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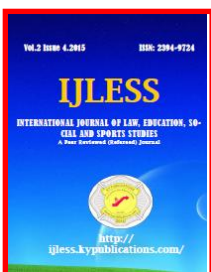
## ANALYSIS OF ENGLISH TRANSLATIONS OF ARABIC RELIGIOUS AND POLITICAL TEXTS WITH REFERENCE TO SKOPOS THEORY

RESEARCH ARTICLE

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### ABSTRACT

This research aims to translate from Arabic text into English text. Religious texts use Vermeer's Skopos theory. Most of the research translation studies tended to study the translators themselves by giving them questionnaires to fill out or through conducting interviews with the translators. However, questionnaires have not been used as a tool of this research. The data for this research was taken from Youtube. The first clip is a Friday sermon from the holy city of Makkah in 2015. I have made use of the original Arabic text and its English translation has been done by me. I have realised that the translated text is unlikely to reproduce the same effect that the original text had on the source addressee. I concluded that it is vital for a translator, first, to analyse the ST in terms of its producer, receiver, textual factors, function, type, content, style, and so on, and then to have a clear understanding of the translation skopos as well as the target addressee the text is intended for. The present study has identified that the translator should be aware of the background such as history and different religious doctrines to be able to translate appropriately.

### INTRODUCTION

Translation is a bridge between cultures and languages which is essential for communication among human beings. It requires deep analysis to understand, not only words and accents, but the true and essential content of the original text. Translation is a complex skill that is not simply code breaking, and it does not work the same across all cultures, but in reality it is always just an approximation. This is also proven by the fact that translators are still essential as computer science has yet to create an accurate translation program.

Despite the fact that translation is an ancient profession, we notice how western it was until the 1960's that researchers began theorizing about the world of translation. They approached the issue of translation from various angles; for instance, some theorists were influenced by linguistics, such as Chomsky's generative-transformation (equivalence) (see Nida, 1964) and Halliday's discourses, whereas Reiss (1977) and Vermeer (1989) concentrated on text types and text purpose respectively. Moreover, Hatim and Mason's theories (1997) were influenced by Halliday's discourse analysis and functional grammar.

#### How do translation theories help the translator?

It is important to note that translation theories do not carry much weight if they are not based on practice; for translation is in essence a practical human activity. Therefore, theoretical knowledge and practical application cannot be separated as they represent two sides of the same coin. This idea is supported by Baker (2001) who suggests that the knowledge of theory is worthless without practical experience. As she (1996:2) claims, "Needless to say, this type of theoretical knowledge is itself of no value unless it is firmly grounded in practical experience."

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Newmark (1991) comments about this point that political texts can contain powerful emotional expressions. Translation theory can provide the framework to maintain this power and emotion in the translation. Since the "Arab Spring" began five years ago, every day we have heard from kings, presidents, religious scholars, and even extremist groups such as Daesh/ISIS through media as they try to engage people's attention by using emotional speech. These statements must be translated to be accessed outside the Arab/Muslim world. Some may argue that translations can prove to be dangerous as people rely heavily on translations for the accurate meaning of the source text. However, this can have fatal consequences if the texts are then mistranslated, misinterpreted or used out of context. For example, BBC Arabic translation where during an episode of (Hard talk by Stephen Sacku), the Arabic BBC translation made an accusation against the KSA government of financially supporting extremist groups. However, according to BBC English, the original text did not accuse KSA of any foul play but simply said in general terms that funds were unfortunately misused by extremists themselves. Apparently, the Sabq (2016) newspaper claims that this was due to the head of BBC Arabic being of Iranian origin, and stated the ongoing media conflict between KSA and Iran was the main reason for this bias to occur in the translation.

### Purpose

The world has become a small village that can even be compared to a small room in which we listen and watch everyday news that contain political and religious terms that we may not understand. Information spreads more quickly than light. In the background of the present Middle East Conflict, large scale migration from the troubled region is taking place and it is being reported by the media throughout the world. The reporters and analysts from around the globe are busy in reporting the events and for this purpose they make use of 'translation' from the original source of the news in Arabic into their respective languages

AL Sahli (2006) gives an example of the word "مجلس الشيوخ" meaning The US Senate. However, "مجلس الشيوخ" in Saudi culture in particular and generally in the Islamic world this usually refers to religious clerics or scholars. Before I discuss the aims of this paper it is important to mention that there are two translations that are prepared from the Holy Mosque in Makkah. One is specifically prepared for the local Muslim community within the country, while the other specifically caters for an international audience that would also include non-Muslims. Both are prepared carefully and a high standard is maintained to ensure no inaccuracies or flaws are included that may distort an otherwise vital global message. The sermon is then professionally translated in various languages such as English, French, Hindi etc. To facilitate this critical project, the translators are given the source text in advance so they have ample time to ensure its smooth translation.

The aim of this paper is to translate a text from Arabic into English and critically analyse how I can also render the emotion of the speaker into the English language. It will also serve as a message to other translators informing them that they must not be biased when translating religious terms.

