

International Journal of English Language & Translation Studies

ISSN: 2308-5460



Influence of Translator's Religious Ideology on Translation: A Case Study of English Translations of the Nobel Quran

[PP: 151-163]

Habibeh Khosravi

Department of English Language, Faculty of Humanities
Rodaki Institute of Higher Education, Tonekabon, **Iran**

Dr. Majid Pourmohammadi

(Corresponding Author)

Department of English Language, College of Humanities, Rasht Branch
Islamic Azad University, Rasht, **Iran**

ABSTRACT

The paper aimed to investigate the role of translator's religious ideology on his/her translation of the Nobel Quran by focusing on English translations of four verses from Surah An-Nisa (Women), Surah Al-Ahzab (The Confederates) and Surah An-Nur (Light) which are mostly referred to with the aim of imagining Islam as a religion that oppresses women and abuses their rights. To this end, four English translations of the Nobel Quran by four translators from Muslim, Christian and Jewish backgrounds, with different ideologies, were selected as the corpus of this study. The research applied Farahzad's model of translation criticism (Based on Fairclough's approach to CDA) as the theoretical framework of this paper. Based on this framework, English translations of selected verses were compared with their original versions at the textual level and paratextual level. The result of this study demonstrated that it is difficult to conclude that there is relationship between translator's religious ideology and his/her translation of Quran.

Keywords: Critical Discourse Analysis, Translator's Ideology, Quran's Translation, Impact, Farahzad's Model

ARTICLE INFO

The paper received on: **24/10/2016** Reviewed on: **25/11/2016** Accepted after revisions on: **31/12/2016**

Suggested citation:

Khosravi, H. & Pourmohammadi, M. (2016). Influence of Translator's Religious Ideology on Translation: A Case Study of English Translations of the Nobel Quran. *International Journal of English Language & Translation Studies*, 4(4), 151-163. Retrieved from www.eltjournal.org

1. Introduction

The Nobel Quran is the most important religious text in Islam. Muslims believe that it is the word of Allah revealed to the beloved prophet Muhammad (Peace and Blessings be upon Him) and belongs to all people without being affected by their language and race. Therefore, its message cannot be spread without translating its

language and culture accurately to another language and culture (Abdul-Raof, 2005).

According to Nida (1964, pp. 154-155), "at times a translator has purposely and consciously attempted to change a message in order to make it conform to his own political, social or religious predilections". Schaffner (2003) and Tymoczko (2003) also argued that the process of translation is usually affected by the translator's ideology



and how ideology can affect the selection of words in the target text.

Considering that there have been many differences in the various translations of the Nobel Quran, especially in the translation of verses that reflect Islamic ideology and these differences are somehow related to the translator's ideology, the current study aims to investigate the role of translator's religious ideology on the translation of the Nobel Quran by focusing on the English translation of four verses of Quran which are mostly referred to with the aim of imagining Islam as a religion that oppresses women and abuses their rights. To this end, verses 3, 24 of Surah An-Nisa (Women), verse 59 of Surah Al-Ahzab (The Confederates) and verse 31 of Surah An-Nur (Light) were investigated which are related to polygamy, temporary marriage and wearing of hijab. To have diverse ideological views, the selected translators were chosen from Muslim, Jewish, and Christian religious backgrounds with different ideologies. Hence, the translators chosen were as follows: two Muslim translators (Tahereh Saffarzadeh & Al Hilali-Khan), one English Christian translator (Arthur J. Arberry) and one Iraqi Jewish translator (Nessim J. Dawood).

1.1. Theoretical Framework

Farahzad's model of translation criticism is adopted as the theoretical framework of this study. This model is based on Fairclough's approach to CDA. Farahzad (2012) suggested a three-dimensional model which defines the relation between metatext (target text) and prototext (source text) by using the concept of intertextuality. This model investigates and analyzes the translator's translational choices based on CDA approach to find the ideological implications in translation. In Farahzad's model comparative translation criticism is done at three levels: the textual,

the paratextual, and the semiotic. Textual and paratextual levels were chosen to be examined in this research. At the textual level lexical choices and choices of translation strategies are compared and analyzed in this study and at the paratextual level the analysis of metatexts are limited to the translators' footnotes. Translation strategies included in the model of Farahzad are: borrowing, calque, addition/overwording, undertranslation, omission, substitution/ Alteration, explicitation, adoption of any specific type of translation (literal translation), reordering of content, selection of parts from whole and rearrangement of sentence element.

