever succeeded in this; thus men’s inability speaks for itself.

It can be asserted that any assessment of Qur’ānic language will depend on the position chosen by the researcher, and the dogma of *Iḥjāz al-Qur’ān* is the core of such views. Gilliot and Larcher (2003: 124) are of the opinion that ‘it should be noticed that the dogma of the inimitability of the Qur’ān was linked with the theme of eloquency of Muhammad, which is in accordance with the theological representations on the purity of the language of Quraīsh and naturally the consummate purity of the language of the chosen/purified one’. They (ibid: 125) highlighted the key points that shall be emphasized when discussing the theological background of the Qur’ān’s language. The first is the Islamic conception of the Qur’ān as the speech of God as explained before; the second is the challenging verses; and the third is the matter of its matchless literary style. These aspects will be thoroughly analysed in the following sections.

3.3.3 The Challenge Verses

Despite the fact that the Arabs respected Qur’ānic eloquence and treasured its coherence and intertextuality, and the fact that it is free of contradiction even though it is a lengthy book revealed over a period of twenty-three years, they still didn’t believe the Qur’ān to be inimitable or unmatched. Some of them deemed it a work of magic, while others claimed that it was Muhammad’s own words. Muhammad himself was illiterate *ummī* and it is logical therefore that his detractors should have been able to produce an equal or superior speech, but they failed to match the Qur’ān’s language. As a result, they accused Muhammad of sorcery and of being insane as mentioned in the following ayah:

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

[And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: Surely he is possessed! Q68:51].

The Qur’ān denies the Quraīsh’s claims and challenges mankind and Jinn to combine their efforts in order to produce speech as pure and eloquent as the Qur’ān’s; but declares that no one could possibly create such a book as recognised in the following ayah:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

[Do they not consider the Qur'ān (with care)? Had it been from other Than Allah, they would surely have found therein much discrepancy (Q4:82)].

The challenge ayah's were revealed over three stages. At stage one the challenge was to imitate the Qur'ān as an entire work:

قُلْ لَنْ يَجْمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

[Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'ān, they could not produce the like thereof though they were helpers one of another' (Q17: 88)].

When the Arabs failed to produce a piece of language similar to that of the Qur'ān, a second challenge ayah was revealed. This stage two challenge was to imitate ten surahs instead of the whole Qur'ān as referred to in the following ayah:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

[Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful! And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of those who surrender? (Q11:13-14)].

In spite of the fact that the Arabs failed to imitate the Qur'ān, they did not alter their beliefs and argued that the Qur'ān is not inimitable and that it can be matched. So a third ayah was revealed and challenged them to bring just one surah like the Qur'ān:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَاذْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

[Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful (Q10:38)].

According to Muslim (2003: 42) this challenge *taḥaddī* occurs in any surah either short or long, but the Arabs could not bring forth any surah or ayah comparable to a Qur'ānic verse. Thus, their claims failed and men's inability became apparent. Accordingly, the challenge verses have become the cornerstone of the doctrine of Qur'ānic inimitability and a motivation for scholars to identify what this miracle consists of and to expose the multiple layers of Qur'ānic inimitability. Martin (2002: 528) believes that the counterclaim among theologians that the Qur'ān was a unique achievement, in language that was inimitable among humans, even the most eloquent Arabs, became part of the larger framework for the discussion of the inimitability of the Qur'ān.

3.4 Views on the Inimitability of the Qur'ān

The historical exploration of context and the early discussions which led to the birth of the Qur'ānic inimitability doctrine cannot be complete without discussing the primary views of the speculative theologians Mutakallimūn, both Muʿtazilīs and Ašʿarīs, who were among the first scholars who discussed Qur'ānic inimitability.

Abdul-Raof (2006: 58) mentioned different Arab rhetoricians' opinions with regard to the notion of Qur'ān inimitability. These opinions can be classified as external and internal forms of inimitability. For instance, the challenge *tahaddī* and the related term aversion *ṣarfah* can be considered as external approaches of proving inimitability as these are based on powers beyond the Qur'ān itself, while the majority of Arab rhetoricians' opinions clustered around stylistic aspects and eloquence as the seat of Qur'ān inimitability. These will be considered internal approaches as they are based on Qur'ānic language itself.

Scholars who believed that Qur'ān inimitability is based on stylistic features claim that the difference in stylistic techniques distinguished the Qur'ānic genre over human oral and written genres. The Qur'ānic genre for these rhetoricians is 'beyond the Arabs' rhetorical and linguistic faculties although they possess the highest level of linguistic competence' (ibid). Furthermore, artistic imagery is believed to be one of the stylistic features which characterise Qur'ānic discourse, as any alteration in artistic imagery will alter the connotative meaning of the verse.

Scholars who held that Qur'ānic inimitability is founded upon the eloquence of Qur'ānic language base their views on the Qur'ān's use of word order *al-naḍm*. This involves the syntactic constructions and their permutations in terms of word order between perfectly joined words such that any substitution in the words' relation will alter the precise meaning. The key principle of this view is that the word order, *al-naḍm*, of Qur'ānic propositions cannot be matched by human discourse as the human level of linguistic congruity is lower than the Qur'ānic level. Abdul-Raof (ibid: 59) holds that 'for some rhetoricians there are three levels of linguistic congruity in a given discourse: incongruous discourse, average[ly] congruous discourse, and highly congruous discourse. Qur'ānic discourse is characterized by highly effective linguistic and stylistic congruity, which is a feature missing in human discourse that is characterised by mid-to-low levels of congruity, as in prose, poetry and the rhetorician's

discourse'. Embellishments such as assonance, as in *sajf*, can also be credited to Qur'ānic inimitability.

Phonetic features and euphony are considered by some scholars to be part of *Iṣjāz*, either through the cadence and the phonetic balance of the words or as being synonymous with eloquence. Translation has a major impact on Qur'ānic phonetic features as will be explained subsequently.

Some scholars believe that Qur'ān inimitability is distinguished by its reference to divine secrets, many details regarding the future, prophets' parables and tales of old, but this feature is not solely found in the Qur'ān. Other religious books, such as the Bible also mention divine secrets. Besides not every single verse contains such divine secrets. The following exploration of the development of the concept of Qur'ānic inimitability among the main classical and modern theories will allow a better insight in to the topic and a chronological order of views within the same school of thought.

3.4.1 Classical Views in Iṣjāz

3.4.1.1 Al-Naḍḍām, Ibrāhīm b. Sayyār

A Muṣṭazilī theologian, Al-Naḍḍām was a student of his maternal uncle Abū Hudhayl Al-Allāf. Al-Naḍḍām believes that Qur'ānic inimitability was not achieved through rhetorical insuperability or by the superiority of its syntactic arrangement. According to al-Baḡdādī (1987:128), Al-Naḍḍām considers that the Qur'ān has no special merit over other forms of language and people were not permanently incapable of producing anything linguistically comparable to these revelations, i.e. people are capable of countering it and could even create something better than it if they were allowed to do so, but God has temporarily averted them from using their rhetorical and poetical skill and from producing a form of language akin to that of the Qur'ān.

Martin (2002:532) was of the same view of al-Baḡdādī and held that Al-Naḍḍām believed that the Qur'ān was not inimitable because of its words, and it is within the linguistic abilities of ordinary speakers of Arabic to produce a similar form of language to the Qur'ān. For him Qur'ānic inimitability came about via divine intervention and the Qur'ān's foretelling of the unseen.

3.4.1.2 Al-Jāhīd, Amr b. Bahr

A Muʿtazilī scholar and the founder of Arabic rhetoric, al-Jāhīd believed that Qurʾānic inimitability is due to the eloquence of its composition *taʿlīf* and the excellence of its syntax and word order *al-naḍm*. Although al-Jāhīd was the student of al-Naḍḍām, the first to talk publicly about *ṣarfah*, al-Jāhīd was the first to argue and refute his teacher’s opinion. Al-Xaṭṭābī (1974:164) is of the view that even though al-Jāhīd was the student of al-Naḍḍām and further mentioned *ṣarfah* as one of the *Iṣjāz* components, as a distinguished litterateur certainly aware of the rhetorical eloquence of the Qurʾān, it was impossible for him to embrace the same view on *Iṣjāz* as his teacher. Al-Jāhīd expounded his view in his book *Naḍm al-Qurʾān* (Muslim, 2003: 46). This book has not come down to us but he refers to his view on *Iṣjāz* in other works of his like *Kitāb al-Ḥayawān* and *al-Bayān wa al-Tabayīn*.

3.4.1.3 Al-Rummānī, Ali b. ʿĪsā

A Muʿtazilī scholar who wrote a book about *Iṣjāz* called *al-Nukāt fī Iṣjāz al-Qurʾān*. Al-Rummani dealt with the notion of *Iṣjāz* from a rhetorical perspective. He classifies Qurʾānic language as the highest rank of rhetoric and characterises Qurʾānic discourse in terms of it ‘highly effective linguistic and stylistic congruity which is a missing feature in human discourses that are characterised by mid-to-low levels of congruity as in prose, poetry and the rhetoricians’ discourse’ (Abdul-Raof, 2006:59).

Al-Rummanī listed seven components of *Iṣjāz* but gave in-depth details about the Qurʾān’s eloquence *balāghah*. Muslim (2003:50) listed these seven components as below:

1. The fact that people avoided imitating Qurʾān *muṣāraḍah* although they wanted to prove that the Qurʾān was not inimitable.
2. Its challenge *taḥaddi* to man and jinn to imitate it.
3. Aversion *al-ṣarfah*.
4. Eloquence *balāghah*.
5. Divine secrets and telling of the unseen.
6. Contradiction of the usual norms.

7. It fulfils the conditions of miracles.

3.4.1.4 Abd al-Jabbār al-Asad Abadi

Abd al-Jabbār was a Muʿtazilī scholar whose book *Al-muġnī fī Al-tawhīd wa-l-ḥadl* provides details about the word order system *naḍm* in Qurʾānic Arabic. The main principle of his view was that the word order in Qurʾānic structures cannot be matched by human discourse and it is this that makes the Qurʾān inimitable. His view, therefore, is similar to Aṣḥrī's. Abd al-Jabbār rejected all levels of *ṣarfah* (discussed below) and believed that it is people themselves who avoided imitating the Qurʾān or failed to produce similar linguistic forms, and if the Arabs were averted then it is the aversion that is the miracle and not the Qurʾān itself. He indicates in al-Muġnī that believing in *ṣarfah* means a disbelief in some ayahs like:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

[Say: 'If the whole of mankind and Jinns were to gather together to produce the like of this Qurʾān, they could not produce the like thereof, even if they backed up each other with help and support' (Q17:88)].

3.4.1.5 Al-Šarīf Al-Murtaḍā, Ali b. Hussāin

A Shia rhetorician (Muslim, 2003:6), who wrote many books like *Talxīs Al-Bayān fī Majāzāt Al-Qurʾān and Al-Majāzāt Al-Nabawīyyah*. His most famous work is *Amālī Al-Murtaḍā* (ibid: 63). He was one of the scholars who believed in *al-ṣarfah*. He believed that people do possess the ability and the eloquence to imitate the Qurʾān but that they were averted from the knowledge of how to imitate it.

3.4.1.6 Al-Xafājī, abu Muhammad Abd Allah ibn Sinān

Al-Xafājī was influenced by Muʿtazili scholars and later subscribed to the views of Al-Murtaḍā and Al-Naḍḍām regarding Qurʾānic inimitability. Al-Xafājī believes that *Iḥjāz* is not in the Qurʾānic language itself because he considers that the Arabs wrote masterpieces superior to the Qurʾān (Muslim, 2003:63). In his book *Sirr Al-faṣāḥa* he states that Qurʾānic inimitability is based on *ṣarfah* in its two senses, the *ṣarfah* that relates to the Arab's failure to produce a text like the Qurʾān due to God's intervention in producing the like of it, and the *ṣarfah* that means that the Arabs lost their ability to imitate the Qurʾān (ibid).

- **Types of ṣarfah**

Among scholars who believed in aversion, *ṣarfah*, there were three individual points of view of how God averted the Arabs from imitating the Qur'ān to prove the challenge *taḥaddī* as explained below:

1. Al-Naḍḍām's view of what made Qur'ān inimitable was based on his belief that the Qur'ān has no special merit over other forms of language and that people would have the ability to produce a text matching it in excellence if they were permitted to do so. However, God has averted them and kept people away from taking up the Qur'ānic challenge and emulating the Qur'ān so whenever they think of imitating it they feel averted. This kind of response to *taḥaddī* which was called *muṣāraḍa* was very common at that time and the fact that no one succeeded in imitating the Qur'ān was the essence of the *ṣarfah* theory. Martin (2002:528) explains this view as follows 'the theological claim that the Qur'ān could not be imitated was a calque on the poetic *muṣāraḍa*, the competitive imitation or emulation of one poet or poem by another poet, a cultural practice going back to pre-Islamic times. A related concept is the *naqā'id*, which were offered with a stronger sense of contest and competition'. This stance is very difficult to sustain, as it means that people possess the ability to bring forth the like of the Qur'ān, but that God has kept them away from countering it. However, in fact it has been reported by an uninterrupted transmission that people attempted to match the Qur'ān, but failed, and admitted their failure, such as Musaylamah (ibid).

2. The second view of *ṣarfah* explained why the Arabs were unsuccessful in creating a form to match the excellence of the Qur'ān, by claiming that God prevent the Arabs from producing a similar Qur'ān in order to discount his challenge that people are unable to imitate the Qur'ān. Al-ṣarīf Al-Murtaḍā and Ibn Sinān al-Xafājī are the primary supporters of this stance. This view is problematic to maintain because it is not reasonable for Arabs to admire Qur'ānic language - as in Ibn Al-Muḡīra story- if it was within their abilities to produce a similar form of language. Another claim was that the Arabs had these abilities before the Qur'ān was revealed and lost it after the *taḥaddī*. If this claim was true then there should be a book or scripture like the Qur'ān in Arabic literature prior to the *taḥaddī* to prove this. Moreover, if God removed the power from people to bring forth a good form of language then this should be reflected in all mankind's ability to produce a good work. This is not the case, as Arab poetic ability remained the same - both before and after Qur'ānic *taḥaddī* (Muslim, 2003).

The third view of *ṣarfah* was adopted by al-Jāḥiḍ, who believed that *ṣarfah* occurred after the Qur'ān's challenges to people, not because Allah compulsorily averted people from producing

a similar form of language, but because Qur'ānic language falls beyond human capability and people knew they could not match its superiority in composition, *ta'rif*, and word order, *al-naḍm*, so they avoided imitating it. For scholars who adhered to this view, *ṣarfah* is one layer of the multiple layers of Qur'ān inimitability.

The difference between the Al-Naḍḍām and the al-Jāhīḍ view is that the former believed that people do possess the ability to produce a form of language equal to the Qur'ān but that Allah averted them, while al-Jāhīḍ believed that the Arabs failed to bring into being a text like the Qur'ān because it is beyond human capability, which is 'attributed to the Qur'ān's sublime and effective style that is achieved through the Qur'ān-bound order system' Abdul-Raof (2006:37).

It is noticeable that all views regarding *ṣarfah* were discussed with the Arabs in mind, especially the Quraīsh, although *taḥaddī* was addressed to all mankind and Jinn. This is because the Arabs were the first to hear the Qur'ān and the Quraīsh were famous among all Arabs in that they were the best in eloquence. If any group could imitate the Qur'ān, then it would be likely to be among them.

According to Ammar (1998:43) 'Mutakallimūn who believe in *ṣarfah* see it as the aversion from producing the likes of the Qur'ān and this indicates at the same time that they have the power to do so'. This view of *ṣarfah* means a disbelief in some ayahs which discuss the significance of the Qur'ān such as:

وَلَوْ أَنَّ فُرَاتًا سِيرَتْ بِهٖ الْجِبَالُ أَوْ قُطِعَتْ بِهٖ الْأَرْضُ أَوْ كَلَّمَ بِهٖ الْمَوْتَىٰ

[If there were a Qur'ān, with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, this would be the one! (Q13:31)].

قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا

[Say: 'If the whole of mankind and Jinns were to gather together to produce the like of this Qur'ān, they could not produce the like thereof, even if they backed up each other with help and support'. (Q17:88)].

Muṣṭazilī and Aṣṣarī scholars hold distinct theological views on the notion of *ṣarfah*, but rhetoricians, exegetes, grammarians, or theologians from both schools disprove the claims levelled against Qur'ānic discourse such as its ill-formedness, and its poor and ungrammatical style (Abdul-Raof, 2006:21).

Abdul-Raof describes the difference between Muṣṭazilīs and Aṣṣarīs as follows: 'The Aṣṣarī claim that the *Iḥjāz* of Qur'ānic discourse is not attributed to al-*ṣarfah* notion but rather to

Qur'ān-bound linguistic and rhetorical features that are beyond the human faculty's ability to produce in a sublime style identical to that of the Qur'ān. Among the diction and linguistic features of Qur'ānic discourse, the Aš'arī scholars refer to assonance, naturalness, linguistic, semantic and phonetic congruity, textual harmony, and thematic sequentiality. However, the Muṣṭazilī scholars claim that it is possible for an Arab to produce a style similar to that of the Qur'ān but Allah has dissuaded the Arabs from doing so' (ibid).

3.4.1.7 Ibn Hazm, Ali b. Ahmad al-Andalusī

Aḍ-Ḍāhirī⁷ scholar and leader, al-Andalusī was additionally a philosopher, litterateur, psychologist, historian and theologian. He authored many books like *al-Faṣl fī al-Milal wa al-Aḥwā' wa-l-Niḥal* and *al-Iḥkām fī Usūl al-Aḥkām*. These books covered a range of topics such as Islamic jurisprudence, logic, history, ethics, comparative religion, and theology. Ibn ḥazm discussed Qur'ānic inimitability in his work *al-Faṣl*. He summarised his views on Qur'ānic inimitability in a few words 'no one said that normal words are inimitable, but when Allah said that and used these words in his book [Qur'ān] this made it inimitable and no one can imitate it' (Muslim, 2003:63).

The majority of Sunni scholars do not believe in *ṣarfah* and according to Muslim (2003:69) they used two methods to prove the inimitability of the Qur'ān: (i) By presenting Arabic poems and prose forms and comparing them to the Qur'ān in order to show the superiority of Qur'ānic structure (e.g. Al-Bāqillānī); (ii) By studying Qur'ānic expression in order to show how advanced Qur'ānic discourse is, how it cannot be matched by human speech (e.g. Al-Xaṭṭābī).

3.4.1.8 Al-Xaṭṭābī, Ahamad b. Muhammad b. Ibrahīm

Al-Xaṭṭābī is the author of *Al-Bayān fī Iṣjāz al-Qur'ān*. In this book, Al-Xaṭṭābī provides a rhetorical account of the notion of *Iṣjāz*. He explains that the eloquence of the Qur'ān entails the superiority and elegance of its speech and this superiority is based on word order, the meaning and the bond between them (Muslim, 2003:71).

Al-Xaṭṭābī draws on Al-Rummanī's view of Qur'ānic inimitability but he emphasises that it is the rhetorical uniqueness that gave the Qur'ān its inimitability, not the reference to about the

⁷ The Ḍāhirī School is a school of thought in Islamic jurisprudence, which believes in the direct literal meaning of the Qur'ān.

future. He believes that every surah is inimitable in its own right whether it relates events of an unknown future or not (ibid, 70-72). He also rejects the view of *ṣarfah* and believes that the Arabs tried to take up the challenge and counter the Qur'ān but they realized that the Qur'ān's eloquence is beyond human power and this proves their incapacity to imitate it. Al-Xaṭṭābī's view was critical because it represent the views of Sunni Mutakallimūn in the same way that Al-Rummani presents the views of Muṣṭazilites and Al-Murtaḍā the views of Shia.

3.4.1.9 Al-Bāqillānī, Abu Bakir Muhammad b. al-Taīb

Al-Bāqillānī was an Aṣṣarī scholar. He wrote a very famous book called *Iḥjāz Al-Qur'ān* where he discussed thoroughly all issues related to the notion of Iḥjāz. Al-Bāqillānī believes that Qur'ānic inimitability is enhanced by rhetorical features but is not based on them. He lists three ways to demonstrate how the Qur'ān is inimitable: 1. Telling divine secrets; 2. Relating earlier prophets' parables and providing details about the future; 3. Word order Naḍm (Al-Bāqillānī, 1991:21).

In order to provide evidence that the Qur'ān is indeed the word of God and not the word of the Prophet Muhammad, as mentioned in many ayahs of Qur'ān such as:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ

[Do they not consider the Qur'ān (with care)? Had it been from other Than Allah, they would surely have found therein much discrepancy. Q4:82]

Al-Bāqillānī (1991: 179-201) discussed some poetic masterpieces and compares them to the Prophet Muhammad's sayings hadith and sayings of the four Rightly Guided Caliphs, and shows how even though these sayings are of great literary talent there is no consistency. This idea is intended to prove that the Qur'ān is the word of God and defends this against the notion that it was written by Muhammad. If this were the case the Qur'ān and hadith would be at the same level of eloquence and consistency as occurs with Qur'ānic inimitability.

Al-Bāqillānī rejected the idea of aversion, *ṣarfah*, and believed that if aversion was true then Qur'ānic language would be much less eloquent, thus proving that people couldn't imitate the easiest words in the context of the Qur'ān. He further stated that the Arabs prior to Muhammad would have produced something similar to the Qur'ān if they had been at that level of eloquence.

3.4.1.10 Al-Jurjānī, ʿabd al-Qāhir

Al-Jurjānī was an Ašʿarī scholar who rejected the concept of *ṣarfah* and believed that the Qurʾān was inimitable due to its word order. He is well known for his theory of *al-naḍm*. Al-Jurjānī organized his ideas into the disciplines of *ʿilm al-maʿānī*, literally ‘the science of meaning’ but better translated as ‘functional word order’, and figures of speech *ʿilm al-bayān* in his two books on rhetoric; *Dalāʾil al-Iʿjāz* and *Asrār al-Balāġah* and he discussed Qurʾānic inimitability in his book *al-Risālah al-šāfiyah*. Abdul-Raof (2006:98) defines ‘functional word order’, Al-Naḍḍām, as ‘a grammar-based linguistic notion that refers to the various orders of sentence constituents for different communicative functions’. He adds ‘for al-Jurjānī, the *Iʿjāz* is attributed to both Qurʾān-bound stylistic features and its order system but not to the Qurʾān’s individual lexical items or their significations. In other words, the notion of *Iʿjāz* for Al-Jurjānī is not attributed to the lexical item’s linguistic, semantic, or phonetic features but rather to the Qurʾān’s ad hoc order system’ (ibid:18).

3.4.2 Modern Views in Iʿjāz

3.4.2.1 Al-Rāfiʿī, Muṣṭafā Šādiq

A Sunni Egyptian scholar, who wrote many books like *Tārīx Adab Al-ṣarab*, *Taḥt Rāyat al-Qurʾān* and *Iʿjāz al-Qurʾān wa-l-Balāġah al-Nabawiyyah*, Al-Rāfiʿī rejected the notion of *ṣarfah* and believed that people are incapable of imitating the Qurʾān. He maintained that Qurʾān was inimitable as a result of its word order *al-naḍm*, which he classified at three levels: letter level, word level and sentence level. Abdul-Raof (2006:59) stated that ‘For Rāfiʿī the notion of *Iʿjāz* should be investigating at a textual level and is attributed to linguistic, phonetic, and stylistic features. Linguistic and stylistic aspects are represented by the Qurʾān-bound grammatical and stylistic patterns and the phonetic features occur at the word level within the ayah’.

3.4.2.2 Drāz, Muhammad Abd-Allah

Drāz was an Egyptian scholar who wrote many books about the Qurʾān and its inimitability, such as *al-Axlāq fī al-Qurʾān* and *al-Nabaʾ al-ṣaḍīm*. In the latter work, Drāz rejected the notion of *ṣarfah* and categorized Qurʾānic inimitability in 3 ways; linguistic inimitability, scientific inimitability and legislative inimitability. He wrote about linguistic inimitability in depth because, for him, it was the key area of challenge *taḥaddī* for Arabs.

3.4.2.3 Quṭb, Saīyid

A Sunni Egyptian scholar, and one of the most influential figures in the Islamic movement from the 1950s, Quṭb is the author of many books on Islamic civilization and Islamic thought the best known of these being *Maṣālim fī al-Ṭarīq* and *fī ḍilāl al-Qurʾān*. He wrote widely about the Qurʾān, its style and word order, but he was also well known for highlighting the artistic imagery of the Qurʾān. He focuses on the thematic coherence and unity of each surah. Quṭb believed that if the imagery changed then the meaning would also change, and that this represents one layer of Qurʾānic inimitability.

3.5 Qurʾānic Language: Kinds of Iṣjāz

The previous views are an indication of how some scholars suppose that Qurʾānic inimitability is located in the Qurʾān itself whilst others locate it in something external. While some scholars name a single feature and consider that it is this that makes the Qurʾān inimitable, others believe that it is the combination of various features – e.g. linguistic, stylistic and phonetic features – that provide significant constituents of Qurʾānic inimitability. For the remainder of scholars *Iṣjāz* is perceived but not described.

The Qurʾān for Muslims is a legislative, jurisprudential, doctrinal, preaching and spiritual book, so it is perceived as a book of multi-layered miracles. Al-Qurṭubī (d.656/1258) indicates ten aspects of *Iṣjāz* and applies them to the Qurʾān; these aspects can be classified according to their themes into three main categories as follows:

1. Linguistic inimitability, this he describes via the following aspects:

- a. Its language excels all other Arabic language.
- b. Its style excels that of all other Arabic styles.
- c. Its comprehensiveness cannot be matched.

2. Non-linguistic inimitability

- a. Its legislation cannot be surpassed.
- b. Its narrations about the unknown can only result from revelation.
- c. Its lack of contradiction with the sound natural sciences.
- d. Its fulfilment of all that it promises, both good tidings and threats.
- e. The knowledge it comprises.

- f. Its fulfilment of human needs.
- g. Its effect on the hearts of men (Denffer, 1983: 151).

3. Phonetic inimitability

The Qur'ānic cadences were the initial aspect which attracted the Quraīsh's attention and compelled them to listen to its message; the Qur'ān is described by Pickthall (1969: vii) as 'an inimitable symphony which moves men to tears and ecstasy'. The sound composition in the Qur'ān is due to many factors, some of which have continuously led to unavoidable loss when translated.

This chapter's concern is Qur'ānic language. Hence the following sections will solely offer a closer scrutiny of linguistic and phonetic features of the Qur'ān and its translations, but will not discuss non-linguistic features, since this is beyond the scope of my research.

3.5.1 Linguistic Aspects

Generally, any expression in Arabic which is not simple prose falls under one of the following categories; 'rhymed prose', *sajf*, or poetry *šifr*. Scholars have a range of opinions regarding which division Qur'ānic language belongs to. Most Muslim scholars believe that the Qur'ān cannot be described in terms of any of the known divisions of the Arabic language. According to Martin (2002) early Muslim scholars believed that the Qur'ān was rhymed prose *sajf*. He claims that 'the weight of opinion among Muslim scholars in early and medieval Islam, however, was that much of the speech in the Qur'ān was like *sajf* (the rhymed prose speech pattern of the *kahin*), which was characterised by assonance at the end of the verses' (2002: 528). Scholars like Bell (1953:75) were of the same view and claimed that the Qur'ān is 'rhymed prose which was a stylistic device used by ancient Arabic soothsayers' (ibid).

Conversely, scholars like Al- Bāqillānī were of the opinion that Qur'ānic genre is a combination of prose and poetry. Arberry (1998: x) supported this view when he noted that 'the Koran is neither prose nor poetry, but a unique fusion of both'. Ṭaha Husaīn, who was a prominent Egyptian litterateur, concurred with this position. He summarised how the Qur'ān achieves this unique form during the course of a public lecture, where he stated: '...but you know that the Qur'ān is not prose and that it is not verse either. It is rather Qur'ān, and it cannot be called by any other name but this. It is not verse, and that is clear; for it does not bind itself to the bonds of verse. And it is not prose, for it is bound by bonds peculiar to itself,

not found elsewhere; some of the binds are related to the endings of its verses and some to that musical sound which is all its own'. Husaīn argued that the Qur'ān is neither verse nor prose, and nothing like it has ever preceded or followed it. He described Qur'ānic language as the Qur'ān describes itself:

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

[A Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed (Q11:1)].

Therefore, one can describe the Qur'ānic genre is characterised by Qur'ānic-specific linguistic, rhetorical and stylistic features.

The language adopted in religious discourse tends to be highly loaded with untranslatable elements because it heavily reflects culture and language-bound schemata. Nida (1994:148) states that the translation of religious texts can be a good testing ground for the limits of translatability. However, we can deal with translation in a more practical way and consider the mere fact of the great linguistic and cultural distance between two languages (Arabic and English), which belong to separate language families (Arabic to the Semitic family and English to the Indo-European family). This will cause numerous problematic areas in the translation process.

Any assessment of Qur'ānic language will depend on the position adopted by the researcher. Here, I am not in a position to prove if the Qur'ān is translatable or not, as this is an issue of separate debate both in the translation studies field and the Islamic studies field. My role is more focused on presenting the nature of Qur'ānic language in itself to consider some of the translation challenges. Views of Qur'ānic untranslatability centre around two key approaches. The first view is that the Qur'ān is translatable like every other text, even if it is eloquent, while the second is that the Qur'ān is not translatable due to the fact that it is a very eloquent text that has multiple layers of meaning and the literal meaning alone can be translated. Al-Bāqillānī (1991:291) believes that it is not expected from non-Arabic speakers or non-eloquent Arabic speakers to appreciate the superiority and excellence of the Arabic of the Qur'ān, and that their opinion should be based on the eloquent Arabs who were unable to imitate the Qur'ān, since it was revealed in their language and they were in a stronger position to produce its like, but were unable to do so. Turner's view (1997: x) on the notion of untranslatability is based on two distinct levels - the aesthetic-linguistic and the religio-

philosophical. For him the heart of both arguments ‘is the question of fidelity, of faithfulness to the text - and by extension in the case of religious scripture, faithfulness to God himself’.

3.5.1.1 Qur’ān-Specific Expressions

The Qur’ān developed its own language usages; it uses Arabic language elements but with special significations that differ from their previous designations in Arabic (see section 2.2). This view is based on al-Bāqillānī’s comparison between hadith and the sayings of the Prophet’s companions and Arabic literary masterpieces. al-Bāqillānī concludes that Qur’ānic language excelled above all that came before it, and the failure of any one to create it's like until now is another means of illustrating the uniqueness of the Qur’ān.

Many Qur’ānic classical Arabic expressions continue to be used with similar meanings in Modern Standard Arabic (MSA), such as the word *طل* which means ‘drizzle’, *وكر* which means ‘hit someone with one’s fist’, *ظهير* which means ‘helper of criminals’, and *غابر* which means ‘remaining in purgatory’. The following examples demonstrate the use of these words in these specific meanings:

فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنَّمَا يُصِيبُهَا وَأَبِلَ فَطَلٌّ وَتَثْيِيْتًا مِنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ وَمَثَلُ الَّذِينَ يُبْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

[And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it (Q2:265)].

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

[Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him (Q28:15)].

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

[He said: ‘O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!’ (Q 28:17)].

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

[But we saved him and his family, except his wife: she was of those who legged behind (Q7:83)].

The Qur’ān uses some expressions in specific meanings which were widely used when the Qur’ān was revealed but differ from the meanings in current MSA. This will not be a problem in translation if the translator is vigilant and careful. An example is the word *يلبس*, which in MSA means ‘to put on clothes’, but was used in the Qur’ān in a totally different meaning i.e. ‘to mix’, as in:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

[And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).Q2:42]

Another example is the use of the verb تَفَقَّدَ, which means ‘check’ in MSA while it means ‘to look and threaten’ in Qur’ānic Arabic, as in:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِنَ الْغَائِبِينَ

[And he took a muster of the Birds; and he said: ‘Why is it I see not the Hoopoe? Or is he among the absentees?’ (Q27:20)].

The word حَجَّجَ (the plural of حَجَّة) is usually used to denote pilgrimages or evidence/proofs in MSA, whilst in the Qur’ān it meant ‘years’ as in the following example:

قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

[He said: ‘I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous’ (Q28:27)].

The word مَصَانِعَ means ‘factories’ in MSA while in the Qur’ān it refers to ‘houses’ as in:

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

[And do ye get for yourselves fine buildings in the hope of living therein (for ever)? (Q26:129)].

The word أَنْسَتْ bears the meaning in MSA ‘had the pleasure of sitting with somebody’ while in the Qur’ān it means ‘saw’ as in the following example:

فَقَالَ لِأَهْلِهِ امْكُتُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى

[Behold, he saw a fire: So he said to his family, ‘Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire’ (Q20:10)].

The word وَرَدَ is used to mean ‘be mentioned’ in MSA whereas it means ‘arrive at’ in Qur’ānic language as in the ayah below:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ

[And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: ‘What is the matter with you?’ They said: ‘We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man.’ (Q28:23)].

3.5.1.2 Metaphor

Metaphor derives from the Ancient Greek *metaphora* which means ‘I transfer’. Metaphor can be defined as a figure of speech in which a word or a phrase is used in a non-basic sense which suggests a likeness with another more basic sense of the same word or phrase (Dickins 2005: 2). Metaphor was described by Newmark (1988: 104) as a ‘figurative expression which transfers sense of a physical word; the personification of an abstraction; the application of a word or collocation to what it does not literally denote, i.e. to describe one thing in terms of another’.

This literary device involves a comparison between two (or more) concepts without any word indicating comparison (‘particle of comparison’) such as ‘like’ or ‘as’. It is an example of figurative language as opposed to ‘literal’ or ‘true’ expression (Heath, 2003: 384). Al-Suyūfī affirms that ‘the purpose of metaphor is to reveal an aspect that is hidden, to emphasize something that is not sufficiently clear, to exaggerate, or to achieve the joining or overlap (of concepts)’ (ibid: 385).

Metaphor has special importance in translation studies. Newmark (1988:104) describes the translation of metaphor as the most significant particular problem within translation, while Dagut (1976 and 1987) and Mason (1982) consider that translation of metaphor is one of the most fascinating challenges for translators of journalistic and literary texts, since it requires the translator to draw on a great range of imaginative, cultural and linguistic resources (cited in Hanne, 2008: 208).

Metaphors evoke imagery which makes them very useful in conveying meaning (Archer and Cohen, 1998). As Abdul-Raof puts it: ‘through metaphor, the communicator can turn the cognitive or abstract into a concrete that can be felt, seen, or smelt’ (2006: 218), but this increases the difficulty of translating the text since metaphor is a culture-bound rhetorical phenomenon and translation cannot convey an identical metaphorical sense (ibid 2003: 392). This difficulty increases when metaphorical language has a religious aspect.

Dickins (2005: 13) divides metaphor purposes into two types: denotative-oriented and connotative-oriented. The denotative-oriented purpose aims to ‘describe a mental process or state, a concept, a person, an object, a quality or action more comprehensively and concisely than is possible in literal or physical language’ (Newmark 1988:104; cited in ibid). The second purpose is to express an open-ended or potential range of denotations.

Heath (2003: 385) distinguishes two kinds of metaphor in the Qur'ān. The first kind are expressions which might be considered metaphorical depending upon the theological and dogmatic influence of the commentator. There is a controversy between Muṣṭazilīs and Aṣṣarīes regarding metaphor in the Qur'ān. This is clearly illustrated when discussing Qur'ānic expressions which imply Allah's epithets, names and attributes (Abdul-Raof 2006: 218). Muṣṭazilīs desist from assigning human characteristics to Allah, believing that these ayahs have allegorical significations, while Aṣṣarīs consider them not to have allegorical significations; their meanings should be understood literally without questioning why. The second kind of metaphor in the Qur'ān is stylistic metaphor, which will be described in later examples.

Metaphor has been the subject of discussion and classification in both Arabic and English. It has been classified in numerous types that differ between translation study scholars themselves. Newmark, for example, classifies metaphor types into: 1. dead metaphors, 2. cliché metaphors, 3. stock metaphors, 4. recent metaphors, 5. adapted metaphors, and 6. original metaphors. Dickins classifies them into: 1. lexicalized metaphors, which include: 1a. dead metaphors, 1b. stock metaphors, and 1c. recent metaphors; and 2. non-lexicalized metaphors, which include: 2a. conventionalized metaphor, and 2b. original metaphors (Dickins, 2005: 35). A discussion of all metaphor types is beyond the scope of this research, as my prime concern is to throw light on how metaphor is translated. Accordingly, I will select two types to illustrate the feature and apply each to some Qur'ānic verses. One is a simple (direct) metaphor and the other is complex metaphor.

1. Simple metaphor

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

[Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light (Q2:257)].

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

[In their hearts is a disease (Q2:10)].

As we can see the metaphor in these examples is direct, involving one comparison between two elements. The first is when He describes faith as light and second when He described *kufr* (i.e. the state of non-belief) as a disease.

2. Complex metaphor

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

[The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. (Q2:261)].

This example involves a complex image – i.e. an image which extends over an entire phrase. It describes the reward for people who spend money on good causes as being like a seed which grows into seven grains then each of the seven grows into a hundred grains, and similarly their reward too will be multiplied.

From the previous examples one can observe how the beauty of the metaphor in Arabic is interrupted when translated and in need of lengthy explanation. Metaphor in the Qur’ān is a significant challenge that not all translators have succeeded in tackling it.

3.5.1.3 Simile

The term is adopted from the Latin *simile* meaning ‘a like thing’. It can be defined as a figure of speech involving the comparison of one thing with another of a different kind, used to make a description more emphatic or vivid (cf. Oxford English Dictionary). Pierini (2007: 23) defines it as ‘the statement of a similarity relation between two entities, essentially different but thought to be alike in one or more respects, or a non-similarity relation’.

Simile and metaphor are both forms of comparison but there is a distinctive difference since similes explicitly compare two ideas, allowing them to remain distinct by employing the words ‘like’, ‘as’, or ‘than’, whereas metaphors compare two things directly (i.e. without any ‘particle of comparison’). Green (1971) described the differences between them as follows: ‘a metaphor is an implicit comparison whereas a simile or an analogy is an explicit comparison’ (cited in Oshlag, 1993: 584). Furthermore, Ortony (1979) makes a related distinction: ‘A metaphor is an indirect comparison, whereas a simile is a direct comparison, albeit also non-literal’ (cited in Glucksberg & Keysar 1990: 4).

Abdul-Raof (2006: 198) highlights reasons for using simile, which he considers ‘an aesthetic and skilful mode of discourse whose major pragmatic aims are to clarify an opinion or a feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore as a linguistic and aesthetic skill, simile varies from one text producer to another in quality, effectiveness, and most importantly in the impact upon the text receiver’. This is represented in the following examples:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

[The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;-if they but knew (Q29:41)].

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

[So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): 'O my son! embark with us, and be not with the unbelievers!' (Q11:42)].

وَالَّذِينَ كَفَرُوا أَعْمَانُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

[But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account (Q24:39)].

3.5.1.4 Euphemism

The word euphemism comes from the Greek word *euphemos* meaning 'fortunate speech'. Euphemism is 'That figure of speech which consists in the substitution of a word or expression of comparatively favourable implication or less unpleasant associations, instead of the harsher or more offensive one that would more precisely designate what is intended' (Oxford English Dictionary). This substitution avoids words or idiomatic expressions that are considered offensive in terms of a person's religion or social taboos. Abdul-Raof (2006: 251) states that euphemism as an implicit reference to something unpleasant is used to avoid embarrassment and to express respect to the addressee'.

According to Stockwell (2002: 30) euphemism can be seen not so much as a lexical replacement by a dissimilar word, but as a replacement by a closely associated word (a metonymy rather than a metaphor); 'restroom' (meaning in American English 'a lavatory in a public building or workplace': Oxford English Dictionary), is not a metaphor; rather it conveys slightly different, more pleasant associations than other possibilities.

Translating euphemism is problematic, since the non-euphemistic intended meaning will probably be lost if the euphemism translated literally. Abdul-Raof is of the view that 'Like the translation of Qur'anic metaphor, the functional equivalence of euphemistic expressions should be preserved' (2001:170). Qur'anic discourse contains numerous examples of euphemistic expressions whose intended meanings will be lost when these expressions are translated into other languages (Ali 110: 1999):

أَوْ مِنْ يُنَشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

[Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah (Q43:18)].

In this ayah, women were described as being raised with the desire and love of jewels and adornments, and not drawn towards fighting and aggression. The use of the euphemistic expression *مَنْ يُنْتَشَأُ فِي الْجَلِيَّةِ* ‘one brought up among trinkets’ is substituted for the direct identification of women.

