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Abstract:

The main aim of this paper is to examine the influence of a number of sociolinguistic and cross-cultural aspects on the translation of culturally-laden items in the Qur'an. The researcher pays due attention to the impact that a translator's cultural background and ideological affiliation may exert on the translation of Qur'anic culture-specific items (henceforth CSIs). To this end, the paper identifies the potential translation problems and the selected translation strategies. The translations utilised are those attempted by Abdolah (2016), Bakhtiar (2012), Chaudry (2013), Dakdok (2011), and Yuksel, Al-Shaiban, and Scuttle-Nafeh (2010). Besides, Khattab's translation (2015) is used in this study as an example of the translations that represent the mainstream understanding of the Qur'an. The findings gave more weight to the significance of paying heed to extra-linguistic elements, including culture, religion, gender, and ideology. The study shows that the translator's cultural background, religious beliefs, and ideological affiliations should be taken into account.

Keywords: Culture, Qur'an, Translation, Items, Model

الثقافة في القرآن: نحو نموذج متكامل ترجمة مواد خاصة بالثقافة القرآنية

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المُلخَص:

تهتم الدراسة في المقام الأول بالبحث في مشاكل الترجمة والصعوبات التي تواجه المترجم إزاء ترجمة العناصر ذات الخصوصية الثقافية في القرآن الكريم إلى الإنجليزية. وينصب اهتمام الدراسة على بحث أثر الخلفية الثقافية للمترجم على نقل البعد الثقافي للنص القرآني أثناء عملية الترجمة، ودور العوامل الغير لغوية على قرار المترجم في اختيار استراتيجيات الترجمة الملائمة للتغلب على تلك التحديات، وقد اختارت الدراسة عينة من العناصر الثقافية الواردة في القرآن الكريم، لاسيما تلك التي تشير إلى بعض القضايا الشائكة كالمراة والجهاد، الخ. وقد أظهرت النتائج أن المترجم يلعب دورا رئيسا في نقل المدلول الثقافي للإشارات الثقافية في القرآن، وأن هناك عوامل عدة غير الجانب اللغوي تحكم عملية الترجمة، إذ يلعب الدين والايولوجية والخلفية الثقافية للمترجم دورا محوريا في نقل المعنى للغة الهدف، وغالبا ما تتأثر الاستراتيجيات التي يتم اختيارها من قبل المترجم بتلك العوامل، كما يجدر الإشارة إلى أن كل من اللغتين العربية والانجليزية تمتعان باختلافات ثقافية عدة، الأمر الذي يتقل كاهل المترجم ويتطلب منه مزيدا من الوعي والحذر حيال تناوله لتلك الاختلافات.

الكلمات المفتاحية: ثقافة، قرآن، ترجمة، مصطلحات، نموذج

¹ This research is a part of a PhD dissertation submitted to the Department of English, Faculty of Languages and Translation at Al-Azhar University, under the title of 'A Socio-Linguistic and Cross-Cultural Study of Culture-Specific Items in Five English Translations of the Glorious Qur'an'. The study is introduced under the supervision of Prof. Hassan Wageih, Professor of Linguistics at Al-Azhar University, and the co-supervision of Dr. Ahmad El-Ezabi, Lecturer in Linguistics at Al-Azhar University.

1. Introduction

In modern times, a renewed emphasis has been placed on the translations of the meanings of the Qur'an into English. Whereas only seventy English translations of the Qur'an appeared between 1649 and 1999, the 21st century has witnessed a spurt in the appearance of Qur'an translations worldwide. A full-scale review of these translations indicates that more than forty English renditions were published during the period 2000 and 2017 (Kidwai, 2018, p. xi). This reveals the significance of Qur'an translations as an alternative effective means to spread the message and culture of the Qur'an around the world. Nevertheless, a meticulous reading of all these translations reveals obvious drawbacks in a great number of these translations.

Whereas the linguistic and rhetorical aspects of the Qur'an have been extensively investigated by various researchers worldwide, the impact of extra-linguistic elements² has not captured full attention. To the best of the researcher's knowledge, Qur'an-bound CSIs have been understudied. A better communication of Islam's sacred scripture necessitates paying due attention to both the linguistic and non-linguistic dimensions of the Qur'an.

2. Statement of the Problem

A quick survey of the one hundred and thirty English translations³ of the meanings of the Qur'an discloses major limitations and serious drawbacks. Multiple translations reveal negative stereotypes and widespread clichés about Islamic culture. This shows that linguistic analysis alone is not sufficient for having a proper understanding of the Qur'anic message. Since the Qur'an is deeply anchored in the Arab culture, there is a dire need to probe into its cultural nuances and ideological intricacies.