1.2. Statement of the Problems

Religious translation has a critical role in conveying the message of holy texts and the necessity of translating religious texts originates from the fact that they are guides for people of different languages and cultures. Translation of holy texts is problematic because they are sacred and they are manipulated if translator is inaccurate and biased in choosing lexical, semantic and syntactic equivalents.

As Lefevere stated (2002, p. 14), "translations are not made in a vacuum" and according to Nida (1964, p. 154), "no translator can avoid of certain degree of personal involvement in his work". Alvarez and Vidal (1996) also pointed out that translators' ideology, their feeling about the target language, the expectations of dominant institutions and ideology, the addressees for whom the text is translated are the factors that affect the process of translation.

Despite the fact that the translator must be faithful to the source text, sometimes the translator's ideology affects the translation of original text and this effect on the translation of holy texts leads to the manipulation of texts. Considering the

important role of translator's ideology in the translation of holy texts, this study aims to investigate the role of translator's ideology in the translation of four challenging verses of Quran.

1.3. Research Question

RQ: Is there any relationship between translator's religious beliefs and ideology and his/her translation of Quran?

2. Literature Review

2.1. Critical Discourse Analysis

Critical Discourse Analysis is "a research enterprise which critically analyses the relation between language, ideology and society in both domestic and global arenas" (Van Dijk, 2001, p. 352). Van Dijk also stated that the focus of critical discourse analysis is on the "relations of power, dominance and inequality and the ways these are reproduced or resisted by social group members through text and talk" (Van Dijk, 1995, p. 18).

Fairclough (1989) defined it as an interdisciplinary approach which attempts to unpack the ideological attitudes which form discourse. He also claimed that "language is invested by ideology" (Fairclough, 1995, p. 73). It means that the choice of words, grammar, style and metaphor can be dominated by the ideas of a text producer.

The principal aim of CDA is to "expose the ideological forces that underlie communicative exchanges" (Calzada-Pérez, 2003, p. 2). Bloor and Bloor (2007, p. 12) also asserted that one of the main aims of critical discourse analysis "is to investigate how ideologies can become frozen in language and find ways to break the ice".

2.2. Translator's Ideology

The use of ideology in translation can be traced in the early history of translation. According to Alvarez and Vidal (1996, p. 5), translating is not only transferring words

from one language to another, but also transmitting one culture to another; thus, it is important to be aware of the "ideology underlies a translation". In general, translator attempts to convey the author's idea to the target language but when source texts contain ideological concepts, translators may interpret and translate the texts, consciously or unconsciously, according to their own ideological beliefs. According to Hatim and Mason (2005, p. 122), "the translator, as the processor of texts, filters the texts world of the source text through his/her own world-view/ideology" and "feeding their own knowledge and beliefs into the processing of the text".

According to Fawcett (1998, p. 107), "throughout the centuries, individuals and institutions applied their particular beliefs to the production of certain effect in translation". Lefevere (2002, p. 14) also maintained that "translations are not made in a vacuum. Translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate".

2.3. Translations of the Nobel Quran

Translation has a paramount importance in today's world and it has been extended to all fields of knowledge. One of these fields is religion. Translation of religious texts has been always problematic because they have a critical role in conveying the message of holy texts and they are sacred as they are the words of God. Muslims believe the Nobel Quran as the word of Allah belongs to all people without being affected by their language and race. Therefore, its message will be spread only by translating its language and culture accurately to another language and culture (Abdul-Raof, 2005). According to Barnes (2011, p. 7), though Muslims believe that "Qur'an is inimitable",



it has many translations into other languages for different aims.

In this paper, the focus of selected verses is on women as the position of women has always been a controversial subject and it is closely investigated when Islamic, legal and social attitudes of men and women are reviewed. The existence of such issues has caused that its translation gains more importance because it does not only increase non-Muslims' understanding of Islam, especially in subjects which are related to the position of women, but also it can also be an important tool in calling to Islam and deconstructing Islamophobia.

2.4. Selected Translations of Quran

2.4.1. Saffarzadeh

Tahereh Saffarzadeh (1936-2008) was an Iranian translator, poetess, writer and researcher who grew up in a family with mystical background. Her translation of the Nobel Quran into English, entitled "The Holy Quran: Translation with Commentary", was the result of her 27-year study of the holy Quran and its commentaries. In fact, it was the first translation of the Nobel Quran into English by a woman which was published in 2001.