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ
مِّنْهُ

[But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands (Q5:6)].

In this ayah, the expression ‘been in contact with women’ is a delicate euphemism for sexual intercourse.

3.5.1.5 Pun

Pun is also called *paronomasia* via Latin from Greek. It is defined in the Oxford English Dictionary as ‘The use of a word in such a way as to suggest two or more meanings or different associations, or of two or more words of the same or nearly the same sound with different meanings, so as to produce a humorous effect; a play on words’. Nida (1993:87) says that ‘Playing on the meaning and formal resemblance of words (punning) is a universal phenomenon, and in some languages this rhetorical device is extensively encouraged and practiced’ (Dastjerdi, 2010: 137).

Punning is one form of word play, which involves simultaneous appeal to two or more meanings of the same word, one of the meanings being directly understood, while the second is intended to be concealed. An example of a pun in the Qur’ān is the following:

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

[The vivid flash of His lightning well-nigh blinds the sight. It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision! (Q24: 43-44)].

In this ayah the word *الأبصار* has two meanings. The first one is ‘sight’, i.e. the act of seeing, while the second refers to people who have the ‘vision’ to understand God’s power. Another example occurs in:

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

[Upon the day when the Hour is come, the sinners shall swear they have not tarried above an hour.
(Q30:55)]

The awareness of the translator of this feature has reduced the translatability problems and made the translation accurate in meaning.

3.5.1.6 Ambiguity

Ambiguity, of a word or expression, can be defined as the quality of being open to more than one interpretation (cf. Oxford English Dictionary). Semantic ambiguity is a term used to refer to linguistic elements that are capable of denoting more than one possible meaning. Ambiguous ayahs, *mutašābihāt*, are of many types, which have been well discussed and researched (Al-Kahramānī (d. 500) book *al-Burhān fī Mutašābih al Qur'ān* (1996) and Abdul-Raof 2008 for example). Here I will only discuss that part which has a possible direct relation with translation. For example, the differences between certain parts of ayahs may disappear in the TT, as in the translation of *واذ واعدنا* in the following, which is very similar to the translation of *وواعدنا*

وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

[We appointed forty nights for Moses. And recall what time We treated with Mūsā forty nights,
(Q2:51)]

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا بِعَشْرِ

[And when We did appoint for Moses thirty nights of solitude We summoned Moses for thirty nights
(Q.7:142)].

A similar case involves the difference between *خطاياكم* and *خطياتكم* as in:

نَغْفِرُ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

[We will then forgive your sins. And We shall forgive you your faults (Q2:58)]

نَغْفِرُ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ

[We will then forgive your transgressions. We shall forgive you your faults (Q7:161)]

While these differences in translation do not involve inaccurate translation they definitely involve a loss of some of the richness of the ST.

3.5.1.7 Polysemy

Polysemy occurs where one word or a phrase has more than one meaning (sense). It is the translators job to know the correct meaning in order to produce an accurate translation, since the source reader can find out the meaning themselves but the translator must do this job since translation will not necessarily indicate the polysmy accuring in the ST. This can be demonstrated by the following examples which all have the word *فتنة*. This is translated once as ‘temptation’, and as ‘oppression’ in the second case:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

[Your wealth and your children are only a temptation (Q64:15)]

وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

[Oppression is worse than murder (Q2:191)]

The following ayahs illustrate the use of the word *الْفَوَاعِدُ* in contexts where it might be misinterpreted as categorically ambiguous:

وَالْفَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

[Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things (Q24: 60)].

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

[And remember Abraham and Isma'il raised the foundations of the House (With this prayer): ‘Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing’ (Q2:127)].

3.5.1.8 Verbal idioms

A verbal idiom – also known simply as an ‘idiom’ – can be defined as ‘a group of words established by usage as having a meaning not deducible from the meanings of the individual words’ (Oxford English Dictionary). Mir (1989) considers verbal idioms a significant component of Qur’ānic vocabulary for they occur frequently like ‘clusters’ within the span of a short passage (ibid: 2), and they are resistant to change in form and meaning (ibid: 12). This provides an important reason for studying Qur’ānic verbal idioms, since if the illustration they provide is misunderstood, this will lead to inaccurate translation which will interfere with the meaning of the verse.

A literal translation of what Mir terms ‘picturesque’ Qur’ānic verbal idioms may fail to render the intended meaning. The following example will shed light on this feature, while chapter five will give a detailed comparison of different approaches adopted by various translators.

The following examples demonstrate the idea:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

[The Jews say: ‘(Allah)'s hand is tied up’. Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief (Q5:64)].

أَلَا إِنَّهُمْ يَخْتَوْنَ صَلُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

[Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts (Q11:5)].

فَصَرَّيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

[Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not). (Q18: 11)].

3.5.1.9 Shift

Itifāt التفتات literally means ‘turning’. In the Qur’ānic context Abdel Haleem (1992: 407) defines it as ‘A sudden shift in the pronoun of the speaker or the person spoken about’. Az-Zarkašī describes it as ‘the change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew his interest, and to keep his mind from boredom and frustration, through having the one mode continuously in his ear’ (Abdel Haleem, 1999: 186-187). Abdul-Raof (2003: 337) believes that the Qur’ān ‘employs pronoun shift as a rhetorical mechanism to elevate style, to make it unique and entirely distinct from the best of what had been said during the time of its revelation both as a linguistic challenge and as part of its inimitable nature’. Shift was seen as weakness in the Qur’ān by Nöldeke (1910), who expresses confusion about it. He remarks that the grammatical persons change from time to time in the Qur’ān in an unusual and not beautiful way’ (Abdel Haleem, 1999: 184).

Abdel Haleem (1999) dedicated a detailed article to shift in the Qur’ān, which can be referred to for more information. My concern here is on the translation of shift. The translation of shift is not problematic in terms of finding the nearest equivalent; the challenge is in the pragmatic

loss in the TT compared to the ST. This is an important factor for evaluators of translations who consider the effect and response of the translated text on its reader.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعَ فِيهِ وَلَا خِلَالَ

[Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending (Q: 14:31)].

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

[If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together (Q: 32:13)].

3.5.1.10 Lexical Compression

Lexical compression (also called morphological compression) is one of the challenges when translating the Qur'ān, since this involves language- and culture-specific words add descriptiveness to the meaning. Abdul-Raof (2001: 81) describes these Qur'ānic lexical items as 'generally characterised by semantic compression where lengthy details of semantic features are compressed and encapsulated in a single word'. In translation this may require the adding of a definition or explanation in order for the reader to receive the message correctly, and this may impede the flow of the text.

The following example illustrates how the word *عَلَقَةً* is translated with the explanation that it is 'a piece of thick coagulated blood':

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

[Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators (Q23:14)].

The word *مُضْغَةً* involves a language-specific concept providing a description of how this lump of flesh looks like chewed food with all the mastication-marks and drops on its surface which are normally left made by teeth marks during chewing.

The word *خمر* is translated as 'veil'⁸, though 'veil' may have different connotations being applicable to a wedding veil rather than signalling modesty, and all-encompassing garments.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

⁸ A piece of fine material worn by women to protect or conceal the face.

[And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms). (Q24:31)]

3.5.1.11 Ellipsis

Ellipsis derives from the Greek *éllipsis*, ‘omission’ and refers to ‘The omission of one or more words in a sentence, which would be needed to complete the grammatical construction or fully to express the sense’ (Oxford English Dictionary). Abdul-Raof (2001: 69) defines ellipsis as a grammatical relation in which the omission of a part of a linguistic structure occurs. However, the ellipped part can be recovered from the context. Ellipsis occurs in numerous contexts; it helps to minimize redundancy and produces a succinct and stylistically more effective structure (ibid).

Ellipsis occurs under two main categories: verb / verb phrase ellipsis and noun / noun phrase ellipsis. Examples of ellipses are:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَحَلْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ

[Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars) (Q5:3)]

The verb ellipped part here is ‘حرم’ has been forbidden’, which applies to all forbidden food mentioned in the verse.

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا

[And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs (Q2:60)].

The ellipped noun phrase is ‘فلما ضربها انفجرت’، ‘So he struck the rock then it gushed’.

3.5.1.12 Hysteron Proteron

Hysteron proteron is a rhetorical device where what standardly would come last is placed first. The word originates from the Greek *husteron proteron* which means the latter put in place of the former (Oxford English Dictionary).

Hysteron proteron achieves several stylistic and semantic effects in the text, such as emphasis, notional sequentiality and dramatic effect, but this effect varies depending on the text type. In

a religious text, for example, this device will mainly be used for moral, thematic, and ideological purposes, whereas it will be used for metrical harmony – an artistic and aesthetic feature – when it occurs in a poetic text (Ali, 2007: 402, 405).

The significance of hysteron proteron differs between the ST and TT in translation from Arabic to English. Abdul-Raof (2001) divides the translation features associated with hysteron proteron into two categories: The first is where the fronted (preposed) and backed (postposed) elements can be re-ordered and returned to their standard places while retaining the accepted meaning, while in the second category an acceptable meaning is not retained (ibid: 76).

The following is an example of the first category:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

[And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).Q17:36]

The following is an example of the second category:

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

[And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving (Q 35:28)].

3.5.1.13 Repetition

Repetition can be defined as a frequently used literary device in which something that has already been said or written is repeated. For Abdul-Raof (2001) repetition of lexical items is utilised as a ‘cohesive device and can accomplish a communicative and rhetorical effect’ (ibid: 81). Repetition is also a form of eloquence in Arabic which affords emphasis and adds strengthening to the repeated word or phrase; this may or may not be able to produce the same effect in the translated text.

Repetition in the Qur’ān can be divided into two types:

1. Semantic repetition of Qur’ānic parables or Judgment Day scenes including the description of heaven and hellfire, which is repeated on several occasions in the Qur’ān utilising a different narrative style in order to emphasize its moral and meaning.

2. Lexical repetition of a verb or noun or clause which can be attached to the verse such as: repetition of the verb **يَمْكُرُونَ وَيَمْكُرُ**:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يُقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

[Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah (8:30)]

The following involves the repetition of the noun **دَكَا**:

كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

[Nay! When the earth is pounded to powder (Q89:21)].

The following involves repetition of an independent clause as **إِنَّ مَعَ الْعُسْرِ يُسْرًا** and a dependent clause as **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ**:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا

[So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief (Q94:5, 6)].

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

[Then which of the favours of your Lord will ye deny? (Q55:13)].

This type of repetition adds lexical cohesion and beauty to the Qur'ānic verse but it is not always reflected in translation especially in relation to dependent repetition since English does not usually have the same patterns of repetition as Arabic.

3.5.2 Phonetics

Sound plays a major role in the effect of Qur'ān reading. Some translators like Arberry (1998: x) made an effort to devise rhythmic patterns and what he termed 'sequence-grouping in correspondence with what the Arabic presents' in order to maintain the impact of the euphonious quality of the Qur'ān. In his introduction to the Qur'ān, (1970:70) asserts that the structure of the Arabic language in which words fall into definite types of forms is suitable to produce assonances. He declares that 'in addition to the rhymes which occur at the end of the verses, we can occasionally detect rhymes, different from the end-rhymes, occurring in the middle of verses. These give the impression of a varied arrangement of rhymes' (ibid: 72).

The Qur'ānic cadences were the initial aspect which attracted the Quraīsh's attention and compelled them to listen to its message; the Qur'ān is described by Pickthall (1969: vii) as 'an inimitable symphony which moves men to tears and ecstasy'. The sound composition in the

Qur'ān is due to many factors, some of which have continuously led to unavoidable loss when translated.

Phonetic loss can be considered part of the translation loss that may occur in any translated text. Given the important status that the Qur'ān has in Islam, and given the importance of sound in the Qur'ānic text, one can understand how crucial and fundamental phonetic loss is in translation. The subsequent section will consider a number of phonetic features which are translationally problematic. The translation loss that occurs can be tracked in two ways; 1. Sound cohesion loss as found in as euphony, cacophony and onomatopoeia; and 2. semantic harmony loss as found in alliteration, consonance and assonance – involving the occurrence of a repetition of the same letter or sound either at the beginning, throughout, or at the end of interrelated phrases.

3.5.2.1 Euphony and Cacophony

Euphony means ‘The tendency to greater ease of pronunciation, as shown in those combinatory phonetic changes formerly ascribed to an endeavour after a pleasing acoustic effect’ (Oxford English Dictionary), while cacophony denotes a harsh discordant mixture of sounds (ibid). Both features are the two key constituents of Phonaesthetics,⁹ aspects that trigger sound cohesion loss in translation. The harmonious or discordant soundings which the original Qur'ānic words possess might be difficult to render, so it may not appear in the English equivalent used in translation of a verse.

It should be noted that this loss does not mean that the translation is incorrect in terms of its meaning, but both the beautiful sound cohesion in the first case and the unsympathetic sound in the second which are found in the Qur'ānic verse are lost in the translation.

The pleasant sound of the words (رَفْرَفٌ, سَلَامًا, هُوْنَا), for instance, is not found at least to the same degree in the English translation of the ayah, as we can observe in the following ayahs:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

[The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace. (Q25:63)]

مُتَّكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبَقَرِيِّ حِسَانٍ

[Reclining on green cushions and fair carpets (Q 55:76)].

⁹ Phonaesthetics studies the aesthetic properties of speech sound, in particular the study of sound sequences (cf. Oxford English Dictionary).

Furthermore, the discordant sounds involved in the words (تَبَّتْ, دُمِدَمَ) are lost in the translation as in:

تَبَّتْ يَدَا أَبِي هَبٍّ وَتَبَّ

[The power of Abu Lahab will perish, and he will perish (Q111:1)].

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا

[Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)! (Q91:14)].

3.5.2.2 Onomatopoeia

Onomatopoeia is ‘The formation of a word from a sound associated with the thing or action being named; the formation of words imitative of sounds’ (Oxford English Dictionary). Onomatopoeic words are meant to suggest the source of the sound that they describe or to imitate it, which can both be lost in translation.

Despite the fact that numerous onomatopoeic words have close onomatopoeic equivalents in other languages, one cannot rely on this alone, since the majority of words with exactly the same meanings do not sound the same across languages. The subsequent example will determine whether problems may occur in an English translation.

The following ayah contains the onomatopoeic word الصاخة, which is explained in *Lisān Al-ʿArab* dictionary as ‘the sound of cracking rocks together’, and additionally refers to the second blowing of the Trumpet on the Day of Resurrection. This word was rendered as the ‘Deafening Noise’, which indicates the meaning but does not provide an onomatopoeic equivalent to it, as follows:

فَإِذَا جَاءَتِ الصَّاحَّةُ

[At length, when there comes the Deafening Noise (Q80:33)].

In addition to the sound effect of words, some words give a sense of dynamic movement, like the word كُذِّبُوا, which indicates the manner in which the unbelievers will be trampled away. This requires further explanation to supply the equivalent meaning:

فَكُذِّبُوا فِيهَا هُمْ وَالْغَاوُونَ

[Then they will be thrown headlong into the (fire),-they and those straying in Evil (Q: 26:94)].

3.5.2.3 Alliteration

Alliteration is ‘The commencement of adjacent or closely connected words with the same sound or letter’ (Oxford English Dictionary). Repetition of the sound in زلزل made some kind of threat of a sudden move that is lost in translation as in the following example:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

[When the earth is shaken to her (utmost) convulsion (Q: 99:1)].

3.5.2.4 Consonance

Consonance is defined as ‘Correspondence of sounds in words or syllables; recurrence of the same or like sounds’ (Oxford English Dictionary). Consonance has two aspects: first, the flow of sounds, which results from the repetition of the same sound in one ayah or parallel ayahs and this is my concern here; and second, correspondence in meaning, which occurs between interrelated verses in one surah and between surahs.

The following example illustrates how the harmony of sound that the repetition of the letter ي leads to the verse is lost in translation:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

[That day mankind will issue forth in scattered groups to be shown their deeds (Q: 99:6)].

The second type of consonance, which refers to the semantic link between surahs, can be demonstrated by an analysis of the relation between Q93 and Q94, which both discuss the position of the Prophet before and after prophethood in chronological order, giving the feel that the two surahs complete each other. However, this type of consonance is not lost in translation so I will not discuss it further.

3.5.2.5 Assonance

Assonance is defined as resemblance of sounds between syllables of adjacent words, arising particularly from the rhyming of two or more stressed vowels (cf. Oxford English Dictionary). There are numerous examples of this feature throughout the Qur’ān and it is clear that how the sound flow in the Arabic text is lost in translation:

ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا - وَبَيْنَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا

[Leave Me (to deal) with him whom I created lonely, And then bestowed upon him ample means, And sons abiding in his presence, And made (life) smooth for him (Q74:11-14)].

3.5.2.6 Rules of Reciting Qur'ān

Reciting the Qur'ān in accordance with *Tajwīd* rules is a way in which Qur'ānic discourse achieves its cadence. Abdul-Raof (2003:405) defines *Tajwīd* as 'the art of reciting the Qur'ān in accordance with the established rules of pronunciation and intonation learned from the recitation of the Prophet Muhammad'. *Tajwīd* is concerned with the manner in which each single sound (letter) is articulated in terms of its point of articulation and the affording of these sounds their due rights and qualities in terms of pronunciation. This includes the relation between separate letters within words. These rules which enrich Qur'ānic cadence are translation-resistant, since they deal with sounds (letters) in the original text which will alter in translation.

According to Abdul-Raof (2001: 93), 'phonetic and prosodic features such as assimilation, nasalisation, and lengthening are employed for aesthetic as well as communicative effect'. In order to complete the circle of the lost cadence in Qur'ān translation, I will illustrate the major Qur'ānic phonological rules, particularly those that govern the articulation of the final silent [n°] and nunation, which are referred to in Arabic as 'the rules of An-Nūn As-Sākinah and Tanwīn'.

3.5.2.7 Assimilation

Assimilation can be defined as 'the influence exercised by one sound segment upon the articulation of another, so that the sounds become more alike, or identical. making a sound more like another in the same or next word' (Crystal, 2008: 39). In *Tajwīd*, the final sound of Nūn Sākinah or Tanwīn is merged into the sound of the following letter only when the Nūn Sākinah or Tanwīn is followed with any of these six letters: ن *و* ل *م *ر *ي *. For example:

مِيعَمِلْ is pronounced as مِيعَمِلْ

In the same context, there are two types of assimilation: one is with Ġunnah (nasalisation), and the other is without nasalisation. By 'Ġunnah' or 'nasalisation' is meant the production of a sound while the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. The following examples illustrate both:

يَوْمِنِدِ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَاهُمْ

[On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
(Q 99: 6)].

3.5.2.8 Alteration

Alteration is another feature of Tajwīd rules that can occur within one word or between two words. Abdul-Raof (2003: 413) defines alteration as ‘changing a letter to a different letter. This applies especially to the silent نْ and nunation. We need to alter the silent نْ or nunation to a slightly nasalised مْ if it is succeeded by the letter بْ, as in:

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

[By no means! He will be sure to be thrown into That which Breaks to Pieces (Q104:4)].

3.5.2.9 Lowering

Lowering in Tajwīd means ‘neither pronouncing the letter completely nor assimilating it with another letter’ (ibid: 414). It happens when quiescent نْ or nunation occurs before specific letters, which are: د * ط * ز * ف * ت * ض * ظ * ص * ذ * ث * ك * ج * ش * ق * س

مِنْ شَرِّ مَا خَلَقَ

[From the mischief of created things (Q113:2)].

3.5.2.10 Vibration

Some letters (د * ج * ب * ط * ق) have a vibration with the emergence of the letter when accompanied with silent, this gives the letter a superior quality of audibility and strength which cannot be achieved in the TL

وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ النَّجْمُ النَّاقِبُ

[By the Sky and the Night-Visitant (therein);-And what will explain to thee what the Night-Visitant is?-(It is) the Star of piercing brightness (Q86: 1-3)].

3.5.2.11 Vowel-Lengthening

According to Abdul-Raof (2003: 415), this involves ‘lengthening the sound when articulating one of the 3 stretch letters (ي * و *) so that the word is made very clear which attracts the attention of the reader/hearer’. Clearly, this mode of attracting the hearer is untranslatable as the TT will follow the TL rules of pronunciation and not the ST rules.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

[By the sky, (displaying) the Zodiacal Signs (Q85:1)].

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

[As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe (Q2:6Q)].

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

[And Hell, that Day, is brought (face to face), on that Day will man remember, but how will that remembrance profit him? (89:23)].

Some words require more lengthening like the word أَتَّحَاجُونَنَا, which requires lengthening for 6 counts (estimated time is 3 seconds). This is totally missed in translation:

قُلْ أَتَّحَاجُونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

[Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him? (Q2:139)].

The previous account discussed many linguistic and phonetic features in the Qur'ān. Some of these features were translatable and some not, while some are only translatable with significant loss. This justifies the view that it is difficult for translations to capture and produce an eloquent translation in English similar to the eloquence of the Qur'ān in Arabic. Al-Azab and Al-Misned (2012: 42) state: 'In fact, pragmatic losses extinguish the pleasure of the text. They cloud our partial understanding of meaning. The dilemma is that there is an area of conflict between the source language and target language. There is no pragmatic matching. Translation cannot create an identical TL copy of the SL text. Perfect translation falls beyond human capacity'.

3.6 Conclusion

In order to study the linguistic aspects of the Qur'ān and its translation in this chapter, I needed to ascertain the fundamental reasons which cause the difficulty: namely the Qur'ān's inimitability and linguistic features. Qur'ānic inimitability can be regarded from many perspectives. One of these is that the Qur'ān was sent to all mankind, whereas other prophets' miracles were completed within their lifetimes (Al-šāfirāwī, 1978: 12), or the Qur'ān's untranslatability may be said to lie in its unmatched literary style and its religious content (Boullata, 2003: 192).

Figures of speech and other features produce a powerful effect in the presentation of the text, which are part of an effective delivery of the total message. The loss of the effect of these features is very significant in translating a highly eloquent and authoritative text like the Qur'ān. The untranslatability evident from studying some of the examples which contain

these features shows that translations cannot capture the depth of meaning inherent in Arabic to a satisfactory level in many ayahs. As Turner puts it: ‘the Qur’ān is written in a language wholly divergent in syntax and structure from any other, with its own unique nuances and metaphorical uses of words, it is distinguished by excellences of sounds and eloquence, of rhetoric and metaphor, of assonance and alliteration, of onomatopoeia and rhyme, of ellipsis and parallelism so sublime that all attempts to replicate its verses in tongues other than Arabic cannot but take on the form of well-intentioned parody. When one considers the complexities involved in translating a work such as the Qur’ān, one often wonders whether it might not be easier for the whole English-speaking world to learn Arabic in order to read the Qur’ān than for one translator to bring the Qur’ān to the whole of the English-speaking world’(Turner, 1997: xiii).

Chapter Four:

Qur'ānic Exegesis-based Translation

4.1 Introduction

The previous chapters provided an overview of selected English Qur'ān translations and a detailed explanation of two major concepts: translation and equivalence. The third chapter placed special focus upon linguistic, stylistic, phonetic translation difficulties while this chapter intends to contribute to the matter of exegetical and theological aspects of Qur'ānic discourse and their role in Qur'ān translation, in order to lay the foundations for chapter five and six where I will provide a comparative Qur'ān translation analysis, by listing the aforementioned features and discussing them from the perspective of comparative translation studies.

I will utilise the major resources in the field, to introduce and form the foundations of this chapter. Later I will shed light on the exegetical translation of the Qur'ān and the possible role of individual exegetes in manipulating exegesis in order to substantiate their dogmatic views. Further analysis of these findings will be conducted across the thirty five English Qur'ān translations to illustrate these dogmatic exegetical variations in chapter five and six.

4.2 Context and Background

Muslims believe that Islam is a universal religion and thus is not restricted solely to the Arabic-speaking world. Hence they spread Islam to all countries throughout the world. Not all new Muslims understand Arabic but they have to recite the Qur'ān in its original language in their prayers, which are an act of living worship that requires the worshipper to understand and feel the meaning of what he reads. It is from here that the significance of translating the Qur'ān stems.

Despite the fact that many Qur'ān translations already exist, there is still a belief that the 'Qur'ān cannot be translated and that any existing 'translations' of it are illegitimate' (Mustapha, 2006: 201). The issues of whether the Qur'ān can be translated into another language or not, and whether this is permissible from the Islamic juridical point of view or not, was discussed thoroughly in section 1.5.

On the other hand, a second approach bases its opinion on the translation type itself; under this view, literal translation is prohibited because literal approaches allow the source language to have dominance over the target language (Welch, 1990: 272). In addition, literal translation means a substitute version of the Qur'ān in a foreign language which may ultimately be recited as an alternative to the Qur'ān.

The second type of translation, which is allowed according to this second approach, is communicative translation, which can be defined as 'a mode of free translation whereby source text expressions are replaced with their contextually appropriate cultural equivalents in the target language' (Dickins et al., 2002: 234). This type can also be called exegetical translation since the translation is of the meaning of the ayah; most translators consult books of exegesis and add explanatory notes to the translation in order to be able to render the Arabic meaning in the TL. Despite the fact that this approach is oriented towards the needs of the TL and introduces the Qur'ān in communicative English, the translator has significant freedom in translation, which may result in a better explanation and clarification of the meaning, or it may conceal it, depending on translator faithfulness to the text. This type of translation may open more doors for the distortion and misinterpretation of the Qur'ān by the translator himself or by the exegesis upon which he based his translation.

Regardless of the different views held by Muslim scholars regarding Qur'ān translation, there is almost universal agreement among Islamic scholars that exegetical translation is the only permissible type of translation for the Qur'ān. Exegetical translations are meant to present the meaning of the Qur'ān and retain only the shadow of the in-depth knowledge embodied within the original, but they can never replace the original Arabic text of the Qur'ān nor – in my belief – are they meant to do so.

4.3 The Relation Between Qur'ān Exegeses and Qur'ān Translation

There is a close connection between Qur'ān translation and Qur'ān exegesis, such that Mustapha (2006: 201) claims that 'any attempt at translating the Qur'ān is essentially a form of exegesis, or at least is based on an understanding of the text and consequently projects a certain point of view'. Al-Amri (2010: 81) is on the same view. He states 'Qur'ān translation, as of any text, necessarily involves exegetical interventions. Yet there remains a critical distinction between these two modes of textual engagement'.

Translating the Qur'ān is not an easy task and the majority of translators will need to frequently consult exegeses, as they are required to commit their understanding in the form of a translation. More often than not, translators refer to the exegeses they consulted in their translation introductions.

The question that arises here is how Qur'ān translations can be directly affected by exegesis and whether this can be avoided or not. Closer observation of the process of translating the Qur'ān can show that there are two key situations where misinterpretation can happen;

1. Analysis of the Arabic text; either via the translator's own judgment of what the ayah means or by consulting one of the sects' exegeses where the ayah is analysed and interpreted in a different way than in mainstream exegesis.
2. Restructuring the transferred meaning from Arabic to the target language: whether the translator permitted himself the liberty of adding his own explanation while re-forming the translation or quoting an exegesis to make the translated message clearer to the reader.

The situation is even harder when the translator is interpreting an ayah which already poses difficulties in Arabic – for example, theologically ambiguous ayahs or the names and attributes of Allah where the translator has to be careful about how to interpret the meaning and, at the same time, avoid giving any description in human terminology other than that which Allah gave Himself, as it is required to apply the concept of absoluteness and perfection of these names and attributes.

4.4 The Implications of Qur'ān Exegesis for Qur'ān Translations

The bond between Qur'ān exegeses and Qur'ān translation cannot be debated. While the entire process of translation as a means of communication has revolved around the degree of equivalence that translation can achieve, Qur'ān exegesis can either guide or mislead the Qur'ān translator in reaching the desired equivalence. As explained earlier, there are two points where misinterpretation can occur: 1. In analysing the data with the help of non-mainstream exegesis; and 2. When the translator applies his understanding of the ayah to English, where his choice of words can mislead the TL reader.

Translation theorists have focused on equivalence in their attempts to define what translation is. While Newmark (1988: 7) originally viewed translation as 'a craft consisting in the attempt to replace a written message and/or statement in one language by the same message

and/or statement in another language’, he later concisely reformulated his definition of translation and stressed more the pragmatic function of the text, defining translation as ‘rendering the meaning of a text into another language in the way that the author intended the text’ (Newmark, 1995: 5). In order to reflect this view in reality, Newmark identified several factors that affect variation in translated texts in addition to the translation method adopted (discussed in chapter 2). The primary factors are: 1. The intention of the text; 2. The intention of the translator; 3. The reader and the setting of the text; 4. The quality of the writing and the authority of the text.

This leads to the conclusion that the translator should keep the intention and the purpose of the original meaning uppermost in his mind, and be faithful to the author in rendering it and not to his personal opinion. Although a translator's aim must always be to transfer the content of the text as accurately as possible, his approach is to be determined by the nature of the text and the significance of the receptor-language audience for whom the translation is intended. These two factors strongly influence the degree of exegesis or explanation included in the translation.

Casagrande (1954) was of the same view. He argues that the translator’s purpose in translation, besides the nature of the text, may affect the character of the end-product and the process of translating. The previous opinions can lead us to the realisation that some conditions need to be imposed on translators in order to minimize misinterpretation and their own steering of the meaning based on personal attempts at interpretation. One of the important guides that we can find in relation to translation studies are Grice's maxims. Grice proposes a number of maxims which operate in communication. These are: a. Maxim of Quantity; b. Maxim of Quality; c. Maxim of Relevance; d. Maxim of Manner (Collinge, 1990: 98).

The first maxim, the Maxim of Quantity, revolves around making the produced text as informative as required, while the second, the Maxim of Quality, involves the accuracy of text, where the writer/speaker – and therefore the translator – is expected not to state what they believe to be false, nor should they say anything for which they lack adequate evidence. The third maxim, the Maxim of Relevance, states that contributions should be relevant to the purpose of the text, while the fourth maxim, the Maxim of Manner, involves the writer/speaker – and therefore also the translator – being brief, orderly, avoiding ambiguity and avoiding obscurity (ibid).

Applying these maxims to Qur'ān translation, with the issue of Qur'ān translation-sensitivity in mind, it is apparent that Qur'ān translators and Qur'ān translations need to meet different standards in order to avoid personal interference with the Qur'ān's message. Al-Dahabī (2000: 23-24) sets four conditions to consider a translation to be correct, stating that these translation conditions are similar to exegesis conditions, because translation of the Qur'ān is one kind of exegesis. These conditions are:

1. That translation shall consider the disciplines of the Qur'ān, which include the Prophetic sayings, i.e. hadith, the pioneering exegeses of the Qur'ān, basic Qur'ānic sciences such as the history of the revelation of the Qur'ān *Asbāb an-Nuzūl*, Jewish anecdotes, *Isrā'īliyyāt*, and the individual modes of reading, *al-Qirā'āt*, as a good background for the translation.
2. That the translator shall be faithful in their translation and respect Islamic principles and abstain from bias or being concerned only to support their own speculative opinions, regardless of what the original text implies.
3. That the translator shall have a profound knowledge of the Arabic and English languages, which includes considerable knowledge of syntax, morphology and rhetoric, in order to do justice to the translated meaning.
4. That, in the process of writing, the translation shall include the Arabic text then the exegesis, then the exegetical translation, so that no one is confused into believing that the translation is a literal interpretation of the words of the Qur'ān.

Furthermore, a number of conditions which are applied to exegetes in order for their exegesis to be considered acceptable may also be applied to the Qur'ān translator. Denffer (1983: 125) lists the following conditions:

- i. Be sound in belief.
- ii. Have a good background in Arabic and its rules.
- iii. Have a good background in Qur'ānic sciences related to the study of the Qur'ān.
- iv. Be able to provide precise understanding.
- v. Abstain from the use of mere opinion (conjecture).
- vi. Start by explaining Qur'ān through the Qur'ān, then through the Prophet's sayings, then consider reports from Companions, Successors and scholars.

The following sections will introduce and define the concept of exegesis, then provide thorough details of the stages and science of exegesis in order to explore, thereafter, the role it plays in Qur'ān translations.

4.5 The Notion of Qur'ānic Exegesis

The discipline of Qur'ānic Exegesis, which is referred to in Arabic as *ʿilm at-Tafsīr*, is a branch of Qur'ānic sciences in which the meanings of the Qur'ān are explained and described clearly. We must consider here two fundamental terms: *tafsīr* and *ta'wīl*.

According to Demircan and Atay (2006: 624), scholars considered *tafsīr* and *ta'wīl* words with the same meanings (synonyms) at an early stage, but then differentiated them from the end of the third-century of Islam. Al-Dahabī (2000:16) states that some scholars considered *tafsīr* and *ta'wīl* synonymous words that are used interchangeably to mean explanation of Qur'ānic expressions and ayahs for clarification, while others differentiated between the two terms, defining *tafsīr* as a branch of Qur'ānic sciences involved in Qur'ān commentaries which gives a comprehensive understanding of its discourse. *Ta'wīl*, on the other hand, is according to this definition, more involved with the intended meaning of Qur'ānic ayahs and can alter an ayah's meaning from its plain meaning to its less likely elaborated meaning.

4.5.1 Definition of Tafsīr

The term *tafsīr* is derived from the verb *fassara* which means 'explain and interpret'. Demircan and Atay (2006: 624) define *tafsīr* as 'the term encompassing both scholarly efforts to explain the Qur'ān and make it more understandable and also the branch of Islamic science that deals with it'.

Abdul-Raof (2010:86) holds that, theologically, *tafsīr* denotes the aspect of understanding Qur'ānic discourse, and that its knowledge is established through either the Qur'ānic text itself, Hadith or a Companion's view. He added that Muslim scholars agreed that exegesis is a communal obligation upon the Muslim community (ibid).

4.5.2 Definition of Ta'wīl

The term *ta'wīl* is derived from the verb *awwala* which means 'implement and interpret'. Theologically, *ta'wīl* can be defined as 'the analysis of the signification of a Qur'ānic lexical item through hypothetical evidence' (Abdul-Raof, 2010:102).

Ta'wīl can be divided into correct ta'wīl, which is similar to tafsīr, and incorrect ta'wīl, which involves the shifting of a Qur'ānic ayah away from its general obvious meaning to a certain specific meaning based on the exegete's wish to empower their own point of view. This division of ta'wīl is based on the following ayah:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ ۙ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

[Ali: He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Q3:7)].

The foregoing ayah explains how only Allah and knowledgeable people are aware of the ta'wīl of ambiguous ayahs, while people who are less knowledgeable and have deviation in their heart seek the hidden meanings of ambiguous.

4.5.3 Origins of Exegesis

The necessity of exegesis was established during the Prophet's life time and gradually increased, due to the development and the extension of the new Muslim society. Notwithstanding the fact that the Prophet's Companions' mother tongue was Arabic and they had less difficulty understanding the message of the Qur'ān, especially as on numerous occasions the revelation pertained to immediate circumstances in their lives, they still needed to ask the Prophet for explanation on many occasions. This can be considered as the starting point of exegesis.

According to Demircan and Atay (2006: 624), the two key factors that had an impact on the development of exegesis were: 1. the nature of the text, and 2. the process of the development of Islamic society. The key factors mentioned regarding the nature of the text were that the Qur'ān was revealed in the Prophet's own dialect of the Makkan Quraīsh tribe so the language was clear to the people of Makkah. However, a problem arose once Islam spread to other Arab tribes as some words may not have been understood correctly or may have been taken out of context. Additionally the need for better understanding of ambiguous ayahs, and the pressing need to have more details about Qur'ānic stories influenced the development of exegesis (ibid: 625).

Demircan and Atay (2006: 625) identify various other factors regarding the demand for Qur'ān exegesis based on the social, political, economic and cultural development of Islamic society. They state 'Expansion into the lands of Persia and Byzantium under the political Successors of the Prophet brought new problems, and to solve these Muslims turned to the Qur'ān as a source of advice and knowledge. Moreover, it was not long before the political struggles were carried to the religious sphere, where, in addition to the *ahadith*, some used the Qur'ān to defend their position, even at the price of taking the verses out of context'.

4.6 The Historical Development of Qur'ānic Exegesis

The following sections will attempt to clarify the many stages that Qur'ānic exegesis has undergone, starting from its birth during the lifetime of the Prophet through to a description of the development of exegesis and its schools.

It is worth noting that the Qur'ān itself is the first and primary source of *tafsīr*, for one ayah may explain another. This is followed by the literature of the *Sunna* which includes hadith and prophetic acts deemed to be the next best authority for explaining the Qur'ān. Finally, the opinion of the Companions comes in third place having less authority than the first two sources.

4.6.1 The Role of Prophet in Qur'ānic Exegesis

The Prophet Muhammad played the major role in Qur'ān exegesis in the early stages of Islam; this is referred to in Arabic as *tafsīr al-Qur'ān bi as-Sunna*, the Sunna being derived from the Prophet's own actions, and sayings, and approval or disapproval of the actions of others. The following ayahs demonstrate that the Prophet was given the knowledge, ability and authority to act as an exegete:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

[And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof (Q 25:33)].

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

[And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the Dhikr [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought (Q16:44)].

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

[And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it) (Q59:7)].

According to Al-Dahabī (2000: 43), the Prophet's comments involved several practices that can be summarised by the following aspects:

I. Explaining the meanings of existing words

This includes:

a. Explaining a general meaning or a theological matter *bayān li-mojmal*, such as:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

[And seek help in patience and As-Ṣalāh (the prayer) (Q2:45)].

For example, the word الصَّلَاة in the previous ayah needed clarification about its form and manner. Such an explanation was provided by the Prophet and not the Qur'ānic text itself.

b. Explaining a semantic ambiguity, *tawḍīḥ li-muškil*, as follows:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

[And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), (2:187)]

The literal meaning indicates that fasting will start once one can distinguish the white thread from the black thread, but the Prophet explained that what was meant by the expression was day and night.

c. Specifying the generic, *taxṣīṣ al-ṣāmm*, as in the use of the word ظَلَم in the following ayah:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُونَ وَهُمْ مُهْتَدُونَ

[It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided (Q6:82)].

Some of the Companions became confused as the direct meaning of ظَلَم covers a range of minor to major misdeeds, but the Prophet explained that *širk* (worshipping others besides God) is what was meant in this ayah.

d. Restricting the unrestricted, *taqyīd al muṭlaq*, as in the following ayah:

فَأَقْطَعُوا أَيْدِيَهُمَا

[Cut off (from the wrist joint) their (right) hands (Q5:38)].

In this example the Prophet gave specific details about cutting off the hand of the thief, which is to be cut from the wrist joint of the right hand.

II. Explanation of the intended meaning of a word or phrase

An example is the words *الصَّالِّينَ* and *المَغْضُوبِ عَلَيْهِمْ*:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

[The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (Q1:7)].

The Prophet explained that *المَغْضُوبِ عَلَيْهِمْ* means the Jews while *الصَّالِّينَ* means the Christians.

III. Giving additional detailed rules others than those which feature in the Qur'ān

An example is notifying believers that, although men in Islam are allowed to marry up to four wives, they cannot marry two wives who are sisters or one who is the aunt of the other.

IV. Clarifying abrogating and abrogated, *Nasix wa Mansūx*, expressions and laws

An example is when the Prophet supplied a new rule other than what was already mentioned in the Qur'ān, as follows:

وَالَّذِينَ يَأْتِينَ الْفَاحِشَةَ مِنْ نَسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

[And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way (Q 4:15)].

So the rule was that a woman who committed adultery will remain in the house until she dies, but the prophet clarified that this rule was abrogated and the new rule was:

البكر بالبكر جلد مائة وتعزيب عام¹⁰

When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year.

V. Confirming and applying by the Prophet's actions what was mentioned in the Qur'ān

An example is when the Prophet applied the following ayah to his own wives

¹⁰ Saḥīḥ Muslim, Kitāb al-Ḥudūd, Bāb Ḥadd Al-Zin.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

[And live with them honourably (Q4:19)].

4.6.2 The Role of Companions in Qur'ānic Exegesis

After the death of the Prophet, his Companions, *Ṣaḥābah*, were the only people who were in a position to interpret the meanings of the Qur'ān. Their linguistic skills varied, and therefore their level of understanding of the Qur'ān's meaning differed, as on many occasions the Companions required the prophet's interpretation of some allegorical verses. Given that they needed explanation, the demand for exegesis was even greater for their Successors, *tābiṣīn*, and for subsequent generations.