A billion and a half Muslims around the world read the Qur'an, perhaps on a daily basis. Similarly, a wide array of non-Muslims are also eager to know more about its principles. An erroneous understanding of the Qur'an, however, can blur

² '*Extra-Linguistic Elements*' is a term used by Reiss (2014) to highlight the impact of a number of non-linguistic elements on the process of translation (e.g. culture, civilisation, ideology, role of translator, etc.).

³ Various sources have introduced a critical investigation of the English translations of the Qur'an. The researcher has made a particular use of the evaluations introduced by Kidwai (2011; 2018), Mustafa (n.d.), and Mohammed (2005). The researcher draws heavily on these sources in having a thorough understanding of nearly one hundred and thirty full English translations of the Qur'an.

its message and reveal a distorted image. For Kidwai (2018, p. xi), unscrupulous Qur'an translators are likely to misguide readers and fan sectarian animosity; therefore, tendentious translations may delude unsuspecting readers and purport a fake image of Islam. That is why the present study pays due attention to the analysis of a number of sensitive issues in the Qur'an from a socio-linguistic and cross-cultural perspective. In a sense, the researcher seeks to investigate how far the current translations of the Qur'an tend to communicate or distort the scripture of Islam.

3. Aim of the Study

The main objective of the present study is to investigate the translators' tendency to communicate or blur the cultural specificity of the Scripture of Islam. To that end, the study specifically refers to the following objectives:

1. Evaluating the loyalty of the selected translations to the source culture (SC).
2. Tracing the potential problems and the major drawbacks of translating Qur'anic cultural references.
3. Investigating the impact of the translators' cultural backgrounds and ideological affiliations on their lexical choices and selections of translation strategies.
4. Identifying the various extra-linguistic elements that may project an influence on the translation of Qur'anic CSIs.

4. Corpus of the Study

To achieve the purposes of the current study, two types of data are examined: primary and secondary. As for the primary data (set I), five English translations of the Qur'an are analysed from a translational perspective. These include the translations of Abdolah (2011), Bakhtiar (2012), Chaudry (2013), Dakdok (2011), and finally Yuksel et al. (2010). The introductions and appendices of these translations are particularly utilised in the current study because they provide a fertile source of debates about the essence of Islam. In a sense, they abound in various sensitive oft-misunderstood Islamic concepts. In addition, Khattab's translation (2015) is referred to as a benchmark against which the five translations can be compared.

As far as the secondary data (set II) are concerned, the researcher makes use of a number of the books, articles, and online videos concerned with refuting the

unfounded false allegations provoked against the Qur'an. In this regard, Zakzouk's⁴ *Islamic Facts Refuting the Allegations against Islam* (2002), Wageih's *Introduction to Hammad's translation of the Qur'an* (2007), Wageih's *فخاخ التفاوض وحروب المعلومات* [*Negotiating Traps and Information Wars*] (2008), and other relevant literature are studied. Besides, El-Tayeb's (Al-Azhar's current Grand Imam) online videos about the analysed CSIs are examined, whenever relevant.

Table (1) Corpus of the Study

Primary Data	Secondary Data
Five Translations of the Qur'an: (Abdolah, 2011; Bakhtiar, 2012; Chaudry, 2013; Dakdok, 2011; and Yuksel et al., 2010).	Zakzouk's <i>Islamic Facts Refuting the Allegations against Islam</i> (2002)
Khatab's Translation (2015)	Wageih's <i>Introduction to Hammad's Translation of the Qur'an</i> (2007)
	Wageih's <i>فخاخ التفاوض وحروب المعلومات</i> [<i>Negotiating Traps and Information Wars</i>] (2008)
	El-Tayeb's Online Videos

Based on this, the CSIs in this paper are classified into five categories, namely (a) gender-related CSIs, (b) jihad-Related CSIs, (c) Prophet-related CSIs, (d) material culture, and (f) delexicalised CSIs. They are highlighted in the following table.

⁴ In his book entitled *Islamic Facts Refuting the Allegations against Islam*, Zakzouk (2002) refuted the allegations of nearly thirty-eight claims provoked against Islam. The researcher draws on this book in refuting a number of the false claims concerning the Islamic culture.