In the introduction to her translation, Saffarzadeh (2005, p. 2138) stated that faithful translation of the religious text is gained through "conveying the meaning in the framework of the Message". In fact, she herself paid no attention to the rhetorical pattern of Quran and her main focus was on "the rhyme, the alliteration or any conventional literary element while absorbed and stunned by the ecstasy of the meanings". She also claimed that the reason behind her avoidance of literal translation was the fact that most readers are eager to understand the message without difficulty. Therefore, she used her main knowledge of commentary of Words smoothly in her translation or "through words within

brackets" in order to convey the message of the Nobel Quran easily. Since the Nobel Quran is a "firm thread from the beginning to the end, related comments, conjunctions and words within the brackets" help each other achieve "the meaning in the framework of the Message" (Saffarzadeh, 2005, p. 2133).

2.4.2. Al-Hilali-Khan

Muhammad Taqi-ud-Din Al-Hilali, a Moroccan scholar, was widely interested in religious studies especially the studies of beloved prophet's traditions. He was chosen by the King Fahd Complex to translate the Nobel Quran in collaboration with Muhammad Muhsin Khan. The translation of these two Salafi scholars, entitled "The Noble Quran: English translation of the meanings and commentary", was sponsored and distributed by the government of Saudi Arabia. The text of this translation is longer than the original text of Quran because it includes comprehensive interpretation and comments in the footnotes or between brackets. In fact, it is full of commentaries from Sunni scholars such as Tabari, Qurtubi and Ibn Khatir and Sahih al-Bukhari.

2.4.3. Arberry

Arthur John Arberry, a British Christian orientalist and a genuine scholar of Arabic and Islam, translated Quran into English in 1955. He confirmed the view of orthodox Muslims that the translation of the Nobel Quran is impossible and by entitling his work "The Koran Interpreted", he demonstrated his acceptance of this view.

He declared that the reason behind his translation was to imitate the rhythm and rhetoric of Quran; however, he believed that the untranslatability of the Nobel Quran originates from its particular rhythm and rhetoric which are specific to it and any copy of it is regarded as a poor copy (Arberry, 1996). For Arberry, preserving the rhythmic pattern of the Nobel Quran in

translation was important because they can make the target reader feel the same emotion Arabic reader feels. His approach to translation was literal. He did not use footnotes and brackets as tools to give more explanations about verses.

2.4.4. Dawood

Nessim Joseph Dawood, a Jewish translator, was born in Baghdad in 1927. He left his country to settle in England as an Iraq state scholar in 1945. He started to translate in 1949 after graduating from university, and one of his most important works was the Nobel Quran translation which he managed to finish in 1956. It was revised several times by the translator after its first publication and was entitled "The Koran".

In the introduction to his translation, Dawood (1990, pp. 1-4) stated that the Nobel Quran is "the earliest and by far the finest work of classical Arabic prose" and "it is not only one of the most influential books of prophetic literature, but also a literary masterpiece in its own right". He also declared that "it is the text itself that matters and the reader should be allowed to approach it with a free and unprejudiced mind".

Dawood (1990, p. 4) also stated that the Nobel Quran has many ambiguous statements which he tried very hard to "reproduce wherever they occur" and to use footnote whenever necessary "in order to avoid turning the text into an interpretation rather than a translation". He used commentaries of Al-Zamakhshari, Al-Baidawi and Al-Jalalayn to explain the meaning of some verses in footnotes.

3. Methodology

3.1. The Design of the Study

This research is a descriptive, comparative qualitative case study, which adopted Farahzad's CDA model as its framework. It aimed to investigate the role

of translator's ideology in the translation of the Nobel Quran into English. For this aim, four verses related to women's rights and their thought to be oppression were chosen with their translation counterparts. Descriptive method was used to analyze the translation of these verses as they are but not how they must be and comparative method was employed to compare these translations with the original Quran in order to understand the role of translator's ideology in the translation of Quran.

3.2. Corpus

The corpus of this study consisted of the original Quran and four English translations. From among different verses of Quran, the researcher selected verse 3 of Surah An-Nisa (Women) and verse 59 of Surah Al-Ahzab (The Confederates) which are mostly referred to with the aim of imagining Islam as a religion that oppresses women and abuses their rights.