The Companions' era witnessed significant developments in the field of Qur'ānic exegesis. Numerous Companions were involved, among these being the rightly-guided caliphs, Ṣabd Allāh b. Masṣūd and Ṣubaid b. Kaṣb. However the most knowledgeable of these companions is believed to be Ṣabd Allāh b. Ṣabbās, who was also known as the rabbi of the community *ḥabr al-Umma*, and the interpreter of the Qur'ān *turjumān al-Qur'ān*, to indicate his wide knowledge in this field.

The fact that these companions spread among the growing Islamic society prompted the need for established discipline of exegesis with systematic approaches and methodologies. This led to the birth of the two main regional schools of Qur'ānic exegesis:

1. The school of Hijaz which included the school of Makkah, established by Ṣabd Allāh b. Ṣabbās, subsuming also the school of Madinah, which was established by Ubai b. Kaṣb.
2. The school of Iraq, which included the school of Kufah, established by Ṣabd Allah b. Masṣūd and the school of Baṣra, established by al-Ḥasan al-Baṣri in the Successors' era.

Unlike the situation in the lifetime of the Prophet where he was the ultimate source of exegesis besides the Qur'ān itself, the companions had differences between their exegeses. These were, however, differences of variety rather than of contradiction *ixtilāf tanawwuṣ wa laisa ixtilāf taḍādd*. These differences were evidently less significant than those of later generations of Successors.

4.6.3 The Role of the Successors in Qur'ānic Exegesis

The Successors learnt Qur'ān exegesis from the companions and were classified according to which school of exegesis they followed. The interesting aspect is that the Successors helped to expand this discipline by narrating what they had learned and by adding their own comments on Qur'ān exegesis.

Qur'ān exegesis took the form of oral transmission during the first three stages, but this changed in the post-Successors' era with efforts to record these exegeses, indicating a continuous development in the discipline. According to Demircan and Atay (2006: 628) 'the science of tafsīr began as part of Hadith studies, but during this period it developed into an independent science in its own right. Even then the method of the chain of transmission *isnād* was used to relate tafsīr remarks'. Later, Qur'ānic exegesis became independent of hadith. The development of the Islamic expanding society and of schools of jurisprudence had a role in Qur'ānic exegesis, beside the emergence of new Arabic language sciences (such as grammar and morphology). The translation of many theology and philosophy books at that time had a great influence on exegesis too.

There were differences between the exegeses of the Companions and Successors. This is acceptable since exegeses are based on the exegete's understanding. This differs from the stage of the Prophet's exegesis where he was the ultimate source of exegesis besides the Qur'ān itself. What distinguishes this period was the number of new Muslims who needed to study the Qur'ān and its exegesis. This led to the writing of Qur'ānic exegesis and later the establishment of Qur'ānic sciences, in general. Islamic scholars listed many Qur'ān sciences that exegetes should be aware of in order to interpret the Qur'ān in the correct manner and to avoid misinterpretation (for a full list see Al-Ḍahabī 2000: 190-191). I have chosen to discuss only three sciences which may have a direct effect upon Qur'ānic translation. These are: different modes of reading, Jewish anecdotes and ambiguous ayahs.

- **Different Modes of Reading: Qirā'āt**

Different modes of reading, referred to as Qirā'āt mean, literally, the readings or the method of recitation of the Qur'ān. Traditionally, there are seven regular and three irregular Qirā'āt, which derive their names from their most famous readers (Al-Qaṭṭān, 1995: 173).

The Qur’ān was revealed in seven dialects *Aḥruf* (Al-Qudaḥ, 2005) and it continued to be read according to the seven *Aḥruf* until the Caliph Uthman's rule, when new Muslims who were learning the Qur’ān started to combine different *Aḥruf*. Confusion arose regarding Qur’ānic recitation and the caliph decided to follow one ḥarf which was Quraīshi, so he burned the remainder of the existing copies and sent the Qur’ān with the Quraīshi ḥarf to all major Muslim cities and asked that this be considered the sole official copy of the Qur’ān. Thus, the Qur’ān which is available throughout the world today is written and recited only according to the ḥarf of Quraīsh (Al-Qudaḥ, 2005; Al-Qaṭṭān, 1995; Shukri, 2009).

Qirā’āt’ refers to different modes of reading which are based on the individual *Aḥruf* and these are still used when reciting the Qur’ān nowadays. These various modes had been approved by the Prophet when he heard the Companions reading the Qur’ān. The latter taught their Successors the Qirā’āt, so the authenticity of Qirā’āt was transmitted from one generation to another by chains of reliable narrators traced back to the Prophet (ibid). The originally oral transmission was supplemented by one in written form in addition to the oral one, when Muslims started recording Qur’ānic exegesis. By then numerous Muslim scholars were known for their authentic recitation of the Qur’ān. The first scholar to write about the subject was al-Qāsm b. Abdel-Salām, who counted twenty-five different Qirā’āt. Many other scholars followed and counted six, eight, ten and more Qirā’āt (Shukri, 2009; Al-Qaṭṭān, 1995). Ibn Mujahid followed him and wrote a book where he counted seven Qirā’āt. Ibn al-Jazari subsequently studied the authenticity of the narrators’ *Qurrā’* and their shortcomings and wrote a very informative book *al-Naṣr fī al-Qirā’āt al-Ḥaṣr* where he studied Qirā’āt as indicated below:

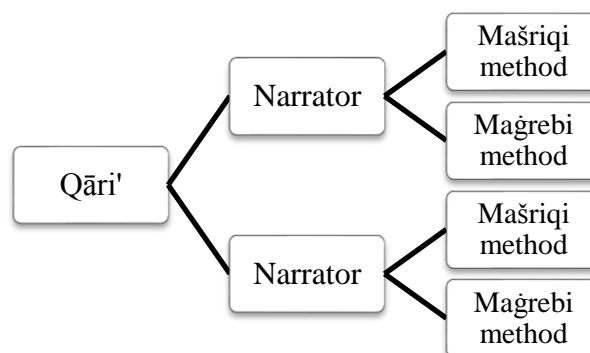


Figure 5: Ibn Jazari’s method of Qirā’āt.

Authentic recitations had to fulfil three conditions in order to be considered regular. If any of these conditions were absent the recitation was regarded as irregular, *Šadāḥ*. The first

condition was that the variations in recitations matched known Arabic grammatical constructions. The second condition required the recitation to coincide with the script of one of the copies of the Qur’ān distributed during the era of the Caliph Uthman. The third condition was that the recitation had to have an authentic chain of continuous narration in which narrators were known to be righteous (Al-Qaṭṭān, 1995: 173).

Translators have to possess a good knowledge of this science in order to translate Qur’ān in an appropriate way, as different Qirā’āt can give different meanings. The following ayah provides an example of how the word *أَرْجُلِكُمْ* and the word *لَامَسْتُمْ* have different meanings based on two Qirā’āt:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِزِلَ عَلَيْكُمْ رِزْقًا غَيْرَ بَارٍ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

The word *أَرْجُلِكُمْ* with the short vowel *fatha* gives the meaning of ‘wash/wipe [...] your feet’, but with the short vowel *kasra* as in *أَرْجُلِكُمْ* it gives the meaning ‘wipe [...] your feet’. This results in two different interpretations as in:

[O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles (Q5:6)]. Ali.

[O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles (Q5:6)]. Shakir.

Similarly the word *لَامَسْتُمْ* can be read as *لَامَسْتُمْ* or *لَمَسْتُمْ* which can be interpreted as ‘touch women’ or ‘have sexual intercourse’, as in:

[Ye have been in contact with women. (Q5:6)] Ali or

[You have been in contact with women (i.e. sexual intercourse) (Q5:6)] (Khan).

Generally, the Companions had less difficulty in understanding the message of the Qur’ān than the Successors. The fact that the Qur’ān was revealed in their language and that they knew the circumstances surrounding the revelations and had the ability to communicate and ask the Prophet for explanations made exegesis less problematic. During the Successors’ stage there was a rise in referral to Jewish anecdotes, *Isrā’iliyyāt*, and more discussion of ambiguous ayahs, *al-Mutašābihāt*.

- **Jewish Anecdotes *Isrā'īliyyāt***

The word *Isrā'īliyyāt* means things which are of Jewish origin, but *Tafsīr bil Isrā'īliyyāt* refers to Jewish and Christian materials that are employed to clarify and illustrate some Qur'ānic ayahs with regards to events that happened in ancient nations and to earlier prophets.

Muslims used to seek information from the Jews and Christians *Ahlul-Kitāb* who converted to Islam, to know more about stories and events that the Qur'ān was silent about or mentioned without details, while these were mentioned in depth in their former scriptures; the Old and New Testaments. For instance, the names of the ten elder brothers of the prophet Yusuf or the People of the Cave or the name of a boy killed by Al-Xaḍīr when he was travelling with the prophet Mūsā were not mentioned in the Qur'ān, but they were mentioned by the newly reverted, such as Kaṣb al-Aḥbār who drew on his knowledge of these previous scriptures.

This kind of knowledge created a controversial situation, i.e. whether it is permitted to accept the information from Jews and Christians *Ahlul-Kitāb* or not. According to the following two hadiths it is permissible to narrate the *Isrā'īliyyāt*;

بلغوا عني ولو آية، وحدثوا عن بني إسرائيل ولا حرج، ومن كذب علي متعمداً، فليتبوأ مقعده من النار

(Preach from me even if it is one single verse and narrate from the Israelites and there is no harm. Whoever attributes a lie on me intentionally has prepared his residence from the fire of hell). Saḥīḥ Buxāri

لا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل إلينا

(Do not believe the people of the book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you). Saḥīḥ Buxāri

According to Al-Ḍahabī (2000:130), there is no harm in taking information from Jews and Christians as long as the exegete is aware that such information is classified within these three categories:

1. That information which was approved in the primary sources of *tafsīr*, Qur'ān and Sunna, which he must accept and can employ in the study of *tafsīr*.
2. That information which the primary sources of Qur'ān and Sunna were silent about, where exegetes have the freedom to explore it.

3. That information which was rejected by the Qur’ān and Sunna, where an exegete must reject and abandon employing this information in his exegesis.

- **Ambiguous Ayahs’ al-Mutašābihāt:**

According to Kinberg (2003:70), ambiguous is ‘a concept in Qur’ānic exegesis which bears upon the controversial issue of the amount of interpretive license which may be taken in commenting on God’s word’. Ambiguous ayahs can be classified into two types: lexical-stylistic ambiguity and theological ambiguity. The first was discussed in chapter three, so the concern now will focus on theological ambiguity alone.

Theological ambiguity can be concerned with the signification of cryptic letters and notions like the names and attributes of Allah or the conditions of paradise and hell, etc. (Abdul-Raof 2010: 257). The following ayah provides an example:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

[Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind)] (Q2:238) Ali.

The ‘middle prayer’ could refer to a number of things: either any of the five daily prayers, or Friday prayer, or any specific prayer or, as the majority of mainstream Muslims believe, Ṣalāh Al Ḥaṣr. Translators should be conscious not to include their own interpretation and are advised to follow mainstream exegesis in case the ayah needs more clarification, as illustrated in the following translation of the same ayah:

[Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer - Asr). And stand before Allah with obedience [and do not speak to others during the Salah (prayers)] Khan.

The earlier historical development of Qur’ānic exegesis which represents the major foundation stage was called the formative phase, while the subsequent stages formed the recording phase. Abdul-Raof (2010: 115-136) gives a thorough account of the origins of Qur’ānic exegeses in the historical analysis of Qur’ānic exegesis as procedure, which I rely heavily upon, with Gilliot (2002) when describing the major distinguishing features of each stage in the phase in the following chart:

Features	The Prophet’s stage	The Companions’ stage	The Successors’ stage	The post-Successors’ stage
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Exegesis as an independent discipline	No	Part of Hadith	Part of Hadith	Part of Hadith at early phase then independent discipline in later phase.
Whole or part	Specific ayahs and expressions	Part	Part	Whole
Method and Qur'ānic intertextuality	Lexical paraphrase of Qur'ānic expressions, mainly Qur'ān-by-Qur'ān exegesis	Brief linguistic commentaries, lack of in-depth account and reference to general meaning. Mainly Qur'ān-by-Qur'ān and Qur'ān-by-Hadith exegesis	Qur'ān-by-Qur'ān and Qur'ān-by-Hadith exegesis and reliance on Companions' opinions.	Qur'ān-by-Qur'ān and Qur'ān-by-Hadith exegesis and reliance on Companions' and Successors' opinions.
Structure and recording	Prophet's explanation to Companions, but with no recording	Lack of structure as it was still part of Hadith. No recording	Neither well-structured nor methodological Basic recording.	Systemic recording; ayah by ayah
Own comments	Sunna	Some Companions included within the texts exegetical notes	They employed their hypothetical opinion for theological and non-theological matters to discover the intended meaning of Qur'ānic expressions	Own comments were often included in recording Qur'ān exegesis
Jewish anecdotes <i>Isrā'iliyyāt</i>	No referral	Slight referral	Heavy reference	Qur'ān exegesis at this stage characterised by reference to Jewish anecdotes
Transmission	Oral to Companions	Oral to different parts of the larger Muslim state	Oral to different parts of the larger Muslim state	Oral and in writing
Modes of Reading	None	Different modes of reading: both multiple and irregular	Variant modes of reading with explanation of grammatical and semantic	Variant modes of reading referred to in explaining the different meanings of

			issues in ayahs	ayahs
Anthropomorphism And ambiguous ayahs	Prophet not involved with this	Companions not involved in this issue	Successors show interest in the exegesis of names and attributes of Allah and explaining ambiguous ayahs	In-depth discussions about anthropomorph- ism and ambiguous ayahs

Table 4: The Major Distinguishing Features of Early Tafsīr Stages

4.7 Medieval and Modern schools of Exegesis

The post-Successors' recording phase was the longest phase in the history of Qur'ān exegesis (Abdul-Raof 2010: 138) and its features were reflections of the developing society and the novel way of thinking which flourished through the influence of surrounding cultures. It is noticed that exegeses after the post-Successors' phase barely differs from the older ones in the formative phase, i.e. new exegesis didn't essentially add new interpretation of verses. Instead, many applied similar methods and the same type of explanation was given (Wielandt 2003: 124).

The increase in discussions and writings which developed within the literate Muslim classes was aided by the environment of the expanding Islamic society. Two broad schools of exegesis can be identified: The Andalus school of exegesis and the Modern school of exegesis.

Al-Andalus, which was the name of Spain and Portugal under Muslim rule, was the scene of dynamic exegetic activity during the third/ninth-century and the eighth/fourteenth-century. According to Abdul-Raof (2010: 142), the Andalus School was marked by its linguistic exegesis involving a grammatical analysis of the Qur'ānic text, and by its jurisprudential exegesis where the focus was on jurisprudential analysis of injunctions in the Qur'ān.

Arab countries in general, and Egypt in particular, were the home of the modern school of exegesis which evolved during the twentieth and early twenty-first centuries (Wielandt 2003:124). The fact that numerous exegeses were developed through the history of Qur'ān exegesis left little room for addition for exegetes in this modern phase, so this school did not contribute greatly to the field. According to Wielandt (ibid), the new ideas about meanings of

the Qur'ān's text were responses to questions raised due to the political, social and cultural impacts of western civilisation on Muslim society. This was mainly reflected in the 'compatibility of the Qur'ānic world view with the findings of modern science' and 'the question of an appropriate political and social order based on Qur'ānic principles which would thus enable Muslims to throw off the yoke of western dominance'. According to Abdul-Raof (2010: 145), modern exegetes were influenced by the previous socio-political and scientific factors which led, as a result, to the emergence of a school of exegesis that considers modern society's scientific, medical, social and political developments (ibid).

The following chart, based on Wielandt (2003) and Abdul-Raof (2010: 143,145), shows the key features of medieval and modern schools of exegesis:

Features	Andalus school stage	Modern school stage
Hypothetical opinion	Mainly mainstream exegesis; Qur'ān-by-Qur'ān and Qur'ān-by-Hadith exegesis and reliance on Companions' and Successors' opinions. Personal opinions may show in the linguistic analysis of Qur'ān but with no allegorical tendencies.	Heavily based on hypothetical opinion, either on its own or with the traditional Qur'ān-by-Qur'ān and Qur'ān-by-Hadith exegesis, and reliance on Companions' and Successors' opinions.
Whole or part	-	Both, either whole Qur'ān or a study of specific surahs or ayahs
Modes of reading	Frequent reference to variant modes of reading.	None
Anthropomorphism and ambiguous ayahs	No referral	The majority gave their personal hypothetical opinion on this matter
Transmission	In writing	In writing, or orally through radio and TV programmes <i>tafsīr edāsi</i>
Jewish anecdotes/ <i>Isrā'īliyyāt</i>	Opposition to Judeo-Christian anecdotes and very critical if rarely used.	-
Dogmatic views	The dominant dogmatic views were mainstream and anti-Muṣṭazilah.	Non-Muslim exegesis appeared at this stage.
Other	Exegesis in this era was known for grammar-based and legal-based exegesis with jurisprudential details.	Exegesis arranged in new ways, like dividing exegesis by the thematic units of surahs. The exegetic language tends to be simpler and for the ordinary reader.

Table 5: The Major Distinguishing Features of Later Tafsīr Stages

It is noticed that genres of exegesis differ between the formative phases and the modern one, in order to reflect what the new Muslim society required. A succinct exploration of the variant genres highlights that genres were created to meet the demand of the developing Muslim society. While in the modern phase, thematic and scientific genres of exegesis provided answers to socio-political and scientific developments, Gilliot (2002: 105-108) discerns four broad Qur'ānic exegesis genres which evolved during the Successors' and early recording phases, as follows:

1. Paraphrastic exegesis concerned with brief exegetical details that frequently gives synonyms for specific Qur'ānic expressions.
2. Narrative exegesis concerned with textual exegesis, and adding informative details from Near East folklore, especially that of Judeo-Christian origin, i.e. *Isrā'iliyyāt*.
3. Legal exegesis concerned with topics such as fasting and pilgrimage, etc., also abrogation of verses for the purpose of determining legal positions.
4. Linguistic exegesis concerned with grammatical and philological Qur'ānic problems and the variant modes of reading *Qirā'āt*.

4.8 Approaches to Qur'ān Exegesis

Approaches to Qur'ānic exegesis have changed over these three stages. Explanation of Qur'ān by Qur'ān was always the best choice, followed by the explanation of Qur'ān by the Prophet, who possessed the authority to do this. When exegesis cannot be found in the Qur'ān or prophetic tradition, then Muslims turned to the Companions' view, or to the Successors' view if no Companion's view was found. However, new approaches evolved with the growth of Qur'ānic exegesis as a discipline and these do not reflect the same level of authenticity. Pioneering scholars have discussed these approaches thoroughly. However, I will deal with exegetic approaches from the translation point of view, i.e. studying and analysing these approaches will help to identify how Qur'ān exegesis can guide or mislead a Qur'ān translator. I consider these approaches can be either translation-insensitive or translation-sensitive.

4.8.1 Translation-Insensitive Approaches

The following approach cannot be affected by the translation process or the translator's opinion since its authenticity is high and directly related to prophetic exegesis.

4.8.1.1 Traditional Approach: Tafsīr bil-ma'tūr

Tafsīr bil-ma'tūr, also called *tafsīr bil-riwāyah*, refers to the traditional form of exegesis which derives its materials from the primary source of exegesis. Denffer (1983: 126) describes this as 'all explanations of the Qur'ān which can be traced back through a chain of transmission to a sound source'.

According to Al-Dahabī (2000:112) this traditional approach has been accorded high respect by scholars because it is based on Qur'ānic verses explaining other Qur'ānic verses, then on the Prophet's Sunna, then on Companions' and Successors' explanations of the Qur'ān. Renowned works which adopted the *tafsīr bil-ma'tūr* approach include *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kaṭīr* and *Tafsīr al-Suyūfī*.

4.8.1.2 Intellectual Approach: Tafsīr bil-Ra'y

Tafsīr bil-Ra'y refers to a form of exegesis where a person's intellectual abilities are used in deriving his opinion. According to Denffer (1983: 132), this approach does not mean 'interpretation by mere opinion', but deriving an opinion or logical deduction based on Qur'ān and Sunna sources.

Opinions differ on the acceptability of this approach; while some scholars oppose it, others approve it. There are two types of this 'intellectual approach', and it is better to judge its acceptability on this basis. The first type is Praiseworthy Exegesis, *Tafsīr Maḥmūd*, which is in agreement with the main sources of tafsīr, the rules of šarīḥah and the Arabic language. This type is not only permissible but also desirable (ibid). The second is Blameworthy Exegesis, *Tafsīr Maḍmūm*, which is done without proper knowledge of the source of tafsīr, šarīḥah or Arabic language; it is therefore based on mere opinion and must be rejected, condemned and prohibited (Denffer, 1983: 133).

It is evident from the prior description that Islam does not forbid intellectual reasoning. Indeed the reverse is true, as the Qur'ān invites people to consider its ayahs upon many

occasions, but it is prohibited to exercise personal opinion with ignorance of the prime sources and the Companions' reports whereby the risk of falling into error increases.

Tafsīr Maḥmūd can be linked to translation-insensitive approaches, as when Qur'ānic translation is based on an exegesis using *tafsīr maḥmūd* or *tafsīr bil-ma'tūr*, one can distinguish the authenticity of the exegesis and can be confident that the TT reflects the true meaning of the ST.

On the other hand, the second type of *tafsīr* i.e. *tafsīr maḍmūm* can be linked to translation-sensitive approaches since exegesis can go awry if exegetes ignore the major sources of exegesis or deviate from the intended meaning of the text. This type of *tafsīr bil-Ra'y* turns intellectual thinking into a personal hypothetical opinion and this can be translation-sensitive because different translations will be produced based different exegetes and translator opinions.

4.8.2 Translation-sensitive approaches

Al-Dahabī (2000: 199-200) stressed that exegetes can misconstrue Qur'ānic words when they hold a specific meaning and try to prove in their interpretation of verses whether this specific meaning is reasonable or not. Furthermore, exegetes can miscomprehend the meaning when they strip the Qur'ānic expression's meaning from its context and the individual/s to whom it was addressed.

Diverse Islamic sects took advantage of the differences in opinion in *tafsīr* and adopted an approach that suited their dogma, even if this rendered the exegesis less acceptable; this approach can be termed sectarian exegesis, *tafsīr al-maḍhabī*. The following diagram adopted from Abdul-Raof (2010: 9) illustrates this:

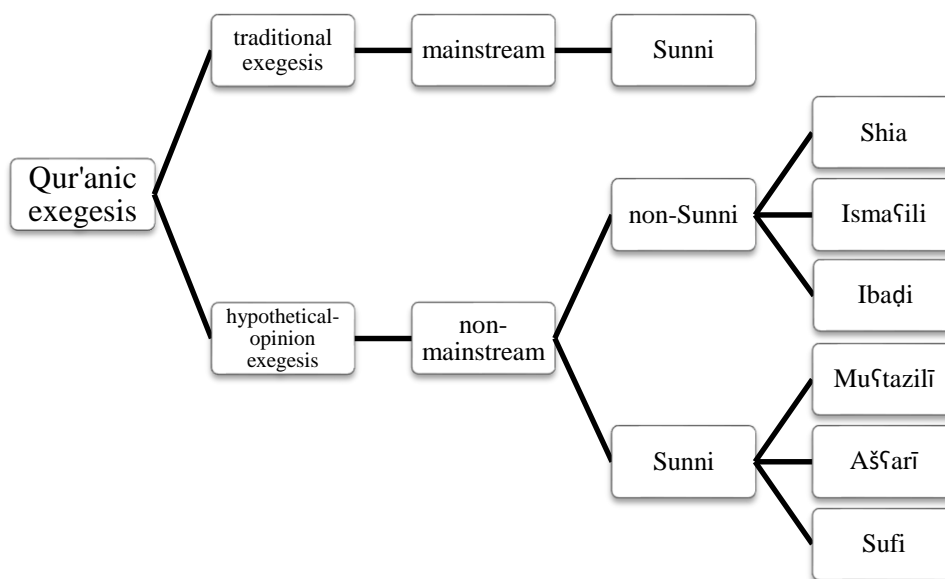


Figure 6: Different sects of Islam and their approach to exegesis

As the previous diagram shows, the sectarian exegesis of the Qur’ān includes Sunni exegesis, covering Muʿtazilī, Ašʿarī and Sufī’s, while non-Sunni exegesis includes Shia, Ibaḍī and Ismaʿīlī exegesis. In this work, I have only dealt with sectarian exegeses that are related to my selected Qur’ān translations.

For instance, there is controversy between Muʿtazilī and Ašʿarī regarding metaphor and Qur’ānic expressions which involve Allah’s epithets, names and attributes which clearly influenced their exegesis, i.e. each sect interprets the Qur’ān in the light of their personal doctrine. This ideology can be reflected on translations as well as exegesis, this being further explored in chapter 5.

While Muʿtazilī resist assigning human characteristics to Allah and believe that these ayahs ascribe allegorical significations to His actions, Ašʿarī consider them not to be allegorical significations and consequently conclude that their meanings should be understood literally without questioning the reasons why. Az-Zamaxšarī, the author of *al-Kašāf* and *al-Qāḍī ʿabd al-Jabbār the author of Tanzīh al-Qur’ān* are among the most significant Muʿtazilite exegetes, the latter devoting his whole book to explaining selected verses of the Qur’ān that have a degree of ambiguity (ʿabd al-Jabbār, no date: 7).

For example, al-Qāḍī ʿabd al-Jabbār changed the meaning of the following verse and explained it in an allegorical manner:

وَجُودٌ يُؤْمِنُ نَاصِرَةٌ

[Looking to their Lord (Q75: 23)]

He commented that it is impossible to see God and that the previous verse should be interpreted in such a way that the word نَاصِرَةٌ refers to the reward that the eyes of men are waiting for and looking forward to and not to seeing God with the naked eye (ibid:442).

4.9 Sects' Exegesis

According to al-Amri (2010:88) 'every group in the Muslim community has its own corpus of tafsīr supporting and justifying its reading. Thus sectarian and doctrinal tafsīr has evolved. It is not only the immense volume that makes this literature of interest, but also the pivotal role it has played in shaping and reflecting specific rationalities throughout Islamic history. This became more acute as the spatio-temporal gap separating the text receiver from its original context increased and more meaning-making agents became involved'.

The importance of sectarian exegesis in this research extends to its possible influence on translators and translations. For this, I gave a detailed account of what is the mainstream exegesis which is the acceptable exegesis for this research and which forms the benchmark to compare the rest of sects' exegesis with. The translations included in this research are categorised in three groups: non-Muslims, quasi-Muslims and Muslims. It is hard to know which exegeses the first group followed unless the translator mentioned them in his translation introduction, but it can be assumed that they used the major books of exegesis and Hadith which follow one of the Muslim groups to be discussed shortly.

According to Al-Dahabī, there are many mystical sects with various names across the globe. They include relatively old sects such as Isma'īlis in India, and Alawīs in Kurdistan, Bektashis in Turkey, and more recent ones such as Babis in the West, Bahā'is mainly in Iran, the newest one being the Ahmadi/Qadyani, which originates from India. Each sect has its own understanding and interpretation of the Qur'ān which is used to justify their views (Al-Dahabī, 2000: 188).

I will only discuss two of these modern quasi-Islamic groups, Ahmadi and submitters, as some of my chosen translations of Qur'ān are written by members of these groups.

The relationship between Quasi-Muslim translators and exegesis differ between Ahmadīs and submitters - exegeses are crucial in the Ahamdi translations and usually included within the translation as footnotes. Ahmadīs differ from mainstream Muslims in many beliefs which are based on the key thoughts of their leader, Mirza Ghulam Ahmad. *Taḍkirah* is a key book for the Ahamdi understanding of the religion since it is the alleged rendering of divine revelations, dreams and visions vouchsafed to Mirza Ghulam Ahmad. The rejection of the Prophet ʿĪsā's death and ascension to heaven is one of the key differences; He claimed that the prophet ʿĪsā moved to Kashmir to broaden and spread biblical teachings. He then died and was buried in India. Ghulam Ahmad also claimed that both the Prophet ʿĪsā and the Prophet Muhammad's spirits are living in his body since he is also a prophet.

Ahmadīs have different views on many Islamic beliefs such as Jihad, hell and heavens, they also deny Prophets Miracles, or *nasīx* and *mansūx* in the Qur'ān. All their beliefs are supported by their Qur'ānic exegeses such as the famous exegesis *Al-Taḥfīr Al-Kabīr* by Hadrat Mirza Bshīr Aldīn Maḥmūd Aḥmad, the second Ahmadī caliph.

Submitters, on the other hand, who are led by Rashad Khalifa, follow *tafsīr bil-ra'i* without restriction. In his translation introduction Rashad Khalifa said he had all previous Qur'ān translations and exegeses at his disposal. Yet, I believe he did not follow the mainstream stages in exegesis since he clearly believes that he was God's messenger of the Covenant *Rasūl al-Meṭāaq*, the final prophet. He only believes in Qur'ān and not Sunna, claiming the Sunna is like the Talmud, Hadith and Sunna - Satanic Innovations.

Khalifa believed he discovered mathematical miracle in the Qur'ān by using computers. This miracle is the relation between the words of the Qur'ān and number 19. Using this mathematical miracle he discovered that he was a prophet and that companions of the Prophet Muhammad, whom he calls 'the disbelievers', added false statements to the Qur'ān. For example, he claims that companions added the last two ayahs in (Q9: 128-129), and that these 'false statements' were to commemorate their 'idol', the Prophet Muhammad. He claims 'God has revealed overwhelming evidence to erase this blasphemy and establish the truth¹¹.'

He believes that Jesus' life on earth was terminated, his soul was raised and Jesus's enemies arrested, and crucified his living but empty body. Therefore, Jesus will not return as

¹¹ Rashad Khalifa, footnote explanation for (42:24)

Muslims and Christians believe. Khalifa did not claim that he is the Messiah, Jesus, or the Mahdi but he fulfils what was expected out of these figures (Kahlifa, 1989).

The Muslims translators group includes Shia, Sufi, Brelwi and mainstream Sunni Muslims. Shia Exegesis differs from the mainstream Muslims exegesis in the same way that Shiaism is different from Sunnism. In general, Shia exegesis employs the verses of the Qur'ān to glorify Ali b. Abi Ṭālib, Ali's family and Prophetic Household *ahl al-baīt*, as well as justifying the intercession and infallibility of the twelve Imams. It is believed that Ali and his sons are the inheritors of prophethood (Abdul-Raof, 2010: 74). The Shia has different books of Hadith to Sunnis such as *al-Kāfi*, since they do not take account most of the companions' narrations.

Shia exegetes project most of these ideological doctrines and jurisprudential views in their exegesis. For example al-Ṭabarsi (ibid: 75; al-Ṭabarsi, 1997: 46) claimed that the Uthmanic master codex of the Qur'ān suffered from interpolation with anti-shia views and the following phrase *إلى أجل مسمى* was removed from the ayah below:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

[so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed (Q4: 24)]

The ayah –according to his belief - was intended to read thus:

فَمَا اسْتَمْتَعْتُمْ بِهِ إِلَى أَجَلٍ مَسْمُومٍ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

(So for whatever you enjoy of marriage (for a specified term) from them give them their Mahr as prescribed).

This addition of a specifying term justifies the Shia belief in the concept of temporary marriage and almost convincingly proves it, while this act is prohibited according to mainstream exegesis.

Sufis as a sect differ regarding Qur'ān exegesis. While many follow similar strategies and use similar books to mainstream Sunnis, others use Sufi exegesis which can be generally perceived to involve 'allusion in meaning' as described by Abdul-Raof (2010) and the details are 'mainly based on Sufi hypothetical opinions and discovery of meanings' (Abdul-Raof, 2010: 144). This type of Sufi exegesis is based on *ta'wīl*, and Sufis introduce elements with spiritual and divine meanings so their interpretation swings from over-interpretation to twisting of meanings.

Abdul-Raof (2010: 143) states that Sufism is Islamic mysticism and that it appeared during the end of the second/eighth-century. The major objective of early Sufism was to ‘fill in a moral vacuum and most importantly to abandon the pursuit of material gains’. The Sufi attitude towards Qur’ānic exegesis may be considered as *tafsīr iṣārī*, since it places particular stress on the spiritual significance of Qur’ānic teachings by referring to the hidden meaning of the verse rather than the clear and sensible meaning, in order for Sufis to justify their mystical doctrines.

The following example is taken from one of the important Sufi exegeses by *Muḥy al-Dīn b. al-Ḥrabī*, where he elaborated from the apparent meaning of the text to its symbolic meaning. He commented on the verse (ورفعناه مكانا عليا) (Q19:57).

وأعلى الأمكنة المكان الذي تدور عليه رحي عالم الأفلاك ، وهو فلك الشمس ، وفيه مقام روحانية إدريس ، وتحتة سبعة أفلاك ،
وفوقه سبعة أفلاك ، وهو الخامس عشر .

which means ‘And We raised him to a high station’ in a philosophical way when he said ‘the highest places of the world where the universe spins, which is the orbit of the sun that is similar to the high spiritual position of (prophet) Idris. Below it there are seven orbits and another seven orbits above it, and he is in the fifteenth orbit’ (Al-Dahabī, 2000: 582).

Then he mentioned that the Muslims are in the highest position based on another ayah (وأنتم
الأعلون والله معكم) (Q47:35), which means ‘while you are having the upper hand. Allah is with you’ but these two ayahs appear in totally different contexts (Al-Dahabī, 2000: 582; Al-Qaṭṭān, 1995: 356-357). The previous example illustrates that the exegete’s over-interpretation twisted the meaning of the ayahs.

Brelwis are a group of religious scholars *ḥulamā*’ and their followers, originally of South Asia, who trace their worldview to the teachings of Aḥmad Riḍā Khān Brelwi (d. 1921). The Brelwis call themselves (*Ahl as-Sunna wa al-Jamāʿa*); the ‘People of the [Prophet’s] Sunna and the majority community’ (Sanyal: 2014). Brelwis Exegesis sources are the classic ones of Qur’ān, hadith. Some Brelwis believe that Prophet Muhammad had total knowledge of the unseen and support this believe in their interpretation of Qur’ān and used *al-nasix wa al-mansūx* to support their views.

According to Sanyal (2014), Aḥmad Riḍā Khān accepted weak hadiths that elevate the Prophet's stature even if it would resemble Shia beliefs, even though his arguments were based on Sunni sources and not Shia ones. Such issues include the concept of the pre-eminence of the Prophet's light, which was created before God created the spiritual or material universe and before the creation of the first prophet Adam; the belief that God created the world for the Prophet's sake; the belief that the Prophet's ancestors were believers; and the belief that the Prophet, being made of light, had no shadow.

Tafsīr has been, and remains, a crucial element for the understanding of the text and message of the Qur'ān. The above account indicates how vital is this topic and how earlier Muslim scholars tried to avoid any aspect that could result in misinterpretation. Ibn Ṣabbas refers to four aspects of Qur'ānic discourse: 1. Linguistic matters that the Arabs knew because of its language; 2. General aspects which no one will be excused from not knowing – which are the basic Islamic doctrines; 3. Matters that scholars with firm knowledge can interpret, and finally; 4. Matters which no one knows except Allah, so these cannot be interpreted. Nevertheless, sectarian exegesis did not follow similar rules thus every sect have its own exegeses that support its beliefs from any of these aspects.

4.10 Conclusion

This chapter attempted to clarify the relation between Qur'ān exegesis and Qur'ān translations. In order to do so, I introduced the science of Qur'ān exegesis and defined the major concepts in the field. In addition, I traced the historical development of Qur'ān translation, and then described the approaches used by exegetes which lead us to a direct connection with the translation of the Qur'ān. Some Qur'ān translations explicitly state that they reflect the views of one sect or another, while other translations claim not to be influenced by any sect. Further analysis of whether these sects' beliefs are reflected in their translations or not will be provided in the following chapters.

Chapter Five:

Analytical and Comparative View of Linguistic and Theological Issues Found in Different English Translations of the Qur'ān

5.1 Introduction

Translating the Qur'ān is a challenging interpretative work which requires a continuous balance between language, the superficial meaning and intended meaning of the message. Many aspects of Qur'ānic studies have received extensive and comprehensive attention from different scholars at various times. Yet despite its vitality, the issue of evaluating translating the Qur'ān has been approached from a narrow angle.

The work in previous chapters was intended to pave the way for the coming analysis chapters. Building on the exploration of translators' dogmas and differences with mainstream Muslim beliefs aided the examples selection, while studying the criteria of a good translation along with the features of Qur'ān language and the relation between tafsīr and translation utilized a holistic approach to translation quality assessment for the selected examples. This chapter will provide a systematic review of examples from more than half the English Qur'ān translations to date (1734-2014), by means of a close comparative-contrastive analysis of selected examples which are both random and representative of all the chosen translations.

5.2 Context and Background

For Muslims the Qur'ān is the supreme source of knowledge and guidance, and a source of legal judgment *ṣarīḥah*, besides being God's own words, both in form and content. This supreme position creates more difficulties for the translator in finding the correct equivalent to render the meaning while maintaining adequacy and accuracy.

Robinson's description of an ideal 'good translation' of the Qur'ān is that it should be 'accurate, consistent, of literary merit and easy to consult' (Robinson, 1999: 71). None of the English translations of the Qur'ān which were available to review at that time (i.e. 1999) was entirely satisfactory to him because none of them met all four criteria (ibid). Keeping the mentioned criteria in mind, and knowing that translators can be influenced by their dogmas and ideologies while translating the Qur'ān (as in Robinson, 1997, Al-Harashsheh, 2013, El-

Hadary, 2013 and Mohaghegh, 2013), this entails the need for a careful systematic model to carry out the assessment through sampling rather than whole texts.

According to Schaffner (2003: 23):

The relationship between ideology and translation is multifarious. In a sense, it can be said that any translation is ideological since the choice of a source text and the use to which the subsequent target is put is determined by the interests, aims, and objectives of social agents. But ideological aspects can also be determined within a text itself, both at the lexical level (reflected for example, in the deliberate use choice or avoidance of a particular word) and the grammatical level (for example, use of passive structures to avoid an expression of agency).

In view of the fact that translators are influenced by ideology, and that Qur'ān translators come from widely different dogmatic backgrounds, the question which arises is: why should the translator's ideology be assessed and why should its influence on translation accuracy be evaluated?

The first reason is the significance of the Qur'ān to Muslims. The holiness of the book to Muslims and the importance of it in their daily life requires and assumes that translators would be working on a translation with the goal of ultimate faithfulness to meaning and not to their ideology.

The second reason is to measure whether the average ratio of appropriate translation to non-appropriate translation of ayahs differs based on the sensitivity of the content and meaning of the chosen ayahs for the translator's dogma. This will lead us to have evidence-based results founded on one of the largest comparative analyses that have been carried out on the evaluation of English Qur'ān translations.

Therefore, this being the third reason, this should give an independent and impartial recognition of faithful translators, regardless of their dogmatic background. This will avoid the generalization of mistrust of translations done by non-Muslims and steer clear of unconditional confidence in translations done by Muslims. Such an evaluation is much needed and I agree with Fatani's (2006: 668) statement that 'what is surprising is the fact that no substantial work has so far been done to critically examine the mass of existing English translation of the Qur'ān, i.e. to analyse the quality of the major translations and to highlight their hallmarks and shortcomings'. The coming sections may partly provide answers to this need.

5.3 Problematic Linguistic and Theological Translation Issues

Surveying numerous previous studies on Qur'ān translation, I determined that the majority were mainly concerned with discussing certain linguistic feature or themes in specific surahs or from the Qur'ān as a whole. Studies on theological aspects of Qur'ān translations and translators are less common, and usually compare from three to ten translations in the most recent studies.

In order to identify and then evaluate the role of translators' dogmas in their translations on such a wide scale as thirty five English translation of the Qur'ān, I needed to identify the main differences between the translators' dogmas and those of mainstream Muslims. To achieve this, I surveyed the selected translations, and then categorized them into three major groups: non-Muslims, quasi-Muslims and Muslims. Each group was discussed separately, and the main differences were highlighted in order to set up criteria for choosing sampled ayahs (see Chapter one, section 1.7.1).

The analysis of examples will be in the light of the Qur'ānic TQA model put forward in Chapter Two. Examples will be chosen to illustrate whether translators succeeded in achieving equivalence at word level and multi-word level on the one hand and the true meaning on the other.

The outcome should clarify the relationship between the translation and the dogma of the translator. It is important here to point out that this study does not aim to criticize particular translations, but rather aims to investigate the extent to which they appear to succeed in solving the problem of translating the Qur'ānic text. The feasibility of the Qur'ānic TQA and possible implementation of it for further studies will then be discussed.