Table (2) Classification of Qur'anic Culture-Specific Items

Gender-Related CSIs	Wartime CSIs	Prophet-Related CSIs	Material Culture	Delexicalised CSIs
ضرب <i>ḍarab</i>	إِرْهَاب <i>'Irhāb</i>	الْمُرْمَلُ <i>Muzzamil</i>	خِمَار <i>khimār</i>	عِدَّة <i>'iddah</i>
نُشُوز <i>nushūz</i>	قِصَاصٌ <i>qisāṣ</i>	المدثر <i>Muddathir</i>	تَبَرُّجٌ <i>tabarrudj</i>	إِفْكٌ <i>'Ifk</i>
قِوَامَةٌ <i>qiwāmah</i>	جَزِيَّةٌ <i>djizyyah</i>		جِلْبَابٌ <i>djilbāb</i>	جَنَابَةٌ <i>djanābah</i>
ظَهَارٌ <i>dhihār</i>	جِهَادٌ <i>jihad</i>			
إِبْلَاءٌ <i>'ilā'</i>				

The above table shows the major classifications of Qur'anic CSIs introduced by the researcher. Due to space limitations, however, the paper is confined to the analysis of one example of the above mentioned culturally-loaded items, namely *إِرْهَاب* *'Irhāb*.

5. An Integrated Model

Drawing on Lefevere's *manipulation theory* (1992), Reiss' *critical framework* (2014), Baker's *model of translation strategies* (2007), and finally von Flotow's *feminist interventionist translation strategies* (1991), the study provides an integrated model that pays equal attention to the analysis of the ST and the TT. The positioning of translators as cultural mediators are also highlighted in a bid to unpack the impact of the translators' divided loyalties on the act of translation.

5.1 Source Text Analysis (Stage One)

In the present study, the ST analysis follows the footsteps of Reiss' *critical framework*. Her framework highlights the significance of comparing the ST to the TT, particularly in case of evaluating various translations of a single ST. In the words of Reiss (2014), "a conclusive evaluation cannot be made without comparing the translation with the original" (p. 16). In so doing, the ST is regarded as the yardstick for the analysis of various translations.

The notions of '*micro-context*' and '*situational context*' are employed here to provide a thorough account of the denotative and situational dimensions of the

ST, though with a slight change in terminology. In a sense, the ST analysis operates at both the *'linguistic'* and *'extra-linguistic'* planes. As such, the analysis of both dimensions is meant to introduce an adequate investigation of the translations of Qur'anic CSIs.

The ST analysis, here, is conducted through two steps: a) micro context (linguistic analysis), and b) situational context (extra-linguistic analysis).

5.1.1 Micro Context (Linguistic Analysis)

As far as the micro context is concerned, the researcher pays due attention to the denotative meaning of the analysed items within the immediate context of the Qur'anic aya (verse). The analysis of the *micro context* is essential for understanding the meaning of the ST properly. Hence, a number of monolingual and bilingual dictionaries are utilised to look up the denotative meanings of the selected cultural references. Hence, the dictionary meaning is essential for understanding the Qur'anic aya (verse)- under investigation. However, paying attention to the linguistic structure of Qur'anic CSIs alone to the exclusion of other contextual aspects is not appropriate for capturing the whole meaning properly. Hence, a consideration of both the textual and contextual elements is required.

5.1.2 Situational Context (Extra-Linguistic Determinants):

The analysis of the ST has to exceed the limits of linguistic analysis to include other extra-linguistic determinants. Such determinants are essential for shedding light on the whole social and cultural context (henceforth, the situational context). Reiss' model (2014) links the ST to its cultural, social, non-linguistic context, and attracts attention to the impact of the socio-cultural context on the linguistic make-up of texts. By identifying the socio-cultural context of the ST necessary for understandings Qur'anic CSIs, the translators are likely to become more acquainted with the various dimensions of the translated text through the situational context. For El-Geimi (2000), the ST ideology denotes "the common knowledge, background and power relations embedded in the SL text" (p. 105). For Reiss (2014), "the whole social and cultural context (substantially what we call the situational context) is important" (p. 79). The researcher makes use of a number of the extra-linguistic elements introduced by Reiss to identify the situational context. These factors are more likely to provide a more comprehensive analysis of the socio-cultural associations necessary for achieving a proper understanding of the

purpose of the ST. These factors include *subject matter as well as speaker, place, time, and audience factors*.

The researcher is aware that Reiss' model (2014) includes other extra-linguistic determinants. However, the researcher employs only the above-mentioned five extra-linguistic elements to serve the purposes of the current study. Besides, a number of classical and modern exegetical books are consulted to provide a more comprehensive analysis of Qur'an-bound CSIs. Reiss (2014, p. 98) contends that the use of exegeses is an essential priority when translating sacred texts to identify the cultural background of the translated passages.

5.2 Target Text Analysis (Stage Two)

The analysis of the TT is introduced through comparing the selected translations with the original text. To that end, a peculiar interest has been attached to the role of translator as a cultural mediator. In the current study, the ideology of translator "refers to the reasons and motivations that derive the translator to select a particular text to translate or choose a particular translation technique in reproducing a text or part of the text from one language to another" (El Gemei, 2000, p. 107).