Four English translations of the Holy Quran were critically analyzed in this study:

1. Tahereh Saffarzadeh (2005). The Holy Quran: Translation with commentary.
2. Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1998). The Noble Quran: English translation of the meaning and commentary.
3. Arthur John Arberry (1996-2007). The Koran interpreted: A translation (vol. 1); The Holy Koran: An introduction with selections (vol. 2).
4. Nessim Joseph Dawood (1990). The Koran: Translated with notes.

3.3. Procedure

The first step of this research was to read the Nobel Quran in its original language so as to find the four verses which were relevant to the aim of this research. Then the researcher extracted the target versions of these four verses from four selected English translations. After that, all



the words laden by ideological connotation related to polygamy and of wearing hijab were typed in bold or underlined in the prototext and metatexts (source texts and target texts) and they were analyzed within the theoretical framework of Farahzad's CDA model. Finally, they were compared with Quran in order to understand the role of translator's ideology in the translation of Quran.

4. Data Analysis and Discussion

The verses which are analyzed in this section are those which are referred to with the aim of imagining Islam as a religion that oppresses women and abuses their rights. Each item consists of the original Arabic verse and its corresponding translations. In pursuit of traces of translator's religious ideology in metatext, those words and terms which carry ideological loads are marked and analyzed at the two levels of textual and paratextual suggested by Farahzad. At the textual level, lexical choices and translation strategies used by the translator in translation of ideologically-loaded words are analyzed and at the paratextual level, any available footnote is analyzed.

4.1. Case One: An-Nisa (4): 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا
طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثٌ وَرُبَاعٌ فَإِنْ خِفْتُمْ أَلَّا
تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعْوَلُوا

Saffarzadeh: And if [as a guardian] you fear that you may not be able to deal with orphan (girls) justly, then marry other women of your choice, two or three or four; but if you fear that you may not be able to deal justly [with them] then only marry one free woman or choose from among the captives and slave girls that you own; that is more possible to prevent you from doing injustice;

Al-Hilali: 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. That is nearer to prevent you from doing injustice.

Arberry: If you fear that you will not act justly toward the orphans, marry such women as seem good to you, two, three, four, but if you fear you will not be equitable, then only one, or what your right hands own so it is likelier you will not be partial.

Dawood: If you fear that you cannot treat orphans with fairness, then you may marry other women who seem good to you; two, three, or four of them. But if you fear that you cannot maintain equality among them, marry one only or any slave-girls you may own. This will make it easier for you to avoid injustice.

"ما طاب لكم" contains God's permission to take more than one wife; it carries an ideological load that leads to different translations. The root of verb "طاب" is "طيب" which means suitable, good and clean. This verse is the continuation of preceding verse which was about the treatment toward orphans and its emphasis is on justice and generosity toward orphan-girls and other women.

In Saffarzadeh's and Al-Hilali's translations, the term "ما طاب لكم" is changed to "of your choice". They employed alteration strategy to demonstrate men's arbitrariness. It can be said that their translations potentially imply men's superiority over women that it does not derive from Quran and they translate this term based on their own interpretations; whereas Arberry's and Dawood's renderings seem to demand generosity and justice of men toward women. Therefore, their translations of this part differ from that of Saffarzadeh and Al-Hilali and their ideological implication is the same as that

of the Nobel Quran. Arberry and Dawood used the literal translation technique to translate this term and to transmit the religious ideology of prototext (Source text).

The term "ما مَلَكَتْ أَيْمَانُكُمْ" has always been translated differently throughout history by different translators. It is because this term is itself ambiguous and contributes to ideological misrepresentation. According to al-Mizan and Sahih Al-Bukhari (the Shia exegesis and Sunni Hadith book), "ما مَلَكَتْ أَيْمَانُكُمْ" refers to captive and slave girls. Some other interpreters and translators rendered it as "rightfully" and translated this term as "what you own rightfully".

It can clearly be seen that Saffarzadeh followed the exegeses and she inserted the interpretation into the prototext as part of it not in the bracket or footnote. Saffarzadeh is the only translator who used two specific verbs for translating "فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ". She repeated the word "choice" in her translation. She used it for the first time in the translation of "ما طَابَ لَكُمْ" and for the second time in the part "choose from among the captive and slave girls". This term indicates men's arbitrariness. Saffarzadeh used addition and substitution strategies in order to translate this term. She added the verb "choose" to her translation in order to show men's arbitrariness and this addition was based on her own interpretation. She also used substitution strategy for translating "أَيْمَانُكُمْ" that it can probably emanate from her religious ideology or the dominant ideology in her country (Iran) or her patron's ideology.