5.3.1 Problematic Linguistic Issues

The previously mentioned model helped in setting up the criteria for sampling that are suitable for this research, but the step-by-step analysis of the selected examples will be undertaken in the light of Newmark's (1988:186-189) comprehensive scheme for TQA. The scheme covers five topics:

1. It begins with a brief analysis of the source text in terms of the text intention and functional aspects beside the author's purpose, target readership, quality of language, and themes covered (ibid:186)

2. The next step is to identify potential problems, to see how the translator solved the problems, the judgment being based on translator standards
3. The third step is to compare the translated text with the original
4. The fourth step is to evaluate the translated text, specially the referential and pragmatic accuracy of the translations both by the translator's standards and by the assessor's standards
5. Finally, the assessor has to evaluate the translation's importance in the target language culture in terms of its influence on the language or discipline.

This will be reflected in the analysis of the following examples by means of analysing each ayah's meaning through consulting numerous exegeses such as Az-Zamaxšarī, al-Qurṭubī, Ibn ʿašūr and Ibn Kaṭīr, followed by identifying where there might be a translation trap or problematic issue. The selected translations will be compared with the ayah in Arabic and with other translations, followed by a review of which translation choice was the most appropriate; also, less appropriate translations will be highlighted.

5.3.1.1 Word Level and Multi-Word Units

The following examples will discuss ayahs with translation difficulties, both at word level and multi-word level. The translation choices were chosen from the 35 selected English Qurʾān translations included in the study. Whenever two or more translations of the same ayah were identical then the translation is only mentioned once. Translation authors are not mentioned in this set of examples since the focus is purely on the linguistic translation choices. Translation authors are only mentioned when necessary.

Example 1

طه (Q20:1)	
Translation choices	<ol style="list-style-type: none"> 1. Ta Ha 2. T. H. 3. O Man

Analysing the translation of this ayah, it shows that all translations fall within the meaning of one of the well-known exegeses. According to Az-Zamaxšri (2003), Ta Ha has two meanings; one was to ask the Prophet to put both his feet on the floor when praying, طأها as he

used to lift up one while he was praying the night prayer, so he was asked to lower both his feet and to stand on both legs. The second meaning according to Al-Qurṭubī (1967) is ‘O Man’ as it was known in the tribal dialect that *TaHa* means يا رجل. This opinion is adopted by Ibn ṣbbās and narrated by Al-Baihaqqī. A third opinion mentioned in Al-Qurṭubī (1967) is that Ta Ha is one of the Prophet’s names.

Example 2

وَالْعَصْرِ (Q103:1)	
Translation choices	<ol style="list-style-type: none"> 1. CONSIDER the flight of time! 2. By the declining day 3. I swear by the time 4. By (the Token of) Time (through the ages) 5. By eventide, everyman 6. By time 7. By the declining day 8. TIME AND AGE are witness 9. By the Late Afternoon 10. By Time (especially the last part of it, heavy with events) 11. By the afternoon 12. By Al-Asr (the time) 13. I SWEAR by the declining day! 14. By the time of the beloved (Prophet).

The meaning of this ayah, according to Al-Qurṭubī (1967) may be one of the following: the time (after ḍuhr); day and night; the afternoon; the last hour of the day; the prayer (an oath by the ṣsr prayer); or an oath by the time (Era) of the Prophet or the Lord of Time (Al-ṣsr).

Considering this exegesis, all translation choices were of the right interpretation in terms of meaning. Translation choices number 8 and 10 added extra information within the text that were not essentially required to understand the meaning. Hence, I find them less appropriate than the rest of the choices.

Example 3

وَالْفَجْرِ (Q89:1)	
Translation choices	<ol style="list-style-type: none">1. CONSIDER the daybreak2. By the Dawn3. I swear by the daybreak4. By the break of Day5. I CALL TO witness the dawn

Studying this verse and the most common translation choices used by translators, the meaning of this ayah was preserved in the translation. According to Al-Qurtubī (1967) the possible meanings of *الْفَجْرِ* are: the daybreak of every day; the whole day; the daybreak of the first day of *Muḥarram*, since it is the first day of the Islamic year; the Morning prayer; the morning of Eid day; the morning of the last day of the ten days of *Dū-l-Ḥijjah*; the morning of the first day of the twelfth month in the Islamic calendar (*Dū-l-Ḥijjah*) since the following verses are talking about the first ten days of *Dū-l-Ḥijjah*. Considering the variety of meanings given to *الْفَجْرِ* in this ayah, the translators made an appropriate choice by keeping the sense of the translated ayah similar to the text in Arabic without addition. I find the addition in the fifth translation ‘I CALL TO witness’ to be unnecessary.

Despite the fact that there is no concern over translation accuracy, one cannot avoid thinking how *الْفَجْرِ* was translated similarly to *الْفَلَقِ* in the following example:

Example 4

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (Q113:1)	
Translation choices	<ol style="list-style-type: none">1. the rising dawn2. the Daybreak3. the Dawn4. rising day

Studying this ayah and the most common translation choices used by translators, only one of the meanings of *Al-Falaq* was preserved in the translation. Hence according to Al-Qurtubī (1967) *Al-Falaq* means either: a prison in Hellfire; a house in Hellfire; one of Hellfire’s names; a valley in Hellfire; a tree in Hellfire; a well in Hellfire; mountains and rocks split apart to give water; or the daybreak.

The lack of suitable equivalence in English at word level is one of the hurdles that face translators. This can result in a similar translation for different words such as **الْفَلَق** and **الْفَجْر**, having different shades of meanings that cannot be converted into English with single-word equivalents.

Example 5

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (Q2:21)	
Translation choices	<ol style="list-style-type: none"> 1. MANKIND! 2. O men! 3. O ye people! 4. O humanity! 5. Mankind 6. Now O humankind! 7. O men of Mecca

Studying the possible translation of **أَيُّهَا النَّاسُ** most translations interpret it correctly with the range of possibilities illustrated above. Only one translation (Sale’s) used inappropriate equivalence when it specified the addressees by ‘O men of Mecca’. According to Al-Qurtubī the intended meaning here is mankind and he rejected the other meaning ‘O Men of Makkah’ based on the fact that this surah is Madinan and was revealed after the Hijrah. Another opinion is that this ayah addresses non-believers since the request in the ayah is to worship God. However, the translation cannot be limited to men of Makkah only.

Example 6

فَكُنِبُوا فِيهَا هُمْ وَالْغَاوُونَ (Q26:94)	
Translation choices	<ol style="list-style-type: none"> 1. hurled into 2. hurled therein 3. thrown down into 4. thrown headlong into 5. be toppled into 6. bundled into it 7. thrown in it 8. pitched into

The above translations of the verb **كُنِبُوا** give one shade of the meaning. The verb **كُنِبُوا** can be more accurately described as the act of being thrown in on their faces over each

other/gathered in a group then thrown into Hellfire (Al-Qurtubī, 1967). This doesn't make any of the mentioned translations inappropriate, but the translation lacks the sense of movement imbedded in the meaning.

Example 7

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ (Q20:122)	
Translation choices	1. elected him [for His grace] 2. chose him 3. recalled him 4. brought him close 5. accepted him 6. had mercy on him

Surveying the translations of this ayah, the majority of translators opted for a literal translation for the verb اجْتَبَاهُ, which is accurate, but adding a footnote explaining the meaning further would enhance the translation. According to Al-Qurtubī (1967), Adam committed the sin of eating the apple from the forbidden tree before he was chosen to be a prophet, i.e. اجْتَبَاهُ, was a reference and sign of the start of Adam's prophethood.

Example 8

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ (Q44:10)	
Translation choices	1. Smoke 2. smoke (or mist) 3. drought

According to Al-Qurtubī (1967), there are three meanings for the word دُحَانٍ. The first is related to smoke as a sign for the day of judgment, which will fill the area between the earth and the skies and will stay on the earth for forty days; the second meaning refers to a sign of tiredness from hunger that happened to the Quraīsh as a result of the Prophet's prayer against them, so that the hungry Quraīshī people saw something like smoke coming from the dry earth and smoke between the earth and the skies from their tiredness; the third meaning is that the ayah refers to the smoke appearing on the day of the *fath* of Makkah which was considered an early sign of the day of judgment.

Interestingly, Khalifa’s (2000) translation adds a note to this ayah that ‘only two signs are yet to be fulfilled, this smoke and Gog and Magog’, since according to the submitters’ belief there will be no return of the Prophet ʿĪsā to Earth. Here the translator’s added note confirms his own belief.

The same word دخان was used in different ayahs but with different connotations and references, as follows.

Example 9

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (Q41:11)	
Translation choices	1. Smoke 2. Vapour 3. Gas 4. Haze

The same word دخان in this ayah refers to the creation of the skies and the earth, as according to Az-Zamaxšarī (2003) and Ibn ʿašūr (2000), the Throne was on water before the creation, and during the creation Allah ordered the water to have vapour, which lifted the Throne above water level, and later on the skies were created from this vapour. Reflecting this meaning on the translation choices above, the three choices of ‘smoke’, ‘vapour’ and ‘haze’ render the meaning in a better way than ‘gas’.

Example 10

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ (Q37:137)	
Translation choices	1. morning-time 2. in the morning 3. by day 4. daytime and at night 5. at dawn

The literal translation of the word مُصْبِحِينَ refers to the Hejazi Arab merchants’ daily routine of passing by the ruins of a bygone people who didn’t believe in previous prophets’ messages and who had their punishment. Still these merchants did not learn from the punishment of bygone people and did not believe in the current prophet.

The literal translation of the word مُصْبِحِينَ is ‘[doing in] the morning time’, but according to Al-Qurṭubī (1967), Az-Zamaxšri (2003) and Al-Ṭabarī (1989) it may also refer to any time

during the day. These results mean that all translations are accurate whether they refer to morning only or to the whole day period.

Oaths, in terms of meaning, give a stronger emphasis to confirm a statement. It is acceptable that the translated ayah couldn't reflect the oath in the TT in a similar way to the ST, since each language has its own style of oaths, but the translation is less accurate when the translator's strategy is to totally omit the oath since this will remove the intended emphasis on the ayah.

The following two ayahs illustrate translations of oaths in two different cases:

Example 11

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (Q12:8)	
Translation choices	<ol style="list-style-type: none"> 1. Truly 2. Verily 3. Certainly 4. Although we are many 5. Surely 6. Why!

Surveying the different translations of the oath letter ل in لِيُوسُفُ, the translator's accurate choices revolved around choosing words to confirm the statement. Other choices such as choices number 4 and 6 are less appropriate and don't convey the meaning. The following ayah illustrates a different approach to oath translation:

Example 12

لَا أَقْسِمُ بِهَذَا الْبَلَدِ (Q90:1)	
Translation choices	<ol style="list-style-type: none"> 1. NAY! I call to witness this land 2. Nay, I swear by this city 3. I swear an oath by this land 4. I swear by [this] countryside 5. I swear by yonder city 6. I CALL THIS earth to witness 7. I do swear by this land 8. I solemnly swear by this town 9. I need not swear by the Lord of this land

The two approaches adopted by translators were to either literally translating the ناي as ‘Nay’ or to add ‘not’, as in the translation of choices number 1, 2 and 9. The second approach was more communicative and rendered the intended emphasis sense of the oath, which the translation choices in 7 and 8 were the most accurate.

It is noticeable that translators infrequently chose to add words that are not particularly mentioned in the ayah intending to give a clearer TT, but this is not always accurate. An example is the addition of the word ‘Lord’ in the ninth example. Also, the translators’ choices in 4, 5 and 6 were less accurate (‘countryside’ in 4, ‘yonder’ in 5 and ‘earth’ in 6) since more adequate choices are achievable.

The translation of different words the meanings of which overlap with each other is always challenging, since the translator’s words can be interchanged with one another, depending on the translator’s lexical choices. For example, surveying the translation choices for the words قَبَسٍ compared to شِهَابٍ قَبَسٍ and جَذْوَةٍ in the following charts illustrates the closeness in translation while the meaning is diverse in the ST.

Example 13

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٌ عَلَىٰ النَّارِ هُدًى (Q20:10)	
Translation choices	<ol style="list-style-type: none"> 1. a brand 2. a live coal 3. burning brand 4. firebrand 5. a coal 6. flaming brand 7. ember 8. torch 9. a piece from it

The translation choices for the word قَبَسٍ varied from too general, as in translation choice 5, to more specific descriptions, as in choices 2 and 7 and to a lesser extent, choice 8. Similarly, the translation of شِهَابٍ قَبَسٍ reflected very similar choices which vary in accuracy as follows:

Example 14

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (Q27:7)	
Translation choices	<ol style="list-style-type: none"> 1. a burning brand 2. a borrowed flame 3. burning firebrand 4. flaming firebrand 5. glowing ember 6. burning piece 7. burning stick 8. brand lighted 9. ember 10. burning torch 11. blazing brand

The second and sixth choices are too general, while the seventh choice is accurate but the fifth choice ‘glowing ember’ is the closest to the Arabic meaning. The third ayah which illustrate the translation of جَذْوَةٌ showed very similar translation choices to the above 2 ayahs, though جَذْوَةٌ refers to a live coal or wooden stick wither it has burning fire at one of its ends or not.

Example 15

فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (Q28:29)	
Translation choices	<ol style="list-style-type: none"> 1. burning brand 2. brand from the fire 3. brand of fire 4. burning firebrand 5. burning wood of fire 6. an ember 7. a portion of the fire 8. a burning stick 9. brand out: of the fire 10. burning branch 11. burning wood from the fire 12. a burning piece of the fire 13. a faggot from the fire

Choices 6, 11 and 13 are the most accurate based on the various exegeses of جَذْوَةٌ, whether it was a live coal or lighted sticks.

Similarly, the translation of the words حَيَّةٌ and تُعْبَانٌ are used interchangeably as follows:

Example 16

فَالْقَاهَا فِإِذَا هِيَ حَيَّةٌ تَسْعَى (Q20:20)	
Translation choices	<ol style="list-style-type: none"> 1. Snake 2. Serpent 3. Viper

Example 17

فَأَلْفَى عَصَاهُ فِإِذَا هِيَ تُعْبَانٌ مُّبِينٌ (Q7:107)	
Translation choices	<ol style="list-style-type: none"> 1. Serpent 2. Snake 3. Python 4. a (huge) snake

Studying the translation choices for these two examples, both included ‘snake’ and ‘serpent’ as equivalent to حَيَّةٌ and تُعْبَانٌ, while according to the dictionary and exegeses, تُعْبَانٌ is larger and more frightening than حَيَّةٌ. This is why حَيَّةٌ was used in the ayah while talking about the prophet Moses observing his stick turning into a حَيَّةٌ, while تُعْبَانٌ was used twice in Qur’ān to describe the stick turning into a huge and scary تُعْبَانٌ to frighten Pharaoh.

The translation choice of using ‘viper’ or ‘python’ is too specific to these types of snakes, and there is no need to specify the snake types here in these ayahs, since they are not mentioned. The addition of the adjective ‘huge’ in the fourth translation choice in the second ayah is accurate since this addition provides emphasis of the scariness of تُعْبَانٌ.

An additional example of problematic linguistic issues from the same story of the prophet Moses is the translation of the word الشَّجَرَةَ and الأَيْمَنَ :

Example 18

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (Q28:30)	
Translation choices	<ol style="list-style-type: none"> 1. Out of the tree [burning] 2. from the tree 3. the bush 4. a tree 5. from a bush

	6. out of the bush 7. in the blessed spot of the bush 8. burning bush
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In this example the word الشَّجَرَةَ was translated accurately as ‘tree’ or ‘bush’. The first and last translation choices added ‘burning’ to the tree and this was not based on any of the used exegesis and might rather be influenced by the biblical term of the burning bush. The word الأَيْمَنَ was accurately translated in the ayah above, but it has more variety in its translation in the following example.

Example 19

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (Q19:52)	
Translation choices	1. right-hand slope 2. right slope 3. the blessed side 4. right side 5. right edge

Studying the translation choices shows that one translation rendered الأَيْمَنَ as ‘blessed’ rather than as ‘right side’, the right side having a connotation of blessing in Islam since the people of good deeds will receive their books in the Day of Judgment by their right hand. Also the people who are in paradise are اصحاب اليمين, but this cannot be associated with the right side of the mountain where Moses talked to God. Therefore, this translation choice is inaccurate.

Translators also had different choices when translating طُوًى, as in the following example.

Example 20

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ ۗ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (Q20:12)	
Translation choices	1. the twice hallowed valley, 2. holy valley of Tuwa 3. the holy plain of Towa

While some translators opted to keep the name of the valley as طُوًى, other translators translated the name as in the first example. Both translations are supported by exegesis so they are both accurate.

Example 21

إِنَّ إِبْرَاهِيمَ حَلِيمٌ أَوَّاهٌ مُنِيبٌ (Q11:75)	
Translation choices	<ol style="list-style-type: none"> 1. most clement, most tender-hearted, intent upon turning to God again and again. 2. mild, imploring, penitent 3. forbearing, tender-hearted, oft-returning (to Allah) 4. forbearing (of faults), compassionate, and given to look to God. 5. forbearing, sympathetic, one who turns in repentance 6. lenient, worried, concerned 7. forbearing, tender-hearted, and devout 8. forbearing, long-suffering, penitent 9. forbearing, plaintive, [and] penitent 10. clement, pitiful, relenting 11. pitiful, compassionate, and devout person

The translation choices of adjectives describing the prophet Ibrahim showed some differences in the word choices and the style of the ayah in TT. The translations varied between long descriptions as in translation 1 to a shorter version in 2, which is accurate and acceptable.

While all translation choices for this ayah were accurate to different degrees, the choice of the word ‘concerned’ in number 6, ‘devout’ in number 7 and ‘relenting’ in number 10 are the least accurate.

Example 22

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (Q31:12)	
Translation choices	<ol style="list-style-type: none"> 1. ‘Be grateful unto God - for he who is grateful [unto Him] is but grateful for the good of his own self; whereas he who chooses to be ungrateful [ought to know that] 2. Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo!

	<p>3. Show (thy) gratitude to God." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful</p> <p>4. Give thanks to God. And whoever gives thanks, gives thanks only for himself. And whoever was ungrateful....</p>
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Studying the translation choices for this ayah shows that all translations were accurate, but translation choice number 4 was successful in rendering the continuity of meaning that is embedded in *يَشْكُرُ*, as the verb is in the present form while *كَفَرَ* is in the past form. This according to Ibn ʿaṣṣūr (2000) refers to the need of continual gratefulness and thanks to God in order to fulfil al-Shukr.

Example 23

<p>إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (Q12:4)</p>	
Translation choices	<ol style="list-style-type: none"> 1. Prostrate 2. making obeisance 3. bowing down 4. adoring

The judgment of the accuracy of translation choices for the word *سَاجِدِينَ* in the current example is a challenging one, since translators who chose literal translation gave more accurate translations. However, it is understandable why other translators opted for translating the sense rather than the action of *sujūd*, as in translation choice number 4.

The challenge that might have faced translators is that *sujūd* in Islam is only for God, so possibly the translator was avoiding this sense, but it is clear from the exegeses that this type of *sujūd* was a sign of greeting and respect at the time of the prophet Yusuf, and not a sign of praying in the religious sense. Therefore, I reckon that the third translation choice is the most accurate while the fourth is the least accurate. The same issue with *sujūd* is reflected in the translation of the next example:

Example 24

<p>وَرَفَعَ أَبْوَابِهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا (Q12:100)</p>

Translation choices	<ol style="list-style-type: none"> 1. fell down before Him 2. fell down in prostration before him, 3. fell down before him as ones who prostrate themselves 4. fell down on their knees before him. 5. They all bowed down before him
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While all translation choices were accurate, the fifth choice excelled because it gave the sense of *sujūd* as an accepted way of greeting. It is noticeable that some translators added footnotes to further explain the *sujūd*. One for example referred to the view that the pronoun refers to God, therefore all prostrated to him. This is mentioned in one of the exegeses, so it can still be considered an accurate translation. Furthermore, one translator added a note that this *Sujūd* is metaphorical besides being a greeting accepted in the East.

Example 25

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (Q31:13)	
Translation choices	<ol style="list-style-type: none"> 1. my dear son! 2. my son! 3. My dear son 4. My son 5. O son

This example illustrates the translation choices for *يَا بُنَيَّ* in the ayah above which ideally should differ from the translation of the more common use: *يَا ابْنِيَّ*, since *يَا بُنَيَّ* is a diminutive form of *يَا ابْنِيَّ* and this is expected to appear in the translated text.

Translation choices such as numbers 1 and 3 were the most accurate since these render the diminutive sense. Choices 2 and 4 are accurate but choice 5 is the least idiomatic.

Example 26

وَرَأَوْنَهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۚ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (Q12:23)	
Translation choices	<ol style="list-style-type: none"> 1. bolted the doors 2. made fast the doors 3. she fastened the doors 4. she shut the doors 5. closing the doors 6. barred the doors 7. locked the doors

	8. shut the doors
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Similarly to the previous example, the translation of the word **عَلَّقَتْ** should differ from the translation of **اعْلَقَتْ** for instance, since **عَلَّقَتْ** has a stronger meaning than merely closing a door. It gives a meaning of closing many doors with assurance of no entry to the room or access from any door. Therefore, the first translation choice is the strongest in rendering the meaning. The rest of the translation choices are fairly accurate but do not provide the same specific sense given in the ayah.

Example 27

وَلَقَدْ هَمَّتْ بِهٖ ^ص وَهَمَّ بِهَا لَوْلَا اَنْ رَّآى بُرْهَانَ رَبِّهٖ ^ع كَذٰلِكَ لِتَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَآءَ ^ع اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ (Q12:24)	
Translation choices	<ol style="list-style-type: none"> 1. had he not seen [in this temptation] an evidence of his Sustainer's truth 2. if it had not been that he saw the argument of his Lord. 3. were it not that he had seen the manifest evidence of his Lord 4. but that he saw the evidence of his Lord: 5. if it were not that he saw proof of his Lord 6. but for the indication he received from his Lord 7. had he not seen the Clear Proof of his Lord. 8. had he not beheld the proof of his Lord 9. but that he clearly saw the Presence of his Lord: 10. he had seen the manifest evidence of his Lord 11. had it not been that he saw the demonstration of his Lord 12. had he not seen the evident demonstration of his Lord 13. had he not seen a token from his lord

The translation of بُرْهَانَ varied based on the understanding of each translator. While exegeses give many interpretations of what بُرْهَانَ specifically means, there were translations which did not follow any of the commonly accepted meanings. The first translation style is too literal and the choice of ‘Sustainer's truth’ is not accurate. Similarly the translation choices of ‘argument’, ‘indication’, ‘demonstration’, ‘token’ and ‘presence of his Lord’ in choices 2, 6, 11, 12, 13 and 9 are not accurate either. Translation choices 3, 4, 8 and 10 are clearer as they avoid giving a specific unnecessary description.

Example 28

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (Q36:40)	
Translation choices	1. float 2. swims along 3. swim 4. swimming 5. floats 6. coursing 7. floating 8. moveth 9. swims

The translation of the verb يَسْبَحُونَ would ideally reflect the movement of the sun and moon. The translation choice of the word ‘swim’ would be ideal if it was not that swimming is associated with the will of doing the swimming and the ability to stop. Similarly, the translation choice of ‘float’ does not reflect the meaning of continuous movement. Translation choices number 2, 6 and 8 are more accurate and closer to the original meaning than the rest of the translation choices.

The complication of finding the closest equivalent to a word in the ST can be more difficult if the word is technical and related to items well known in the source culture but not as common in the target culture. The following examples shows the translation of three different words; قَطْمِيرٍ , نَقِيرٍ and قَتِيلًا:

Example 29

يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (Q35:13)
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Translation choices	<ol style="list-style-type: none"> 1. the husk of a date-stone! 2. the white spot on a date-stone 3. a straw 4. the least power 5. white spot of a date stone 6. a wisp 7. a seed's shell 8. the skin of a date stone 9. the film on a date-palm stone 10. the smallest speck 11. a tiniest skin (of a data-stone) of anything 12. the membrane of a date seed 13. the shell of a seed 14. a whit. 15. power over nothing.
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According to Ibn Kathīr (1970) and Al-Qurṭubī (1967) قَطْمِير is the husk on the date stone, and in another less common opinion is a white spot on the date stone, while نَقِيرًا means the tiniest dot that can be find on a date stone (Al-Qurṭubī, 1967). These meanings are used interchangeably. Also relevant is the word قَتِيلًا which means the thread on a date-stone.

The translation choices in Example 29 show a variety of accurate, less accurate and inappropriate translations beside literal translation of words compared to translation of the sense of the ayah. For instance, translation choice 1 is more accurate in description than 7, while translation choice 12 is too technical. Other translations were too general such as translation choice 10, or inappropriate to the meaning such as translation choices 6 and 14. Communicative translations omitted the word altogether and opted for the intended meaning such as translation choice 4 and 15.

Example 30

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (Q4:124)	
Translation choices	<ol style="list-style-type: none"> 1. the groove of a date-stone. 2. the dint in a date-stone 3. a jot unjustly 4. the least injustice will be done to them 5. in the least 6. not be speck 7. the dip in a date stone 8. the tiniest speck 9. the speck on a date-stone 10. the size of (small) spot on the seed, will

	be done to them. 11. the slightest injustice 12. a Naqeera (speck on the back of a datestone) 13. a jot 14. the skin of a date stone
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Similarly to the previous example, the translation choices for تَقِيرًا varied between literal translation such as translation choices 9 and 10, or the communicative approach such as translation choices 3 and 11 and inappropriate choices such as 14.

Example 31

أَمْ تَرَى إِلَى الَّذِينَ بَرَّكَ اللَّهُ بَرْكًا مِنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا (Q4:49)	
Translation choices	1. a hair's breadth. 2. the hair upon a date-stone 3. the husk of a date stone 4. the least little thing. 5. in the least 6. one bit 7. a whit 8. the smallest speck 9. a single date-thread 10. a thread [inside a date seed] 11. least injustice. 12. a Fatila (A scalish thread in the long slit of a datestone). 13. A hair

Surveying the translation choices for فتيلًا, all the literal translation choices were based on well-known exegeses and meanings of the word. The communicative translation method also rendered the meaning within the ayah context too. It is noticeable that some translators opted for the borrowing method where the original Arabic words were used and followed by a short description.

Example 32

سَنَسِمُهُ عَلَى الْخُرطومِ (Q68:16)	
Translation choices	1. [For this] We shall brand him with indelible disgrace! 2. We shall brand him on the nose. 3. Soon shall We brand (the beast) on the snout!

	<ol style="list-style-type: none"> 4. We will mark him on the snout! 5. We will mark him on the path. 6. We shall brand him on the muzzle. 7. We will mark his face. 8. We will brand him on the nostrils.
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The translation choices for الْخُرْطُومَ varied between communicative translation such as translation choice number 1 where ‘indelible disgrace’ was used which is the metaphorical sense of the ayah, while literal translations opted to use the words ‘nose’ or ‘snout’ which are both accurate though the second choice is better since the word الْخُرْطُومَ gives a sense of abnormality compared to ‘nose’. The least appropriate choices were translation choice number 3 where ‘the beast’ were added to the text of the ayah without a real need, and similarly the use of ‘path’ in translation choice number 5 and ‘muzzle’ in number 6.

Example 33

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (Q36: 39)	
Translation choices	<ol style="list-style-type: none"> 1. an old date-stalk, dried-up and curved 2. old shrivelled palm-leaf. 3. an old dry palm branch. 4. the old (and withered) lower part of a date-stalk. 5. an ripe aged, dry, date stalk 6. an old palm frond 7. old curved sheath. 8. an old date-stalk 9. a dried up inflorescent spike of dates. 10. an old palm spathe. 11. old palm leaf. 12. like the old (and worn out like the) lower part of a (crescent, dried out) date stalk. 13. like the old date stalk. 14. old dry twig of a palm-tree. 15. an aged palm-bough 16. an old and crooked palm branch. 17. a bent old twig.

This ayah describes the final stage of the typical phases of the moon. It provides a simile that the moon on its final stage is similar to a curvy old dry date stalk. The image of a date-stalk is culturally specific, since it is well-known in the Arabian Peninsula, but less well-known

further north in the northern hemisphere, especially at the time when early translations were produced, before the Information Age.

Surveying the translation choices it shows that literal and short translations as in 1, 4 and 13 were the most accurate. The use of ‘palm branch’ in translation number 3 is too literal, the use of ‘ripe’, ‘frond’, ‘sheath’, ‘inflorescent’ and ‘twig’ in translation choices 5,6,7,9 and 17 are not accurate.

Example 34

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (Q2:179)	
Translation choices	<ol style="list-style-type: none"> 1. for, in [the law of] just retribution, O you who are endowed with insight, there is life for you 2. And there is life for you in retaliation 3. And there is life for you in (the law of) retaliation 4. In the Law of Equality there is (saving of) Life to you, 5. And for you in reciprocation <i>there is</i> the saving of life 6. You will find [security for] life in [such] compensation 7. Fair retribution saves life for you 8. In retribution there is life (and preservation) 9. And there is for you in legal retribution [saving of] life 10. And through equivalence you will be protecting life 11. Equivalence is a life saving law for you 12. And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment) 13. In retaliation you have a safeguard for your lives

The ayah is illustrates the benefit of *Qisas*, which is the Islamic term for settlement of accounts. Previous to this law, in the case of a murder for example, the Arabs would, for the

sake of revenge, kill the murderer and any number of the murderer’s family or tribe. But after the *Qisās* law reciprocation became limited to the person who committed the incident which needs *Qisās*.

Due to the sensitivity of the subject, any inaccurate rendering of the ayah would gain negative attention in relate into violence. The use of the word ‘equivalence’ in translation choices number 10 and 11 is too general. The use of ‘retaliation’ in translation choice number 2 is less accurate compared to translation choice number 3 where the translator added the phrase ‘the law of’ before ‘retaliation’. Translation with positive rendering are numbers 3, 5 and 7, while translation choice 4 excels for its clarity and positivity.

Example 35

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (Q22:27)	
Translation choices	<ol style="list-style-type: none"> 1. far-away point [on earth], 2. deep ravine 3. remote path 4. deep and distant mountain highways; 5. deep mountain pass 6. deep defile 7. coming by every distant road 8. deep and distant mountain roads; 9. distant, deep, track. 10. the farthest locations." 11. deep and distant (wide) mountain highway (to perform Hajj). 12. distant quarter

The translation choices surveyed for this ayah will explore whether translators literally translated the *فَجٍّ عَمِيقٍ* while there is more idiomatic choice in Arabic, which is *فَجٍّ بعيد*.

The translation choices listed above show variety between these two choices. Translation choices 2,4,5,6, 8, 9 and 11 opt to use the word ‘deep’ for *عميق*, while choices number 1, 3,7,10 and 12 choose to render the sense rather than the word.

The addition of the word ‘mountains’ in translation choices 4, 5, 8 and 11 is unnecessary. The use of ‘locations’ and ‘quarter’ in translation choices 10 and 12 is too general. Translation choice number 9 is stylistically inaccurate.

Example 36

وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ (Q33:10)	
Translation choices	<ol style="list-style-type: none"> 1. [your] hearts came up to [your] throats, 2. hearts reached to the throats, 3. the hearts rose up to the throats 4. hearts gaped up to the throats 5. hearts leaped up into your throats 6. your hearts came even to your throats for fear, 7. your hearts ran out of patience 8. hearts jumped to the throats,

The survey of translation choices for this example will focus on the translation of the ayah as whole. The literal meaning of the ayah is that hearts came up to the throats and the intended meaning is that this happened out of fear. Ideally translations would render this meaning and sense which was reflected in the above translation choices in two ways; the first is by choosing a verb to translate *بَلَغَتِ* that reflects the sense of fear. Translation choices 5 and 8 succeed in this and are most accurate. Other verbs provided such as ‘came up’, ‘reached’, ‘gaped up’ are accurate but do not give the specific sense of the previous choices.

The second way of emphasising the meaning of fear in the ayah is by adding ‘for fear’ as in translation choice number 6, which I find unnecessary since an accurate translation can be achieved in other ways such as the right choice of verb in the TT. The choice that the translator made in translation number 7 is the least accurate.

Example 37

وَكَوَاعِبُ أُنثَرَاءً (Q78:33)	
Translation choices	<ol style="list-style-type: none"> 1. splendid companions well matched 2. maidens for companions 3. those showing freshness of youth, equals in age, 4. Companions of equal age 5. full breasted maidens of the same age 6. as well as buxom maidens their own age 7. nubile, well-matched companions 8. bunches that are ripe 9. Magnificent spouses. 10. damsels with swelling breasts, their peers in age 11. high-bosomed maidens for companions

The discussion point for this example is whether the translator kept the euphemism of sexual description of heaven maidens in the translation or not. This varied between the euphemism kept in translation choice number 1 and the least discreet image in translation choice number 10. The choice of word in translation choices 8 and 9 is inaccurate since ‘ripe’ is not idiomatic and ‘spouses’ is too specific for a general term.

It is particularly interesting to have a close look at Emerik’s translations of the Qur’ān where the adult version translated the ayah as ‘splendid companions of equal age’ while the children’s translation was ‘wonderful companions of the same age’. This suits the nature of the audience when the target readers of the translation are at a young age.

Example 38

<p style="text-align: center;">إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا (Q4:10)</p>	
Translation choices	<ol style="list-style-type: none"> 1. devour the possessions of orphans 2. devour the wealth of orphans 3. swallow the property of the orphans 4. eat up the property of orphans, 5. consume the wealth of orphans 6. live off orphans’ property 7. consume the money 8. consume the property of orphans 9. devour the substance of the orphans

This example will study the translation of the verbal idiom أَكَلَ أَمْوَالَ. While this is acceptable in Arabic, it is rendered in a less idiomatic combination in English. All translations were accurate in meaning but the choice of word in translation numbers 3 and 4 is less acceptable than the rest.

Example 39

<p style="text-align: center;">يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً (Q52:13)</p>	
Translation choices	<ol style="list-style-type: none"> 1. thrust into the fire with [an irresistible] thrust, 2. thrust with a (disdainful) thrust 3. thrust down to the Fire of Hell, irresistibly 4. driven away with force to the fire of hell with a driving away: 5. pushed firmly towards Hell fire 6. thrust into the Fire of Hell. 7. pushed into Hell-Fire with a dreadful

	<p>push.</p> <p>8. dragged and pushed into Hel</p> <p>9. shoved roughly into the Fire of Hell</p> <p>10. shoved toward the fire of hell forcibly</p> <p>11. thrust toward the fire of Hell with a [violent] thrust</p> <p>12. called into Hell, forcibly</p> <p>13. pushed down by force to the Fire of Hell, with a horrible, forceful pushing.</p> <p>14. pitched into the fire of Gehenna</p>
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The focus of this example is on the translator's choices whether to render the repetition or not. All examples were accurate in terms of meaning but some translation choices opted to keep the repetition and used the same word twice, such as translations 1,2, 4 7,11 and 13, while others opted for repetition in meaning using a different word, such as translations 3, 10. The third translation choice made by some translators was not to render the repetition at all. Translation choice 3 excelled for being short and gave the meaning and sense of the ayah.

Example 40

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (Q51:29)	
Translation choices	<ol style="list-style-type: none"> 1. Thereupon his wife approached [the guests] with a loud cry, and struck her face [in astonishment] and exclaimed: 'A barren old woman [like me]!' 2. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman! 3. Then his wife came up in great grief, and she struck her face and said: An old barren woman! 4. But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!" 5. Then, his woman came forward with a loud cry. She slapped her face and said: I <i>am</i> an old barren woman! 6. His wife came up sighing, and struck her face and said: "[I'm] a barren old hag!" 7. His wife then entered with a loud cry, struck her face, and said, 'A barren old woman?' 8. His wife came up with a shriek and struck her face and said, 'What, and me a barren old woman!'

	<p>9. Then his wife came forward crying [with joy]. She beat her face, and said, ‘A barren old woman!’</p> <p>10. Then his wife came forward (laughing) aloud: She touched her face (in wonder) and said: "A barren old woman!"</p> <p>11. His wife then approached in amazement. She slapped upon her face, and said: "A barren old woman!"</p> <p>12. Then his wife came up in grief, and she smote her face and said: A barren old woman!</p> <p>13. Then his wife came forward extremely embarrassed and smote her face and said, `I am but a barren old woman !'</p> <p>14. His wife was astonished. Noting her wrinkled face: "I am a sterile old woman."</p> <p>15. His wife came crying and beating her face. 'Surely I am a barren old woman,' she said.</p> <p>16. And his wife approached with a noise, and smote her face, and said, 'An old woman, barren!'</p> <p>17. And his wife drew near with exclamation, and she smote her face, and said, I am an old woman, and barren.</p>
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Different exegeses were given of the phrase *فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا*, the meanings ranging from happiness to moaning and sadness. Although different translations followed different exegeses, resulting in different meanings for the ayah, they are still all considered accurate since they follow one of the accepted exegeses. The translation of the verb *فصكت* varies between acceptable translations such as ‘struck her face’ in translation choice number 1, to less accurate translation choices in 2,4,5,9 and 11.

Example 41

<p>فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ (Q46:35)</p>	
Translation choices	<ol style="list-style-type: none"> 1. all of the apostles 2. even as the stout of heart among the messengers (of old) had patience 3. the messengers endowed with constancy bear up with patience 4. (all) apostles of inflexible purpose

	<ol style="list-style-type: none"> 5. endured patiently those imbued with constancy of the Messengers 6. those messengers who were steadfast were patient 7. like those messengers of firm resolve 8. the messengers of strong-will 9. the Messengers with firm resolve were also steadfast 10. those of determination among the messengers 11. bear the insults of thy people with patience, as our apostles, who were endued with constancy, sale
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This example involves the translation of the collocation **أُولُو الْعَزْمِ**, which refers to different prophets depending on which exegesis the translator followed, since some claim that **أُولُو الْعَزْمِ** are the most patient of the prophets while others claim that it refers to all prophets. Studying the translation choices revealed that all translation choices were accurate and based on one of the exegeses opinions. In terms of style, translation choice number 4 uses the word ‘inflexible’ which is not an accurate translation. ‘Bear the insults’ in translation choice number 11 is also an inaccurate addition to the ayah.

Example 42

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِئْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّغُونَ (Q7:94)	
Translation choices	<ol style="list-style-type: none"> 1. misfortune and hardship 2. tribulation and adversity 3. distress and affliction 4. suffering and adversity 5. poverty and hardship 6. suffering from extreme poverty (or loss in wealth) and loss of health and calamities

The study of translation choices of **الْبِئْسَاءِ وَالضَّرَّاءِ** is based on the exegeses, which refer to **الْبِئْسَاءِ** as suffering from bad living conditions such as poverty and misfortune while **الضَّرَّاءِ** is suffering from health issues. These two meanings should be reflected in the translations but none of the translations was totally accurate except translation choice number 6, which was too long. Poverty and distress would be an ideal short translation.

Example 43

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (Q28:9)	
Translation choices	<ol style="list-style-type: none"> 1. A joy to the eye 2. a consolation

	<ol style="list-style-type: none"> 3. A refreshment of the eye 4. (Here is) joy of the eye 5. He <i>will be</i> a comfort to our eyes 6. [He'll be] a comfort 7. A pleasure to my eye and yours 8. Here is a joy to behold for me and for you! 9. A source of delight 10. (He is) a comfort (and joy) of the eye 11. [He will be] a comfort of the eye 12. This can be a joyous find 13. He is a cheering of the eye
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The translation of *فُرَّتْ عَيْنٌ* shows an inconsistency between translating the original collocation mentioned in Qur'ān and translating the sense that this sentence gives. All translation choices which used the word 'eye' were less accurate than translations using the communicative approach of 'joyful' and 'pleasant to see'. Translations 2, 6 and 9 are the most accurate.