**Data :** The reason why I have chosen this sermon is because it contains potentially fatal problems if the translator is not aware or familiar with religious terminology. The data for this research was taken from Youtube. The first clip is a Friday sermon from the holy city of Makkah in 2014 and the speaker is Saleh Bin Hamid. The sermon was delivered following recent events in Saudi Arabia in which terrorist explosions occurred in major cities aimed at causing chaos and disharmony in the region. Trosborg (1997, p.4) points out that text is used in particular situations for specific purposes and audiences. The title of his speech addresses the importance of security, and in the second clip Bin Hamid describes Daesh/ISIS as an extremist group and discloses their plan and crimes.

**Friday discourse:** The Friday sermon or 'Khutbah' (Arabic: خطبة) is an important occasion in the weekly Muslim calendar the world over as it serves as the primary formal occasion for public preaching in the Islamic tradition. Such sermons are prescribed by the teachings of all legal schools and require sane and able Muslim males to attend and listen attentively to the discourse unless they have a genuine mitigating circumstance. According to Islamic tradition, such sermons should be delivered in a large communal gathering and performed in the place of the regular dhuhr (noon) congregation. The speaker is advised to discuss relevant communal topics in light of Islamic teachings and provide guidance in a manner clearly understandable to the target audience.

### **Saudi Arabia's initiative against terrorism.**

In 2007, King Abdullah launched an international effort to promote interfaith dialogue that led to the formation of The King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID). Founded in Vienna, the initiative seeks to promote mutual understanding among different religions and cultures around the world. Saudi Arabia is an active partner in this coalition and has been working diligently with the United States and other nations to destroy terrorist organizations and eliminate the threat they pose to the international community. Moreover, the Prince Mohammed Bin Naif counseling & Care Centre was established in 2007 with the aim being to spread the moderate teachings of Islam and counter the extremist ideology of terrorism and violence. Similarly, the KSA government and universities across the country arranged conferences to combat the dangers of extremism, with the Saudi Electronic University (SEU) in particular distributing leaflets and inviting celebrity speakers to deliver talks on the subject. The Chancellor of SEU also personally encouraged activities to take place with the aim to spread awareness regarding the dangers of terrorism and inherent tolerance of Islam.

### **LITERATURE REVIEW**

As mentioned previously, both the practical and theological aspects of theory cannot be separated. This section will explain the translation theory that provides the basis for this study, namely Vermeer's Skopos theory. Before proceeding with my discussion of the theory, I will present some previous research on the subject:

#### **2.1 Previous research**

To the best of my knowledge, there has not been any study that specifically investigates how, and to what extent, a translator applied the considerations set forth in Skopos theory through the direct analysis of an actual source text (ST) and target text (TT). Most of the research, like that of Fraser or the Schjoldager and Zethsen's reports (as cited in Jensen, 2009) tended to study the translators themselves by giving them questionnaires to fill out or through conducting interviews with the translators, or a combination of both. Through this methodology it has been discovered that translators often receive comments and information from clients that regard such comments and information as being helpful to the translation task.

#### **2.2 Theoretical background**

There has been a long debate within translation schools regarding word for word or "literal" versus sense for sense "free" translations (Munday, 2001). The former was concerned with the issue of equivalence. During the 1950's and 60's, theoreticians began to study translation through a linguistic perspective. Most of the studies were based on the model proposed by Chomsky. In this model, ST elements such as grammar, meaning and connotations were transferred into the TT linguistic structure. On the other hand, the 'functionalist methodology in translation' is a rival school that emerged in Germany between 1970 and 1980. This school considers a "word for word" or "sentence for sentence" approach as not being suitable to achieve the aims of translation.

Vermeer's theory is more practice-oriented (Nord, 1997). The translation process is referred to as a translational action that has an aim and purpose. Vermeer focuses on the translator himself. He posits that every action the translator makes contributes to the final translation. Following this train of thought, the success or failure of any given translation is completely the translator's responsibility. Moreover, the responsibility of the translation will always rest with the translator as he or she should know whether the brief can be translated according to the requirements of the source text (Nord, 2005). The translator is "the" expert in translational action and cannot simply rely on dictionaries, but should also use self-initiative in keeping true to the original meaning as well as intended audience. He is responsible for the performance of the commissioned task for the final translatum, as the duly specified Skopos is defined from the translator's point of view" (Vermeer.1989:220). Translation scholars such as Enani and Abu Reesha recommend that the translator achieves his/her duties by reading the source text comprehensively through the prism of the source culture as well as the target culture. Through reading, the translator naturally becomes more aware of how translations should be. For example, in religious texts the translators will not succeed in his or her translation unless they have sufficient knowledge about religion such as doctrine, values and rules (Naguible:2002). In this way, the translator can then choose the appropriate equivalent words and strategies for his/her translation while remaining loyal to the source text.

Vermeer defined the word "Skopos" as "purpose, aim, goal, finality, objective, and intention" (1996, p. 4). Vermeer suggests that translation is carried out for a specific receiver, time, place of reception, and also with specific purposes in a given situation. Ce. Wolf (1997) states that the translator can play multiple roles and simultaneously be seen as the first reader for both the source and target culture as well as the general audience. The translator can then use this insight from different perspectives and try to avoid incorrect interpretations. translator renders a ST into a TT with these aims and intentions in mind. For him, the most important element in deciding the goal of translation is the target audience (Nord, 1997) wherein the consideration of their cultural background is crucial. In his theory, the TT should meet the expectations and needs of the target audience. However, Nord (1997) points out that the translator does not always have this level of autonomy.