Al-Hilali used "(the slaves) that your right hands possess" for "ما مَلَكَتْ أَيْمَانُكُمْ". He inserted the word "slaves" in the prototext within bracket, so he determined this word is not part of Quran and he added it to this verse; but by adding the word "slaves", he also followed the exegeses. Al-Hilali used

addition strategy to translate this term. The reason why he did this can originate from the dominant role in Saudi Arabia or his view that in Islamic ideology "مَلَكَتْ أَيْمَانُكُمْ" refers to slaves.

Dawood also inserted the word "slave-girls" into the prototext as part of it. In fact, he used substitution strategy to transmit the religious ideology of prototext (source text).

Arberry considered the literal translation of text enough. His translation remained ambiguous, because literal translation does not transmit the real meaning of the metatext element. His translation can be influenced by his ideology toward translation methods of Quran.

4.2. Case Two: Al-Ahzab (33): 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Saffarzadeh: O, Messenger!

Advise your wives, your daughters and the believing women to **let down their jilabib**, this will cause them to be distinguished from those women who do not wear their heads and thus will bar the vulgar men from making trouble for them. And Allah is the Merciful Forgiving [He will out of His mercy bestow Forgiveness on those who did not respect the matter before this];

Al-Hilali: O Prophet! Tell your wives and your daughters and the women of the believers to **draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way)**. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.

Arberry: O Prophet, say to thy wives and daughters and the believing women, that **they draw their veils close to**



them; so it is likely they will be known, and not hurt. God is All-forgiving, All-compassionate.

Dawood: Prophet, enjoin your wives, your daughters, and the wives of true believers to **draw their veils close round them**. That is more proper, so that they may be recognized and not be molested. God is ever forgiving and merciful.

"جَلَابِيبٌ" is the plural form of "جَلَابِيبٌ". Al-Turayh (1987, p. 384) defined it as "a wide dress wider than the scarf and shorter than a robe. That a woman puts upon her head and let it down on her bosom". It means that the veil considered for women in Islam is consisted not only of a scarf that covers the head, the neck and the bosom but also of a loose garment.

Saffarzadeh borrowed the word "jilabib" from Arabic verse. She described it in a footnote as "a scarf covering the head, the neck and the bosom; also a loose garment which covers the whole body" (Saffarzadeh, 2005, p. 1410). It seems that she attempts to transmit her religious ideology or the religious ideology which is dominant in Iran.

Al-Hilali used the word "cloaks (veils)" as the equivalent of "جَلَابِيبٌ". He used the addition strategy to clarify the meaning of "جَلَابِيبٌ". The interpretational addition in the bracket demonstrates that he attempts to transmit his Salafi perspective or the ideology of his patron (King Fahd Complex) to the metatext readers. He also referred in the footnote to the footnote of Surah Al-Ahzab, verse 59. So it can be clearly seen that he followed the interpretation of Sahih al-Bukhari in order to translate this word.

Arberry and Dawood employed alteration strategy to translate this word. They used the word "veils" as the equivalent of "جَلَابِيبٌ". In fact, they used one equivalent for the words "جَلَابِيبٌ" and "خَمَارٌ";

whereas these are two different words which imply two different meanings. These two translators, intentionally or not, discard the point that "جَلَابِيبٌ" in Quran refers to a different covering which includes both the veil and the loose garment and it can probably originate from their religious ideologies or their personal mistakes.

4.3. Case Three: An-Nur (24): 31

وَقَالَ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا لِيُضْرَبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ إِخْوَاتِهِنَّ أَوْ بَنِي إِخْوَاتِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْاِرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بَأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور: 31)

Saffarzadeh: And say to the believing women that they should not stare in the men's eyes and they should not subdue their carnal desire; and they should not display their ornament **except what is customary to be uncovered [such as bracelets and rings]** and **let them bring their head coverings and scarves over their bosoms [if they do not wear veil]** and they should not display their adornments save to their husband or their father or the father of their husband, their sons, their brothers or their brother's sons or their sister's sons or their female slaves or their male servant who are eunuch or kids who are unaware about women's sexual organs; and they [the believing women] should not strike their feet in order to show the ornaments of their ankles to draw attention to themselves. And O, you who believe! Turn you to Allah with repentance and obedience so that you may receive salvation.