Example 44

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي (Q20:96)	
Translation choices	<ol style="list-style-type: none"> 1. I have gained insight into something which they were unable to see: and so I took hold of a handful of the Apostle's teachings and cast it away 2. I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in 3. I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting 4. I saw what they saw not: so I took a handful (of dust) from the footprint of the Apostle, and threw it (into the calf) 5. I kept watch over what they keep not watch, so I seized a handful of dust from the foot prints of the Messenger and cast it forth 6. I noticed something they do not notice, so I snatched a handful from the messenger's footprints and flung it away 7. I noticed what they did not notice, so I took a handful from where the messenger was standing, and I cast it in 8. I saw something they did not; I took in some of the teachings of the Messenger but tossed them aside

	<p>9. I saw what they could not see. I grabbed a fistful (of dust) from the place where the messenger stood, and used it (to mix into the golden calf).</p> <p>10. I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger (Jibraels (Gabriel) horse) and threw it (into the fire in which were put the ornaments of the Firauns (Pharaoh) people, or into the calf)</p>
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The study of the suitability of translation choices for *بَصُرْتُ بِمَا لَمْ يَبْصُرُوا* is based on an event described in Az-Zamaxšri's exegesis, that refers to Samirī seeing Jibreel and his horse when he came to the prophet Moses, and the fact that Samirī took a handful of dust from the footsteps of the horse. This dust turned everything it touched into a living creature. Translation choices varied between mentioning the dust, which is a literal translation, and rendering the meaning to refer to the teachings of Moses. Surveying the exegeses of Ibn Kaṭīr (1970), At-Ṭabarī (1989), Al-Qurtobī (1967) and Ibn Ṣašūr (2000) , all exegeses claim that what was involved was physical dust, which makes the translation choices which mentioned the teaching such as translations 1 and 8 less accurate.

Example 45

<p>قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ</p> <p>(Q19:4)</p>	
<p>Translation choices</p>	<ol style="list-style-type: none"> 1. My head has filled with white. 2. My head is white and hoary. 3. my hair is ashen grey 4. Grey hair has spread on my head. 5. My head has turned white with age. 6. Old age shines forth from my head. 7. My head is all aflame with hoariness. 8. My head glistens with grey hair. 9. the hair of my head glisten with grey 10. my head is shining with grey hair 11. my head flares with hoariness

This example discusses different translation choices in rendering the metaphor in this ayah. While translation number 7 translated the metaphor, other translation choices opted to omit this image and chose verbs to illustrate the closest non-metaphorical meaning.

5.3.1.2 Discussion

The previous examples discussed various translation choices made by translators without referring to their religious background or dogma, since this section is meant to discuss different translator's choices at linguistic and stylistic levels. The results show that all translations have strengths and weaknesses in their linguistic choices. The analysis of the previous examples gave a clear result that translation choices can vary between a. Appropriate & Accurate; b. Accurate (but Inappropriate); c. Appropriate (but Inaccurate); d. Inappropriate & Inaccurate. While this range of choices is acceptable in translation given necessarily limited human capabilities, in view of the fact that accurate translations were achievable, then inaccurate translations would need to be revised.

It is also noticeable that difference in translation choices numbers for each ayah, while some ayahs had three form of translation choices across the thirty five translations, other ayahs had up to seventeen translation choices. This range of choices demonstrates the possible differences between translations and how the translators chose to represent his/her understanding of the ayah meaning. As a consequence, this can have a direct effect on the readers understanding based on his translation choice, and whether the reader is aware of other choices or not. This encourages the assumed impact of applying translation quality assessment standards to grant the reader the most adequate translation despite their choice of translation. The next section will explore the accuracy of translation of linguistic examples with dogmatic references, where examples can be associated with both linguistic and dogmatic issues within the three groups: non-Muslims, quasi-Muslims and Muslims or beyond.

5.3.2 Problematic Linguistic Issues with Dogmatic Reference

5.3.2.1 Readings

The seven different readings of the Qur'ān were introduced in Chapter Four. In this section I will compare translations which follow different readings to explore if this was reflected in the translation or not.

5.3.2.1.1 Ḥafṣ Reading Compared to Warṣ

The Qur'ān translation by Bewley is the only translation following the Warṣ reading, while the rest of the translations follow Ḥafṣ. I chose two Muslim translations to compare them to

Bewley: Abdel Haleem, which is considered mainstream and Ahmed Ali, which is a Shi'i translation. The reason I chose these translations is that they are widely accepted and also they use modern language, which will make the comparison clearer without the possible confusion of comparing modern to archaic words. Each of the following tables lists the ayah in Arabic beside its translation in different readings, followed by the result gained from this comparison which will answer the question of whether the translation was affected by the use of different readings or not.

Example 46

Warṣ reading	Ḥafṣ reading
فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَدَابٌ آلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ¹²	فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَدَابٌ آلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (Q:2:10)
Translation choices	
Bewley: There is a sickness in their hearts and Allah has increased their sickness. They will have a painful punishment on account of their denial.	Abdel Haleem: There is a disease in their hearts, to which God has added more: agonizing torment awaits them for their persistent lying. Ahmed Ali: In their hearts is a disease, and God increaseth their disease, for them is a painful chastisement, because of the lie they were saying.
Reading influence on translation? Which words?	Yes 'Denial' compared to 'lying'.

Example 47

Warṣ reading	Ḥafṣ reading
وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ¹³	وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا (Q43:19)
Translation choices	
Bewley: They have designated the angels as female, those who are in the presence of all-Merciful! Where they	Abdel Haleem: They consider the angels – God's servants- to be female. Ahmed Ali:

¹² (Al-Naḥwī, 2007, Vol.1. p.349)

¹³ ibid: Vol.4. p.303

present to witness their creation? Their testimony will be recorded and they will be asked about it.	And make them the angels who are servants of the Beneficent (God) – females (deities); what did witness their creation? Their witness shall be written down and they shall be questioned.
Reading influence on translation? Which words?	Yes 'The presence' compared to 'servants'.

Example 48

Warṣ reading	Ḥafṣ reading
<p>أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ¹⁴</p>	<p>أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسَاكِينَ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (Q2: 184)</p>
Translation choices	
<p>Bewley: For a specified number of days. But any of you are ill or on a journey should fast a number of days. For those who are able to fast, their fidya is to feed the poor. And if someone does good of his own accord it is better for him. But that you should fast is better for you, if you only know.</p>	<p>Abdel Haleem: Fast for specific number of days, but if one of you is ill, or on a journey, on other days later. For those who can fast only with extreme difficulty, there is a way of compensate – feed a needy person. But if anyone does good of his own accords, it is better for him, and fasting is better for you, if only you knew.</p> <p>Ahmed Ali: For a fixed number of days, but whoso among you is sick or on a journey then (he shall fast) that number of days; and those who are hardly able to do it, may effect a redemption by feeding a poor man, and (even so) whose of his own accord performeth a good deed, it is better for him; and that ye fast is better for you if ye know.</p>
Reading influence on translation? Which words?	No 'feed the poor' compared to 'feed a needy person' / 'feeding poor man'

¹⁴ Ibid: Vol.2. p.102

Example 49

Warš reading	Ḥafṣ reading
<p>الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ¹⁵</p>	<p>الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ (Q57:24)</p>
Translation choices	
<p>Bewley: Those who are tight-fisted. If anyone turns away, Allah is the Rich Beyond Need, the Praiseworthy.</p>	<p>Abdel Haleem: Those who are miserly, and who tell other people to be miserly. If anyone turns away, remember the God is self-sufficient and worthy of praise.</p> <p>Ahmed Ali: Those who are niggardly and enjoin upon people niggardliness; and whosoever turneth away (from charity) then verily God is <u>He</u> who is self-Sufficient, the Most Praise-worthy.</p>
<p>Reading influence on translation? Which words?</p>	<p>Possible, since the influence showed in one example but not the other. The addition of the word 'He' in Ahmed Ali's translation.</p>

Example 50

Warš reading	Ḥafṣ reading
<p>مَالِكِ يَوْمِ الدِّينِ¹⁶</p>	<p>مَالِكِ يَوْمِ الدِّينِ (Q1:4)</p>
Translation choices	
<p>Bewley: The King of the Day of Repayment.</p>	<p>Abdel Haleem: Master of the day of Judgment</p> <p>Ahmed Ali: Master of the Day of Judgment</p>
<p>Reading influence on translation? Which words?</p>	<p>Yes 'King' compared to 'Master'</p>

Example 51

Warš reading	Ḥafṣ reading

¹⁵ ibid: Vol.4. p.425

¹⁶ Ibid: Vol.1. p.103, 104

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ¹⁷	وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا (Q2:259)
Translation choices	
Bewley: Look at the bones – how We raise them up and clothe them in flesh.	Abdel Haleem: Look at the bones: see how We bring them together and clothe them with flesh. Ahmed Ali: ...and look thou further on the bones how assemble them together and thereafter (how we) clothe them with flesh.
Reading influence on translation? Which words?	Yes 'Raise' compared to 'bring'/'assemble'.

Example 52

Warṣ reading	Ḥafṣ reading
كَأَيِّنْ مِنْ نَبِيِّ قُتِلَ مَعَهُ رَبِّيُونَ كَثِيرًا ¹⁸	كَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرًا (Q3:146)
Translation choices	
Bewley: Many a Prophet has been killed, when there were many thousands with him. They did not give up in the face or what assailed them in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast.	Abdel Haleem: Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for God's cause, did not lose heart or weaken or surrender: God loves those who are steadfast. Ahmed Ali: How many a prophet hath fought with whom were myriads of godly men, and they lost not heart at what befell them in the way of God nor did they weaken, nor did they demean themselves (before their enemies); And God loveth the steadfast ones.
Reading influence on translation? Which words?	Yes 'Killed' compared to 'fought'

The analysis of this group of ayahs which compared Warṣ's and Ḥafṣ' readings showed that translations in many occasions were influenced by the choice of *qirā'ā* adopted by the

¹⁷ Ibid: Vol.2. p.188

¹⁸ Ibid: Vol.2. p.307

translator. Therefore, the choice of *qirā'ā* is a factor to consider in the translation quality analysis.

5.3.2.1.2 Shia Reading Compared to Uthmani Codex

The comparison between Shia reading and the Uthmani codex is based on Bar-Asher's study Variant Readings and Additions Of the Imami-Shia to the Qur'ān (2008:86-113). The current research does not discuss this reading but rather explores whether Shia translations followed these Imami-Shia readings and additions or not. In this comparison I included the four Shia translations used in this research, and compared them to well-known mainstream translations:

Example 53

Shia reading	Uthmani codex
<p>وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فِي عَلِيٍّ فَأْتُوا بِسُورَةٍ مِّثْلِهِ¹⁹</p>	<p>وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ (Q2:23)</p>
Translation choices	
<p>Ahmid Ali: If ye be in doubt about what We have sent down unto Our Servent (Muhammad) produce ye then a surah (chapter) like unto it.</p> <p>Shakir: And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it.</p> <p>Ali Quli: And if you are in doubt concerning what We have sent down to Our servant, then bring a surah like it.</p> <p>Turner: And if you doubt the veracity of this book, which was revealed to Our bondsman in stages, and consider it to be the work of a human hand, then – provided that you are not merely out to seek some excuse for your recalcitrance – produce a similar sura</p>	<p>Yusuf Ali: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto.</p> <p>Asad: And if you doubt any part of what We have, bestowed from on high, step by step, upon Our servant [Muhammad], then produce a surah of similar merit.</p> <p>Abdel Haleem: If you have doubts about the revelation We have sent down to Our servent, then produce a single sura like.</p>

¹⁹ Bar-Asher 1993: 95

of your own in order to back up your claim.	
Reading influence on translation? Which words?	No No additional words

Example 54

Shia reading	Uthmani codex
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ²⁰	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (Q2:143)
Translation choices	
<p>Ahmid Ali: And thus have We made you a group middling stand.</p> <p>Shakir: And thus We have made you a medium (just) nation.</p> <p>Ali Quli: Thus We have made you a middle nation.</p> <p>Turner: By making the qibla a fixed point on earth We have transformed you Muslims into a community that is characterized by justice and equilibrium. The Jews and Christians, wherever they may be, are opposing factions: (even) in prayer they face opposite directions, one to the east, the other to the west. With your fixed qibla, you are aligned with no other community</p>	<p>Yusuf Ali: Thus, have We made of you an Ummat justly balanced.</p> <p>Asad: And thus have We willed you to be a community of the middle way.</p> <p>Abdel Haleem: We have made you [believers] into a just community.</p>
Reading influence on translation? Which words?	No, not in the translated text, but within the footnote which explains the whole ayah, Ahmid Ali's Note: 134 p .162

Example 55

Shia reading	Uthmani codex
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²⁰ Bar-Asher 1993: 95

<p>لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ دَلِكْ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً²¹</p>	<p>لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ دَلِكْ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً (Q3:28)</p>
<p>Translation choices</p>	
<p>Ahmid Ali: Let not the believers take the disbelievers as their friends rather than the believers, whose shall do this then nothing of God is his, except (when) ye (have to) guard yourselves against (them) for fear from them.</p> <p>Shakir: Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully.</p> <p>Ali Quli: The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allah will have nothing to do with him, except when you are wary of them out of caution.</p> <p>Turner: Believers must not enter into pacts of friendship or mutually beneficial alliances with unbelievers rather than with believers. If any believer does so, he will no longer be able to count on God's protection, unless he be moved to that action out of fear or for the sake of dissimulation.</p>	<p>Yusuf Ali: Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from God: except by way of precaution, that ye may Guard yourselves from them.</p> <p>Asad: LET NOT the believers take those who deny the truth for their allies in preference to the believers - since he who does this cuts himself off from God in everything - unless it be to protect yourselves against them in this way.</p> <p>Abdel Haleem: The believers should not make the disbelievers their allies rather than other believers – anyone who does such a thing will isolate himself completely from God – except when you need to protect yourselves from them.</p>
<p>Reading influence on translation? Which words?</p>	<p>Yes the Shia meaning of <i>taqīyyah</i> showed in 3 translations out of 4. The addition of the word 'fear is' necessity to justify the <i>taqīyyah</i> meaning. It was also explained in depth in Ahmid Ali's translation footnote, attached to the ayah</p>

²¹ Bar-Asher 1993: 95

	translation; Note 348 p.268
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Example 56

Shia reading	Uthmani codex
إِنَّ الَّذِينَ فَارَقُوا دِينَهُمْ وَكَانُوا شِيعًا ²²	ان الَّذِينَ فَارَقُوا دِينَهُمْ وَكَانُوا شِيعًا (Q6:159)
Translation choices	
<p>Ahmid Ali: Verily those who divided their religion and became parties.</p> <p>Shakir: Surely they who divided their religion into parts and became sects.</p> <p>Ali Quli: Indeed those who split up their religion and became sects.</p> <p>Turner: Those who base their religion on probabilities and break it up into sects and factions.</p>	<p>Yusuf Ali: As for those who divide their religion and break up into sects.</p> <p>Asad: VERILY, as for those who have broken the unity of their faith and have become sects.</p> <p>Abdel Haleem: As for those who have divided their religion and broken up into factions.</p>
Reading influence on translation? Which words?	No, not in the translated text, but it was explained in footnote Note 832 p. 564 in Ahmid Ali translation that Shi'ism is the true sect which is the 'Qur'anic Islam - original'.

Example 57

Shia reading	Uthmani codex
وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ ²³	وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ (Q9:118)
Translation choices	
Ahmid Ali: And on the three who were left behind;	Yusuf Ali: (He turned in mercy also) to the three

²² Bar-Asher 1993: 98

²³ Bar-Asher 1993: 99

<p>until the earth became straitened on them not withstanding its spaciousness.</p> <p>Shakir: And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness.</p> <p>Ali Quli: and to the three who were left behind. When the earth became narrow for them with [all] its expanse.</p> <p>Turner: And God also turned in Mercy to the other three, whom the Prophet had allowed to remain in Madinah. They had made feeble excuse for themselves in order to escape the call to arms, and, as a result, the rest of the townspeople had made their lives such a misery that they felt the whole world, for all its vastness, closing in on them.</p>	<p>who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness.</p> <p>Asad: And [He turned in His mercy, too,] towards the three [groups of believers] who had fallen prey to corruption, until in the end-after the earth, despite all its vastness, had become [too] narrow for them.</p> <p>Abdel Haleem: And to the three men who stayed behind: when the earth, for all its spaciousness, closed in around them.</p>
<p>Reading influence on translation? Which words?</p>	<p>No</p>

Example 58

Shia reading	Uthmani codex
<p>وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ إِلَّا إِذَا تَمَخَّ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ²⁴</p>	<p>وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَخَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (Q22:52)</p>
<p>Translation choices</p>	
<p>Ahmid Ali: And We sent not before thee (O' Our Apostle Muhammad!) and apostle or prophet, but when he recited (the message) the Satan did cast his recitation (to create error).</p> <p>Shakir: And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion</p>	<p>Yusuf Ali: Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire.</p> <p>Asad: Yet whenever We sent forth any apostle or prophet before thee, and he was hoping [that his warnings would be heeded], Satan would cast an aspersion</p>

²⁴ Bar-Asher 1993: 101

<p>respecting his desire.</p> <p>Ali Quli: We did not send before you any apostle or prophet but that when he recited [the scripture] Satan interjected [something] in his recitation.</p> <p>Turner: Whenever We have sent a messenger or a Prophet to rehearse Our signs to the people, Satan has always endeavoured to subvert his message by whispering falsehoods and superstitions of his own making into his own making into his ears.</p>	<p>on his innermost aims.</p> <p>Abdel Haleem: We have never sent any messenger or prophet before you [Muhammad] into whose wishes Satan did not insinuate something.</p>
<p>Reading influence on translation? Which words?</p>	<p>No</p>

The analysis of this group of ayahs that compared Shia reading and the Uthmani codex is based on Bar-Asher's study *Variant Readings and Additions Of the Imami-Shia to the Qur'ān* (2008:86-113) showed that translations in many occasions were influenced by the choice of *qirā'ā* adopted by the translator, either directly within the text or through footnotes. Therefore, and similarly to the comparison between Ḥafṣ reading compared to Warṣ the choice of *qirā'ā* is a factor to consider in the translation quality analysis.

5.3.2.2 Translation of Allah's Names, Attributes and Actions

There is a controversy between Muṣṭazilīes and Aṣṣarīs regarding the interpretation of Qur'ānic expressions which imply Allah's epithets, names and attributes (Abdul-Raof, 2006:218). Muṣṭazilīes resist assigning human characteristics to Allah and believe that these ayahs ascribe allegorical significations to his actions, while Aṣṣarīs consider them not to be allegorical significations, in that their meanings should be understood literally without questioning why. This controversy between Muṣṭazilīes and Aṣṣarīs influenced their exegeses; i.e., each sect interprets the Qur'ān in the light of their own personal doctrine.

The situation gets even harder when the translator is interpreting an ayah which poses such difficulties. The translator has to be careful about how to interpret the meaning and at the same time, avoid giving any description in human terminology other than that which Allah gave Himself, as it is required to apply the concept of absoluteness and perfection to these

names and attributes. The following examples will explore different translation choices for Qur'ānic expressions, which imply Allah's names and attributes and actions.

5.3.2.2.1 Names and Attributes

Example 59

الْمَلِكُ الْقُدُّوسُ (Q59:23)	
Translation choices	<ol style="list-style-type: none"> 1. The Holy 2. The Holy One 3. The Most Pure 4. The All-holy, 5. The Holy One (Al-Qudus) 6. The Pure 7. The Most Sacred

All translation choices were accurate to different degrees. It is almost impossible to find the exact equivalent that reflects all shades of meaning, but one can judge which translation gave the closest meaning. In fact, translation choice number 7 provided the closest meaning.

Example 60

لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ (Q28:88)	
Translation choices	<ol style="list-style-type: none"> 1. Everything is bound to perish, save His [eternal] self. 2. Everything will perish save His countenance. 3. everything is perishable but He; 4. Everything (that exists) will perish except His own Face. 5. Everything is that which perishes, but His Countenance 6. Everything is perishable except His face! 7. All things will perish save His magnificence. 8. Everything will perish except His Face. 9. All things are passing except His Face 10. Everything perishes except His presence. 11. Everything shall perish, except Himself:

The translation choices for the word وجهه in this ayah clearly demonstrate the difference between Muṣṭazilīes and Ašṣarīs regarding assigning human characteristics to Allah and whether these ayahs ascribe allegorical significances to his actions or literal ones. This

showed in translation choices where the believers in allegorical significance used the words ‘eternal self’ in translation choice number 1, ‘magnificence’ in translation choice number 7 and ‘presence’ in translation choice number 10. On the other hand, the second group translated وجه as ‘countenance’, ‘face’ and ‘Himself’.

Example 61

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (Q48:10)	
Translation choices	<ol style="list-style-type: none"> 1. The hand of God is over their hands. 2. The Hand of Allah is above their hands 3. God’s hand rests above their hands 4. God’s hand is placed on theirs 5. and God's protection is over them. 6. He places His hand above their hands. 7. God's hand is over their hands.

Similarly to the example above, the translation of يد الله varied between literal and allegorical, the latter as in translation choice number 5 where يد الله was translated as ‘protection’ and not ‘hand’.

Example 62

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي (Q20:39)	
Translation choices	<ol style="list-style-type: none"> 1. and [this] in order that thou might be formed under Mine eye. 2. And I endued thee with love from Me that thou mightest be trained according to My will, 3. and (this) in order that thou mayest be reared under Mine eye. 4. "I have lavished love of My own on you so that you might be made into My darling. 5. I showered you with My love and planned that you should be reared under My watchful eye. 6. And I cast on thee love from Me in order that thou mayest be formed under Mine eye. 7. I showered you with love from Me so that you would be brought up under My supervision. 8. And I cast upon you a love from Me, and that you might be reared under My eyes. 9. And I bestowed upon you love from Me that you would be brought up under My eye. 10. And I wrapped thee with love from ME; and this I did that thou mightest be reared before MY eye;

	<p>11. I showered you with love from Me, and I had you made before My watchful eye.</p> <p>12. And I endued you with love from Me, in order that you may be brought up under My Eye,</p> <p>13. and I bestow on thee love from me, that thou mightest be bred up under my eye.</p>
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The translation of عيني also reflects the difference between Muṣṭazilī and Ašṣarī views. While the majority of translators rendered عيني as ‘eye’, others opted for words such as ‘will’, ‘darling’ and ‘supervision’.

5.3.2.2.2 Actions

Example 63

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (Q20:05)	
Translation choices	<ol style="list-style-type: none"> 1. the Most Gracious, established on the throne of His almightiness? 2. The Beneficent One, Who is established on the Throne. 3. The Beneficent Allah is firm in power. 4. (God) Most Gracious is firmly established on the throne (of authority). 5. The Merciful turned His attention to the Throne. 6. the Mercy-giving [Who is] settled on the Throne. 7. the Lord of Mercy, established on the throne. 8. the All-Merciful, established firmly upon the Throne. 9. The Most Merciful [who is] above the Throne established. 10. The Beneficent is established on the Throne of Power 11. HE is the Gracious God Who has settled Himself firmly on the throne. 12. The Most Gracious; He has assumed all authority. 13. The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). 14. the All-compassionate sat Himself upon the Throne; to Him belongs 15. The Merciful sitteth on his throne: 16. The Merciful who sits enthroned on high.

The issue of Istiwā', which already poses different interpretations in hermeneutics, may be reflected in the translation of *عَلَى الْعَرْشِ اسْتَوَى*. Translation choices ranged from literal translation to allegorical translation for both the verb *استوى* and the noun *العرش*. Translation choices for *استوى* ranged from 'established', which is the most appropriate translation, to 'turn his attention', which is the least accurate. Also the translation of *العرش* ranged from 'the Throne', which is the most accurate, to 'power' and 'authority'. It is noticeable that translation choices such as 4 and 13 mixed the two approaches, in the case of 4 by mentioning 'throne' and the 'authority'.

Similarly to the translation difficulty in the previous example, the following example deals with the translation of *وسع كرسيه* which poses the same issue of literal translation vs. allegorical translation:

Example 64

<i>وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ</i> (Q2:255)	
Translation choices	<ol style="list-style-type: none"> 1. His eternal power overspreads the heavens and the earth. 2. His throne includeth the heavens and the earth. 3. His Throne doth extend over the heavens and the earth 4. His Seat encompassed the heavens and the earth. 5. His Seat extends far over Heaven and Earth. 6. His throne extends over the heavens and the earth. 7. His throne comprehendeth the heavens and the earth. 8. His seat extends over heavens and the earth. 9. His Footstool encompasses the heavens and the. 10. His seat embraces the heavens and the earth. 11. His knowledge extends over the heavens and the earth. 12. His dominion encompasses the heavens and the earth. 13. His Kursee extends over the heavens and the earth. 14. His Throne comprises the heavens and earth. 15. His Throne reacheth over the Heavens and

	the Earth. 16. His Kursiy (knowledge) extends over the heavens and the earth.
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Surveying the wide range of translation choices for *وسع كرسي*, literal translations opted for ‘throne’, ‘seat’, ‘footstool’ and ‘Kursee’ without any following explanation, while allegorical translations opted for ‘eternal power’, ‘knowledge’, ‘dominion’ and Kursiy with the addition of the word ‘knowledge’ between brackets.

5.3.2.2.3 Phrases with Reference to Allah

Example 65

	إِلَىٰ رَبِّهَا نَاظِرَةٌ (Q75: 23)
Translation choices	<ol style="list-style-type: none"> 1. looking up to their Sustainer; 2. Looking toward their Lord; 3. Waiting for their Lord. 4. Gazing at their Lord. 5. Looking eagerly towards their Lord; 6. Outlooking towards their Lord;

The translation choices for this ayah reflect different understandings of the possibility of seeing God in heaven. Muṣṭazilī exegeses believe that it is impossible to see God and that the previous verse should be interpreted in such a way that the word *نَاظِرَةٌ* refers to the reward that the eyes of man are waiting for and looking forward to and not to seeing God with their naked eyes (Abd Al-Jabbar, 2004). Therefore, translation choices differ from ‘gazing’, which means absolute seeing of God, to the rest of the translation choices where less precise words are used such as ‘looking up’, ‘waiting’ and ‘outlooking’.

Example 66

	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ (Q37:125)
Translation choices	<ol style="list-style-type: none"> 1. the best of artisans 2. the Best of creators, 3. the Best Creator, 4. the Best of the creators, 5. the Supreme Creator? 6. and forsake the Best of creators, 7. the most excellent creator? 8. the most skilful Creator? 9. the Most Gracious Creator?

The translation problem in this example is how to translate احسن الخلقين. The ayah in Arabic does not pose a problem but the literal translation might cause confusion suggesting that there many Gods and creators other than Allah which is against the monotheism of Islam. Therefore, translation choices number 3, 5, 7, 8 and 9 are the most accurate translations since الخلقين was translated as ‘creator’ and not ‘creators’. Translation choice number 1 is the least accurate.

Example 67

مِنَ اللَّهِ ذِي الْمَعَارِجِ (Q70:3)	
Translation choices	<ol style="list-style-type: none"> 1. unto whom there are many ways of ascent: 2. Lord of the Ascending Stairways 3. the Lord of the ways of Ascent 4. the Possessor of the Stairways of Ascent. 5. from God Who owns the staircases leading upward. 6. Owner of the ascending steps. 7. the Lord of the steps (of progression) 8. Lord of the lofty stations. 9. Lord of great ascents. 10. Possessor of the highest Height. 11. the Lord of the Stairways. 12. the master of those ASCENTS, 13. He is the Lord of the Ladders,

The translation choices of ذِي الْمَعَارِجِ listed above are all accurate and based on one of the two interpretations mentioned in exegeses: the first that it means that He is the lord of ascents, while the second meaning refers to angels who ascended. Surveying the translation choices and despite the fact that all translations were faithful, translation choice number 3 was most accurate and stylistically suitable.

Example 68

وَمَكْرُوهٌ وَمَكْرُوهٌ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (Q3:54)	
Translation choices	<ol style="list-style-type: none"> 1. God is above all schemers. 2. Allah is the best of schemers. 3. Allah is the best of planners. 4. The best of planners is Allah. 5. God is Best of the ones who plan.

	6. God is the best Plotter! 7. God is the Best of Schemers. 8. Allah is the Best of plotters. 9. God's plan is the best. 10. Allah is the best of plotters. 11. Allah is the best of devisers. 12. GOD is the best schemer. 13. God is the best of crafty ones! 14. God is the best deviser of stratagems. 15. But of those who plot is God the best. 16. God is the supreme Contriver.
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The translation problem in this example concerns how to translate *الله خير الماكرين*. The word *مكر* in Arabic holds a positive and negative meaning; it can refer to planning to do something wicked and harmful, or it can refer to good scheming and planning. Since *مكر* is referring to Allah then the most appropriate and accurate translation would avoid the negative sense of the word *مكر*. Therefore the most accurate translation choice is choice number 5.

The appropriateness of the choice of words when translating an ayah which contains description of Allah's names or actions is vital. The translator needs to take the decision to choose the most suitable word and if there is no adequate equivalent, short footnotes are preferable to remove any unnecessary negative description or ambiguity. The following two examples illustrate similar situations:

Example 69

<i>نسوا الله فنسيهم</i> (Q9:67)	
Translation choices	1. They are oblivious of God, and so He is oblivious of them. 2. They forget Allah, so He hath forgotten them. 3. they have forsaken Allah, so He has forsaken them 4. They have forgotten God; so He hath forgotten them. 5. They forgot God so He forgot them 6. They have forgotten God, so He has forgotten them 7. They have ignored God, so He has ignored them 8. They neglected Allah, so He had neglected them. 9. Of God they are oblivious; so He is oblivious of them. 10. They have forgotten Allah, so He has

	<p>forgotten them [accordingly].</p> <p>11. They have forgotten God; wherefore He hath forgotten them</p>
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The listed translation choices for this ayah are all literal and accurate, but ‘forgetting’ is a negative characteristic of humans and should not be associated with Allah, especially that the given tafsīr of this ayah states that those people forgot and neglected the teachings and orders of Allah, so accordingly they were denied Allah’s blessings, and not that Allah forgot them in the same way that humans forget. The translation of *واتخذتموه ورائكم ظهريا* is similar in the following example:

Example 70

<p>وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا (Q11:92)</p>	
<p>Translation choices</p>	<ol style="list-style-type: none"> 1. for, Him you regard as something that may be cast behind you and be forgotten 2. and ye put Him behind you, neglected! 3. and you neglect Him as a thing cast behind your back 4. For ye cast Him away behind your backs (with contempt) 5. you took to yourselves to disregard? 6. You thrust Him behind you, turning your backs on Him! 7. And have you put Him behind you? 8. Him ye have cast behind your backs neglected; 9. Whom you neglect and push behind your backs. 10. You have made Him into something to cast disdainfully behind your backs! 11. to whom you pay no regard 12. But you put Him behind your backs [in neglect]. 13. And you neglect Him as a thing cast behind your backs! 14. and you have cast HIM behind your backs as a thing neglected. 15. Is this why you have been heedless of Him? 16. And Him -- have you taken Him as something to be thrust behind you? 17. or have you taken Him as something to cast behind your backs? 18. Dare you turn your backs upon Him?

Surveying the various translation choices above shows that the majority of translations are literal, and follow the direct meaning which is mentioned in Az-Zamaxšri (2003) that those

people mentioned in the ayah neglected Allah and left him behind his back. Al-Qurṭubī (1967) states a different meaning that namely people left Allah's teachings behind their backs by not following his orders. Accordingly, mentioning this as a footnote in the translation would remove this inappropriate description of people leaving Allah behind their backs.

The analysis of this ayahs group which compared between Muṣṭazilī and Ašṣarī dogma, showed that the translation of ayahs reflected these differences. These differences appeared in the choice of words in the target text that reflected the translator's choice between literal or allegorical interpretation of the ayah.

5.3.2.2.4 Discussion

The examples in this section have discussed the accuracy of translation of linguistic examples with dogmatic reference. The analysis of the first group of ayahs which compared Warṣ's and Ḥafṣ' readings showed that translations are influenced by the reading choices adopted by the translator. The analysis of the second group of examples showed that Shia translations followed the Uthmani codex and not the Shia readings and additions mentioned by Bar-Asher. Therefore, there were only slight differences between the Shia and mainstream translations in the translation of these certain ayahs. In half of the chosen ayahs for this group Shia dogma that suits Shia readings was included in the footnotes of one translation (Ahmed Ali) but not the other three translations. The third group involved the translation of ayahs that reflect differences between Muṣṭazilī and Ašṣarī views. These are clearly reflected in the choices of words in the TTs and in the translator's choice between literal or allegorical interpretation of the ayah.

5.4 Conclusion

The study and analysis of examples from the problematic linguistic issues sections showed that there are various translation choices for almost every ayah, where an accurate translation was achievable. The second section explored the accuracy of translations for linguistic examples with dogmatic reference, where more influence of the translator's ideology appeared in the translations. The following chapter will focus on analysing translations within three dogmatic groups non-Muslims, quasi-Muslims and Muslims in the light of mainstream beliefs. The results of the following chapter, along with the previous two sections, will draw a clearer picture of the relationship between a translator's dogma and his/her translation.

Chapter Six:

Analytical and Comparative View of Theological Issues Found in Different English Translations of the Qur'ān

Following the discussion in the previous chapter, where ayahs were analysed and compared according to the categories of problematic linguistic issues and problematic linguistic issues with dogmatic influence, this chapter's concern is dogmatic and theological issues. Ayahs will be discussed and compared between the previously mentioned dogmatic group of translators and mainstream belief.

6.1 Problematic Theological Issues

The evaluation of translations in terms of observing the possible influence of the translator's dogmatic approach is a challenging task, since it is accepted that all translations might contain errors of various degrees of seriousness. However, this issue is particularly sensitive when it comes to translation of the Qur'ān.

Every translation should be faithful to the message of the source text; this is a moral obligation for the translator to insure the fidelity of the translation. It is important to differentiate between, on the one hand, translation strategies that translators follow in order to produce a text which suits the target language style and culture, such as the variety of accurate translation choices discussed, and, on the other, dogmatic influence on translations where the translation is altered to suit the translator's particular dogma either within the text or as an attached footnote.

The comparative-contrastive analysis of selected examples will fulfil the second part of the suggested TQA model, looking at which translation provides the closest semantic and pragmatic equivalent to the Qur'ān's words and expressions, besides conveying the authentic mainstream meaning. Therefore, an adequate Qur'ānic translation will have the benefit of semantic and pragmatic equivalence, besides authenticity and faithfulness to the original.

To avoid the risk of overlooking translation mistakes, the main dogmatic differences between different translators' dogmatic groups were identified and sampling was based on the dogmatic differences that can possibly be reflected in translations.

6.2 Non-Muslims Dogmatic Group

The Non-Muslims dogmatic group covers the two subgroups of Orientals and *Ahl ul-kitāb* Christians and Jews, who might be Arab or Western.

6.2.1 Orientals

This group covers the translations of Sale, Rodwell, Palmer, Wherry, Bell and Arberry.

Based on surveying the groups translation introductions as mentioned in (Chapter 1 section 1.7.1) , it seemed that there were shared doubts revolving around certain topics, mainly the authorship and the sources of the Qur'ān, the status of prophethood in Islam, and the arrangement of ayahs and surahs.

The main doubts that orientals had, which might be reflected in their translations, are claims that the Prophet was a poet, or epileptic, that the Qur'ān was a product of his imagination, or that he composed the Qur'ān using Jewish and Christian sources. As a person, he was also claimed to be following his own desires specially about wishing to be famous and marrying as many women. The third doubt which regarding the arrangements of surahs, has no direct effect on the faithfulness of translating the meaning, but it does complicate the accessibility of the Qur'ān.

The first concern raised by some orientals is the authorship of the Qur'ān, that Muhammad was the author and chief contriver of the Qur'ān, and that it was not revealed to him, as mainstream Muslims believe. These claims can be found clearly in many places, such as in Sale's introduction to his translation where he claims: 'That Muhammad was really the author and chief contriver of the Korān is beyond dispute' (Sale: 84). This is also implied when discussing the sources that the Prophet used or which influenced him while he was writing the Qur'ān, as in the Rodwell translation introduction:

'The sources whence Muhammad derived the materials of his Koran are, over and above the more poetical parts, which are his own creation, the legends of his time and country, Jewish traditions based upon the Talmud, or perverted to suit his own purposes, and the floating Christian traditions of Arabia and of S. Syria' (Rodwell: xi).

Rodwell adds: ‘We have no evidence that Muhammad had access to the Christian Scriptures, though it is just possible that fragments of the Old or New Testament may have reached him through *Xadījah* or *Waraqah*, or other Makkan Christians’ (ibid: xviii).

The previous translator’s thoughts about the authorship of Qur’ān are clearly against mainstream Islamic dogma. This can be criticized as it influences the reader’s thoughts before they start to read the Qur’ān. Nevertheless, this does not necessarily mean that their translations were unfaithful unless these beliefs were clear in the translated ayahs. The following examples reflect the authorship of Qur’ān. The different ayah translations are listed and compared followed by the results of comparison, whether the translator’s dogma was reflected in the ayah translation or not:

6.2.1.1 Authorship of Qur’ān

Example 71

<p>وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (Q2:4)</p>	
Translation choices	<p>Sale: and who believe in that revelation, which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and have firm assurance in the life to come.</p> <p>Rodwell: And who believe in what hath been sent down to thee, and in what hath been sent down before thee, and full faith have they in the life to come.</p> <p>Palmer: who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure.</p> <p>Wherry: And who believe in that revelation, which hath been sent down unto thee and that which hath been sent down</p> <p>Bell: Who believe in what has been sent down to thee, and what has been sent down before thy time, and the Hereafter are convinced.</p> <p>Arberry: who believe in what has been sent down to thee and what has been sent down before thee, and have faith in the Hereafter.</p>
Dogma reflected in translation or footnote?	No

Example 72

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ (Q2:285)	
Translation choices	<p>Sale: The apostle believeth in that which hath been sent down unto him from his LORD and the faithful also.</p> <p>Rodwell: The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith.</p> <p>Palmer: The Apostle believes in what is sent down to him from his Lord, and the believers all believe on God, and</p> <p>Wherry: The apostle believeth in that which hath been sent down unto him from his LORD, and the faithful also.</p> <p>Bell: The messenger has believed in what has been sent down to him from his Lord and the believers also.</p> <p>Arberry: The Messenger believes in what was sent down to him from his Lord, and the believers.</p>
Dogma reflected in translation or footnote?	No

Example 73

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (Q3:3)	
Translation choices	<p>Sale: He hath sent down unto thee the book of the KORAN with truth, confirming that which was revealed before it; for he had formerly sent down the law, and the gospel.</p> <p>Rodwell: In truth hath He sent down to thee "the Book," which confirmeth those which precede it: For He had sent down the Law, and the Evangel aforetime.</p> <p>Palmer: He has sent down to thee the Book, in truth, confirming what was before it, and has revealed the law, and the gospel.</p> <p>Wherry: he hath sent down unto thee the book of the Qur'ān with truth, confirming that which was revealed before it; for he had formerly sent down the law, and the gospel a direction unto men.</p> <p>Bell: He hath sent down to thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Evangel aftertime as guidance for the people.</p> <p>Arberry: He has sent down upon thee the Book with the truth, confirming what</p>

	was before it, and He sent down the Torah and the Gospel
Dogma reflected in translation or footnote?	No

Example 74

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ (Q3:7)	
Translation choices	Sale: It is he who hath sent down unto thee the book. Rodwell: He it is who hath sent down to thee "the Book." Palmer: He it is who has revealed to thee the Book. Wherry: It is he who hath sent down unto thee the book. Bell: He is who hath sent down to thee the Book. Arberry: It is He who sent down upon thee the Book.
Dogma reflected in translation or footnote?	No

Example 75

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ (Q4:105)	
Translation choices	Sale: We have sent down unto thee the book of the KORAN with truth, that thou mayest judge between men through that wisdom which GOD sheweth thee therein. Rodwell: Verily, we have sent down the Book to thee with the truth, thou that mayest judge between men according as God hath given thee insight. Palmer: Verily, we have revealed to thee the Book in truth that thou mayest judge between men of what God has shown thee. Wherry: We have sent down unto thee the book of the Qur'ān with truth, that thou mayest judge between men through that wisdom, which GOD showeth thee therein. Bell: We have sent down the Book to thee with the truth in order that thou mayest judge between the people by means of what Allah hath shown thee. Arberry: Surely We have sent down to thee the Book with the truth, so that thou mayest judge between the people by that God has shown thee.