Lefevere's notion of manipulation (1992) is attested to the selected Qur'anic CSIs. To explain, the study opts to see how far the translator's ideological affiliations bear an impact on the act of translation. For Lefevere, the ideology of translators can be traced through their selections of particular translation strategies, asserting that a translator's "decisions whether or not to translate something is likely to be based on considerations of the levels of ideology and politics" (p. 8). Although Lefevere does not provide a practical guideline to the know-how of studying ideology in translation, the researcher makes use of his theory to investigate its applicability to Qur'anic CSIs. In a sense, the role of translator is traced along the cultural, social, non-linguistic context, and draws attention to the impact of the socio-cultural context on the TT.

To serve the purposes of the current study, the researcher traces the impact of the above-mentioned principles on the act of translation through a) lexical choices, b) translation strategies, and finally c) translation pitfalls. As far as translators' lexical choices are concerned, a number of monolingual English dictionaries are consulted to investigate the appropriateness of selected items, when necessary.

The researcher pays due attention to *interventionist translation strategies* introduced by von Flotow (1991), and *professional strategies* touched upon by

Baker (2007). The analysis is meant to show whether the selected translators derive their translations from exegetical works or ideological and cultural backgrounds. Hence, a peculiar interest is paid to the analysis of para-textual translation strategies e.g. footnoting, prefacing, and the like because they are more likely to reflect the translators' approaches. Hopefully, this would reveal the pitfalls and the strategies adopted in rendering Qur'an-bound CSIs into English.

6. Theoretical Background

This section looks at broad issues and gives contextual framework to culture-oriented translation theories. Particular attention is paid to Reiss' critical framework (2014), Lefevere's manipulation theory (1992, 2003), von Flotow's interventionist translation strategies (1991), and finally Baker's model of professional translation strategies (2007). They are of direct relevance to the analytical framework. In brief, this section paves the way for the methodological and analytical parts of the study.

6.1 Reiss' Critical Framework

Reiss' framework provides a comprehensive and systematic model of text analysis for evaluating translation (Nord, 1997). Reiss (2014) opts to develop and introduce a more flexible model that pays peculiar attention to both linguistic and extra-linguistic elements. The latter sheds light on some factors including time, place, audience, speaker, subject matter, affective implications, immediate situation, fidelity to the ST message, and socio-cultural background of the translator. It is significant to note that this understanding is more appropriate to the analysis of culturally-related items in the Qur'an. For instance,

(Qur'an 2: 218) (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ^٤)

In translating this aya (verse) into English, it is not sufficient for translators to understand the denotative meaning of the word تُرْهِبُونَ *Turhibūn*. Instead, it is essential to shed light on other extra-linguistic elements, including time, place, speaker, culture, etc.

Reiss (2014, p. 3) assumes that a conclusive translation assessment can solely be achieved through identifying three basic steps: (a) text type, (b) linguistic peculiarities, and (c) extra-linguistic elements (determinants). Accordingly, the analysis of any text shall exceed the boundaries of words and grammar; it goes beyond the vocabulary blunders.

Reiss (2014, p. 90) sheds light on the significance of keeping a close eye on the message of the ST. It is observed that the TT cannot be regarded as a translation if they serve a definite purpose different from that of the ST. In case of having a different purpose from that of the ST, it could be called anything other than a translation, perhaps interpretation, adaptation, paraphrase, etc. According to this viewpoint, Qur'an translation shall reflect the message and the purpose of the ST. Hence, Qur'an translations that tend to reflect an ideology different from that of the ST shall be critically examined and revisited.

6.2 Lefevere's Theory of Manipulation

Lefevere (1992) posited a systematic approach to the study of translation. The approach attaches great importance to issues like culture and ideology. Lefevere's theory revolves around the notion of rewriting (Lefevere, 1992, p. vii). For him, all rewritings whatever their intentions mirror a certain ideology. For example,

(فَتَنَّاوَالَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ

أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ) (Qur'an

9:29)

In translating this aya (verse), Yuksel et al. (2010) criticise the translations of Pickthall, Shakir, and Yusuf Ali for their erroneous understanding of the aya (verse). As for the long endnote, Y. et al. state that this word was mistranslated for a long while. For them, the meaning of *jizya* has been distorted as a perpetual tax on non-Muslims, which was invented long after Muhammad to further the imperialistic agendas of Kings. They add that the origin of the word is *J'adhaya* that imply the meaning of *j'adhaya*, not tax, adding that other translators' distortion of the meaning contradicted with the principle of freedom in Islam. Yuksel et al. conclude that such an erroneous translation "creates financial druss on people to convert to the privileged religion" (Qur'an 9:29, endnote). This shows the validity of Lefevere's claims that translation reveals the ideology of the translation in terms of their lexical choices and selection of translation strategies.