Al-Hilali: 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)** and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believer, that you may be successful.

Arberry: And say to the believing women, that they cast down their eyes and guard their private parts and reveal not their adornment **save such as is outward**; and **let them cast their veils over their bosoms**, and not reveal their adornment save to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons or their women, or what their right hands own, or such men as attend them, not having sexual desire, or children who have not yet attained knowledge of women's private parts; nor let their hidden ornament may be known. And turn all together to God, O you believers; haply so you will prosper.

Dawood: Enjoin believing women to turn their eyes away from temptation and to preserve their chastity; not to display their adornments **(except such as are normally revealed)**, **to draw their veils over their bosoms** and not to display their finery except to their husbands, their

fathers, their husband's fathers, their sons, their step-sons, their brothers, their brother's sons, their sister's sons, their women-servants, and their slave-girls; male attendants lacking in natural vigour, and children who have no carnal knowledge of women. And let them not stamp their feet when walking so as to reveal their hidden trinkets. Believers, turn to God in penitence, that you may prosper.

"ظَهَرَ" means to appear, be manifested. The word "زَيَّنَتْ" which comes before this word literally means to add to something and make its appearance look beautiful like jewelry. So it can be inferred that this part of the verse implies that those adornments which are customary to be covered must not be revealed. According to al-Nemuneh (the Shia exegesis), "ما ظَهَرَ مِنْهَا" refers to what is customary to be uncovered such as ring, bracelet, etc; but according to Sahih al-Bukhari (the Sunni Hadith book), this term refers to outer palms of hands, eyes and dress like veil, head-cover, etc. Therefore, the ideology of Shia and some Sunni scholars is different in this case.

Saffarzadeh followed the interpretation of al-Nemuneh and specified in the bracket the things that can be uncovered. She used addition strategy in order to transmit her religious ideology or the religious and cultural ideologies which are dominant in Iran. Al-Hilali translated this part based on the interpretation of Sahih al-Bukhari in order to transmit his religious ideology or the dominant ideology in Saudi Arabia. He used addition strategy to translate it.

Arberry and Dawood used the literal translation technique to translate this part and did not insert any interpretive phrase or word in their translations and it can probably emanate from their ideologies toward translation methods of Quran; they used "adornment" as the equivalent of



"زينت" which is generally an accessory or ornament worn to enhance the beauty or status of the wearer. Therefore, their translations of "ما ظَهَرَ مِنْهَا" refer to accessory or ornament that is normally outward.

The next in-bold term is "لَيُضْرَبْنَ بِخُمُرِهِنَّ" "علي جُيُوبِهِنَّ". The word "خُمُر" is the plural form of "خمار" which refers to something covering the head and the word "جُيُوب" is the plural form of "جيب" which refers to the neckline of the women's dress and it alludes to breasts. According to al-Nemuneh, "خمار" refers to something which covers the hair, neck and the bosoms of women. According to Sahih al-Bukhari, it refers to a complete body cover excluding the eyes.

Saffarzadeh translated "خُمُر" as "head coverings and scarves" which used to cover hair and neck and She translated "جُيُوب" as bossoms. So she used the literal translation technique to translate these two words and she followed the interpretation of al-Nemuneh to transmit her religious ideology or dominant ideology in her country (Iran); but her additional explanation in bracket demonstrates that she tries to transmit her own interpretation of Quran to the target reader. In fact, she employed addition strategy to transmit her own view to the reader of metatext.

Al-Hilali used "veils" as equivalent of "خُمُر". Veil refers to something which covers women's head and shoulder and often used especially in Eastern countries for covering face. So it can be inferred that he used alteration strategy to transmit his religious ideology or the dominant ideology in Saudi Arabia. He translated "جُيُوب" by borrowing this word from the Arabic verse and explicated it by giving additional explanations in bracket and footnote. He stated in the footnote:

Narrated Aishah رضي الله عنها 'May Allah bestow His Mercy on the early

emigrant women. When Allah revealed: 'And to draw their veils all over Juyubihanna (i.e. their bodies, faces, necks, and bosoms) - they tore their Murut (a wollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with these torn Murut'. Narrated Safiyyah bint Shaibah: 'Aishah used to say: when the verse: 'And to draw their veils all over Juyubihanna (i.e. their bodies, faces, necks, and bosoms)' (V.24:31) was revealed. (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth'. (Sahih Al-Bukhari, vol. 6, Hadith No, 282) (Al-Hilali, 1998, p. 471).