Dogma reflected in translation or footnote?	No
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Example 76

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ (Q4:113)	
Translation choices	<p>Sale: "...GOD hath sent down unto thee the book of the KORAN and wisdom, and hath taught thee that which thou knewest not.</p> <p>Rodwell: Verily, we have sent down the Book to thee with the truth, thou that mayest judge between men according as God hath given thee insight.</p> <p>Palmer: for God hath sent down upon thee the Book and the wisdom, and taught thee what thou didst not know.</p> <p>Wherry: GOD hath sent down unto thee the book of the Qur'ān and wisdom, and hath taught thee that which thou knewest not.</p> <p>Bell: ... Allah hath sent down to thee the Book and the Wisdom, and hath taught thee what thou didst not use to know.</p> <p>Arberry: God has sent down on thee the Book and the Wisdom, and He has taught thee that thou knewest not; God's' bounty to thee is ever great.</p>
Dogma reflected in translation or footnote?	No

6.2.1.2 The Statue of the Prophet in Islam

The Prophet of Islam has a very honourable statue among Muslims, who see him as a role model. This is not the case among some orientals who translated the Qur'ān. For example, Sale comments in his translation introduction that:

‘It is scarce to be doubted but that Muhammad had a violent desire of being reckoned an extraordinary person, which he could attain to by no means more effectually, than by pretending to be a messenger’ (Sale :52)

Rodwell similarly believes that:

‘The evidence rather shows, that in all he did and wrote, Muhammad was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken full possession of his own soul that the end to be attained justified to his mind the means he adopted in the production of his Suras that he worked himself up into a belief that he had received a divine call and that he was carried on by the force of circumstances, and by gradually increasing successes, to believe himself the accredited messenger of Heaven’ (Rodwell: xxi- xxii)

Furthermore, the Prophet was described as mad and justifications were given to explain how he believed that he was a prophet and how people believed him. Rodwell thinks that:

‘He was probably, more or less, throughout his whole career, the victim of a certain amount of self-deception. A cataleptic subject from his early youth, born according to the traditions of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired’ (Rodwell: xxii)

Palmer is of a similar view that:

‘From youth upwards he had suffered from a nervous disorder which tradition calls epilepsy, but the symptoms of which more closely resemble certain hysterical phenomena well known and diagnosed in the present time, and which are almost always accompanied with hallucinations, abnormal exercise of the mental functions, and not unfrequently with a certain amount of deception, both voluntary and otherwise’ (Palmer: xx)

Prophet Muhammad was also described as someone who was continuously following his own desires. Sale explains that:

‘Muhammad was, as the Arabs are by complexion, a great lover of women, we are assured by his own confession; and he is constantly upbraided with it by the controversial writers, who fail not to urge the number of women with whom he had to do, as a demonstrative argument of his sensuality, which they think sufficiently proves him to have been a wicked man, and consequently an impostor’ (Sale: 53)

Example 77

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا
(Q46:8)

Translation choices	<p>Sale: Will they say, Muhammad hath forged it? Answer, if I have forged it, verily ye shall not obtain for me any favour from God.</p> <p>Rodwell: Will they say, "He hath devised It?" SAY: If I have devised the Koran, then not one single thing shall ye ever obtain for me from God!</p> <p>Palmer: Or do they say, 'He has forged it?' Say, 'If I have forged ye cannot obtain for me aught from God.</p> <p>Wherry: Will they say, Muhammad hath forged it? Answer, If I have forged it, verily ye shall not obtain for me any favour from GOD.</p> <p>Bell: Or do they say: 'He has invented it'? Say: ' If I invented it, ye have no power to help me against Allah.</p> <p>Arberry: Or do they say, 'He has forged it'? Say: 'If I have forged it, you have no power to help me against God.</p>
Dogma reflected in translation or footnote?	No

Example 78

<p>بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ (Q21:5)</p>	
Translation choices	<p>Sale: But they say, the Koran is a confused heap of dreams: Nay, he hath forged it; nay, he is a poet: Let him come unto us therefore with some miracle, in like manner as the former prophets were sent.</p> <p>Rodwell: "Nay," say they, "it is the medley of dreams: nay, he hath forged it: nay, he is a poet: let him come to us with a sign as the prophets of old were sent."</p> <p>Palmer: 'Nay!' they say, 'a jumble of dreams; nay! he has forged it; nay! he is a poet; but let him bring us a sign as those of yore were sent.'</p> <p>Wherry: But they say, The Qur'ān is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former prophets were sent.</p> <p>Bell: Nay they have said: 'a tangle of dreams! Nay, he has invented it! Nay, he is a poet! So let him bring us a sign, as a message were sent to those of olden time'.</p> <p>Arberry: Nay, but they say: 'A hotchpotch of nightmares! Nay, he has forged it; nay, he is a poet! Now therefore let him bring us a sign, even as</p>

	the ancient ones were sent as Messengers.'
Dogma reflected in translation or footnote?	No

Example 79

<p>وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ (Q36:69)</p>	
Translation choices	<p>Sale: We have not taught Muhammad the art of poetry; nor is it expedient for him to be a poet. This book is no other than an admonition from God, and a perspicuous Koran;</p> <p>Rodwell: We have not taught him (Muhammad) poetry, nor would it beseem him. This Book is no other than a warning and a clear Koran,</p> <p>Palmer: We have not taught him poetry, nor was it proper for him; it is but a reminder and a plain Qur'ān.</p> <p>Wherry: We have not taught <i>Muhammad</i> the art of poetry; nor is it expedient for him <i>to be a poet</i>. This <i>book</i> is no other than an admonition <i>from God</i>, and a perspicuous Qur'ān.</p> <p>Bell: We have not taught him the art of poetry, nor it does beseem him. It is only a Reminder and Qur'ān making clear.</p> <p>Arberry: We have not taught him poetry; it is not seemly for him. It is only a Remembrance and a Clear Koran.</p>
Dogma reflected in translation or footnote?	No

Example 80

<p>فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ * أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّنَا السُّعْيُونِ (Q52:30)</p>	
Translation choices	<p>Sale: Wherefore do thou, O prophet, admonish thy people. Thou art not, by the grace of thy Lord, a soothsayer, or a madman. Do they say, he is a poet: We wait, concerning him, some adverse turn of fortune?</p> <p>Rodwell: Warn thou, then. For thou by the favour of thy Lord art neither soothsayer nor possessed. Will they say, "A poet! let us await some adverse turn of his fortune?"</p>

	<p>Palmer: Wherefore do thou remind them: for thou art, by the favour of thy Lord, neither a soothsayer nor mad! Will they say, 'A poet; we wait for him the sad accidents of fate?'</p> <p>Wherry: Wherefore do thou, <i>O Prophet</i>, admonish <i>thy people</i>. Thou <i>art</i> not, by the grace of thy LORD a sooth sayer or a madman. Do they say, <i>He is</i> a poet; we wait, concerning him, some adverse turn of fortune?</p> <p>Bell: Warn then; by the grace of thy Lord thou are neither soothsayer nor madman. Or do they say: ' A poet, upon whom we may await the uncertainty of Fate. '?'</p> <p>Arberry: Therefore remind! by thy Lord's blessing thou art not a soothsayer neither possessed. Or do they say, 'He is a poet for whom we await Fate's uncertainty'?</p>
Dogma reflected in translation or footnote?	No

Example 81

<p>وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَسَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً (Q25:05)</p>	
Translation choices	<p>Sale: They also say, these are fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening.</p> <p>Rodwell: And they say, "Tales of the ancients that he hath put in writing! and they were dictated to him morn and even."</p> <p>Arberry: They say, 'Fairy-tales of the ancients that he has had written down, so that they are recited to him at the dawn and in the evening.'</p> <p>Palmer: And they say, 'Old folks' tales, which he has got written down while they are dictated to him morning and evening.'</p> <p>Wherry: and the unbelievers say, This <i>Qur'ān</i> is no other than a forgery which he hath contrived; and other people have assisted him therein: but they utter an unjust thing and a falsehood.</p> <p>Bell: They have said too: 'Old-word tales which has written for himself! They are recited to him morning and evening'.</p>
Dogma reflected in translation or footnote?	No

Example 82

<p>إِذَا تُسَلَّى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (Q68:15)</p>	
Translation choices	<p>Sale: When our signs are rehearsed unto him, he saith, they are fables of the ancients.</p> <p>Rodwell: Who when our wondrous verses are recited to him saith - "Fables of the ancients."</p> <p>Palmer: When our signs are recited to him he says, 'Old folks' tales!'</p> <p>Wherry: when our signs are rehearsed unto him, he saith, <i>They are</i> fables of the ancients.</p> <p>Bell: When Our signs are recited to him, he says: 'Old-world tales!'.</p> <p>Arberry: When Our signs are recited to him, he says, 'Fairy-tales of the ancients!'</p>
Dogma reflected in translation or footnote?	No

Example 83

<p>وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ: أَمْسِكْ عَلَيْكَ زَوْجَكَ، وَاتَّقِ اللَّهَ، وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ، وَتَخْشَى النَّاسَ وَاللَّهَ أَحَقُّ أَنْ تَخْشَاهُ، فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا، لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ، إِذَا قَضَوْا مِنْهُنَّ وَطَرًا (Q33:37)</p>	
Translation choices	<p>Sale: And remember when thou saidst to him unto whom God had been gracious, and on whom thou also hadst conferred favours, keep thy wife to thy self, and fear God: And thou didst conceal that in thy mind which God had determined to discover, and didst fear men; whereas it was more just that thou shouldst fear God. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee; lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them: And the command of God is to be performed.</p> <p>Rodwell: And, remember, when thou saidst to him unto whom God had shewn favour, and to whom thou also hadst shewn favour, "Keep thy wife to thyself, and fear God;" and thou didst hide in thy mind what God would bring to light. and thou didst fear man; but more right had it been to fear God. And when Zaid had settled concerning her to divorce her, we married her to thee, that it might not be a crime in the faithful to marry the wives of their adopted sons, when they have settled the affair concerning them. And the behest of God is to be performed.</p> <p>Palmer: And when thou didst say to him God had shown favour to and</p>

	<p>thou hadst shown favour to, 'Keep thy wife to thyself and fear God;' and thou didst conceal in thy soul what God was about to display; and didst fear men, though God is more deserving that thou shouldst fear Him; and when Zaid had fulfilled his desire of her we did wed thee to her that there should be no hindrance to the believers in the matter of the wives of their adopted sons when they have fulfilled their desire of them: and so God's bidding to be done.</p> <p>Wherry: And remember when thou saidst to him unto whom God had been gracious, and on whom thou also hadst conferred favours, keep thy wife to thyself, and fear God: and thou didst conceal that thy mind which God had determined to discover, and didst fear men; whereas it was just that thou shouldst fear God. But when Zaid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee, lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them; and command of God is to be performed.</p> <p>Bell: (Recall) when thou wert saying to him upon whom Allah bestowed favour, and upon whom thou didst bestow favour: 'Keep thy wife to thyself, and show piety towards Allah,' and wert concealing within thyself what Allah was going to bring to light, and wert fearing the people, though Allah was more entitled to fear by thee; so when Zaid had had all that he wanted of her, We married her to thee, in order that there should not be any (feeling of) blame upon the believers, in regard to the wives of their adopted sons, when they have had all they want of them; the command of Allah was to be performed.</p> <p>Arberry: When thou saidst to him whom God had blessed and thou hadst favoured, 'Keep thy wife to thyself, and fear God,' and thou wast concealing within thyself what God should reveal, fearing other men; and God has better right for thee to fear Him. So when Zaid had accomplished what he would of her, then We gave her in marriage to thee, so that there should not be any fault in the believers, touching the wives of their adopted sons, when they have accomplished what they would of them; and God's commandment must be performed.</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Yes, the story that Muhammad had seen and admired Zaid's wife Zainab, and her husband offered to divorce her so the Prophet could have her as a wife etc. was mentioned in Sale, Rodwell and Palmer translation footnotes attached to the ayah.</p>

6.2.2 People of the Book

People of the Book *Ahl ul-kitāb* is an Islamic term that refers to Jews and Christians. This special reference to Jews and Christians is due to the fact that they share the same monotheistic Abrahamic roots as Islam and they have divinely revealed books. According to Wahyudi (1997:20), the phrase *Ahl ul-kitāb* occurs 31 times in the Qur'ān. It is noticeable that the Qur'ān

treats Judaism and Christianity as two independent religions whose scriptures were altered, while in other ayahs it deals with these religions in their original form as a revelation from Allah to his prophets. The difference will be clearly distinguished in the ayah’s context. Wahyudi (1997: ii) groups these references to *Ahl ul-kitāb* in the Qur’ān into two categories: ‘the sympathetic verses which give *Ahl ul-kitāb* a status similar to that of Muslims and the ambivalent verses which condemn the *Ahl ul-kitāb*’.

This section will study ayahs which reflect the differences between mainstream Muslims and People of the Book, particularly regarding the translation of verses reflecting to monotheism, translation of words with different connotations in different religions and the translation of the stories/parables of the Qur’ān, where these have different details in the translator’s dogma:

6.2.2.1 Monotheism Verses

One of the well-known features of Islam and Judaism compared to Christianity is the idea of the Trinity. The Trinity suggests a three-part deity: the Father, the Son and the Holy Ghost (Spirit) (Matthew, 28: 19). The following examples will illustrate the translations of ayahs that mention the conceiving of Jesus and the Qur’ān’s view regarding the Trinity.

Example 84

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِينَ (Q66:12)	
Translation choices	<p>Sale: And Mary the daughter of Imran; who preserved her chastity, and into whose womb we breathed of our spirit, and who believed in the words of her Lord and his scriptures, and was a devout and obedient person.</p> <p>Arberry: And Mary, Imran's daughter, who guarded her virginity, so We breathed into her of Our Spirit, and she confirmed the Words of her Lord and His Books, and became one of the obedient.</p> <p>Dawood: And in Mary, 'Imran's daughter, who preserved her chastity and into whose womb We breathed Our spirit; who put her trust in the words of her Lord and His scriptures, and was truly devout.</p>
Dogma reflected in translation or footnote?	No

Example 85

<p>وَقَالَتِ الْيَهُودُ عَزْرًا ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ* اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ</p> <p>(Q9: 30-31)</p>	
Translation choices	<p>Sale: The Jews say Ezra is the son of God: And the Christians say Christ is the son of God. They say this (only) with their mouths: They imitate the saying of those who were unbelievers in former times. May God curse them (literally: fight against them)! How can they be so infatuated?</p> <p>Arberry: The Jews say, 'Ezra is the Son of God'; the Christians say, 'The Messiah is the Son of God.' That is the utterance of their mouths, conforming with the unbelievers before them. God assail them! How they are perverted!</p> <p>Dawood: The Jews say Ezra is the son of God, while the Christians say the Messiah is the son of God. Such are their assertions, by which they imitate the infidels of old. God confound them! How perverse they are!</p>
Dogma reflected in translation or footnote?	No

Example 86

<p>إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ</p> <p>(Q4:171)</p>	
Translation choices	<p>Sale: Verily Christ Jesus the son of Mary is the apostle of God, and his word, which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God, and his apostles, and say not, there are three Gods; forbear this; it will be better for you. God is but one God. Far be it from Him that He should have a son! Unto Him belongeth whatsoever is in heaven and on earth; and God is a sufficient protector.</p> <p>Arberry: The Messiah, Jesus son of Mary, was only the Messenger of God, and His Word that He committed to Mary, and a Spirit from Him. So believe in God and His Messengers, and say not, 'Three.' Refrain; better is it for you. God is only One God. Glory be to Him -- That He should have a son! To Him belongs all that is in the heavens and in the earth; God suffices for a guardian.</p> <p>Dawood: The Messiah, Jesus son of Mary, was no more than God's apostle and His Word which He cast to Mary: a spirit from Him. So believe in God and His Apostles and do not say: 'Three.' Forbear, and it shall be better for you. God is but one God. God forbid that He should have a son! His is all that the heavens and the earth contain. God is the all-sufficient protector.</p>

Dogma reflected in translation or footnote?	No
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6.2.2.2 The Translation of Words with Different Connotation in Different Religions

Religions use the same terms to mean different things; the following examples will explore if the translator reflected the meaning as it is in Islamic understanding or as in his own dogma.

Example 87

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ (Q2: 87)	
Translation choices	<p>Sale: We formerly delivered the book of the law unto Moses, and caused Apostles to succeed him, and gave evident miracles to Jesus the son of Mary, and strengthened him with the holy spirit.</p> <p>Arberry: And We gave to Moses the Book, and after him sent succeeding Messengers; and We gave Jesus son of Mary the clear signs, and confirmed him with the Holy Spirit</p> <p>Dawood: To Moses We gave the Scriptures and after him We sent other apostles. We gave Jesus son of Mary veritable signs and strengthened him with the Holy Spirit.</p>
Dogma reflected in translation or footnote?	No

6.2.2.3 Stories/ Parables of the Qur’ān, Main Differences

This section will cover three shared stories between the three religions with different details in each, in order to see if the translator was influenced to mention details about the story from his dogma comparing to what is mentioned in the Qur’ān itself.

Starting with the story of Adam and Eve, in Islam it is believed that both of them share the sin of eating the fruit from the forbidden tree and therefore both shared the blame. In the Old

Testament, Eve gives Adam part of the apple to eat, but there is no indication of whether Adam knew that this was forbidden fruit. Because of this Eve and her daughters have more pain (in pregnancy and birth) for the sin Eve committed²⁵. The food served to Lot and his angel guest's also differs: while in Islam it was roasted calf, in Judaism and Christianity it was fresh bread and a fine meal²⁶. Finally, there was a difference regarding who was Abraham's sacrificed son: the Islamic understanding considers the sacrificed son to be Ishmael, but the more accepted view in Christianity and Judaism is that the sacrificed son was Isaac.

Example 88

<p>وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ * فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (Q2:35-36)</p>	
Translation choices	<p>Sale : And We said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree, lest ye become of the number of the transgressors*But Satan caused them to forfeit paradise, and turned them out of the state of happiness wherein they had been; whereupon We said, get ye down, the one of you an enemy unto the other, and there shall be a dwelling place for you in earth, and a provision for a season.</p> <p>Arberry: And We said, 'Adam, dwell thou, and thy wife, in the Garden, and eat thereof easefully where you desire; but draw not nigh this tree, lest you be evildoers.' *Then Satan caused them to slip therefrom and brought them out of that they were in; and We said, 'Get you all down, each of you an enemy of each; and in the earth a sojourn shall be yours, and enjoyment for a time.'</p> <p>Dawood: We said: 'Adam, dwell with your wife in Paradise and eat of its fruits to your hearts' content wherever you will. But never approach this tree or you shall both become transgressors.* But Satan lured them thence and brought about their banishment. 'Get you down,' We said, 'and be enemies to each other. The earth will for a while provide your dwelling and your sustenance.'</p>
Dogma reflected in translation	No

²⁵ Book of Genesis verse 16: 'And He said to the woman, I will increase your trouble in pregnancy and your pain in giving birth. In spite of this you will still have desire for your husband, yet you will be subject to him.'

²⁶ Genesis 19:3 says ' ... Lot ordered his servants to bake some bread and prepare a fine meal for the guests.'

or footnote?	
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Example 89

<p>وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامًا فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ* فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ</p> <p>(Q11:69)</p>	
Translation choices	<p>Sale: Our messengers also came formerly unto Abraham, with good tidings: They said, peace be upon thee. And he answered, and on you be peace! And he tarried not, but brought a roasted calf.</p> <p>Arberry: Our messengers came to Abraham with the good tidings; they said, 'Peace!' 'Peace,' he said; and presently he brought a roasted calf.</p> <p>Dawood: Our messengers came to Abraham with good news. They said: 'Peace!' 'Peace!' he answered, and hastened to bring them a roasted calf.</p>
Dogma reflected in translation or footnote?	No

Example 90

<p>فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ</p> <p>(Q37:103)</p>	
Translation choices	<p>Sale: And when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face.</p> <p>Arberry: When they had surrendered, and he flung him upon his brow.</p> <p>Dawood: And when they had both submitted to God, and Abraham had laid down his son prostrate upon his face.</p>
Dogma reflected in translation or footnote?	No

This section studied ayahs which reflect the differences between mainstream Muslims and People of the Book, particularly regarding the translation of verses reflecting to monotheism, translation of words with different connotations in different religions and the translation of the stories/parables of the Qur'ān, where these have different details in the translator's dogma.

Analysing the previous twenty examples from the non-Muslim translation group, there was minimal influence of the translator's dogma on their Qur'ān translation, whether in the TT

itself or in the footnotes. This is surprising given the modest reputation of non-Muslim translations; it must be caused by the very sharp criticism to the Qur'ān and the prophet in the Qur'ān translations introductions. The analysis result for this group which indicated minimal influence from the translator dogma can be considered as initial indication about the relation between translator dogma and its role in translation. This needs further exploration as in the following sections.

6.3 Quasi-Muslims Dogmatic Group

6.3.1 Ahmadiyya

The main differences between the Ahmadiyya Movement and mainstream Muslims are based on belief about the death of the Prophet ﷺ. Where mainstream Muslims believe he was saved and raised to the sky and will return to earth at the end of time, Ahmadis reject this idea and believe the Prophet ﷺ escaped the cross and recovered from his wounds then moved to Kashmir to promulgate his teachings. There he died a natural death and was buried in India. The second main difference between Ahmadis and mainstream Muslims concerns the finality of the Prophet. While mainstream believe that the Prophet Muhammad is the last prophet, Ahmadis believe that he is the last prophet who has a divine book, but it is acceptable to have prophets after him.

These two main differences are reflected in many aspects. Since Muslims believe that the Messiah (Prophet ﷺ) will return, and Ahmadis believe that the Prophet ﷺ died a natural death, then someone else will be the Messiah. Apparently, the Ahmadi group leader Mirza Ghulam Ahmad announced that he is the Messiah and later on announced his prophethood. Based on divine revelations, Hadrat Mirza Ghulam Ahmad of Qadian, founder of the Ahmadiyya Muslim community, claimed to be the Promised Messiah, in whom the prophecies about the Mahdi and the second coming of Hadrat ﷺ (Jesus) have been fulfilled.²⁷

The Ahmadis themselves are divided into two groups. The main difference is that one group believe that Mirza is a reformer and Mahdi, while the second believe that he is a prophet who

²⁷ Introduction of *Tadhkirah; English rendering of the divine revelations, dreams and visions vouchsafed to Hadrat Mirza Ghulam Ahmad of Qadian, the promised Messiah and Mahdi, on whom be peace 2009.*

received a revelation. The chosen four translations for this study include translations from each group. Beside the two differences mentioned above, Ahmadis do not believe in miracles and have a different interpretation of the Jihad order in the Qur’ān, claiming that Jihad will stop after the prophecy of Mirza, since he is the Messiah too and according to hadith there shall be no war after the arrival of the Messiah. Besides which, Jihad is derived from *ijtihād* meaning to strive mainly against the self and not fighting.

The following ayahs were chosen based on this criteria to explore whether these differences were reflected on the ayahs’ translations or not.

6.3.1.1 Life, Death and Return of Prophet ʿĪsā

Example 91

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتُوفِّيكَ وَرَافِعَكَ إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا (Q3:55)	
Translation choices	<p>Moh’d. Zafrullah. Khan: Allah reassured Jesus: I shall cause thee to die a natural death, and shall exalt thee to Myself, and shall clear thee from the calumnies of those who disbelieve...</p> <p>Maulawi Sher Ali: Remember the time when ALLAH said' `O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve.</p> <p>Maulavi Muhammad Ali: When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve.</p> <p>Malik Farid: Remember the time when Allah said: ‘ O Jesus I will cause thee to die a natural death and will raise thee to Myself and will clear thee of the charges of those who disbelieve.</p>
Dogma reflected in translation or footnote?	<p>Yes. All four translations mention the natural death of the Prophet ʿĪsā , which clearly reflects Ahmadi dogma. Three of the translations mention it within the text and one in a footnote.</p> <p>Two notes are attached to this ayah in Maulavi Muhammad Ali’s translation. The first declares that توفى has no other meaning other than God causing him to die, or taking the soul either by death or sleep. They interpret the ayah to mean that Jesus was dead for three or seven hours. Therefore Jewish plans to cause Jesus death on the cross would be frustrated and he would afterwards die a natural death.</p> <p>The second note concerns the word رافع, which is interpreted as</p>

	<p>‘exalting’ or ‘making honourable’, while mainstream Muslims believe it means the Prophet ʿĪsā was saved and raised to skies, soul and body. The translator added that believing in rising to the skies is following Christian traditions because they also believe that Jesus was raised alive to heaven (Maulavi Muhammad Ali, notes 436 and 437).</p> <p>Malik Farid’s footnotes for this ayah explain that توفى has no other meaning than taking the soul whether by death or sleep, and that the fact that Jesus is dead cannot be denied. Another note explains what رفع means, i.e., raising the status and rank of a person and honouring him. The significance of this use for this word is to reply to the false claims by the Jews that the prophet ʿĪsā died an accursed death on the Cross (Malik Farid, notes 424 and 424A).</p>
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Example 92

<p>وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ (Q4: 157)</p>	
Translation choices	<p>Moh’d. Zafrullah. Khan: And their saying: We did kill the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, nor did they compass his death upon the cross, but he was made to appear to them like one crucified to death.</p> <p>Maulawi Sher Ali: And for their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of ALLAH;’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified.</p> <p>Maulavi Muhammad Ali: And for their saying: We have killed the Messiah, Jesus, son of Mary, the apostle of Allah, and they did not kill him, nor did they crucify but (the matter) was made obvious to them, and most surely those who differ therein are only in a doubt of it.</p> <p>Malik Farid: And their saying ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified.</p>
Dogma reflected in translation or footnote?	<p>Yes. Three translators out of the four did express their dogma in lengthy interpretations in footnotes. For instance, Maulawi Sher Ali explained in the footnote that that the ayah didn’t mean that the act of crucifixion was denied but rather the death by crucifixion.</p> <p>He also explained that شبه refers to none other than Jesus himself, which means that it was he who was obscured and was made to appear to the Jews to be similar to someone else. Hence as Jesus hung upon the cross he hung in the likeness of someone else. The translator also listed what Christians and Jews believe regarding this issue</p>

	<p>before explaining again the meaning of بل رفعه الله اليه about which mainstream Muslim believe that Jesus was raised bodily to heaven. He translates رفع as the ‘elevation of spiritual station’ and says it can never mean the actual body (Maulawi Sher Ali notes, 158 and 159).</p> <p>Maulavi Muhammad Ali also states in the footnote that the ayah’s words do not negate Jesus being nailed to the cross, but negate his having expired on the cross as a result of being nailed to it. That he died a natural death is plainly stated in Q5:117. Then Ali lists a long description from different places in the Bible to prove that ġīsā didn’t die on the cross, and that therefore the statement in the Qur’ān (his interpretation of it) is perfectly true.</p> <p>Ali’s second comment was to explain the phrase شبه لهم, i.e. that it can have two meanings. The first is that he made it to be like it or to resemble it. The second is he rendered the matter confused to him and rendered it ambiguous, dubious or obscure to him. Ali suggests the latter meaning is the only possible meaning (Maulavi Muhammad Ali, notes 645 and 646).</p> <p>Malik Farid’s footnote explains that ما صليوه means, they did not cause his death on the cross, also that شبه لهم means Jesus was made to appear to the Jews like one crucified, or the matter of the death of Jesus became obscure or dubious to him (Malik Farid, notes 697 and 698).</p>
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6.3.1.2 The Seal of the Prophets

The description of Muhammad as the seal of the prophets in one ayah is understood by mainstream Muslims to mean he is the final prophet, but Ahmadis believe it means that the Prophet Muhammad was ‘the owner of the seal’ without whose confirmation no other prophet may be accepted (Friedmann, 2001).

Example 93

<p>مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (Q33:40)</p>	
<p>Translation choices</p>	<p>Moh’d. Zafrullah. Khan: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets. Allah has full knowledge of all things.</p> <p>Maulawi Sher Ali: Muhammad is not the father of any of your men, but he is the Messenger of ALLAH, and the seal of the Prophets and ALLAH has full knowledge of all things.</p>

	<p>Maulavi Muhammad Ali: Muhammad is not the father of any of you men, but he is the Apostle of Allah and the Seal of the prophets. And Allah is Cognizant of all things.</p> <p>Malik Farid: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Yes. Maulavi Muhammad Ali states ‘The word ختم means primarily a seal and secondly the end or the last part or portion of a thing, the latter being the primary significance of the word خاتم. Though the Holy Prophet was admittedly the last of the prophets, and even history shows that no prophet appeared after him in the world, the holy Qur’ān used the word <i>khatam</i>, and not <i>khatim</i>, because a deeper significance is carried in the phrase ‘seal of the prophets’ than mere finality.’</p> <p>The translator further explain his view and the importance of having prophets to guide men either by being given laws or by removing imperfections of a previously existing law, or by giving certain new directions to meet the requirements of the times; hence prophets were constantly raised. But through the Holy Prophet a perfect law was made which should suit the requirements of all ages and all countries, and this law was guarded against all corruption, and the office of the Prophet was therefore no more required. But this did not mean that the divine favours bestowed on His chosen servants were to be denied to the chosen ones in future.</p> <p>Malik Farid was in the same view as the previous translator, and gave four possible meaning for the expression خاتم النبيين:</p> <p>The Holy Prophet was the seal of prophets i.e. no prophet can be regarded as true unless his prophethood bears the seal of the holy Prophet. The prophethood of every past prophet must be confirmed and testified to by the Holy Prophet, and also nobody can attain to prophethood after him except by being his follower</p> <p>The Holy Prophet was the best, the noblest and the most perfect of all the prophets and he was also a source of embellishment for them</p> <p>The Holy Prophet was the last of the law-bearing prophets (here he mention names of eminent Muslim theologians, saints and savants who agree with this view)</p> <p>The Holy Prophet was the last of the prophets only in the sense that all the qualities and attributes of prophethood found their most perfect and complete consummation and expression in him. Khatam in the sense of being that last word in excellence and perfection is in common use.</p> <p>Finally, Farid adds that the Holy Prophet himself was clear in his mind as to the continuity of prophethood after him. He is reported to have said :’if Ibrahim (his son) had remained alive, he would have been a prophet’ (Majaha, kitab al-Jana’iz), and, Abu Baker is the best of men after me, except that a prophet should appear’(kanz) (Malik Farid, note</p>

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Example 94

<p>وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ</p> <p>(Q61: 06)</p>	
Translation choices	<p>Moh'd. Zafrullah. Khan: Call to mind also when Jesus son of Mary said: O children of Israel, surely I am Allah's Messenger to unto you, fulfilling the prophecies contained in the Torah, which was revealed before me, and giving glad tidings of a Messenger who will come after me whose name will be Ahmad.</p> <p>Maulawi Sher Ali: And remember when Jesus, son of Mary, said, 'O children of Israel, surely, I am ALLAH's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me, his name will be Ahmad. And when he came to them with clear proofs, they said, this is manifest sorcery.'</p> <p>Maulavi Muhammad Ali: And when Jesus, son of Mary, said: O Children of Israel, surely I am the Apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad. But when he came to them with clear argument, they said: This is clear enchantment.</p> <p>Malik Farid: And remember when Jesus, son of Mary, said: ' O children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad. 'And when he came to them with clear proof, they said, 'This is clear enchantment.'</p>
Dogma reflected in translation or footnote?	No. There is no dogma tested here. I was looking for a possible reference to Ahmadi prophets, if mentioned.

6.3.1.3 Different Beliefs on Same Islamic Terms, Jihad and Miracles:

Example 95

<p>حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ قَالَتْ مَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (Q27:18)</p>	
<p>Translation choices</p>	<p>Moh'd. Zafrullah. Khan: When they came to the Valley of Al-Naml a women of the tribe of the Naml said: O ye Naml, go into your habitations, lest Solomon and his hosts crush you unknowingly.</p> <p>Maulawi Sher Ali: Until when they came to the valley of Al-Naml, one women of the tribe of Al-Naml said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'</p> <p>Maulavi Muhammad Ali: Until when they came to the valley of the Naml [1847], a Namlite said: O Naml, enter your houses, (that) Solomon and his hosts crush you, while they know not.</p> <p>Malik Farid: Until when they came to the Valley of Al-Naml, a Namlite said, 'O ye Naml, entre your habitations, lest Solomon and his hosts crush you, while they know not.'</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Yes. It appears in both the translated text and the footnotes. In his translation, Sher Ali states that the ayah talks about Solomon reaching the valley of Al-Naml where a Namlite women said, 'O ye Naml, entre your habitations, lest Solomon and his hosts crush you, while they know not' (Maulawi Sher Ali, note 19).</p> <p>Maulavi Muhammad Ali states in the footnote that there were many fables regarding Solomon's story. He also claims that there was a valley called valley of the Naml were Namal is a name of tribe, and that the name Namlah was given to children so it can refer to a human character (Maulavi Muhammad Ali, note 1847).</p> <p>Malik Farid was in the same view, regarding the name valley of the Naml which refers to a tribe. Also Al-Naml, a Namlite. The said Namlite was possibly their leader and had ordered the people to get out of the way of Solomon and enter their houses (Malik Farid, notes 2156 and 2157).</p>

Example 96

<p>وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (Q10:90)</p>	
<p>Translation choices</p>	<p>Moh'd. Zafrullah. Khan: We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively. When Pharaoh perceived he was drowning he faltered: I believe that there is no god but He in Whom the children of Israel believe, and submit to Him.</p> <p>Maulawi Sher Ali: And WE brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he said, 'I believe that</p>

	<p>there is no god but HE in Whom the Children of Israel believe, and I am of those who submit to Him.'</p> <p>Maulavi Muhammad Ali: And We brought the Children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit.</p> <p>Malik Farid: And We brought children of Israel across the sea; and Pharaoh and his hosts pursued they wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, 'I believe that there is no god but He in Whom the children of Israel believe, [1285] and I am those who submit to Him.</p>
<p>Dogma reflected in translation or footnote?</p>	<p>No clear influence comparing what Ahmadis believe regarding the metaphorical interpretation of miracles, where, for example, they believe that: 'The idea that Moses parted the water by hitting the ground with his staff is not borne out by the words of the Holy Qur'ān. Since Allah informed Moses of when to travel and which way to go, it is possible that Allah made them reach the water at a time when it would start receding (maybe due to tides or wind). Only Allah could know the time and place when there would be a dry path, which would close shortly afterwards.' The Light (2009: p 12)</p>

Example 97

<p>أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ هُمَدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (Q22:39-40)</p>	
<p>Translation choices</p>	<p>Moh'd. Zafrullah. Khan: Permission to fight is granted to those against whom war is made, because they have been wronged, and help them. They are those who have been driven out of their homes unjustly only because they affirmed: Our Lord is Allah. If Allah did not repel the aggression of some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated, would surely be destroyed. Allah is indeed Powerful, Mighty.</p> <p>Maulawi Sher Ali: Permission to take up arms is given to those against whom war is made, because they have been wronged and ALLAH, indeed, has power to help them (39) Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is ALLAH.' And if ALLAH did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of ALLAH is oft remembered. And ALLAH will, surely, help one who helps HIM. ALLAH is, indeed, Powerful, Mighty (40).</p>

	<p>Maulavi Muhammad Ali: Permission (to fight) is given to those on whom war is made, because they are oppressed. And most surely Allah is well Able to assist them (39) Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters, and churches, and synagogues, and mosques in which Allah’s name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty. 40.</p> <p>Malik Farid: Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them – Those who have been driven out from their homes unjustly, only because they said, ‘Our Lord is Allah.’ [1958] And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, [1959] would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is indeed, powerful, Mighty -</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Yes, but limited.</p> <p>Maulavi Muhammad Ali: the translation suggests that this ayah might be Makkan, and that Muslims were allowed to fight because they were very weak (Maulavi Muhammad Ali, notes 1697 and 1698).</p> <p>Malik Farid: The translator gave reasons why the Muslims were obliged to take up arms. The first is self-defence; the second is that Muslims were allowed to fight because many <i>muhajirīn</i> Muslims left everything behind them in Makkah (Malik Farid, note 1957).</p>

This section studied the main differences between the Ahmadiyya and mainstream Muslims. These differences are based on beliefs about the death of the Prophet ʿĪsā, the finality of the Prophet, Jihad and miracles. The analysis clearly shows that translators were influenced by their dogma in the majority of the selected ayah translations, most of the time through lengthy footnotes that justify their understanding of the ayah.

6.3.2 Submitters

Rashad Khalifa believed that he was God’s messenger of the Covenant *Rasūl al-mīṭāq*. Khalifa claimed to have discovered an intricate mathematical pattern involving 19 and its multiples throughout the Qur’ān. He founded the religious group called United Submitters International (USI), where Submitters follow the Qur’ān alone and reject the Hadith and they

believe that Khalifa was a messenger of God. They further hold that every element of the Qur’ān is mathematically composed, like letters, words, verses and surahs. Khalifa claimed that discovering the intricate numerical pattern in the text of the Qur’ān helped him to identify the exact date of the Day of Judgment as mentioned in Chapter 74 of the Qur’ān. Khalifa removed some ayahs that he believed were not from the Qur’ān (Khalifa 1989:671).

Example 98

<p>أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا (Q42:24)</p>	
Translation choices	<p>Khalifa: Are they saying, "He (<i>Rashad</i>)* has fabricated lies about GOD!"?</p>
Dogma reflected in translation or footnote?	<p>Yes. Rashad who is the translator and the claimed prophet clearly lists his name within the translation, to make the ayah address him instead of the Prophet Muhammad. He also justifies this addition by claiming that the disbelievers (by whom he meant the Prophet’s companions) ‘added two false statements at the end of Sura 9 to commemorate their idol, the prophet Muhammad. God has revealed overwhelming evidence to erase this blasphemy and establish the truth. By adding the geometrical value of Rashad Khalifa (1230), plus the verse number (24), we get 1254, 19x66’ (Khalifa 42:24, footnote).</p>

Example 99

<p>وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (Q59:07)</p>	
Translation choices	<p>Khalifa: Whatever GOD restored to His messenger from the (<i>defeated</i>) communities shall go to GOD and His messenger (<i>in the form of a charity</i>). You shall give it to the relatives, the orphans, the poor, and the traveling alien. Thus, it will not remain monopolized by the strong among you. You may keep the spoils given to you by the messenger, but do not take what he enjoins you from taking. You shall reverence GOD. GOD is strict in enforcing retribution.</p>
Dogma reflected in translation or footnote?	<p>No</p>

Example 100

<p>يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۚ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (Q07:187)</p>	
Translation choices	<p>Khalifa: They ask you about the end of the world (<i>the Hour</i>), and when it will come to pass. Say, "The knowledge thereof is with my Lord. Only He reveals its time. Heavy it is, in the heavens and the earth. It will not come to you except suddenly." They ask you as if you are in control thereof. Say, "The knowledge thereof is with GOD," but most people do not know.</p>
Dogma reflected in translation or footnote?	<p>Yes. The two footnotes in this ayah reflect ideas from the translator's beliefs. Firstly, he added information to update the meaning of the ayah, which states that no one knows the time of the day of judgment but Allah. Khalifa added that 'The right time to reveal this information was predestined to be 1980 A.D., through God's Messenger of the Covenant' i.e. through him and his numerical miracle which enabled him to know the time.</p> <p>The second note that he added claims that the 'The Hour comes suddenly only to the disbelievers'.(Khalifa, note 7:187), while in mainstream Muslims dogma it is believed that no one knows the time for the Day of Judgment even prophets.</p>

Example 101

<p>مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (Q33:40)</p>	
Translation choices	<p>Khalifa: Muhammad was not the father of any man among you. He was a messenger of GOD and the final prophet. GOD is fully aware of all things.</p>
Dogma reflected in translation or footnote?	<p>Yes. The translator added a footnote that 'most Muslims insist that he ('he' refers to the Prophet Muhammad) was the last prophet and also the last messenger. This is a tragic human trait as we see in Q40:34. Those who readily believe God realize that God sends His purifying and consolidating Messenger of the Covenant after the final prophet Muhammad'.</p> <p>Here the translator included his dogma in the ayah's footnote. Besides which, he referred to another ayah's footnotes to support his claim. This ayah's footnote reads: 'The Jews refused to believe in the Messiah when he came to them, the Christians refused to believe in Muhammad when he came to them, and a majority of today's Muslims believe that Muhammad was the last messenger. On that erroneous basis, they refused to accept God's Messenger of the Covenant. We learn from ayahs Q3:81-90 and Q33:7 that those who fail to accept the Qurā'nic injunction to 'believe in and support God's Messenger of the Covenant'</p>

	are no longer believers.
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Example 102

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ (Q4:157)	
Translation choices	Khalifa: And for claiming that they killed the Messiah, Jesus, son of Mary, the messenger of GOD. In fact, they never killed him, they never crucified him—they were made to think that they did.
Dogma reflected in translation or footnote?	<p>Yes. Khalifa believes that Jesus' life on earth was terminated, his soul was raised and Jesus' enemies arrested, tortured, and crucified his living, but empty body. Therefore, Jesus will not return as Muslims and Christians believe. Rashad didn't claim that he is the messiah, Jesus or Mahdi but he 'fulfils what was expected out of these figures'.</p> <p>In the ayah's footnote he supports his views. The footnote reads: 'Jesus, the real person, the soul, was raised in the same manner as in the death of any righteous person. Subsequently, his enemies arrested, tortured, and crucified his living, but empty, body.'</p>

6.3.3 Discussion

The previous examples in this section evaluated the accuracy of selected ayahs based on the translator's dogma and this dogma's differences compared to mainstream Islam.