Vermeer (2004) stated that the goal of translational action is a process of negotiation between the client and the translator. Moreover, the translator is expected to exercise responsibility and power as a translation expert who is consulted by his/her client or translation firm. He has the right to determine the role that the ST can play in his/her professional career.

Vermeer (1989b, cited in Nord, 1997, p. 29) discusses the Skopos rule as follows: "translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function". In this way, the ST may lose its primary purpose whenever the translator thinks this is suitable for achieving the designated Skopos or aims. The ST only acts as one of various information sources which the translator makes use of, and is not the first and foremost criterion in the translator's decision-making process (Aveling, 2002).

Vermeer's approach to translation states that "the end justifies the means" (Nord, 1997), suggesting that translation is based primarily on the translated work, rather than the process of translation itself. Newmark (1991) disagrees with Vermeer's approach and argues that Vermeer's approach can result in an oversimplified translation as Vermeer's method concentrates on the target message often at the expense of richness and nuance contained in the ST. Consequently, Vermeer's method can be detrimental to the authority of the ST.

Vermeer's approach to translation can be explained by his devotion to the cultural approach, which stems from the fact that languages are filled with cultural references, nuances, and sensitivities that cannot be directly rendered into another language by the use of linguistic knowledge alone. He insists that one cannot draw a translation solely from linguistics, simply because the process of translation exceeds just being a linguistic process (Nord, 1997). Vermeer's view about culture was effected by Cohring's definition which states, "Culture is whatever one has known, mastered or feels in order to judge whether or not a particular form of behavior shown by members of a community in their various roles conforms to general expectations, and in order to behave in this community in accordance with general expectations unless one is prepared to bear the consequences of unaccepted behavior" (ibid:1997) Culture is the essence of life. Although pens have been writing about it through the ages, only a fraction has been covered. It is an evolutionary force. One must know the underlying aspects of a culture when dealing with intercontinental translation. We can indicate that we can choose words in this culture but we cannot use the same things in another. Also, we need to put in mind dynamic human qualities related to culture, conceiving culture and culture-specific backgrounds before attempting translation. Larson (1984:431) claims that culture is a "complex of belief, attitude, values and rules which a group of people share" A concrete example is the terms used across different cultures in the media. In one place the word freedom fighter is another culture's suicide bomber.

Nevertheless, Vermeer's theory has many shortcomings. For example, some critics claim that literary texts have no aim, and consequently, they argue that Skopos theory is inapplicable to such texts. Vermeer refutes such criticism and asserts that "if no aim can be attributed to an action, it can no longer be regarded as an action" (Vermeer 1989b as cited in Venuti, 2004, p. 230).

Nord (1997) and Schaffner (as cited in Munday, 2008) believe that while the Skopos theory claims to be a general theory that applies to all text types, it is only applicable for non-literary texts. The theory considers literary texts to have no purpose or it regards them as being too stylistically complex. They also declared that "Skopos theory does not

pay sufficient attention to the linguistic nature of the ST nor to the reproduction of micro-level features in the TT. Even if the Skopos is adequately fulfilled, it may be inadequate at the stylistic or semantic levels of individual segments" (Munday, 2008, p. 81).

This paper will argue against these two criticisms made by Nord and Schaffner. With regards to the first claim that literary texts have no aim, this is not very precise, because literary works are produced with specific conditions, often as a reaction to some economic, social, industrial or political concern. Of course, English literature bears witness to the various purposes of different literary works. For example, it could be said that Charles Dickens' novels are directed towards criticizing injustice brought against the individual by the social system and economic situation of the day. Likewise, in his novel *Animal Farm*, Orwell (1945) provides a criticism of the direction taken by the Soviet Union after the Bolshevik revolution. Similarly in religious texts, when Nida (1964) translates the Holy Bible into English, he has the aim of spreading Christianity, while Carnegie (1948) also wrote with the aim of helping people through religious perspectives by showing them how to overcome depression. Similarly, the "Imam" Ka'ba" the Muslim preacher whose sermon I have translated also meant to convey the message of peace to the Muslim audience in particular and the world in general

In short: To deny literary texts their purpose is to inflict injustice upon them. Vermeer points out that the creation of literature, since it is a deliberate action, must therefore have an aim (Vermeer, 1986). So, this objection to Skopos theory does not hold up to scrutiny, since it cannot be said that the literary texts are devoid of purpose.

As for the other point of criticism, Vermeer does not totally discount linguistic considerations. He clearly declared "Linguistics alone won't help us" (Nord, 1997, p. 10), a statement which reflects his recognition that the linguistic dimension of the translation process is relevant, but not useful without understanding the cultural considerations involved in the translation process. In Vermeer's view, both are essential. For translators to do a good job, they should master both the linguistic and cultural aspects of a piece and effectively communicate these linguistic and cultural peculiarities of the SL into parallel peculiarities of the TL.

We may indicate, then, that the linguistic mastery of the paired languages alone is not enough to carry out translation successfully; nor is a solely cultural knowledge of the paired languages enough to assist translators in performing translation tasks accurately.