Therefore, it can be clearly seen that he followed the interpretation of Sahih al-Bukari and translated these words based on his Salafi perspective or the dominant ideology in Saudi Arabia. It seems that he regarded "veil" as something which covers all parts of body including face.

Arberry and Dawood used the word "veils" as the equivalent of "خُمُر". They used the strategy of alteration to translate it. According to Merriam-Webster (2008, p. 1819), veil means "a length of cloth worn by women as a covering for the head and shoulder and often especially in Eastern countries for the face". By using the word "veil", they try to tell their readers something beyond what Arabic verse tells. Since there is this kind of covering in Jewish and Christian religion, their translation can originate from their religious ideology or it can be said that they try to transmit the dominant ideology of the source culture to the target reader. They both used the literal translation technique to translate the word "جُيُوب" that it can originate from their ideologies toward translation methods of the Nobel Quran.

4.4. Case Four: An-Nisa (4): 24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كِتَابَ اللَّهِ عَلَيْكُمْ وَأَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ

فَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاصَيْتُمْ
بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (النساء: 24)

Saffarzadeh: [Also] forbidden are wedded women except those captives and slaves whom you owned, [in the war against the idolaters] thus Allah has ordained for you [regarding those forbidden marriage]. All others are lawful, provided that you seek marriage with them and offer marriage-portion from your property and desiring chastity, not lust. **So with those whom you have enjoyed tentative marriage**, give them their marriage-portion as prescribed; if you agree mutually [to change the amount] there is no sin on you; Allah is the Absolute-Knowing Decreeer.

Al-Hilali: Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, **so with those of whom you have enjoyed sexual relations**, give them their Mahr as prescribed; but if after Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-knowing, All-Wise.

Arberry: And wedded women, save what your right hands own. So God prescribes for you. lawful for you, beyond all that, is that you may seek, using your wealth, in wedlock and not in licence. **Such wives as you enjoy thereby**, give them their wages apportionate; it is no fault in you in your agreeing together, after the due apportionate. God is All-knowing, All-wise.

Dawood: Also married women, except those whom you own as slaves. Such is the decree of God. All women other than these are lawful for you, provided you court

them with your wealth in modest conduct, not in fornication. Give them their dowry **for the enjoyment you have had of them** as a duty; but it shall be no offence for you to make any other agreement among yourselves after you have fulfilled your duty. Surely God is all-knowing and wise.

The root of verb "استمتعتم" is "متع" which literally means "to enjoy". According to al-Mizan (the Shia exegesis), this part of verse refers to temporary marriage because when this verse was revealed to the Prophet Muhammad, the verb "متع" was used to refer to temporary marriage; but according to some Sunni exegeses, temporary marriage is prohibited in Islam though it existed at first but it was prohibited gradually.

Saffarzadeh added "the tentative marriage" as an additional explanation to her translation which demonstrates that she followed Shia exegeses for translation of this part. She inserted this interpretation into her translation as part of the original text, not into the bracket or footnote. In fact, her act is regarded as a decision taken by the translator consciously. Therefore, she used addition strategy to transmit the dominant religious ideology which is common in her country (Iran).

Al-Hilali avoided referring to temporary marriage in his translation. He used explicitation strategy to translate this verb. By adding "sexual relations" to the word "enjoy", he aimed to clarify that consummating marriage makes it obligatory for the husband to pay the Mahr. It seems that he tries to transmit his religious ideology or the dominant ideology in Saudi Arabia.

Arberry and Dawood used the literal translation technique to transmit the meaning of this part. There is no mentioning of temporary marriage in their translations and it can probably emanate from their religious ideologies or their ideologies



toward translation methods of Quran; because there is not temporary marriage in Jewish and Christianity.

5. Conclusion

The focus of this study was on examining the role of translator's religious ideology on his/her translation through the lexical choices and translation strategies at the textual level and footnotes at the paratextual level within the framework of Farahzad's model of translation criticism. The researcher adopted descriptive and comparative approach to research and analyzed the lexical choices, translation strategies and footnotes based on Farahzad's framework. The result of this case study showed that Saffarzadeh and Al-Hilali, as Muslim translators, exerted their own interpretations, their patron's ideology, their religious ideologies or dominant ideologies in their countries on their translations. But it is difficult to conclude that Arberry and Dawood, as Christian and Jewish translators, implied their religious ideologies on their translations because there is no direct sign of this exertion on their translations and their translations can be influenced by their own ideologies toward translation methods of the Nobel Quran. Therefore, it is hard to concluded that there is relationship between translator's religious ideology and his/her translation of the Nobel Quran because there are many other effective factors that influence the translator during his/her translation such as cultural and social ideology, patron's ideology, the dominant ideology in his/her country and etc.