Since translation is not introduced in a vacuum (Lefevere, 2003, p. 14), it is always governed by a certain specific ideology, whatever the intention of translators. Accordingly, translation needs to be studied in connection with patronage, ideology, context, and universe of discourse. It denotes the selection of definite works to be translated in the light of definite translation guidelines set by

certain forces under some constraints for specific purposes by the translator and/or by those who initiate translation act. There is a dire need to study translation “in connection with power and patronage, ideology and poetics, with emphasis on the various attempts to shore up or undermine an existing ideology or an existing poetics” (Lefevere, 2003, p. 10).

Translators' ideologies can either consciously or subconsciously determine their selection of translation strategies. It is argued that ideology shapes the translator's strategy in solving linguistic problems of the original (Lefevere, 1992, p. 48). Hence, ideology dictates the basic strategies the translator might use.

6.3 Baker's Model of Translation Strategies

Baker (2007) identifies a set of strategies frequently employed by professional translators in handling different types of non-equivalence. According to Baker, the translation of culture-specific concepts is one of the main problems encountered by translators. These strategies include:

a) Translation by a more general word (superordinate)

Overall, this strategy is utilised in various cases of non-equivalence. The strategy is used “to overcome a relative lack of specificity in the target language (. . .) to find a more general word that covers the core propositional meaning of the missing hyponym in the target language” (p. 28).

b) Translation by a more neutral/ less expressive word

The translator may resort to the use of a more neutral or less expressive word in case of non-equivalence. This is employed to compensate the lack of a direct equivalent in the TL.

c) Translation by cultural substitution

Translation by cultural substitution entails replacing a CSI that does not have the same propositional meaning; however, it is likely to have a similar effect on the TR (Baker, 2007, p. 31). Hence, this strategy is meant to render the meaning of CSIs vividly into the TC.

d) Translation using a loan word or loan word plus explanation

According to Baker (2007, p. 34), *translation using a loan word or loan word plus explanation* is extensively employed in translating CSIs, modern concepts, and buzz words.

e) Translation by paraphrase using a related word

Translation by paraphrase using a related word is usually employed “when the concept expressed by the source item is lexicalized in the target language, but in a different form, and when the frequency with which a certain form is used in the source text is significantly higher than would be natural in the target language” (Baker, 2007, p. 37).

f) Translation by paraphrase using unrelated words

Translating by paraphrasing using unrelated words can be a valid strategy when the SL item is utterly absent in the TL. For Baker (2007), instead of using a related word, “the paraphrase may be based on modifying a superordinate or simply on unpacking the meaning of the source item, particularly if the item in question is semantically complex” (p. 38). For instance, the word *عُمْرَة* ‘*umrah* refers to a minor pilgrimage to Mecca at any time of the year.

g) Translation by omission

For Baker (2007), *translation by omission* is a valid strategy used if a word is not vital for the development of the text. However, this strategy shall be used “only as a last resort, when the advantages of producing a smooth, readable translation clearly outweigh the value of rendering a particular meaning accurately in a given context” (ibid, p. 42). For instance,

(Qur'an 2:226) لِّلَّذِينَ يُؤَلِّفُونَ مِن دِئَابِهِم تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ

The translation of A. is a flagrant example of the impact of the translator's ideological intervention on the translation process. In a sense, the translator's deep belief that the Qur'an includes a great share of redundancy drives him to deliberately ignore not only the translation of the analysed CSI *'ilā'* إِيْلَاءٌ altogether, but also successive thirty-three verses (224:256). As such, the translator uses the '*omission*' strategy. The use of this strategy, however, is not appropriate because the translator deliberately ignores several verses of the ST.

h) Translation by illustration

Baker (2007), *translation by illustration* is a valid strategy, particularly “if the word which lacks an equivalent in the target language refers to a physical entity which can be illustrated, particularly if there are restrictions on space and if the text has to remain short, concise and to the point” (p. 42).

6.4 Interventionist Translation Strategies

Although interventionist translation strategies are basically introduced by feminist translators to declare their presence in the text, they are used in several cases by translators to reflect their personal beliefs and ideological affiliations. Such strategies were first introduced by von Flotow (1991) to highlight potential feminist translation strategies. The common factor of such strategies is interventionism. Feminist translators make themselves self-asserted and visible through various stages. Through the use of these strategies, women translators gave themselves the right to intervene with the text and manipulate to serve their own purposes. These strategies include:

A) Supplementation/ Compensation

According to this strategy, the translator compensates for such differences between languages through the use of word play, grammatical dislocations and syntactic subversion (von Flotow, 1991). For instance,

(وَالَّذِينَ تَخَافُونَ سُوءَ بَعْضِ أَهْلِ بَيْتِهِمْ فَأَوْعِظُوهُمْ بِهِ وَاهْجُرُوهُمْ فِي الْمَصَاحِفِ وَأَصْرِبُوهُمْ)

(Qur'an 4:34)

In translating this part of the aya (verse), B. opts to add the letter (f) between brackets to highlight the feminine identity of the pronoun in the word *أَصْرِبُوهُمْ*. She translates this word as “go away *from* them (f) (p. 76).