#### METHODOLOGY

The analysis of this study was based on the study of two source texts (ST), target texts (TT) and translator's strategies.

The two chosen texts are summarised in the table below:

Table 1: Source texts and translation details

Text No.	Source Texts				
	Author	Translator	Sermons	Date published	Date translated
ST1	Saleh Bin Humaid	Saleh Alqefari	Importance of national security	2015	2015
ST2	Saleh Bin Humaid	Saleh Alqefari	Dangers of Daesh/ISIS	2015	2015

The Friday sermons listed above are both religious and political and are intended to suit a global Muslim audience. Saleh Bin Humaid was chosen due to his prominence and significance in the Islamic world. His sermons have a great influence, particularly in Saudi Arabia, as they receive huge attention in both print and online media. Moreover, the importance of the Imam of Alharm (Ka'aba) cannot be undermined. His words carry great meanings and authority for the Muslim audience all over the world

The ST, TT, and translator's strategies were studied "holistically", and were analysed as a complete composite work rather than through an examination of random sentences and phrases. This includes the speaker/translator of the texts in question (who?), their intentions (what for?), the audience to whom the text is directed (to whom?), the place and time of the text production and reception (where and when), and finally, the motive (why?).

The following questions are based on the framework applied in Nord (2005), and these have been used as the template of the reasoning scheme that was strictly followed in the reading and understanding of the source texts and their translations.

#### I. The Source text

1. How is the ST Friday sermon presented (title, speech, publishers, etc.)?
2. Who is the sender?
3. Who are the intended receivers?
4. Where and when was the text published?
5. Why was the text written?
6. What is the relationship between the sender and receivers?
7. What is the language level in the ST?

#### II. The Target text

1. How is the translation presented? (title, author, translator, publishers, etc.)
2. Where and when was the translation made available?
3. Who is the translator? Is it a professional translation?
4. Who commissioned the translation? Why?
5. Who is the sender of the translation?
6. Who are the receivers?
7. What is the function of the TT?

The questions above were considered important for the translation process, and are questions that had to be considered on some level by the translator beforehand.

To help answer some of these questions for the source and target texts, considerable background information was drawn from the authors' in both the source and target texts. Those found in the source texts provided information on the authors' aim in writing the texts, as well as their intended readership and the target culture. This, in turn, was followed by a reading of the translator's forewords in the target texts, which provided information about why the translations were made, what their intended readership was and what cultural factors of the target readership they were aware of. This shed considerable light on how the translators decided to translate ideas contained within the ST into the TT. Further, by analysing these forewords utilizing the sets of questions as advanced by Nord, it was possible to consider the implications of these questions when set against Vermeer's Skopos Theory.

Turning to the texts themselves, it is granted that information, whether intentionally or unintentionally, is inevitably lost in the process of translation. Therefore, analysis of ST and TT included a consideration of the intrinsic characteristics from the source texts that were preserved and communicated within the TT. Analysis of the accuracy of the translations was conducted according to the following questions:

- 1- Did the translator succeed in delivering the original style and impact found in the ST to the TT?
- 2- Was the translator able to choose appropriate words in the TT that are suitable for the target audience?
- 3- In translating religious texts, was the translator able to transfer both linguistic and cultural knowledge of the ST into the TT?

#### RESULTS AND DISCUSSION

Based on the analysis, it was found and could be argued that religious based translated texts are unlikely to reproduce the same intended effect upon the reader as the original text has on the original target audience. For example the target audience of the preacher (إمام الكعبة) The Imam of Ka'aba in Friday sermon are the Muslims, most particularly the people who have come to perform Umrah (العمرة), the local Saudi population and generally the Muslim community across the world. This particular audience is aware of Islamic teaching, the values of Islamic society. However, the impact of the sermon on people from different religious, social and cultural background cannot be the same as it is on the Muslims audience. Moreover, it was hypothesised that the Skopos Theory is far less applicable to the analysis of a translation of religious texts. This is because Skopos theory focuses on the message of a translated text's target culture,

its target audience, and a consolidation process that occurs between the author and media. Also, as religious texts tend to focus on a cross-cultural universality of their message, they require a more literal translation, hence other theories would be more appropriate.

#### 4.1 Source text and target text

In the two clips selected, the speaker in the Holy Mosque aims to remind people of the importance of national security in their countries. Throughout his speech, he focused on the many perks of having security such as travel, education, shopping freely etc. In the second clip, he warns people not to believe in Daesh's/ISIS ideology and how their misguided ideology kills innocent people and causes explosions even in Saudi Arabia in mosques and other public places. They consider the police and ordinary people who do not believe in their ideology to be outside the fold of Islam. Alongside this, they aim to cause strife and further discord between Sunni and Shia people in various Muslim countries, as is evident in the bomb blast that happened in Kuwait at a Shia place of worship.

The speaker also took into account the culture and religion of the receivers. In the ST's cited, for instance, there is a presumed compact between the audience and speaker regarding the importance of religion within the receiver's daily life and the ST reflects this importance and frames problems and solutions within the context of religious.