Such a kind of study can be helpful for critics of translation studies because they should know how to analyze the translation in order to find out the role of translator's ideology in his/her translation and this research introduces critical discourse analysis to them as a theory in order to help

them become aware of the deeper layers of prototext (source text) and metatext (target text). It might also be useful to replicate this study with the same hypothesis, but with different verses and translators and using more than four translations.

References

- Abdul-Raof, H. (2005). Cultural aspects in Qur'an translation. In L. Long (Ed.), *Translation and religion: Holy untranslatable?* Clevedon: Multilingual Matters.
- Al-Bukhari, M. I. (2008). *Sahih al-Bukhari*. (A. A. Ahrari, Trans.) Torbat Jam: Ahmad Jam.
- Al-Hilali, M. T., & Khan, M. M. (1998). *The Noble Quran: English translation of the meanings and commentary*. Madinah Munawwarah: King Fahd Complex.
- Al-Turayh. (1987). *Majma'u 'l-Bahrayn* (Vol. I). Tehran: Daftar Nashr.
- Alvarez, R., & Vidal, C. (1996). Translating: A political act. In R. Alvarez, & C. P. Vidal (Eds.), *Translation, power, subversion* (pp. 1-9). Clevedon: Multilingual Matters.
- Arberry, A. J. (1996). *The Koran interpreted: A translation*. New York: Simon and Schuster.
- Arberry, A. J. (2007). *The Holy Koran: An introduction with selections* (Vol. II). London: Routledge.
- Barnes, R. (2011). Translating the sacred. In K. Malmkjaer, & K. Windle (Eds.), *The Oxford handbook of translation studies* (pp. 1-12). Oxford: Oxford University Press.
- Bloor, M., & Bloor, T. (2007). *The practice of critical discourse analysis: an introduction*. London: Hodder Arnold.
- Dawood, N. J. (1990). *The Koran: Translated with notes*. London: Penguin Books.
- Fairclough, N. (1989). *Language and power*. London: Longman.
- Fairclough, N. (1995). *Critical discourse analysis: the critical study of language*. London: Longman.

- Farahzad, F. (2012). Translation criticism: a three dimensional model based on CDA. *Translation Studies*, IX, 27-44.
- Fawcett, P. (1998). Ideology and translation. In M. Baker (Ed.), *Routledge encyclopedia of translation studies* (pp. 106-111). London: Routledge.
- Hatim, B., & Mason, I. (2005). *The translator as communicator*. London: Routledge.
- Lefevere, A. (Ed.). (2002). *Translation, history, culture: A source book*. London: Routledge.
- Makarem Shirazi, N. (1995). *Tafsir al-Nemuneh*. Tehran: Dar-Al-Kotob Al-Eslamieh.
- Nida, E. A. (1964). *Toward a science of translating: with special reference to principles and procedures involved in Bible translating*. Leiden: Brill.
- Saffarzadeh, T. (2005). *The holy Quran: Translation with commentary* (1st ed.). Tehran: Shadrang.
- Schäffner, C. (2003). Third ways and new centres: Ideological unity or difference? In M. Calzada-Pérez (Ed.), *Apropos of ideology*. Manchester: St. Jerome Publishing.
- Tabataba'i, S. M. (1995). *Tafsir al-Mizan*. (S. M. Hamedani, Trans.) Qom: Dar-al-Elm.
- Tymoczko, M. (2003). Ideology and the Position of the translator: In what sense is a translator 'in between'? In M. Calzada-Pérez (Ed.), *Apropos of ideology* (pp. 181-201). Manchester: St. Jerome Publishing.
- Van Dijk, T. (1995). Aims of critical discourse analysis. *Japanese Discourse*, II(1), 17-28.
- Van Dijk, T. (2001). Critical discourse analysis. In D. Tannen, D. Schiffrin, & H. Hamilton (Eds.), *The handbook of discourse analysis* (pp. 352-371). Oxford: Blackwell.