B) Prefacing

Prefacing is used to reflect on translation approach and strategies. Feminist translators assert their visibility through prefacing where they attempt to reflect on the translation problems, and selected strategies. The strategy allows translators to explain the intentions of the original and outlines her own strategies (von Flotow, 1991).

C) Footnoting

Footnoting is a salient translation strategy employed by translators to illustrate the meaning and intricacies of the ST. For instance, aya (verse) number thirty-four of surah (chapter) four, Khatib (2015) employs *footnoting* to illustrate the cultural fog of the ST and clarify relevant socio-cultural presuppositions.

(يَا أَيُّهَا النَّبِيُّ قُلْ لَأزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ)

(Qur'an 33: 59)

Hijacking could be accompanied by *footnoting* and *prefacing* whereby translators seek to reread and manipulate the text. Through hijacking, translators

tend to reflect their own views and intentions. As such, the strategy is used when translators seek to be recognized; hence, they hijack the text.

7. Procedures of Analysis

The current study is qualitative in the sense that it involves varieties of Islamic cultural patterns in a bid to examine the translatability of a representative purposive sample. Hence, a comparative approach is developed. For the sake of clarity, the proposed analysis will follow these steps:

- The primary and secondary data are examined and processed to categorise the analysed Qur'anic CSIs.
- The second step is to shed light on the selected six translations of the Qur'anic CSIs, under investigation.
- The third step is to decipher the denotative meaning of the CSI, under review.

Based on Reiss' critical framework (2014), the denotative meaning is essential to highlight the linguistic context of the ST. Accordingly, a number of monolingual and bilingual dictionaries (e.g. Lane's voluminous

An Arabic-English Lexicon, 1968) are consulted.

- The fourth step is to examine the cultural context of the aya (verse), under discussion, through shedding light on the context of revelation. The significance of this step, according to Reiss (2014), is that it traces the impact of various extra-linguistic elements (e.g. culture, religion, ideology, role of translator, etc.) deemed to be essential for having a thorough understanding of the ST. For grounded discussion and analysis, the reasons of revelations are traced in a number of exegetical works. El-Tayeb's videos as well as Wageih's *Introduction* to Hammad's translation of the Qur'an (2007), Wageih's *فخاخ التفاوض وحروب المعلومات* [*Negotiating Traps and Information Wars*] (2008), and other relevant literature are also examined to have a thorough understanding of the analysed CSIs.
- The next step is to compare the five translations of the examined CSIs with reference to the ST to identify the major limitations and the adopted strategies. As indicated earlier, Khattab's translation is used as a benchmark against which other translations are evaluated. When relevant, a number of Dakdok's online videos that propagate a negative image of the Qur'an are examined as an example of the flagrant attacks regularly launched against Islam.

8. Analysis

The analysis is meant to reveal whether the analysed translations are used as a platform to communicate the message of the original text or as a means to suppress its cultural content. To that effect, the impact of extra-linguistic elements on the translation process is evaluated to determine how far the translators' socio-cultural backgrounds might project an influence on their decisions. Hence, an investigation of both the SC and the translators' cultural backgrounds is conducted to highlight the implications and motivations behind.

A sample analysis is introduced in the following lines to highlight the major limitations and the adopted strategies. Hopefully, this will reveal the impact of the translators' cultural backgrounds and ideological affiliations on their translations. For the sake of convenience and easy reference, the six translators are, henceforward, referred to as follows: Kader Abdolah (2016): (A); Laleh Bakhtiar (2012): (B); Ijaz Chaudry (2013): (C); Usama Dakdok (2011): (D); Edip Yuksel, Layth Saleh al-Shaiban, and Martha Schulte-Nafeh (2010): (Y. et al.); Mustafa Khattab (2015): (Kh).

8.1 Wartime-Related Culture-Specific Items

Over the years, wartime-related CSIs have been “a bizarre, though probably unintended, alliance occurred between Islamic fanaticism and the anti-Islamic orientalism each pumping a new life into the other” (Jasser, 2008, p. ix). These items have been frequently quoted to prompt non-Muslims' unfounded allegations against Islam.