##### 4.1.1 AUDIENCE

The speaker's introduction in the ST makes it immediately apparent to the receivers that the content of the text that they are about to listen to has been written by a committed Muslim, and is religious in nature. This is evident by the inclusion of words such as 'Allah', 'Muhammad', or 'Prophet Muhammad': within the context and are instantly recognisable to adherents of the Islamic faith. For example:

Ex. 1. In ST1, the publisher's note begins:

"All praise is for Allah, the Exalted. May Allah's peace and blessings be on Muhammad, on his family, and on his companions".

All of these sentences are similar to opening sentences used in all Islamic texts, regardless of their types or functions, when such texts are addressing a Muslim audience. These introductory sentences make it plainly clear that the ST is intended for and targeting a Muslim readership. One might argue that most texts that are written in Arabic and are published in a country where Islam is the predominant religion would begin with similar introductions, irrespective of their content. This would normally be true; however, the opening sentences are not the only textual constituents that reflect the religious discourse of the ST. The speaker may also claim that their texts are designed for a generic audience; however, it is clear that when considering the primary target audience, the original focus was exclusively on their own culture.

Nord (2005) explains the importance of ST analysis prior to the translation process with respect to the various translation theories. While discussing audiences, she suggests that most translation-relevant text analysis considers the audience to be the most important factor in the translation process. It is important to note that all texts being used for this analysis are imperative/operative in nature as they write using dialogue to influence or persuade the reader's behaviour.

##### 4.1.2 EFFECT

The effect of a sermon can be measured from the audiences' expectations and subsequent reactions to any particular speech. In the case of religious extremism, people are in need of religious edicts that provide reliable and clear counter-narratives to the extremist ideology. The intended effect is a result of the dynamic between a speaker (tone, syntax, vocabulary, etc.) and how his style impacts and is received by the target audience. In the case of the ST used for this analysis, the speaker is well-known in the Islamic world and his style combines imagination with a brevity that is regarded as both articulate and beautiful yet has the ability to orient the listener's attention to the target message.

The effect is also a primary factor that leads to the success or failure of a literary piece. When ST's are translated into TT's, accurately imbuing the TT with the intended effect becomes more challenging when the ST expresses itself in ever more abstract concepts that may be better understood only by the original target audience. For example, commonly understood idioms in an original text may not have any parallel literal translations in a TT. The overall effect of



a TT, therefore, is directly impacted by the native language of the translator. An ST being translated into a TT of English, for example, may be enhanced by a translator whose native language is English as the translator may have at his command more compelling words to effectively embed the "intended effect".

Examples in ST1

The style in the ST uses repetition and imperative mood predominately:

#### 1. Repetition

Repetition is commonly used in Arabic as an emphatic strategy in order to enhance the intensity of a word or phrase. These examples were found in two sermons, namely ST1 and ST2. For example:

ST: ( الحذر الحذر ) (حذاري ثم حذاري)

translated in English as (be careful be careful, be warned be warned). A quick look at the source text's style shows that the preacher is emphasizing to the receiver the advice to keep peace and maintain security in the country.

#### 2 - In the ST: Imperative:

The preacher used different verb imperatives in the source text. The aim of this style is to remind the reader of the importance security as well as reminding them that life is invaluable. For example:

ST1 : كونوا معتبرين قبل أن تكونوا عبرة

Reflect on what is happening around us before we also become a lesson for others.

TS : أنظروا للأحداث من حولكم

Look at the events from around this place.

TS ، فاحمدوا الله واشكروه وادعوا للأخوانكم

Praise God and thank Him, and pray for your brothers.

#### 3- Assonance: Assonance in English is created when vowel sounds are the same or consonants are the same in different words which are placed closely together, whereas in Arabic a similar effect is created at the end of the words.

TS في هذه الأمة المستقرة والوحدة الملتزمة والقيادة الجامعة

The sermons have long paragraphs with complex sentences, and there is a summary in the end. Several sentences are formed together in complete eloquence, which sends a powerful and compelling message to the receiver. This is natural in Arabic speech. He uses numerous imperative and adjectives that aim to create a real scenario in the audiences mind.

#### CONCLUSION

As mentioned in the previous section on methodology, this study applies the Skopos Theory by analysing the ST and my personal translation. We cannot resolve this question without considering the differences that exist between my two opposing strategies. For instance, Nord (2005) identified three elements, namely 'fidelity' 'liberty' and 'equivalence', before stating that any translation is expected to 'faithfully' convey all the relevant features of the source text. Taking this advice, I remained as loyal as possible to the first ST when translating the sermon. However, for the second ST, I took the alternative strategy of being liberal in my translation while bearing in mind the target audience and western culture that the sermon was being translated for.

Abdel Wahab (2015) states that translating religious texts is not an easy task as the translator needs precision and cautiousness to overcome common difficulties that are faced during translation. Hence, before I translate texts I believe and personally remind myself that translating religious texts is vastly different from any other kind of text, such as literature or science. The first step I took was to visit religious scholars and Arabic linguists to analyse the text comprehensively and seek their explanation of Hadith (حديث) as well as specific terminology (such as Alkhawarij (الخوارج) or parts of speech (such as key verbs, nouns, and conjugations). In order to provide an accurate translation, one must first have an exact idea of the meaning and connotation in the source language. Nord (2005) also explains this method by saying that the translator is not completely responsible for the ST message, but should be an expert of the target culture and combine this knowledge to produce a text that is relevant to the target audience.