Studying and analysing these examples showed that there is an emphasized presence of the translator's dogma in the TT depending on the nature, meaning and sensitivity of the ayah's meaning compared to the translator's dogma. In the case of the Ahmadi translations, the translator's approaches vary within the same group. Some translations are more accurate than others, but this can't conceal the fact that many ayahs' meanings were steered to suit the dogma through lengthy footnotes which include tafsīr, weak hadiths and many quotations from the Bible.

Khalifa's translation supports his understanding of religion and the numerical miracle he found out through his expertise with the computer. He didn't depend much on other sources to justify his claims. Possibly this is due to the fact that he claimed prophethood, so he didn't need to support his claims with other views or books.

According to al-Amri (2010: 102) 'Since their shy beginnings, Muslim translations of the Qur'ān have evolved beyond recognition. Nowadays one can find the scripture turned into

feminist and modernist manifestos, and cults like that of the number 19, extreme asceticism and Qadyanism finding their way into Qur’ān translations’.

6.4 Muslims Dogmatic Group

This group will study selected ayah translations from four different dogmatic backgrounds: namely, Shia, Sufi, Brelwis and mainstream Muslims.

6.4.1 Shia

The main Shi’i-Sunni differences are based on Ali’s caliphate and imamate involving designation and appointment. The Shia also maintains that the imamate must remain in Ali’s family, which is a fundamental matter and basic element of religion and is reflected in many aspects of life. The main differences between the Shia and Sunnis were discussed earlier in Chapter One. Here I will only work on examples in which there is the possibility of dogmatic differences appearing in the translation.

Example 103

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ (Q17:71)	
Translation choices	<p>Ahmad Ali: Remember [1244, 1245] the day (of Judgment) when we will summon people with their Imam (leader).</p> <p>Shakir: (Remember) the day when We will call every people with their Imam.</p> <p>Ali Quli: The day We shall summon every group of people with their imam.</p> <p>Turner: On the day when we call each community together with its leader onto the plain of Resurrection</p>
Dogma reflected in translation or footnote?	<p>Yes, but limited to one translation out of four. Ahmad Ali adds footnotes explaining the possible meaning of إِمَامِهِمْ, and included a hadith to support his belief:</p> <p>‘It is said that whosoever, an individual follows in his life, on the day of judgment with him only the individual will be called to account for his faith and deeds. Blessed are they who follow the best guides - the holy Ahlul-Bait, the purified ones of God. When this verse was revealed, people asked the holy prophet if he was not the Imam of all the people. The holy prophet said: ‘yes, I am the imam until I am alive in this world; and after me the imam will be Ali-ibn Abi-Taleb, followed by his divinely chosen issues. People attached to them will</p>

	be safe and shall gain salvation, and those who go astray and disassociate themselves from them, will be lost' (Ahmad Ali, notes 1244 and 1245).
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Example 104

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (Q2:143)	
Translation choices	<p>Ahmad Ali: And thus have We made you a group of middling stand.</p> <p>Shakir: And thus We have made you a medium (just) nation.</p> <p>Ali Quli: Thus We have made you a middle nation.</p> <p>Turner: By making the Qibla a fixed point on earth We have transformed you Muslims into a community that is characterized by justice and equilibrium. The Jews and Christians, wherever they may be, are opposing factions: (even) in prayer they face opposite directions, one to the east, the other to the west. With your fixed Qibla, you are aligned with no other community....</p>
Dogma reflected in translation or footnote?	<p>Yes, but limited to one translation out of four.</p> <p>In Ahmad Ali's translation footnote for this ayah, he mentioned that 'thus the ummat-e-wasat' are only the Holy Imams - and their position among the Muslims is that of the 'Ka'ba' to the Muslim world towards which Muslims must necessary turn. In the absence of the holy prophet, the Imams and Ahlul-Bait are the spiritual centres to which every true believer in God has to resort to for correct guidance and the necessary inspiration of goodness and virtue (Ahmid Ali, note 134, p. 162).</p>

Example 105

رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (Q11:73)	
Translation choices	<p>Ahmid Ali: ... the mercy of God and His blessings be on ye, O' People of the House; Verily He (alone) is Praiseworthy, the all Glorious.</p> <p>Shakir: They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.</p> <p>Ali Quli: They said, 'Are you amazed at Allah's dispensation? [That is] Allah's mercy and His blessings upon you, members of the household. Indeed He is all-laudable, all-glorious.'</p> <p>Turner: May His mercy and blessings be with you and the people of</p>

	your house. Without a doubt, God worthy of all glory, Deserving of all praise.’
Dogma reflected in translation or footnote?	No, the أَهْلَ الْبَيْتِ here was referring to prophet Ibrahim and his wife Sara and it was accurately translated.

Example 106

<p>وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Q33:33)</p>	
Translation choices	<p>Ahmid Ali: And stay ye in your abodes and display not your finery like the display of the ignorance of yore, and establish ye prayer and give away the poor-rate and obey God and His Apostle; Verily, verily God intendeth but to keep off from you (every kind of) uncleanness O’ ye the People of the House, and purify you (with) a thorough purification.</p> <p>Shakir: And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.</p> <p>Ali Quli: Stay in your houses and do not display your finery with the display of the former [days of] ignorance. Maintain the prayer and pay the Zakāh and obey Allah and His Apostle. Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.</p> <p>Turner: Remain calmly and quietly in your houses and do not display yourselves from the windows, doorways and roofs, as was the custom of women in the age of ignorance. Perform regular prayer, pay your Zakāh and obey god and His Prophet. You men of the family must understand that all of these edicts and decrees God issues because he wishes to remove all spiritual and moral contamination from your character.</p>
Dogma reflected in translation or footnote?	<p>Yes, but limited to one translation out of four. In the footnote attached to this ayah, Ahmid Ali emphasised the unique position of the wives of the Prophet.</p> <p>In his explanation he mentioned how the Prophet’s wives had to stay in their rooms and how all wives obeyed but ‘one of the wives did not stay in her abode but rode at the head of huge army to Basra, and conducted the battle of <i>Jamal</i> (the Camel) against Ali which caused the slaughter of thousands of Muslims in the field, and it was the most disgraceful event in the political history of the Muslims’. He is clearly</p>

	referring to ʿaʿīša who Shia’s don’t favour because of her disagreement with Ali. Therefore, the translator’s dogma was clearly apparent in the footnote (Ahmid Ali, note 1857).
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Example 107

<p>وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ (Q08:41)</p>	
Translation choices	<p>Ahmid Ali: And know ye (O’ believers) that whatever of a thing ye acquire a faith of it is for God, and for the Apostle and for the (Apostle’s) near relatives and the orphans and the needy and the wayfarer, if ye believe in God and that which We sent down unto Our servant (Muhammad), on the day of distinction</p> <p>Shakir: And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.</p> <p>Ali Quli: Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveller, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met; and Allah has power over all things.</p> <p>Turner: Know too that all the booty you acquire in battle- whatever it may be – a fifth belongs to God and His prophet, to the Prophet’s near relatives, to the orphans and unemployed among them, and to those wayfarers in dire need to of sustenance. If you believe in God, and in the assistance He gave to His bondsman at the battle of Badr- the day of confrontation between the believers and the unbelievers....</p>
Dogma reflected in translation or footnote?	<p>Yes, but limited to one translation out of four.</p> <p>Ahmad Ali’s footnote attached to this ayah explained the basis of Xums to justify why poor Asyād from Banī-Hašim and Imams receive it, which is based on Shia dogma (Ahmid Ali, note 923).</p>

Example 108

<p>إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً (Q03:28)</p>	
Translation choices	<p>Ahmid Ali: ... Whose shall do this then nothing of God is his, except (when) ye (have to) guard yourselves against (them) for fear from them; but God cautioneth you on Himself; for unto God is the end of your (life) journey.</p> <p>Shakir: Let not the believers take the unbelievers for friends rather than</p>

	<p>believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.</p> <p>Ali Quli: The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allah will have nothing to do with him, except when you are wary of them out of caution. Allah warns you to beware of disobeying Him, and toward Allah is the return.</p> <p>Turner: Believers must not enter into pacts of friendship or mutually beneficial alliances with unbelievers rather than with believers. If any believer does so, he will no longer be able to count on God's protection, unless he be moved to that action out of fear or for the sake of dissimulation. God warns you concerning His wrath: (remember that) you will all return to Him in the end.</p>
Dogma reflected in translation or footnote?	<p>Yes the Shia meaning of <i>taqīyyah</i> showed in 3 translations out of 4. The addition of the word 'fear' is necessity to justify the <i>taqīyyah</i> meaning. It was also explained in depth in Ahmad Ali's translation footnote, attached to the ayah translation (note 348).</p>

Example 109

<p>فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ (Q04:24)</p>	
Translation choices	<p>Ahmid Ali: ... and as such of them ye had Mut'a with them, give them their dowries as a fixed reward; and it shall not be a sin on you, in whatever ye mutually agree (to vary) after the fixed reward; Verily god is All-Knowing, All-Wise.</p> <p>Shakir: Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.</p> <p>Ali Quli: For the enjoyment you have had from them thereby, give them their dowries, by way of settlement, and there is no sin upon you in what you may agree upon after the settlement. Indeed Allah is all-knowing, all-wise.</p> <p>Turner: If you seek permanent marriage, you are to hand over their dowries as a gift; if you seek temporary marriage, give as much as is deemed fair in return for the benefit you receive from them...</p>
Dogma reflected in translation or footnote?	<p>Yes. Temporary marriage was named in the first and fourth translations, while the fourth can be considered to include a communicative translation of <i>أجل مسمى</i>. The first translation attached a footnote to justify Mut'a marriage which is approved in Shia dogma</p>

	and not allowed in mainstream Islam. The footnote explained that the Shia are following the Prophet's orders only, since temporary marriage was allowed till the caliph Omar forbade it (Ahmid Ali, note 516).
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This section studied the main Shi'i-Sunni differences which are based on Ali's caliphate and Imamate involving designation and appointment. The analysis showed that translators were influenced by their dogma but at various levels in the majority of the selected ayah translations, either directly within the text or through footnotes that justify their understanding of the ayah.

6.4.2 Sufi

Sufi Muslims can be considered as Sunni Sufis or Shia Sufis. This work will focus on the main differences between Sufi translations in general and mainstream Sunni ones, particularly on issues that can be reflected on Qur'an translations.

Sufis advocate eternal and divine love, and believe that Allah created the world because he loved to be known by his people. This is reflected on the main characteristics of Sufi exegesis of the Qur'an, where the focus is on mystical and metaphorical interpretation of specific ayahs, which feature an allegorical and symbolic meaning of certain terms, especially the ones referring to remembrance of Allah and the relationship with Him. These differences are highlighted in Sufi exegesis (Abdul-Raof 2012). These issues will be checked in the selected Qur'an translations which comprise three complete translations and one incomplete translation. Considering the following examples:

Example 110

وَأَخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْيِهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ (Q7:148)	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: After he left, Musa's people adopted a calf made from their ornaments, a form which made a lowing sound. Did they not see that it could not speak to them or guide them to anyway? They adopted it and so they were wrongdoers.</p> <p>Irfan-ul-Qur'an: And after Mūsā ([Moses] left for the Mount of Tur), his people contrived a calf out of their ornaments (which was) a carving with a mooing sound. Did they not see that it could neither</p>

	<p>speak to them nor show them any path? They took the same (as god) and they were unjust.</p> <p>Ahmed Hulusi: And the people of Moses made, after him (after his departure to Mount Sinai) a bellowing calf, from their valuable ornaments... Did they not realize that the calf was neither able to talk to them, nor guide them to a path? They took it (as a deity) and became of the wrongdoers (they wronged themselves)!</p>
Dogma reflected in translation or footnote?	<p>No, according to Sufi exegetes such as Al-Tusturi (cited in Abdul-Raof, 2012 p.55), the golden calf can be anything that keeps away from the Lord; this can be one's family, children or wealth to which one is attached.</p> <p>All the translations were literal and faithful to the meaning.</p>

Example 111

<p>رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (Q14:35)</p>	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: When Ibrahim said, 'My Lord! Make this land a place of safety and keep me and my sons from worshipping idols.</p> <p>Irfan-ul-Qur'an: And (recall) when Ibrahim (Abraham) submitted: 'O my Lord, make this city (Mecca) a land of peace and keep me and my children from idol-worship.</p> <p>Ahmed Hulusi: And Abraham had said, 'My Rabb, make this city secure... Protect me and my sons from worshipping idols/deities.'</p>
Dogma reflected in translation or footnote?	<p>No. While the direct meaning of 'keep me and my sons away from worshipping idols' is clear, the indirect meaning according to Sufi exegetes refers to idols as love of wealth, silver and gold. (ibid 57).</p>

Example 112

<p>وَالْبَيْتِ الْمَعْمُورِ (Q52:4)</p>	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: by the Visited House</p> <p>Irfan-ul-Qur'an : And by the House populated (by the angels i.e., the Ka'ba in heaven)</p> <p>Ahmed Hulusi: And the prosperous house (the dimension of Names comprised of the knowledge pertaining to the Absolute Essence, the Reality of Muhammad, the perfectly constructed house – the human consciousness experiencing the quality of vicegerency generating from</p>

	the Names of Allah)
Dogma reflected in translation or footnote?	Yes, but limited to one translation. The ‘frequented house’ in numerous tafsīr s refers to the house of Allah in the heavens, where angels make pilgrimage. For Sufi exegetes it also refers to the heart that throngs with knowing, loving and being entertained by God (Abdul-Raof 2012:56). None of the translations referred to this tafsīr so the translators’ dogma was not reflected in translation in respect of this specific concept, but the translation of Ahmed Hulusi gives an explanatory note about the house within the text and it doesn’t follow any of the tafsīr s but rather his own belief in the status of the Prophet Muhammad .

Example 113

لَهُ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ (Q7:158)	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: Say: There is no God but Him. He gives life and causes to die.´ So have iman in Allah and His Messenger.</p> <p>Irfan-ul-Qur’ān: There is no God except He. He is the One Who grants life and causes death.? So believe in Allah and His Messenger.</p> <p>Ahmed Hulusi: There is no God (deity) only HU! He gives life and causes death! So believe in Allah, whose Names comprise the essence of your being, and his Rasul.</p>
Dogma reflected in translation or footnote?	No. The Sufi exegetes relate life and death to the hearts of all people of the truth, which are kept alive by remembrance and seeing of God’ (Abdul-Raof 2012:56). This was not reflected in the translation.

Example 114

وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ (Q44:24)	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: Leave the sea divided as it is. They are an army who will be drowned.</p> <p>Irfan-ul-Qur’ān: And (after you pass through) leave the river still and split open. Surely, they are an army who will be drowned.</p> <p>Ahmed Hulusi: ‘Leave the sea in its open state... Indeed, they are an</p>

	army to be drowned.’
Dogma reflected in translation or footnote?	No. The Sufi exegesis of the ayah listed in Abdul-Raof (2012:56) mentions that ‘leave the sea in stillness’ refers to ‘prepare your heart to ponder upon God’.

Example 115

<p>وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا (Q2:114)</p>	
Translation choices	<p>Imdad-ul-karam: And who can be more unjust than someone who prevents the name of Allah sw being mentioned in the Mosques, and tries to ruin them?</p> <p>Bewley: Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them?.</p> <p>Irfan-ul-Qur’ān: And who is more unjust than he who forbids remembering Allah’s Name in His mosques and strives to desolate them?</p> <p>Ahmed Hulusi: And who are more unjust than those who prevent the dhikr of Allah (the acknowledgment that we do not exist, only Allah exists) from being mentioned in places of prostration (the experience of one’s nothingness in the sight of the reality of the Names) and strive toward their destruction (by deifying the ego of the pure hearts).</p>
Dogma reflected in translation or footnote?	No. The Sufi interpretation of Masajid refers to the heart rather than the mosques, and the metaphorical meaning is that people are busy with matters which are not their concern. This was not reflected in the TT. However, Muhammad Pirzada adds a footnote explaining that ‘Christians ruined the sacred mosque of Jerusalem ... and the polytheists of <i>Makkah</i> . He added that the verse was revealed concerning the Christians and Jews but it is general and universal to all (Imdad-ul-karam, 2004:60, Note 75).

Example 116

<p>اٰذٰهٰبًا اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى (Q20:43)</p>	
Translation choices	<p>Imdad-ul-karam: not included in the translation</p> <p>Bewley: Go to Pharaoh; he has overstepped the bounds.</p> <p>Irfan-ul-Qur’ān: Go, both of you, to Pharaoh; surely, he has transgressed all bounds in rebellion.</p>

	Ahmed Hulusi: ‘Go both of you to Pharaoh! Indeed, he has transgressed all bounds.’
Dogma reflected in translation or footnote?	No. The direct meaning was mentioned only, which refers to the Prophet Moses and his brother Harun (Aaron) going to the Pharaoh of Egypt because he transgressed. The indirect meaning of Pharaoh for Sufis refers to the heart (Abdul-Raof, 2012:57).

Example 117

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ (Q9:123)	
Translation choices	<p>Imdad-ul-karam: Not included in the translation</p> <p>Bewley: You who believe! Fight those of the unbelievers who are near to you and let them find you implacable. Know that Allah is with the godfearing.</p> <p>Irfan-ul-Qur’ān: O believers! Fight against those of the disbelievers who are around you (i.e., who are directly involved in hostilities and terrorist activities against you).</p> <p>Ahmed Hulusi: O believers! Fight those who are close to you from the disbelievers (the deniers of the reality)!</p>
Dogma reflected in translation or footnote?	No. The Sufi interpretation of the expression قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ, refers to the evil soul rather than those adjacent to you of the disbelievers. Because the evil soul is the nearest thing to us thus it is our enemy (Abdul-Raof, 2012:57). This was not reflected in the translation.

6.4.3 Brelwis

Brelwis share many of the beliefs of Sufis, but they insist on the enhanced status of the Prophet. Brelwis have several beliefs regarding the Prophet Muhammad's nature, which clearly differ from those mainstream Muslims. These are mainly the view he was created from light like angels, rather than from clay like other human beings; he is still witnessing all that goes on in the world; and he has knowledge of that which is unknown, including the future. They also believe that jihād is not permissible nowadays (Sanyal, 2014).

There is one known translation by a Brelwis so I listed it and with another two Sufi translations with which to compare it.

Example 118

<p>اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَبَصُرْتُ بِاللَّهِ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ</p> <p>(Q24:35)</p>	
Translation choices	<p>Kanzul Iman: Allah is the Light of the heavens and the earth. The similitude of His Light is as a niche wherein is a lamp. The lamp is in a chandelier (of glass). The chandelier is as it were a star glittering like a pearl; it is lighted from the blessed olive tree which is neither of east nor of west, it is near that its oil may flare up even though the fire touches it not. The Light is upon the Light. Allah guides to His Light whomsoever He will and Allah narrates examples for the people. And Allah knows all things.</p>
	<p>Ahmed Hulusi: Allah is the Nur (NUR is knowledge – life; the essence comprising of knowledge [data]) of the heavens and the earth... The example of His light (the manifestation of His knowledge) is like a lantern (the brain) in which there is a lamp (individual consciousness) and that lamp is within a glass (universal consciousness)! That glass (universal consciousness) is like a star made of pearl (Name compositions given functions according to their creational purposes) lit from an olive tree (the consciousness of Unity within the essence of man), neither of the east or the west (free from time and location). The (tree's) oil (the observation of the reality in consciousness) would almost glow even if untouched by fire (active cleansing)... It is light upon light! (The individualized manifestation of the knowledge of the Names)... Allah (the Names [the various compositions of the structural qualities constituting existence] within the essence of man) enables the realization of His Nur (the knowledge of His reality) to whom He wills. Allah provides mankind with examples... Allah knows all (as He is 'all', through the qualities of His Names).</p>
	<p>Bewley: Allah is the Light of the heavens and the earth. The metaphor of His Light is that of a niche in which is a lamp, the lamp inside a glass, the glass like a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, its oil all but giving off light even if no fire touches it. Light upon Light. Allah guides to His Light whomever He wills and Allah makes metaphors for mankind and Allah has knowledge of all things.</p>
Dogma reflected in translation or footnote?	<p>No. Brelwis dogma was not reflected but Sufi dogma was reflected in Ahmed Hulusi translation and explanation within the text of the text of the ayah.</p>

Example 119

<p>فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ</p> <p>(Q2:137)</p>
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Translation choices	<p>Kanzul Iman: Then if they believe too, as you have believed then they are guided, and if they turn back their faces, then they are but in total schism. So, O beloved, prophet! Soon Allah will suffice you on behalf of them. He is alone Hearing and Knowing.</p> <p>Ahmed Hulusi: So if they believe in Him in the same way as you believe in Him, then they will have found the path to the reality. But if they turn away, they will be left as fragmented and narrow minded. Allah will be sufficient for you against them. And HU is the Sami and the Aleem.</p> <p>Bewley: If their faith is the same as yours then they are guided. But if they turn away, they are entrenched in hostility. Allah will be enough for you against them. He is the All-Hearing, the All-Knowing.</p>
Dogma reflected in translation or footnote?	Yes. The addition of the phrase ‘O beloved, prophet!’ in ‘So, O beloved, prophet!’ is not part of the ayah in the source language. This addition reflects the enhanced stature of the Prophet in this dogma.

Example 120

<p>وَالنَّجْمِ إِذَا هَوَىٰ (Q53:1)</p>	
Translation choices	<p>Kanzul Iman: By the lovely shining star Muhammad, when he descended from the Ascension (Meraj).</p> <p>Ahmed Hulusi: By the star (Najm) (that describes all of the reality by disclosing it part by part),</p> <p>Bewley: By the star when it descends</p>
Dogma reflected in translation or footnote?	Yes. The mention of the Prophet’s name and the ascension is not part of the ayah text or exegeses but rather reflect the influence of the translator’s dogma and belief on the text.

Example 121

<p>يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (Q33:1)</p>	
Translation choices	<p>Kanzul Iman: 'O prophet! The Communicator of unseen continue fearing Allah and hear not the infidels and hypocrites. Undoubtedly Allah is Knowing, Wise.</p> <p>Ahmed Hulusi: O Nabi! Be of those who protect themselves from Allah (as He will most definitely enforce the consequences of your deeds upon you)! And do not obey those who deny the knowledge of the reality and the hypocrites (the</p>

	two-faced)! Indeed, Allah is the Aleem, the Hakim. Bewley: O Prophet! Have taqwā of Allah and do not obey the unbelievers and hypocrites. Allah is All-Knowing, All-Wise.
Dogma reflected in translation or footnote?	Yes. The addition of the phrase ‘The Communicator of unseen’ in the Kanzul Iman translation is not part of the ayah text.

Example 122

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (Q39:30)	
Translation choices	Kanzul Iman: Undoubtedly, you are to die, and they are too to die. Ahmed Hulusi: You will most certainly taste death and they will most certainly taste death! Bewley: You will die and they too will die
Dogma reflected in translation or footnote?	No. Brelwis believe that the Prophet is still witnessing all that goes on in the world; although it would have been possible to add a justification of this ayah it was in fact literally translated.

Example 123

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدَمَتِ سَوَاعِجٌ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (Q22:39-40)	
Translation choices	Kanzul Iman: Permission is given to them with whom the infidels fight because they were oppressed. And no doubt, Allah is necessarily powerful to help them. Those who were driven out from their homes without right only on this pretext that they said, ‘Our Lord is Allah’. And if Allah had not removed men one by means of other, then necessarily, the cloisters and churches and synagogues and mosques wherein the name of Allah is mentioned much would have been pulled down. And undoubtedly, Allah will necessarily help him who will help His religion; verily Allah is necessarily, Powerful, Dominant. Ahmed Hulusi: Permission (to fight) has been given to those who are attacked... This is because they have been wronged! Indeed, Allah has the power (Qadir) to grant them victory. They are those who have been unjustly driven out of their homeland, only because they said, ‘Our Rabb is Allah’... If Allah did not repel some people by means of others, surely the monasteries, churches,

	Bewley: Permission to fight is given to those who are fought against because they have been wronged — truly Allah has the power to come to their support —those who were expelled from their homes without any right, merely for saying, ‘Our Lord is Allah’ (if Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah’s name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him — Allah is All-Strong, Almighty).
Dogma reflected in translation or footnote?	No. While the Brelwi believe that no Jihad is possible by the sword because the reasons for Jihad were not applicable in the contemporary world, the ayah was translated literally.

This section studied the possible reflection of the main Sufi and Brelwi exegesis characteristics on the Qur’ān translation. The analysis showed that translators were influenced by their dogma but this was limited to some of the selected ayah translations, either directly within the text or through brief footnotes that justify their understanding of the ayah.

6.4.4 Mainstream Muslims

This chapter has so far compared translators with non-mainstream dogmas to those with mainstream Muslim dogma. Comparing the mainstream translations in this section is a tricky task due to the limited differences between translators, which make the criteria for selecting examples more challenging.

The two major differences that can possibly be reflected in translations are: 1. Allah names and attributes, and 2. The interpretation of miracles. The names and attributes are basically comparable between Muṣṭazilīs and Aṣṣarīs however these classifications are hardly applicable nowadays and I have therefore included these examples in a separate section (5.3.2.2). The second difference is the interpretation of the nature of miracles. While some translators translated ayahs with miracles literally, others opted to translate them metaphorically. Translating ayahs with miracles metaphorically can be classified as involving the dogmatic influence of the translator’s ideology, since one of the pillars of faith in the hadith is to believe in the divine books. Rendering miracles in a metaphorical way can be considered as not believing in part of the Qur’ān.

This does not mean that translators are accused of bad intentions; it could be that translators were trying to make their translations more applicable and acceptable in their communities which maybe could not understand such miracles in the world of scientific interpretation and justification of everything. This type of possible influence on the translator’s ideology in their translations will be explored in the following ayahs:

Example 124

<p>مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۗ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ (Q48:29)</p>	
<p>Translation choices</p>	<p>Pickthall: Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) see them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration.</p> <p>Yusif Ali: Muhammad is the Apostle of God; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration.</p> <p>Daryabadi: Muhammad is the apostle of Allah. And those who are with him are stern against the infidels and merciful among themselves; Thou beholdest them bowing down and falling prostrate, seeking grace from Allah and His goodWill Mark of them is on their faces from the effect of prostration.</p> <p>Asad: MUHAMMAD is God’s Apostle; and those who are [truly] with him are firm and unyielding towards all deniers of the truth, [yet] full of mercy towards one another. Thou canst see them bowing down, prostrating themselves [in prayer], seeking favour with God and [His] goodly acceptance: their marks are on their faces, traced by prostration.</p> <p>Al-Hilali Khan: Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers).</p> <p>Sahih International: Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark [i.e. sign] is on their</p>

	<p>faces [i.e. foreheads] from the trace of prostration.</p> <p>Abdel Haleem,: Muhammad is the Messenger of God. Those who follow him are harsh towards the disbelievers and compassionate towards each other. You see them kneeling and prostrating, seeking God’s bounty and His good pleasure: on their faces they bear the marks of their prostrations.</p> <p>T.B. Irving: Muhammad is God's messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving bounty and approval from God, Their sign [shows] on their faces from the trace of bowing down on their knees [in worship].</p> <p>Fakhry: Muhammad is the Apostle of Allah and those who are with him are hard on the unbelievers, merciful towards each other. You will see them kneeling and prostrating themselves, seeking bounty and good pleasure from Allah; their mark is upon their faces, as a trace of their prostration.</p> <p>Emerik 1: Muhammad is the Messenger of God. Those who are with him are hard on the faithless but compassionate among each other. You’ll see them bowing and prostrating themselves (in prayer), seeking the grace of God and (His) pleasure. On their faces are the marks of their prostrations.</p> <p>Emerik 2: Muhammad is the Massanger of Alla. Those who are with him are on the faithless but compassionate among each other. You’ll see them bowing and prostrating themselves (in prayer), seeking the grace of Allah and (His) pleasure. On their faces are the marks of their prostrations.</p> <p>Monotheist: Muhammad is the messenger of God, and those who are with him are severe against the rejecters, but merciful between themselves. You see them kneeling and prostrating, they seek the blessings and approval of God. Their distinction is in their faces, as a result of prostrating.</p> <p>El-Essawy: Muhammad, The messenger of Allah, And those who are with him, They are tough with the unbelievers (Who mount an act of aggression against them), But they are compassionate to each other. You see them bowing (in Rukūf), And bowing down (in Sujūd), Seeking favours from Allah, And seeking His satisfaction. Their character will show on their faces, Because of their Sujoud.</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Two translations out of the thirteen interpreted ‘face’ as a spiritual sign not an actual face in the footnote attached to the ayah. Asad mentioned in a footnote that sujud stands for ‘the innermost consummation of faith, while its ‘trace’ signifies the spiritual reflection of that faith in the believer's manner of life and even in his outward aspect. Since the ‘face’</p>

	<p>is the most expressive part of man's personality, it is often used in the Qur'ān in the sense of one's 'whole being' (note 45).</p> <p>Ali mentioned that 'the traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, a good man's face alone shows in him the grace and light of God; he is gentle, kind and forbearing ever helpful, relying on God and possessing a blessed Peace and Calmness (Sakina) that can come from no other source' (note, 4915).</p>
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Example 125

<p>وَلَا تَكُونُوا كَالَّذِي نَقَصَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَأَتَا (Q16:92)</p>	
<p>Translation choices</p>	<p>Pickthall: And be not like unto her who unravels the thread, after she hath made it strong, to thin filaments.</p> <p>Yusif Ali: And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong.</p> <p>Daryabadi: And do not be like her who unravels her yarn into strands after its strength.</p> <p>Asad: Hence, be not like her who breaks and completely untwists the yarn which she [herself] has spun and made strong.</p> <p>Al-Hilali Khan: And be not like her who undoes the thread which she has spun after it has become strong.</p> <p>Sahih International: And do not be like she who untwisted her spun thread after it was strong.</p> <p>Abdel Haleem: Do not use your oaths to deceive each other- like a woman who unravels the thread she has firmly spun.</p> <p>T.B. Irving: Do not be like a woman who unravels her yarn after its strands have been firmly spun.</p> <p>Fakhry: And do not be like her who unravels her yarn after she has spun it first.</p> <p>Emerik 1: Don't be like a woman who pulls apart the yarn she's just spun, even after it became strong.</p> <p>Emerik 2: Do not be like a women who pulls apart the yarn she's just spun, even after it became strong.</p> <p>Monotheist: And do not be like she who unravelled her knitting after it had become strong, by breaking your oaths as a means of deception</p>

	<p>between you.</p> <p>El-Essawy: Use not the oath that you swear, As an instrument to deceive the others, Hoping to become richer than the others, For it [your oath] is a test, That Allah tests you with, And He will clarify for you, On the day of resurrection, All of what you disputed. So, become not, Like the one, Who had her yarn undone, After having made it firm!</p>
Dogma reflected in translation or footnote?	<p>All translations were literal except Yusuf Ali, who added in the footnote that ‘The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into flimsy pieces’.</p>

Example 126

<p>الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ</p> <p>(Q35:01)</p>	
Translation choices	<p>Pickthall: Praise be to Allah, the Creator of the heavens and the earth, Who appoints the angels messengers having wings two, three and four.</p> <p>Yusif Ali: Praise be to God, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs).</p> <p>Daryabadi: All praise to Allah, the Creator of the heavens and the earth, the Appointer of the angels as His messengers, with wings of twos and threes and fours.</p> <p>Asad: ALL PRAISE is due to God, Originator of the heavens and the earth, who causes the angels to be (His) message-bearers, endowed with wings, two, or three, or four.</p> <p>Al-Hilali Khan: All the praises and thanks be to Allah, the (only) Originator (or the (only) Creator) of the heavens and the earth, Who made the angels messengers with wings, - two or three or four.</p> <p>Sahih International: [All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four.</p> <p>Abdel Haleem: Praise be to God, Creator of the heavens and earth, who made angels messengers with two, three, four [pairs of] wings.</p> <p>T.B. Irving: Praise be to God, Originator of Heaven and Earth, Who appoints the Angels as winged messengers in pairs, and in threes and</p>

	<p>fours.</p> <p>Fakhry: Praise be to Allah, Originator of the heavens and the earth, Who appointed the angels as messengers, having wings twofold, threefold and fourfold.</p> <p>Emerik 1: Praise be to God Who initiated the (creation of) the heavens and the earth, and Who made messengers out of the angels with two, three or four (pairs) of wings.</p> <p>Emerik 2: Praise be to Allah who initiated the (creation of) the heavens and the earth, and who made messengers out of the angles with two, three or four (pairs) of wings.</p> <p>Monotheist: Praise be to God, Initiator of the heavens and the earth; maker of the angels as messengers with wings of two, and three, and four. He increases in the creation as He wishes. God is able to do all things.</p> <p>El-Essawy: Praise be to Allah, Who originated the heavens and the earth, And Who made the angels to be messengers, Of two, three or four wings (The angels vary in their power).</p>
<p>Dogma reflected in translation or footnote?</p>	<p>While the majority of translators rendered مَثَلِي وَثَلَاثَ وَرُبَاعَ literally, Daryabadi added a footnote to explain that ‘The figures are not designed to express the actual number of wings. They are symbolic of the different orders of those heavenly beings’ (note 303). Asad provided more explanation in the footnote attached to the ayah:</p> <p>The ‘wings’ of the spiritual beings or forces comprised within the designation of angels are, obviously, a metaphor for the speed and power with which God's revelations are conveyed to His prophets. Their multiplicity (two, or three, or four) is perhaps meant to stress the countless ways in which He causes His commands to materialize within the universe created by Him: an assumption which, to my mind, is supported by an authentic hadith to the effect that on the night of his Ascension (see Appendix IV) the Prophet saw Gabriel ‘endowed with six hundred wings’ (Bukhari and Muslim, on the authority of Ibn Masʿūd) (note 1).</p>

Example 127

<p>وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (Q16:15)</p>	
<p>Translation choices</p>	<p>Pickthall: And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.</p> <p>Yusif Ali: And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;</p> <p>Daryabadi: And He has cast firm mountains on the earth lest it move</p>

away with you, and rivers and paths that haply you may be directed.

Asad: And he has placed firm mountains on earth, lest it sway with you, and rivers and paths, so that you might find your way.

Al-Hilali Khan: And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

Sahih International: And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided.

Abdel Haleem: He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so that you may find your way.

T.B. Irving: He has set up headlands on the earth lest it sway with you, and rivers and paths so that you may be guided, as well landmarks, and by stars are they guided [too].

Fakhry: And He laid up in the earth firm mountains, lest it shake under you; as well as rivers and pathways that, perchance, you may be guided.

Emerik 1: He set up firm highlands in the earth to minimize the effects of earthquakes upon you, and (He laid out) rivers and passes (in the world), so that you could be guided on your travels.

Emerik 2: He set up firm highlands in the earth to minimize the effects of earthquakes upon you, and (He laid out) rivers and passes (in the world), so that you could be guided on your travels.

Monotheist: And He has cast onto the earth stabilizers so that it would not tumble with you, and rivers, and paths, perhaps you will be guided

El-Essawy: And He erected stabilizers [mountains] on the earth, Lest it [the earth] might disintegrate, While you are [living] on it, And He created on it [the earth], Rivers and pathways, Maybe you will be guided!

<p>Dogma reflected in translation or footnote?</p>	<p>All translators except Yusuf Ali render رَوَاسِيَّ as ‘mountains’. Ali renders it as ‘mountain’ in the text of the ayah while in the footnote he adds: ‘In this passage we have the metaphor of the fixed mountains further allegorised.....First, the physical symbols are indicated; the mountains that stand firm and do not change from day to day in the landscape.....As there are beacons, landmarks and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately Allah Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Prophets: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith.’ (notes 2039-2040)</p>
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Example 128

<p>اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (Q54:1)</p>	
<p>Translation choices</p>	<p>Pickthall: The hour drew near and the moon was split in two.</p> <p>Yusif Ali: The Hour (of Judgment) is nigh, and the moon is cleft asunder.</p> <p>Daryabadi: The Hour hath drawn nigh, and the moon hath been rent in sunder.</p> <p>Asad: THE LAST HOUR draws near, and the moon is split asunder!</p> <p>Al-Hilali Khan: The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon).</p> <p>Sahih International: The Hour has come near, and the moon has split [in two].</p> <p>Abdel Haleem: The Hour draws near; the moon is split in two.</p> <p>T.B. Irving: The Hour approaches and the Moon is splitting apart!</p> <p>Fakhry: The Hour is drawing near and the moon is split asunder.</p> <p>Emerik 1: The Hour (of Judgment) is near, and the moon has split in half.</p> <p>Emerik 2: The Hour (of Judgment) is near, and the moon has split in half.</p> <p>Monotheist: The Hour draws near, and the moon is breached.</p> <p>El-Essawy: The Hour has drawn near, And the moon has split.</p>

<p>Dogma reflected in translation or footnote?</p>	<p>This ayah shows interesting differences in how translators' footnotes can reflect various views and understandings while the translated ayah text is similar.</p> <p>While Al-Hilali Khan mentions that this ayah reflects a miracle which happened at the time of the Prophet time within the text, Sahih International provides corresponding information in a footnote. Abdel Haleem's footnote reads: 'one of the signs of the Day of Judgment. The Arabic uses the past tense, as if that day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet. It clearly refers to the end of the world, which means that the miracle is still to come as a sign and hasn't happened already.</p> <p>Asad supports this view too and attempts to provide a scientific explanation: 'While there is no reason to doubt the subjective veracity of these reports, it is possible that what actually happened was an unusual kind of partial lunar eclipse, which produced an equally unusual optical illusion. But whatever the nature of that phenomenon, it is practically certain that the above Qur'ān-verse does not refer to it but, rather, to a future event: namely, to what will happen when the Last Hour approaches'.</p>
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Example 129

<p>وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (Q7:172)</p>	
<p>Translation choices</p>	<p>Pickthall: And (remember) when thy Lord brought forth from the Children of Adam, from their loins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest you should say at the Day of Resurrection: Of this we were unaware.</p> <p>Yusif Ali: When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful"</p> <p>Daryabadi: And recall when thy Lord brought forth from the children of Adam their posterity from their backs, and made them testify as to themselves saying: am I not your lord? They said: Yea! we testify. That was lest you should say on the Day of Resurrection: verily of this we have been unaware.</p> <p>Asad: AND WHENEVER thy Sustainer brings forth their offspring from the loins of the children of Adam, He [thus] calls upon them to bear witness about themselves: "Am I not your Sustainer?" - to which they</p>

answer: "Yea, indeed, we do bear witness thereto!" [Of this We remind you,] lest you say on the Day of Resurrection, "Verily, we were unaware of this".

Al-Hilali Khan: And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adams loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

Sahih International: And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Abdel Haleem: [Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness.' So you cannot say on the Day of Resurrection, 'We were not aware of this,'

T.B. Irving: When your Lord took their offspring from the Children of Adam's loins, and made them bear witness about themselves: 'Am I not your Lord?'; they said: 'Of course, we testify to it!' lest you (all) might say on Resurrection Day: "We were unaware of this;"

Fakhry: And [remember] when your Lord brought forth from the loins of the Children of Adam their posterity and made them testify against themselves.[He said]: 'Am I not your Lord?' They said: 'Yes, we testify.' [This] lest you should say on the Day of Resurrection: 'We were in fact unaware of this'.

Emerik 1: When your Lord brings offspring from out of the loins of the children of Adam, He makes them (first) bear witness about themselves by asking them, 'Am I not your Lord?' They say, 'Of course, and we are a witness to that!' (We do that) so you won't be able to say on the Day of Assembly, 'We had no clue about any of this,'

Emerik 2: When your Lord brings offspring from out of the loins of the children of Adam, He makes them (first) bear witness about themselves by asking them, 'Am I not your lord?' They say, 'Of course, and we are a witness to that!' (We do that) so you won't be able to say on the day of Assembly, 'We had no clue about any of this'.