**Table (3) The Selected Translations of the Wartime-Related
CSI (Qur'an 8:60)**

A.	B.	Ch.	D.	Y. et al.	Kh.
<u>to frighten</u> God's enemies	<u>to put fear</u> <u>in</u> the enemy of God	that you <u>may</u> <u>frighten</u> the enemies of God	<u>Strike</u> <u>terror</u> <u>into</u> the enemy of Allah	that you <u>may instill</u> <u>fear</u> <u>with</u> it towards God's enemy	<u>to deter</u> God's enemies

A) Source Text Analysis

As far as the denotative meaning is concerned, تُرْهِيبُونَ *Turhibūn* is mentioned only once in the Qur'an. According to Lane, أُرْهِبَ means to frighten sb and cause him to fear. It also means to agitate sb by frightening (Lane, 1968, vol. 3, p. 1168).

Based on the suggested integrated model clarified earlier (section 1.4), the cultural context of the analysed CSIs shall be highlighted to have a thorough understanding of the various extra-linguistic elements involved. A meticulous reading of the SC indicates that the above-mentioned Qur'anic aya (verse) is quoted from the eighth surah (chapter), *The Spoils of War*. This surah (chapter) provides an answer to the believers who asked the Prophet (pbuh) about the way of dividing the war's spoils after they have differed among themselves (Mawdūdī, 1994, vol. III, pp. 119-222). In this regard, Zakzouk (2002, pp. 30-48) refuted the false claims about the reality of war in Islam, adding that many Qur'anic verses are usually decontextualised to spread various false conception about jihad in Islam. Similarly, El-Tayeb broadcasted a number of videos that dealt with the fake terror mistakenly attributed to Islam, available at <https://www.youtube.com/watch?v=iOO5IOM-ob0> and can also be followed at <https://www.youtube.com/watch?v=bTIYt0C7gOc>.

B) Target Text Analysis

In his Introduction to Hammad's translation of the Qur'an, Wageih (2007) sheds light on the erroneous understanding of this aya (verse). He states that various translations of the Qur'an misunderstood this aya (verse) and introduced a distorted image of Islam in the West. Wageih's *Introduction* to this translation is an attempt to clear the cultural fog and the common stereotypes prevalent among non-Muslims about Jihad in Islam (pp 1-28).

As far as the selected translations are concerned, all the translations- under discussion- translate the ST item in terms of its denotative meaning solely, with the exception of Kh.'s translation. The cultural context of the aya (verse) as well as its context of revelation, however, denote a different meaning that is not reflected in these translations.

As for the translation of D., he uses the words 'Strike terror into' as an equivalent of the ST item. The translator's antagonistic attitude towards Islam is clearly manifested in a series of videos he broadcasted on Islam under the title "My Views on Islam" (https://www.youtube.com/watch?v=bbdyD2BZ9_s&t=15s; and <https://www.youtube.com/watch?v=IG3MHbWWxe8>). Other videos were released by Dakdok under the title of (*Islam, ISIS, and the World*) at (<https://www.youtube.com/watch?v=STz0zV5d6FA>). Through this type of videos,

Dakdok launches a severe attack on Islam and equals Islam to terror. Besides, his translation of war-related Qur'anic ayat (verses) reflects the same thoughts. 'Prefacing, subtitling, and literal translation' strategies are all employed to portray a fake negative image of Islam. Hence, the cover page and the introduction to his translation vividly show his bitter religious hatred to the Qur'an. In a personal communication with the translator, he argues that when terrorism and violence are removed from the Qur'an, Islam will disappear as vapor (U. Dakdok, personal communication, December 19, 2019). Commenting on the aya (verse), the translator claims that "Muslims are commanded to attack and terrorize the infidels. Allah will repay them for what they spend" (Dakdok, 2011, p. 110). As such, the translation is a reflection of the translator's religious antagonistic attitude towards Islam. His translation is not loyal to the SC. It is significant to note that the translator's ideological and religious beliefs amply affect his lexical choices and selection of translation strategies. Born in Egypt, D. was a Muslim, but later on embraced Christianity and travelled to America. Since then, he has exerted much effort to attack all Islamic principles.

Both A. and Ch. use the verb 'frighten' as an equivalent of the culturally-loaded CSI *تُرْهِبُونَ* *Turhibūn* 'Literal translation' strategy is used by both translators to reflect only the denotative meaning of the word. The reasons of revelations and the cultural context are utterly dismissed. Furthermore, A. employs *subtitling* to comment on the major theme of the surah (chapter). Despite being a Muslim, the translator utilises these lines to distort the Qur'an's message. He claims that Muhammad go into battles to take the spoils of war and obtain considerable rewards. The translator adds that the cost in Muslims' lives on their side is considerable. He concludes that Muhammad's army reaps rich reward (Abdolah, 2016, p. 272). Besides, *a translation by illustration strategy* is also added, where the translator uses the symbol before the surah (chapter) to suit what he claims to be the book's new identity. Born in Iran, A. then travelled to the West and introduced a distorted image of Islam. At the introduction to this surah (chapter), he strives to prove that Islam has been spread by sword. Similarly, Ch.'s false belief that he is a prophet to the UK derived him to portray a negative image of Islam in his footnotes.