### 5.1 Translator's strategies for carrying out the translational action:

Since translation is a practical human effort, there is no translation that is completely perfect and without flaws, difficulties and shortcomings. As a result, there is no consensus among translators or scholars as to which strategy or approach should be used. Different translators have different methods and there have been many different kinds of strategies and procedures used in their translations: some translators' work is dictated by the expectations of commissioners, publishers, and readers. In relation to Islamic translations, another strategy that should be adopted is not literally translating the text word-for-word, but also refer back to authentic quranic interpretations by recognised scholars so that the context of these verses can be fully understood and then conveyed accurately into the TT. The following examples below show this point in action.

I have checked in the Arabic word "Ummah" (الأمة) is always translated as "community" or "nation" in fact when you check in the Quran, the word gives numerous connotations, hence the translator should be aware of these different connotations when he translates this word. According to translators of the Holy Quran, they refer to interpretation and religious consensus. The word has five general categories as following

- 1- (إن إبراهيم كان أمة قانتا لله) means: A leader or role- model . according verse : " Abraham was indeed - model ( Ummah)
- 2- (ولكل أمة أجل) means : A specific historical period: " To every nation (Ummah) is a term appointed
- 3- (بل قالوا إنا وجدنا آباءنا على أمة) means : A school of thought " They say We found our fathers on a path (Ummah)
- 4- (كلما دخلت أمة لعنت أختها) A group of people . " Every time a new group Ummah enters the Fire, it curse its sibling group"
- 5- (كان الناس أمة واحدة) means People united by a common faith. " Humanity was a single community "Ummah" and Allah sent Messengers.

This section will show how my translation used a specific strategy and how it is important for translators to be consciously aware of which strategy they adopt in a religious text. This is of particular importance for experienced translators, as they tend to make decisions intuitively, based on culture and language to overcome the problems. To help me decide the best approach for translating sensitive texts I keep in mind the aim of the translation from The Holy Mosque because it is essential in the Skopos Theory to focus on clear aims before translating. Munday (2000) points out that the purpose of the translation determines the translation methods and strategies that are to be used to produce a functionally adequate translation. My aim of the translation is to easily yet accurately convey the message from the source text to the target text without causing any confusion or perplexity to the reader. Moreover, I try to influence the target audience by handing the finished translation to an expert member of the target audience to give me a critical review. I would like to draw the reader's attention to the fact that my translation is only intended for the western culture and media.

### 5.2 Completeness of translation

One of the research questions of this study was whether translators translate the entire ST. Each ST was established by using my own translation methodology. In this section, I will show examples of how I deliberately omitted and added meaning or words to the original text in order to make the translation more clearer and relevant to the target audience.

In one example, I deliberately omitted the phrase in the ST which would create serious problems to the target receiver.

Example from ST1.

ST: يقتلون أهل الإسلام ويدعون أهل الأوثان

TT : **They will kill Muslims and leave idolaters:** The sentence referred clearly to khawarij", I asked myself before I translated like this sentence, 'How this sentence appears in TT. The phrase was omitted in the translation. The intention behind this omission was that the target audience may not be confused. The following is a citation from Hadeeth

قال رجل اتق الله يا محمد فقال من يطيع الله إذا عصيته أيامني الله على أهل الأرض ولا تأمنوني قال فسأل رجل قتله أحسبه خالد بن الوليد قال فمنعه قال فلما ولي قال إن من ضلّنى هذا أو في عقب هذا قوما يقرءون القرآن لا يجاوز حناجرهم يمرقون من الإسلام مروق السهم من الرمية يقتلون أهل الإسلام ويدعون أهل الأوثان لأننا أدركنهم قتلهم قتل عاد

The following is translation of the above Hadeeth of Prophet Mohammed;

"Abu Sa'eed Al-Khudri reported: When Ali was sent to Yemen, he sent some gold to the Prophet, peace and blessings be upon him. The Prophet distributed it among Al-Aqra ibn Habis Al-Hanzali from the tribe of Bani Mujashi, Uyaina ibn Badr Al-Fazari, Alqama ibn Ulatha Al-Amiri from the tribe of Bani Kilab, and Zaid Al-Khail At-Ta'l from the tribe of Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet said, "**I only intended to attract them to Islam.**" Then came a man with sunken eyes, bulging forehead, thick beard, fat cheeks, and a clean-shaven head. He said, "O Muhammad! Fear Allah!" The Prophet said, "Who would obey Allah if I disobeyed him? He trusts me over the people of the earth but you do not trust me?" A man, who I think was Khalid ibn Walid, asked for permission to kill him but the Prophet stopped him. When the man left, the Prophet said, "**From this man's offspring will come people who will recite the Quran but it will not reach beyond their throats. They will exit Islam just as an arrow passes through its target. They will kill Muslims and leave idolaters. If I were to live to see them, I would punish them just as the nation of 'Ad was punished.**"

Reference same situation Hebrew language

I feel it is important to clarify that this research is not a study of Islamic doctrine or jurisprudence. However, as a translator it is important to be familiar with the basics of the religion in order to accurately convey the intended message when translating. The phrase *يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ* which translate into **They will kill Muslims and leave idolaters.** was intentionally omitted in the translation as I felt it would most definitely be misconstrued and give an alternative reality absent of any context. This specific hadith or saying of our holy Prophet (peace be upon him) was said in a particular situation against a certain type of extremist, and it is not a blanket license to act violently. Thus, I intended to remain loyal both to the speaker and the intended target audience for whom the translation is being prepared. It is imperative that the translator be aware of the context of any quote so that no confusion is created in the final work.