Monotheist: And your Lord took for the children of Adam from their backs, their progeny; and He made them witness over themselves: 'Am I not your Lord?' They said: 'Yes, we bear witness.' Thus you cannot say on the Day of Resurrection that you were unaware of this

	<p>El-Essawy: And when Your Lord took (for witnesses), From the loins, Of the children of Adam, Their seeds, And made them bear witnesses upon themselves, And He said to them, Am I not Your Lord! And they (the seeds of Adam) said, Yes! We bear witness to that! And The Lord said, (Remember that) Lest you say on the day of resurrection, That you were unaware of that (fact).</p>
<p>Dogma reflected in translation or footnote?</p>	<p>Interestingly, the translations of this ayah were literal and followed the dominant opinion and interpretation of the ayah, which is according to Ali: that ‘each individual in the posterity of Adam had a separate existence from the time of Adam, and a Covenant was taken from all of them, which is binding accordingly on each individual. The words in the text refer to the descendants of the Children of Adam, i.e., to all humanity, born or unborn, without any limit of time. Adam's seed carries on the existence of Adam and succeeds to his spiritual heritage. Humanity has been given by Allah certain powers and faculties, whose possession creates on our side special spiritual obligations which we must faithfully discharge. These obligations may from a legal point of view be considered as arising from implied Covenants. In the preceding verse (vii. 171) a reference was made to the implied Covenant of the Jewish nation. Now we consider the implied Covenant of the whole of humanity, for the Holy Prophet's mission was world-wide’.</p> <p>Avoiding other interpretations of the ayah was a good choice on the part of all translators since the other interpretation mentioned is that at the mentioned occasion Allah will chose those who will go to heavens or hellfire after the Day of Judgment.</p>

Example 130

<p>وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا مِمَّا تُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُشْتَبِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (Q6:99)</p>	
<p>Translation choices</p>	<p>Pickthall: He it is Who sends down water from the sky, and therewith We bring out buds of every kind; We bring out the green blade from which We bring out the thick-clustered grain; and from the date-palm, from the pollen of it, spring pendant bunches; and (We bring out) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit of them, when they bear fruit, and upon its ripening. In this verily are signs for a people who believe.</p> <p>Yusif Ali: It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.</p>

Daryabadi: It is He who sent down water from the heaven and We have thereby brought forth growth of every kind, and out of it We have brought forth green stalks from which We produce close-growing seed-grain. And from the date-stone: from the spathe thereof come forth clusters of dates low-hanging; and gardens of grapes, and the olive, and the pomegranate, like unto one another and unlike. Look at the fruit thereof when it fruits and the reforming thereof. Verily in them are signs for a people who believe.

Asad: He it is who has caused waters to come down from the sky; and by this means have We brought forth all living growth, and out of this have We brought forth verdure. Out of this do We bring forth close-growing grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! Behold their fruit when it comes to fruition and ripens! Verily, in all this there are messages indeed for people who will believe!

Al-Hilali Khan: It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

Sahih International: And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

Abdel Haleem: It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows. From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs for those who would believe.

T.B. Irving: It is He Who sends down water from the sky. Thus We bring forth plants of every type with it; We produce green vegetation from it. We produce grain from it piled tight packed on one another, and from the datepalm, clusters close at hand produced from its pollen, as well as orchards full of grapes, olives and pomegranates, which are so similar and yet dissimilar. Look at their fruit as He causes it to grow and ripen.

	<p>Fakhry: And it is He who sends down water from the sky. With it We bring forth all kinds of vegetation. From it We bring forth greenery, and clustered rain; and from the date-palm shoots come clusters of dates within reach. And [We bring forth] gardens of grapes, olives and pomegranates alike and unlike. Behold their fruits, when bear fruit and their ripening, surely there are signs in that for a people who believe.</p> <p>Emerik 1: He's the One Who sends down water from the sky and uses it to produce plants of every kind. From them, We grow lush green vegetation bringing forth grain piled high. From date palms, clusters of dates hang within easy reach, and there are vineyards of grapes and olives and pomegranates, as well! (They're all) similar (in form) but different (in variety), and when they start to bear fruit - just look at their fruit when they ripen! In all these things are signs for people who believe.</p> <p>Emerik 2: He's the one who sends down water from the sky and uses it to produce plants of every kind. From them, We grow lush green vegetation bringing forth grain piled high. From date palms, clusters of dates hang within easy reach, and there are vineyards of grapes and olives and pomegranates, as well! (they're all) similar (in form) but different (in variety), and when they start to bear fruit – just look at their fruit when they ripen! In all these things are signs for people who believe.</p> <p>Monotheist: And He is the One who sent down water from the heaven, and We brought out with it plants of every kind. We brought out from it the green, from which We bring out multiple seeds; and what is from the palm trees, from its sheaths hanging low and near; and gardens of grapes and olives and pomegranates, similar and not similar. Look at its fruit when it blossoms and its ripeness. In this are signs for a people who believe.</p> <p>El-Essawy: And it is He, Who sends down rain from the sky, And with it, He brings about all kinds of plants, That We made bloom, And out of their bloom, We brought out (for you) assembled grains! And We created for you palm trees, And out of them, hangs, Bunches of date, And We created for you, orchards, Of olives and grapes and pomegranates; Some (of them) are similar, And some are dissimilar! Observe then their fruits as they appear, And observe how they ripen, For, in that, there are signs for those who believe!</p>
<p>Dogma reflected in translation or footnote?</p>	<p>While all translators rendered the ayah literally in the TT, Ali added a footnote to explain the symbolism of the ayah as follows: ‘Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must</p>

	<p>be when the golden grain is harvested in heaps or in vintage gathered! So will man if he has produced the fruits of Faith! Each fruit - whether it is grapes, or olives, or pomegranates -looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety, individuals may be different and yet equally valuable! And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn, so fruity in its literary flavour, so profound in its spiritual meaning! (notes, 925-927).</p> <p>Studying this footnote I think the main message was that ‘In each variety, individuals may be different and yet equally valuable!’ where Ali used the ayah to reflect on human life. Mentioning his personal opinion within the footnote might make the reader think it is part of the ayah’s exegesis and not the translator’s personal opinion.</p>
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Example 131

<p>وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ (Q6:61)</p>	
<p>Translation choices</p>	<p>Pickthall: He is the Omnipotent over His slaves. He sends guardians over you until, when death comes to one of you, Our messengers receive him, and they neglect not.</p> <p>Yusif Ali: He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.</p> <p>Daryabadi: And He is the supreme over His creatures, and He sends guardians over you until when death comes to one of you Our messengers take his soul, and they fail not.</p> <p>Asad: And He alone holds sway over His servants. And He sends forth heavenly forces to watch over you until, when death approaches any of you, Our messengers cause him to die: and they do not overlook [anyone].</p> <p>Al-Hilali Khan: He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.</p> <p>Sahih International: And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].</p> <p>Abdel Haleem: He is the Supreme Master over His subjects. He sends out</p>

	<p>recorders to watch over you until, when death overtakes any of you, those sent by Us take his soul- they never fail in their duty.</p> <p>T.B. Irving: He is the Irresistible, [reigns Supreme] Above His servants! He sends guardians [to watch] over you so that whenever death comes for one of you, Our messengers will gather him in.</p> <p>Fakhry: He is the supreme Ruler over His servants, and He sends guardians to watch over you, so that when death overtakes anyone of you, Our messengers carry him off; and they do not fail [to perform their duty].</p> <p>Emerik 1: He's the Irresistible, towering high over His servants! He's appointed guardians to watch over you even until the time when death comes upon one of you. Our messenger (angels) take each individual soul, and they never fail in their task.</p> <p>Emerik 2: He's the Irresistible, towering high over His servants! He's appointed guardians to watch over you even until the time when death comes upon one of you.</p> <p>Monotheist: And He is the Supreme over His servants, and He sends over you guardians. So that when the time of death comes to one of you, Our messengers terminate his life, and they do not neglect any.</p> <p>El-Essawy: He has an overwhelming power, Over all of His servants, And it is He, Who sent upon you keepers (Recording angels to record good and bad deeds), And they stay with each of you, Till Our messengers (angels of death) seize your soul, When death comes upon you, And they (the angels) can make no mistakes (in their work)!.</p>
<p>Dogma reflected in translation or footnote?</p>	<p>All translators rendered the meaning literally, where حَفَظَةٌ refers to angels acting as guardians and registering deeds. This was either embedded or explained between brackets. Ali added a footnote to explain his opinion that it is Allah who guards people and not the angels. His footnote reads as follows:</p> <p>'Guardians: most commentators understand this to mean guardian angels. The idea of guardianship is expressed in a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny' (Yusuf Ali, note 882).</p>

6.4.5 Other Ideologies

This section will primarily discuss issues that are not associated with dogmas but rather the individual translator's view of the subject. This is a very wide subject but I chose a few examples only to explore whether the gender of the translator plays a role in the translation. I chose to study ayahs which mention polygamous marriage and differences in inheritance based on gender and the Qawāmah. For the first two ayahs I chose three translations by

female translators and compared them to two translations by male translators. The final examples included more translation since it has attracted negative attention to Islam.

Example 132

<p>فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنًا وَثُلَاثًا وَرُبَاعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً (Q4:3)</p>	
Translation choices	<p>Bakhtair: And if you fear that you will not be equitable with the orphans, then marry who seems good to you of the women, by twos, in threes or four. But if you fear you will not be just, then one or what your right hands possess.</p> <p>Sahih International: And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those right hand possess [i.e. slaves].</p> <p>Bewley : If you are afraid of not behaving justly towards orphans, then marry other permissible women, two, three or four. But if you are afraid of not treating them equally, then only one, or those you own as slaves.</p> <p>Al-Hilali Khan: And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess.</p> <p>Abdel Haleem: If you fear that you will not deal fairly with orphan girls, you may marry whichever [other] women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s)²⁸</p> <p>Monotheist: And if you fear that you cannot be just to the orphans, then you may marry those who are agreeable to you of the women: two, and three, and four. But if you fear you will not be fair, then only one, or whom you maintain by your oaths.</p>
Dogma reflected in translation or footnote?	No, all translation were literal and without footnotes.

Example 133

<p>يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ (Q4:11)</p>
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²⁸ Literally: ‘ what you right hand possesses’

<p>Translation choices</p>	<p>Bakhtair: God enjoins you concerning your children. For the male, the like allotment of two females.</p> <p>Sahih International: Allah instructs you concerning your children: [i.e. their portions of inheritance]: for the male, what is equal to the share of two females.</p> <p>Bewley: Allah instructs you regarding your children: A male receives the same as the share of two females.</p> <p>Al-Hilali Khan: Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females;.</p> <p>Abdel Haleem: Concerning your children, God commands you that a son should have the equivalent share of two daughters.</p> <p>Monotheist: God directs you regarding the inheritance of your children: 'To the male shall be as that given to two females.'</p>
<p>Dogma reflected in translation or footnote?</p>	<p>No, all translation were literal and without footnotes.</p>

Example 134

<p>الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ اطَّعْتِكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا</p> <p>(Q4:34)</p>	
<p>Translation choices</p>	<p>Sale: Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands, for that God preserveth them, by committing them to the care and protection of the men. But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them; for God is high and great.</p> <p>Rodwell: Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the husband's absence, because God hath of them been careful. But chide those for whose refractoriness ye have cause to fear; remove them into beds apart, and scourage them: but if they are obedient to you, then seek not occasion against them: verily, God is High, Great!</p> <p>Palmer: Men stand superior to women in that God hath preferred some of</p>

them over others, and in that they expend of their wealth: and the virtuous women, devoted, careful (in their husbands') absence, as God has cared for them. But those whose perverseness ye fear admonish them and remove them into bed-chambers and beat them; but if they submit to you, then do not seek a way against them; verily, God is high and great.

Wherry: Men shall have the pre-eminence above women, because of those advantages wherein GOD hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands, for that GOD preserveth them, by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them: for GOD is high and great.

Bell: The me are overseers over the women by reason of what Allah hath bestowed in bounty upon one more than another, and of the property which they have contributed; upright women are therefore submissive guarding what is hidden in return for Allah's guarding (them); those on whose part ye fear refractoriness, admonish, avoid in bed, and beat; if they then obey you seek, no (further) way against them; verily Allah has become lofty, great. But if you fear a breach between the two, set up an arbiter from his people and arbiter from her people; if they desire to set the matter right, Allah hath become one who knoweth and is well-informed.

Arberry: Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches, and beat them. If they then obey you, look not for any way against them; God is All-high, All-great.

Dawood: Men have authority; over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them, forsake them in beds [1]²⁹ apart, and beat them. Then if they obey you, take no further action against them. Surely God is high, supreme.

M. Z. Khan: Men are appointed guardians over women, because of that in respect of which Allah has made some of them excel others, and because the men spend of their wealth. So virtuous women are obedient and safeguard, with Allah's help, matters the knowledge of which is shared by them with their husbands. Admonish those of them on whose part you apprehend disobedience, and leave them alone in their beds and chastise them. Then if they obey you, seek no pretext against them. Surely, Allah is

²⁹ Or bedrooms

High, Great.

M. S. Ali: Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great.

M. Ali: Men are the maintainers of women, because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great. FNT

M. Farid: Men are guardians over women because Allah has made some of them excel others, and because men spend on them of their wealth. So virtuous women are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and keep away from them in their beds and chastise them. Then if they obey you, seek not a way against them. Surly, Allah is High and Great.

Khalifa: The men are made responsible for the women, and GOD has endowed them with certain qualities, and made them the bread earners. The righteous women will cheerfully accept this arrangement, since it is GOD's commandment, and honor their husbands during their absence. If you experience rebellion from the women, you shall first talk to them, then (you may use negative incentives like) deserting them in bed, then you may (as a last alternative) beat them. If they obey you, you are not permitted to transgress against them. GOD is Most High, Supreme.

Ahmid Ali: Men have authority over women on account of the qualities with which God hath caused the one of them to excel the other and for what they spend of their property; therefore the righteous women are obedient, guarding the unseen that which God hath guarded; and as to those whose perverseness ye fear, admonish them and avoid them in beds and beat them; and if they obey you, then seek not a way against them; Verily, God is Ever-High, Ever-Great.

Shakir: Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

Ali Quli: Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. So righteous women are obedient, care-taking in the absence [of their husbands] of what Allah has enjoined [them] to guard. As for those [wives] whose misconduct you fear, [first] advise them, and [if ineffective] keep away from them in the bed, and [as the last resort] beat them. Then if they obey you, do not seek any course [of action] against them. Indeed Allah is all-exalted, all-great.

Turner: Men are the protectors of their women, for they surpass them in strength, intellectual acumen and social skills. A male doctor is better than a female doctor, a male labourer better than female labourer, and so on. Furthermore, men are the protectors and maintainers of their women, for it is the men who must provide dowries and support their women financially throughout their married life. Therefore, it is incumbent on righteous women that they obey their husbands. And when their husbands are absent they must, with god as their aid, strive to protect their reputation and do nothing to shame them. As for those women whose righteousness is open to question, and whose obedience and loyalty you doubt –whether their husbands are present or not – admonish them in the first instance; if their obedience continues, refuse to sleep with them; if their disobedience continues further, beat them. If they see reason and obey, do not chastise them any further. Know without any doubt that God is Most High and Greater than anything which can be imagined.

Imdad-ul-karam: Men are the guardians of women because Allah has given superiority to men over women and because men spend out of their property (to maintain them). So good women are obedient and guard themselves in the absence of their husbands with Allah's assistance; and (as to) those women on whose part you fear disobedience, admonish them and leave them alone in the sleeping places and (if they still do not rectify) beat them (lightly); then if they obey you, do not seek a way against them; surely Allah is the most High, the Most Great.

Irfan-ul-Qur'ān : Men are guardians of women, because Allah has made one superior to the other, and (also) because men spend their wealth (on them). So the pious wives are obedient. They guard (their chastity) in the absence of their husbands with the protection of Allah. But those women whom you fear will disobey and defy, admonish them; and (if they do not amend) separate them (from yourselves) in beds; and (if they still do not improve) turn away from them, striking a temporary parting. Then if they become cooperative with you, do not seek any way against them. Surely, Allah is Most High, Most Great.

Ahmed Hulusi: Men are protectors over women. Based on qualities Allah manifests from His bounty, some are superior to others; they give from their wealth unrequitedly. Righteous women are respectable and obedient toward their husbands. They guard their unknown with Allah's protection (they do not unite with other men when alone). Advise your spouses (help them to recognize their mistakes), whom you suspect may be disobedient

(unable to carry the responsibilities of marriage), (if they resist to understand) then forsake them in bed, and if this does not help either then strike them (enough to offend them). If they obey you then take no further action against them. Indeed, Allah is the Aliy, the Kabir.

Kanzul Iman: Men are in charge over women, because Allah has made one of them excel over another, and because men have expended their wealth over them, so the virtuous women are submissive, they keep watch in the absence of husband as Allah commanded to watch. And as to those women whose disobedience you fear, then admonish them and sleep apart from them, and beat them (lightly), then if they come under your command, then seek not any way of excess against them. Undoubtedly, Allah is Exalted, Great.

Pickthall: Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, and chastise them. Then if they obey you, seek not a way against them. Allah is ever High, Exalted, Great.

Yusif Ali: Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all).

Daryabadi: Men are overseers over women, by reason of that wherewith Allah hath made one of them excel over another, and by reason of that which they spend of their riches. So the righteous women are obedient, and are watchers in husbands absence by the aid and protection of Allah. And those wives whose refractoriness ye fear, exhort them, and avoid them in beds, and beat them; but if they obey you, seek not a way against them; verily Allah is ever Lofty, Grand.

Asad: MEN SHALL take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the righteous women are the truly devout ones, who guard the intimacy which God has [ordained to be] guarded. And as for those women whose ill-will you have reason to fear, admonish them [first]; then leave them alone in bed; then beat them; and if thereupon they pay you heed, do not seek to harm them. Behold, God is indeed most high, great!

Al-Hilali Khan: Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to

support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husbands absence what Allah orders them to guard (e.g. their chastity, their husbands property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

Sahih International: Men are in charge of women³⁰ by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard³¹. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them³². But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

Abdel Haleem: Husbands should take good care of their wives, with [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and guard what God would have them guard in their husbands' absence. If you fear high-handedness³³ from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them. If they obey you, you have no right to act against them: God is most high and great.

T.B. Irving: Men are the ones who should support women since God has given some persons advantages over others, and because they should spend their wealth [on them]. Honorable women are steadfast, guarding the Unseen just as God has it guarded. Admonish those women whose surliness you fear, and leave them alone in their beds, and [even] beat them [if necessary]. If they obey you, do not seek any way [to proceed] against them. God is Sublime, Great.

Fakhry: Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek a way of harming them; for Allah is sublime and great.

Emerik 1: Men are responsible [149] for the welfare of women since God has given some (of you) more wherewithal than others, and because they must spend of their wealth (to maintain the family). [150] Therefore, pious

³⁰ [158] this applies primarily to the husband-wife relationship.

³¹ [159] i.e. their husbands property and their own chastity.

³² [160] As a last resort. It is unlawful to strike the face or to cause bodily injury.

³³ B: the verb *našaza* from which *nušūz* is derived means to become high, to rise, see also verse 128 where the same word is applied to husbands. It applies to situation where one partner assumes superiority to the other and behaves accordingly.

and devout women safeguard the private matters that God would have them safeguard. [151] As for those (women) from whom you fear aggressive defiance, [152] caution them (to piety). (If they remain unmoved by your words), then leave them alone in their beds, and finally, (if they continue in their aggressive defiance), then separate from them. [153] However, if they accede to you (by abandoning their aggressively defiant behavior), then you have no (legitimate) grounds to act against them (any further), and God is full of knowledge and greatness.

Emerik 2: Men are responsible for the welfare of women since Allah has given some (of you) more wherewithal than others, and because they must spend of their wealth (to maintain the family). So mindful and devout women safeguarding the private matters that Allah would have them safeguard. As for these (women) from whom you fear aggressive defiance, caution them (to piety). (if they remain unmoved by your words), then leave them alone in their aggressive defiance), then separate from them. However, if they give in to you (by abandoning their aggressive and defiant behaviour), then you have no (legitimate) grounds to act against them (any further), and Allah is full of knowledge and greatness.

Monotheist: The men are to support the women with what God has bestowed upon them over one another and for what they spend of their money. The upright females are dutiful; keeping private the personal matters for what God keeps watch over. As for those females from whom you fear desertion, then you shall advise them, and abandon them in the bedchamber, and separate from them. If they respond to you, then do not seek a way over them; God is Most High, Great.

El-Essawy: It is the duty of men to support women, With what Allah favoured some of them above the others, And with the funds that they would spend. And pious women should be obedient, And they should guard (in their husband's absence) What Allah commanded must be guarded. And as for those (of your wives) who are wayward, And you fear the consequences of their Waywardness, (First) Counsel them, And (if they do not stop) reject them (sexually) in bed, And (if they still do not stop), tap them! But if they obey you, Then, transgress not against them in any way, For, truly, Allah is Supreme and Majestic!

Bakhtair: Men are supporters of wives because God gave some of them an advantage over others and because they spent of their wealth. So the females, ones in accord with morality are the females, ones who are morally obligated and the females, ones who guard the unseen of what God kept safe. And those females whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping places and go away from them (f). Then if they (f) obeyed you, then look not for any way against them (f). Truly, God had been Lofty, Great.

Bewley: Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them. Right-acting women are obedient, safeguarding their husbands' interests in their absence

	as Allah has guarded them. If there are women whose disobedience you fear, you may admonish them, refuse to sleep with them, and then beat them. But if they obey you, do not look for a way to punish them. Allah is All-High, Most Great.
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The surveyed translations of the ayah and the attached footnotes reflected different understandings between translators. The majority translated the ayah literally, with varied translation choices for the words: only Bakhtair had omitted the word altogether as follows:

Word	وَاضْرِبُوهُنَّ	فَضَّلَ	قَوَّامُونَ
Translation choices	Chastise Scourage Beat Striking Strike Hit Tap Go away from (Bakhtair)	Advantages..excel the qualities....gifted preferred...wealth advanteges...excel bounty... one more than another superior to endowed them with certain qualities and made them the bread earners.	pre-eminence superior overseers managers have authority guardians maintainers made responsible protectors incharge over take full care in charge take good care support responsible

Exploring the footnotes, it ranged from few words to extensive explanations holding different views of the text itself. For instance, Wherry (2002) says that ‘The ground of the preeminence of man over woman is here said to be man's natural superiority over woman. Women are an inferior class of human beings’. He also added that ‘the difference between the home-life of the Christian and that of the Muslim cannot be more clearly indicated than by a comparison of this verse with Gen. ii. 24, Eph. v.28’³⁴

Sales explained the ayah then added: ‘By this passage the Muhammadans are, in plain terms, allowed to beat their wives in case of stubborn disobedience; but not in a violent or dangerous manner.’ (Sale: 93). This can be considered as personal judgment but since it is attached to the translation then it would play a role in shaping the reader idea and understanding of the

³⁴ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.

ayah meaning. Khalifa also added his view that God prohibits wife-beating by using the best psychological approach. God provides alternatives to wife-beating: reasoning with her first, then employing certain negative incentives. He explains that any interpretation of the verses of this sura must be in favour of women. This sura's theme is 'protection of women'. Daryabadi listed 15 short notes to explain the ayah, stating that women in different cultures were beaten and justifying it should be the last choice.

Abdel Haleem specified that *ḍarb* is a single slap, as is clear from the circumstances of revelation of this verse. Emerik added an extensive note to the adult's translation, and kept translation to the minimum in the children's copy. Explaining what *qwāmah* means and explaining that women shall be safeguarded by men.

Other translators such as Muhammad Ali and Malik Farid were in the view that *qwāmah* means in charge of, maintainer and protector of women which was reflected on the translation footnote. Imdad-ul-karam also states that men and women are equal and both are considered as the *magnum opus* of Allah's creations. The Qur'ān has ordered man to fulfil the rights of women. And women are obliged to fulfil the rights of the man. In domestic affairs however, the man has authority over the women.

The differences of opinions and understanding between translators was reflected on the footnotes, for this particular ayah it showed that the first group translators tends to criticize, while the other two groups tend to justify and explain the ayah.

Surveying previous examples from the mainstream Muslim group, it was clear that in many cases the translator reflected his understanding and dogma into the translation itself or to the attached footnote. It also showed that even mainstream Muslims, where their dogma was the core of compression, displayed traces of the translator's own understanding reflected in the footnotes of the text.

6.5 Discussion

This chapter provided an evaluation of selected ayah translations, with a view to observing a possible influence of the translator's dogmatic approach. All translations might contain errors of various degrees of seriousness but the translation analysis showed clear evidence of translators' influences in a way that is beyond wrong word choice or a matter of following a certain translation strategy.

Every translation shall be faithful to the message of the source text; this is a moral obligation for the translator to insure the fidelity of the translation despite their personal ideology or dogma. The discussion of the chosen examples shows different results between the same dogmatic group, and between one dogmatic group compared to another. It is clear that some results challenge the typical view of less faithfulness from non-Muslim translators, since traces of dogma appeared in translation from all dogmatic groups: Muslims, quasi-Muslim and non-Muslims.

The chosen examples for this research analysis studied the linguistic problems that face translators, followed by translation problems with dogmatic reference where *qirā'āt* and Allah's names and attributes were discussed. Finally, examples were discussed based on the dogmatic approach of its translators.

The results show that all translations have strengths and weaknesses in their linguistic choices and this was not limited to certain groups of translators. They also show that *qirā'āt* have an influence on Qur'ān translation, though the resulting translation is still considered accurate. Later examples based on dogmatic groups showed an influence from the Qur'ān translator's dogma over their translations but at various levels and across all dogmatic groups. These influences were commonly apparent in footnotes.

6.6 Conclusion

The comparative-contrastive analysis of selected examples aimed to fulfil the second part of the suggested TQA model, looking into whether a particular translation provides the closest semantic and pragmatic equivalent for the Qur'ān's words and expressions besides conveying the authentic mainstream meaning. Therefore, an adequate Qur'ān translation would have the benefit of semantic and pragmatic equivalence, besides authenticity and faithfulness to the original. Nevertheless, the analysis of the translations in the last two chapters draws attention to the implications of footnotes, since these play a significant role in diverting the reader's attention and understanding of the ayah, especially when the translator supports his view with hadiths, etc., where the normal reader can not judge the authenticity of the hadith; besides which, different Muslims dogmas use different hadith references; thus, the third point of the translation quality assessment model regarding the meaning shall be modified to include the meaning within the text and footnote.

The results of the translation analysis draw a picture of the possible confusion that would face someone who simply wants to explore the Qur'ān: the differences between translations which are influenced by the translator's dogma underline the necessity of a translation quality assessment model which can provide guidelines on how to evaluate different translations.

This will have a limited impact on the believers in certain dogmas, who are following their dogma in the first place because they believe that this dogma is based on Qur'ān itself. Thus, evaluating Qur'ān translations is more beneficial for people who want to study Islam, because it gives them an initial review of the translation so they can make their choices based on knowledge from systemic reviews with clear criteria rather than random guessing and propagandastic judgments besides giving the right credit to accurate translations regardless of the translator dogmatic backgrounds.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do.

(Q5:8)

Conclusion and Recommendations

This study has discussed selected linguistic and theological issues found in English translations of the Qur'ān. It has explored the characteristics and shortcomings of chosen English Qur'ān translations in light of modern translation theories, with the aim of understanding the role of the translator's dogma and exploring whether it is reflected in their translations or not. The study has offered a critical assessment and insight into half of the English Qur'ān translations available, considering translators from different dogmatic backgrounds including: Christians, Jews, Orientalists, Ahmadis, Shi'is, Submitters, Sufis and Sunnis.

This interdisciplinary work, bringing together the two fields of Qur'ānic studies and translation studies, represents valuable original research. The complexity of the topic and the sensitivity of the studied text bring to the field of discussion a number of related issues that need to be discussed from the two disciplines' points of view.

The first chapter provided a brief historical account of English Qur'ān translations, done by Muslim and non-Muslim translators. It lay down some essential foundation-work for the reader, by providing a general background to the subsequent sections, besides revealing the importance of the topic and clarifying Muslim scholars' views regarding the translatability of the Qur'ān. The chapter provided an initial evaluative survey of the chosen English translations of the Qur'ān based on how the translators present their work. The chapter included a discussion of the differences between each non-mainstream dogma and mainstream Muslims, which later on were used as criteria for selecting the verses for the study.

Working on this chapter showed the lack of a database for Qur'ānic studies research based on a place or a network where previous research in Qur'ānic studies is presented so new research can build on it to progress in the field. This is particularly important since lots of research discusses Qur'ān and Qur'ān translation under different disciplines; and it would increase the effectiveness and impact of new research if it could benefit from previous work in the field in addition to what is available in national libraries or national university depositories which is very little compared to the number of studies that could be available internationally.

The second chapter aimed to investigate the principles and problems of translating the Qur'ān into English. It discussed the notion of equivalence from a translation studies point of view,

followed by a review of translation quality assessment approaches. This laid down the essential foundations for suggesting a translation quality assessment model that can be used to evaluate Qur'ān translations based on the specific nature of the problem being investigated, i.e. what type of equivalence is most suitable for Qur'ān translations that need to be accurate and stylistically appealing so they can be widely accepted by Muslims.

The findings of studying the aforementioned translations in chapter one beside the review of translation quality assessment approaches in chapter two led to the development of a suggestive evaluative model that sheds light on the main parameters that shall be used to examine the quality of Qur'ān translations. Applying a clearly defined model as a guideline for this research accelerated the evaluation, besides giving a systematic and constructive approach to the main issue.

This model can be used to widen the horizon of translation quality assessment for other English translations of the Qur'ān, and will assist in drawing up a similar model for assessing Qur'ān translations in different languages since all Qur'ān translations share the same source text. This was an attempt to avoid further misinterpretation of the word of the Qur'ān. Beside this, it recommended how to improve translation standards and the translator's competence.

The third chapter discussed the first parameter suggested in the translation quality assessment model, by means of a close analysis of Qur'ānic language features and also the various problematic elements pertaining to the translation of the Qur'ān in terms of its form, structure and meaning. Figures of speech and other rhetorical features produce a powerful effect in the presentation of the text, which comprises an effective delivery of the total message. The loss of the effect of these features becomes even more serious when translating a very highly eloquent and authoritative text like the Qur'ān. The level of untranslatability indicated from studying some of the examples which contain Qur'ānic features, shows that translation did not capture the depth of meaning inherent in the Arabic to a satisfactory level in many ayahs. Besides the linguistic features, this chapter also discussed the notion of the Qur'ān's inimitability, which can be referred to in many cases as the reason why no Qur'ān translation could do justice to the original text.

The fourth chapter discussed the second parameter suggested in the translation quality assessment model, shedding light on the exegetical and theological aspects of Qur'ānic discourse and clarifying the relation between Qur'ānic exegesis and Qur'ān translations. Qur'ān translations have two main links to Qur'ānic exegesis. The first is when the translator

studies Qur'ānic exegesis in order to understand the text, and therefore might be influenced by the exegetes' opinion on a particular matter and translate certain ayahs based on this opinion. The second is that Qur'ān translations are a form of exegesis themselves and will influence their reader and direct their understanding of the text.

Thus, the chapter discussed the exegetical approaches of the various dogmas to which the translators adhere, clarifying what is acceptable to the mainstream and what is not. This reveals a theological phenomenon since different Islamic dogmas have different exegeses and a translator might be influenced by the chosen exegeses. This discussion widens our view of the role of the translators' understanding of the language elements in determining not only his translation but also the meanings that are indicated to recipients by constraining them to view relations in one particular way that suits the translator's dogma rather than other possibilities. This is essential for the further exploration of whether these sects' beliefs are reflected in their translations or not, which is analysed in the subsequent chapter.

The fifth chapter applied the assumptions and principles mapped out in the previous chapters to the selected examples. Linguistic and theological issues were examined with reference to the translator's dogma. The chapter provided a comparison between these translations in order to shed light on applications and implications of the translator's dogma for the translated text.

The chapter analysis for the selected ayahs fell under three main categories: problematic linguistic issues, problematic linguistic issues with dogmatic influence, and dogmatic and theological issues. This analysis helped in answering the main research questions, in terms of linguistic issues: despite the fact that translations cannot render the original's eloquence, many translations succeeded in delivering an accurate meaning. Regarding another question, whether the translators' dogmatic views influenced their translations, it was evident that they did but at various levels and across all dogmatic groups, so this cannot be ascribed to one group other than another. These influences were in translation introductions, within the translated text and in footnotes.

I find that the dogmatic influence which is focused on the translation introduction is less harmful since it is more obvious to the reader; also in the majority of cases it did not mean less faithful translations. Adding notes and explanations within the text can distract the reader's attention and blend what is essentially in the ST and what the translator has added

even if it is in brackets. The third choice was added footnotes, which can be short and used in vital areas only, or can be extensive. The analysis showed that the majority of the translators' dogmatic influence was in extensive footnotes.

It is hoped that this study will contribute significantly to the field of translating the Qur'ān from Arabic to English via the attempt to offer a critical assessment and insight into some English Qur'ān translations. The study of the aforementioned translations assisted in developing a number of suggestions and recommendations to address the thesis' focal point in order to avoid further misinterpretation of the word of the Qur'ān.

First: Establishing a major centre in the West that will be concerned with the Qur'ān and the matter of Qur'ān translations in the West.

This centre can play a vital role by:

1. Conducting a systemic review of Qur'ān translations in different languages. The suggested evaluative model can be applied to evaluate Qur'ān translations for many languages, as the source text for all translations is the Qur'ān in Arabic. Also it is a flexible model open to further additions from future research.
2. Recommending, as a result, the most accurate translations and making them known to the public, who may otherwise assume that all Qur'ān translations are accurate.
3. Producing a bibliography of Qur'ān translations with reference to the dogmatic approach of the translator. This bibliography and accompanying evaluation can be distributed to mosques and libraries where many translations are provided, as this will give the potential reader of the Qur'ān translation a fair chance to recognise the orientation of a particular translation.
4. Approaching Western non-Muslims in a way that they can understand, especially regarding sensitive topics like Jihad, women's rights in Islam and Qur'ānic inimitability.
5. Increasing the qualifications of the translator of the meaning of the Qur'ān. Translating the Qur'ān is a lengthy task which may take many years and thus, providing sponsorships for Qur'ān translation which is conditioned by specific training may help to improve the quality of translation. Besides providing a very good knowledge of Arabic and considerable experience in translation, technical training may include comprehensive courses in: Qur'ān sciences such as the history of the revelation of the Qur'ān *Asbāb an-Nozūl*,

Jewish anecdotes *Isrā'īliyyāt* and the individual modes of reading the *Qirā'āt*, besides hadith and pioneering exegeses of the Qur'ān,

6. Ensuring that translators are faithful in their translation, respecting Islamic principles. The translator must be aware in advance of problematic translation issues, such as the translation of *al-Mutašābihāt*, and should consult major exegetical sources before translating and not rely on his/her speculative opinions.

7. Suggesting, given that most translations are produced by one translator alone, that future translations are done by a group of translators, including translators for whom the target language is their mother tongue even if they are not Muslims, because they will have a better knowledge of the language and also be aware of the culture of its native speakers.

Second: Developing a database for Qur'ānic research, so that researchers can benefit from previous research and improve upon this.

Third: Directing the right effort in the right direction, i.e. encouraging English publications in the field of English Qur'ān translation, and French publications in the field of French Qur'ān translation, as publishing in the target language will benefit the target language reader more than publishing the same content in Arabic.

Fourth: Establishing undergraduate and postgraduate modules for both Islamic Studies and Translation Studies' students regarding Qur'ān translations, to enable them to cooperate on a solid basis of shared knowledge, in order to critically evaluate and improve Qur'ān translations.

Fifth: Encouraging further interdisciplinary research in the field of Qur'ān translation, implying a sociological dimension such as exploring what other forms of media are used by readers of Qur'ān translation, or what the possible role of different Qur'ān translation is in relation to the diversity of Muslim communities in the West or how Muslim children in Britain read and understand the Qur'ān today.

In the next few months, I will be working on creating a website that can be an open source project, where the detailed criteria of assessment beside the dogmatic differences used in the analysis will be provided, so it can be used by researchers who want to evaluate the remaining English Qur'ān translations or Qur'ān translations in other languages, an illustration of the proposed website idea is in the appendices.

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Appendices

Initial Vision for the Translation Quality Assessment Project Website

English Qur'an Translations Quality Assessment project

[Home](#) [Introduction](#) [Assessment Model](#) [Methodology](#) [Ongoing Assessment](#) [Contact as](#)

Welcome to the English Qur'an Translations Quality Assessment project. This website is based on my PhD research which provides an insight into and a critical assessment of thirty-five different English Qur'an translations. The research explored linguistic and theological issues found in English Qur'an translations in the light of modern translation theories, aiming to understand the role of the translator's dogma and whether it is reflected in their translations or not.

This website is intended to be a repository for the project information, in order to contribute to the research about Qur'an translation, and will be updated on regular basis to meet the ongoing translations quality assessment progress. Thanks for visiting!

English Qur'an Translations Quality Assessment project

[Home](#) [Introduction](#) [Assessment Model](#) [Methodology](#) [Ongoing Assessment](#) [Contact as](#)

Introduction

Qur'an Translations Quality Assessment project
The Qur'an has an unparalleled importance in the Muslim's life and daily practice. Qur'an translations are a window onto the world of Islam and its sacred text. Given this importance, it is crucial to evaluate and enhance the accuracy and fidelity of Qur'an translations.

This website is based on my PhD research which provides an insight into and a critical assessment of thirty-five different English Qur'an translations, exploring linguistic and theological issues found in translations in the light of modern translation theories, aiming to understanding the role of the translator's dogma and exploring whether it is reflected in their translations or not.

Studying English translations of the Qur'an is ideal since there are many more translations into English comparing to other languages as illustrated:

Language	Percentage
English	50%
French	11%
Dutch	12%
German	21%
Italian	7%

This makes the research results representative to a wide variety of Qur'an translations, since Quran translators o other languages belong to similar dogmatic backgrounds of the English Qur'an translators.

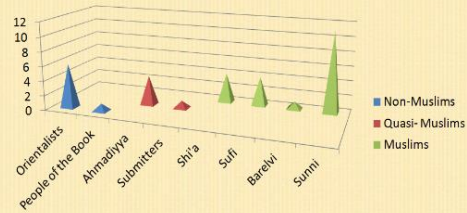
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Assessment Model

What are the main dogmatic approaches of the current English Qur'an translations?

There are more than 60 English translations for the Qur'an. Qur'an translators were categorised into three groups, non-Muslims, quasi-Muslims and Muslims translators. Each group is an umbrella for relevant sects and ideologies. The following illustrate the main dogmatic approaches of the current study of English Qur'an translations



The objective of this research is

- To provide a critical assessment and insight into English Qur'an translations with a holistic approach.
- To review the characteristics and shortcomings of selected English Qur'an translations.
- To explore whether the dogmatic approaches of Qur'an translators were reflected in their translations or not, i.e. reduced the accuracy of translation.

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Methodology

I carried out an initial evaluative survey of the chosen English translations of the Qur'an based on how the translators present their work. Furthermore, I studied the difficulties in Quran translations which can be summarized as

Main Problematic Areas In Qur'an Translations:

Linguistic issues

Theological issues



Criteria of example selection
Ayahs with translation difficulties at word level and multi-word level.

Criteria of example selection
Ayahs which are associated with the main dogmatic differences between the translators' dogmatic group and mainstream Muslims dogma.

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Ongoing Assessment

The following is an example of an ayah in Arabic with many versions of its translation in English

والعصر (Q103:1)		
Translator	Translation choices	Translation quality assessment
Sale	By the afternoon	Appropriate & Accurate
Asad	CONSIDER the flight of time!	Accurate
Hilali-khan	By Al-Asr (the time).	Appropriate & Accurate
Ahmed Raza Khan	By the time of the beloved (Prophet).	Accurate (but Inappropriate) (too specific)
S.V. Ahmed	By (the Promise of) time (infinite), ('Asr also refers to afternoon prayer, or later part in life)	Accurate (but Inappropriate) (too much details)

Abdel Haleem	By the declining day	Appropriate & Accurate
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The meaning of this ayah, according to Al-Qurtubi (1967) may be one of the following: the time (after Duhr); day and night; the afternoon; the last hour of the day; the prayer (an oath by the Asr prayer); or an oath by the time (Era) of the Prophet or the Lord of Time (Al-Asr).

Considering this exegesis, all translation choices were of the right interpretation in terms of meaning. Translation choices number 4 and 5 added extra information within the text that were not essentially required to understand the meaning. Hence, I find them less appropriate than the rest of the choices.