Both B. and Y. et al. translate the jihad-related CSI *تُرْهِبُونَ* *Turhibūn* as 'put fear in' and 'may instill fear with' respectively. Again, 'literal translation' strategy is adopted on part of both translators to reveal the ST meaning. Still, the use of this strategy does not really reflect the ST cultural background and the historical

background of the aya (verse). There is a need to select an equivalent that would reveal the denotative as well as the cultural nuances of the ST. Nevertheless, the two translations fail to render the ST meaning properly. Y. et al. use 'subtitling' to highlight the major theme of the aya (verse)- 'War and Peace'. As far as the translation of Y. et al. is concerned, they tend to reflect the beliefs and ideologies prevalent in the USA where they live. In several occasions, they have claimed that their translation is reformist in the sense that it opts to reform many of the Islamic principles according to their ideologies. Their disbelief in Sunna have affected their lexical selections in many Qur'anic verses.

The translation of Kh. succeeds in conveying the ST meaning properly into the TL. The translator does not stick to the literal meaning of the ST. Rather, he uses the verb 'deter' as an equivalent of *تُرْهِيبُونَ* *Turhibūn*. A 'translation by the use of a more general word' and 'subtitling' are used. Through 'subtitling', the translator highlights the verse's major theme- *Military Deterrence*. Both strategies help communicate the message of the ST. Born in Egypt, Kh. got his Ph.D. from Al-Azhar University. Kh. pays due attention to the reasons of revelation. His translation reflects the moderate understanding of Islamic principles supported by Al-Azhar and other Islamic institutions.

8.2 Remarks

The analysis of this example denotes that literal translation is not an appropriate strategy in all cases. Literal translation distorts the real message of the ST and suppresses the SC. There is a need to adopt other translation strategies that could explicate the meaning of Qur'an-bound CSIs properly. The significance of paying attention to the SC is more essential particularly in dealing with sensitive issues like jihad in Islam. For Wageih (2008), misinformation and disinformation are likely to breakdown any effective cross-cultural communication.

The analysis also shows that sometimes the translator's religious attitude and ideological affiliations tend to affect his translation choices. D.'s translation is more aggressive due to his antagonistic beliefs towards Islam. His abandonment of Islam and embrace of Christianity greatly bears a major effect on his approach to the Qur'an. For A., obtaining spoils of war is one of the major goals of Islam. He takes liberty to omit and add whatever he likes to his translation. Also, the reasons of revelation have not been utilised in this translation to show the verse's real meaning. Only the translation of Kh. succeeds to transcend the literal rendition of the ST item and introduce a proper understanding of the verse's cultural context.

9. Conclusion

The present paper attempted to examine the limitations and the strategies employed during the translation of a sample analysis of Qur'anic CSIs. A particular attention was attributed to the impact of extra-linguistic elements on the translation of the cultural references in the Qur'an. The selected translators were meticulously chosen to ensure a variety of cultures, religions, ideologies, etc. The translations included those attempted by Abdolah (2016), Bakhtiar (2012), Chaudry (2013), Dakdok (2011), and Yuksel et al. (2010). Besides, Khattab's translation (2015) was used as an example of the proper understanding of Islamic culture.

The analysis showed that the selected translations have been platforms for propagating a negative image of Jihad (Abdolah, Bakhtiar, Chaudry, Dakdok, and Yuksel et al.). This indicates the unreliability of the selected translations in communicating the message of the Qur'an to the TR. Instead of communicating the SC properly, various Qur'an translations are used as battle grounds (Wageih, 2007, pp. 22-23; personal communication, December 13, 2019). In this regard, interventionist translation strategies were used e.g. footnoting, subtitling, endnoting, prefacing, etc. The same strategies were employed by Khattab (2015) to illuminate the cultural fog. This shows that there are a plenty of extra-linguistic elements that bear an effect on the translators' lexical choices and selections of translation strategies. Such elements include culture, religion, and ideology of the translators. The cultural background of the translators amply project an influence on their renderings.

As far as the translations' limitations are concerned, the analysis showed that different cultures create major difficulties in translation. The translators tended to reflect their beliefs and ideologies. Prevalent stereotypes and negative clichés in the TL were clearly manifested in the analysed translations. The translations of Yuksel et al. (2010) and Dakdok (2011) are typical examples of this attitude. Lack of respect to the divine text is another limitation vividly manifested in Dakdok's translation.

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