Some may argue that the omission of the part of the phrase does not seem necessary in the example above. However, I doubt that the TT addressee would understand the phrase '**They will kill Muslims and leave idolaters** unless relevant omission/addition etc is applied to TT. , ' Others may also argue that the phrase could be interpreted in a different manner. That if extremists would leave off killing idolaters then that would somehow necessarily mean that the actual killing of them is something noble and warranted. If we translated as **They will kill innocent Muslims** only and leave the Non believers. This translation gives softer and milder message to audience who are not Muslims. The following Hadeeth is another important piece of evidence that shows a link between the previous example above and the next Hadeeth.

ففي الصحيحين من حديث أبي سعيد الخدري رضي الله عنه قال: خرج رسول الله صلى الله عليه وسلم في أضحى أو فطر إلى المصلى، فمرَّ على النساء فقال: "يا معشر النساء تصدقن فإني رأيتكن أكثر أهل النار. فقلن: وبم يا رسول الله؟ قال: تكثرن اللعن وتكفرن العشير. ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداهن. قلن: وما نقصان ديننا وعقلنا يا رسول الله؟ قال: أليس شهادة المرأة مثل نصف شهادة الرجل. قلن: بلى. قال: فذلك من نقصان عقلها. أليس إذا حاضت لم تصل ولم تصم؟ قلن: بلى. قال: فذلك من نقصان دينها

In the following Hadeeth the Prophet SAAWS describes women as being "lacking in wisdom and failing in religion". If that part of the Hadeeth was the only thing translated it could be easily taken out of context and the religion would seem to be anti-women. However, one must look at the Hadeeth in its entirety to find the meaning of what the Prophet SAAWS meant. The Hadeeth goes on to explain his desired meaning.

The Prophet said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to

that one man. You do not offer "Salat " الصلاة (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion." [Muslim].

Similarly, the previous Hadeeth could also be taken out of context by extremists. Translators that may have ulterior motives against a certain religion would intentionally take the translation out of context.

The author used many adjectives to affect the Muslim reader as underlined in the example above. The style used is both elegant and graceful, but the translator did not translate all four adjectives directly, rather he simplified the work by using one adjective. This process of omitting or adding text matches with Skopos theory, but it may be argued by saying that the text needs more loyalty. Baker (2001), however, argues that a translator might omit and add explanations if it does not harm the ST in some situations especially when the omission does not lead to a loss of meaning in the TT. The translator makes it clear that he has adopted this strategy, among others, "in the interest of the English reader"

If the translator translates the ST for a target group (eg. Muslims or people who have similar beliefs) who do not speak Arabic, but who are living in the Islamic world and have a same culture, this will increase the number of recipients who can understand the work. I would translate **They will kill Muslims and leave idolaters** for them.

In this example, I purposely added the word 'Saudi' to make it clear which country the speaker is referring to:

TS إن قوما أنعم الله عليهم في بلادهم في هذه المزايا والخصائص

TT O people ! Indeed, we have been blessed in this country (Saudi Arabia) with many advantages and benefits.

#### 5.4 Religious references:

Every culture has a set of beliefs such as religious rituals or customs. These words are called culture-bound. culture-bound was defined by Schwars(2003:14) as " concepts in any language that are unique to that language or to the culture associated with that language and create a cultural gap between speakers of different languages" for example Fatwa used widely throughout the media which means Islamic legal authority issued by an expert in religious affairs. Sharah law (الشرعية), mufti (المفتي) moreover intifada(الانتفاضة). These are originally Arabic language words used in English also. Other words from English language to Arabic language are technology and democracy. Elewa (2014) comments about such words and categorizes such words into three parts. Firstly, some terms are unfamiliar but are only found in Islamic context such as Altaqiyyaj (التقية) which means dissimulation and these words Shayah used and other words Alkhulah (الخلع) or divorce for payment by the wife. Secondly, these words are familiar in other cultures such as Alhajib (الحجاب) and Hajj (الحج). Other words we can convey the same meaning from source culture into target culture. For example, wudu (الوضوء) we instantly say the close equivalence other word itikaf(الاعتكاف) means seclusion.

"khawarij", which means " a group that occurred in the early days of Islam that broke into revolt against the authority of Caliph Ali ibn Abu Talib I". The name "Khawarij" comes from the Arabic root خ ر ج (KH-R-J), which has the primary meaning "to go out", as in the basic word خَرَجُ (kharaju), meaning "to go out", "to walk out", "to come out" etc he Khawarij initially supported the authority of Caliph Ali ibn Abi Talib, the son-in-law and cousin of the Islamic Prophet Muhammad, but then later rejected his leadership. This word is originally from the Islamic culture, and readers from the same religion or culture would understand these words. This word has negative connotations when it used to label a person as it often means the person is rigid and uses violence against other people. AL Sahili (2006) indicates that there are many common terms that are translated and used in the media, but still create problems for ordinary people. These problems are due to the fact that such terms are relative to the Arabic culture in general. He gives example like "secular" or "liberal", which are positive in the source culture but clearly negative in the target culture like traditional Islamic cultures. However, some translators may ignore this clear difference and present these terms positively even in the target culture based on his/her own attitude. It is assumed that translators when using these terms do not pay attention to their connotations in the target culture. Hence, it is not surprising to find people who are proud, for example, to be accused of being fundamentalists or secularists.

I have already translated the word khawarij in a negative context. This is what the original text also means. However, if the translator owing to a personal agenda gives another connotation like "Muslim" then the whole message becomes misleading and ruined. AL Sahili (2006) severely criticizes the translator who does not consider some terminology, which have negative or positive connotations in their source culture.

I translate "Khawarij" may not be available in the target language but may indicate to rebels like Dash and Alqaida that use violent means. This approach is considered recurrent challenge that encounters the translator to select lexical words and equivalent for target culture. According to Baker (2011), she discusses this issue regarding culture-specific terminology. She suggests using the original word with additional explanations to avoid confusion. Hatim (1997) points out that translator should be careful when he translates words from one culture to another culture. He should select the appropriate equivalent to avoid ambiguity and misunderstanding. Abdel Wahab (2015) claims that translation of words like these cause the most difficulties while conveying the true meaning of the text. That makes translator look like as if he is biased and makes his message misconceived. When the translator translates the ST to a target group, (such as western culture I've used sentences above) but if western people who are living out of the Islamic world and have good knowledge about history and culture of Islam, the translator might be required to be aware of several problems. That means the translator should be using the same source text Khawarij. Baker (2011:21) in her book "on other words" as I have mentioned above indicates that there are some concepts in the source language which is not known in the target culture-. She explains that these concepts might be related to a religious belief or a social custom or background. How can we translate such words, which are non-equivalent in the target culture. This is proved by Dickins' highlights about the words in English that cover the translational possibilities, where the translator needs to choose which one fits into the context. Another example shows how there is a visible difference between the Arabic language in the ST and the English language used in the translation for the TT.

هذه الفئة الضالة

The preacher (Imam) of the Holy Mosque starts with the sentence "هذه الفئة الضالة" "this group is misguided". He did not mention the extremist Dash at the beginning but he mentioned at the end. This style of address is typical of Arabic language speakers to engage the readers' attention. I translated the word as this group (Daesh/ISIS/ISIL) is clearly misguided, corrupt, brutally oppressive and spread mischief and destruction throughout our lands. I've used many adjective in my translation in the beginning because I intended to gain the readers' attention although, original Arabic text does not mention this in the start of sermon. the purpose behind this was to create willingness amongst the readers (linguistically and culturally different) to read the translation with an intended understanding of the message conveyed by preacher

### 5.5 Translation of linguistic knowledge

To translate politico-religious text, translators have to be equipped with both linguistic and cultural knowledge of both the SL and the TL, in order to carry out the translation successfully. This is especially true if they wish to preserve the social, political, economic and aesthetic effects of the ST on the audience or to achieve the desired response from that audience. For the majority of the examples provided, the author has managed to convey both linguistic and cultural aspects.

Vermeer supports this when he suggests linguistics is not the primary process at work in translation. For Vermeer, culture-specific phenomena must apply not only to the environment but also to the translation; The importance of culture being taken into account for the translators. According to Vermeer (1986), the TT can be divergent from the ST to achieve the aim. For Reiss (1978) however, the TT and ST should have the same aim. As mentioned previously, the ST was translated linguistically and culturally into the TT. In this case, the source text's function is the same as the TT but some might argue that there should be a distinction between the ST and the TT.

In addition, I am aware of the importance of coherence between the ST and TT, both linguistically and culturally. The translator should consider the effect of their translation on the target culture as the work might contain words for the Islamic world which cannot be identifiable in other religious groups, or even in non-religious populations. It was noticed that the translator was careful about the target culture.

In analysing the translations of religious texts, the first requirement for any translator is to be knowledgeable in both source culture and linguistics in order to be able to modify them to suit the TT and target culture.

## 5.6 Conclusion

Since the aim of this paper is to translate a text from Arabic into English and critically analyse how I can also render the emotion of the speaker into the English language, the importance of conveying the message to the target audience appropriately cannot be undermined. Before I translate texts I believe and personally remind myself that translating religious texts is vastly different from any other kind of text, such as literature or science. The first step I took was to visit religious scholars and Arabic linguists to analyse the text comprehensively and seek their explanation of Hadith as well as specific terminology (such as Alkhawarij) or parts of speech (such as key verbs, nouns, and conjugations). In order to provide an accurate translation, one must first have an exact idea of the meaning and connotation in the source language. Nord (2005) also explains this method by saying that the translator is not completely responsible for the ST message, but should be an expert of the target culture and combine this knowledge to produce a text that is relevant to the target audience. The translator requires sufficient knowledge of the religious book in order to make translation meaningful for the target audience and convey the spirit of the original text.

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