

The Effect of the Translators' Ideology in the Translation of Qur'an

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ABSTRACT

This study examines the translation of Qur'an by two translators. Each translator has different ethnic backgrounds such as religion. The study investigates the effect of religions' ideologies in translating the holy Qur'an. One of the translators is Muslim and the other is Christian. The problem is that ideology of each translator may affect the translation of holy Qur'an negatively causing some difference in meaning while translating the original. The method used in this paper is content analysis methods of ten samples (verses) taken from each translation into English. Each sample contains a verse in Arabic and its translation into English by the two translators where George Sale is a Christian and Abdel Haleem who is a Muslim. The samples are based on Fairclough (2002), Hatim and Mason (2005), Chesterman (1997), Venuti (2005) and Nord (1991). The study concludes a meaningful reading of English version of Qur'an by a Muslim translator who is not going to be affected by different ideology rather than other translators of different religions' ideologies. Ideologies are the tools that the translator manipulates to give different intention to the ST.

1- INTRODUCTION

Quran is the holy book of Muslims and contains the main issues of Islam. In order to make it available to Muslims or even non-Muslims who don't speak Arabic, Qur'an has to be translated into other languages. Many authentic translations are made to people who speak English language. The main point in this study is the translation of Non-Muslim Translator (Christian) George Sale compared to a Muslim translator Abdel Haleem. The paper examines the effect of ideology in translation, especially found in the translation of non-Muslim translator. Ideology has a great impact in the translation of Qur'an because of the different ethnic backgrounds or intentions of translators.

Ideology in translation is the enemy to the target readers of the second language as Fairclough (2002) explains in his definition of ideology. He defines ideology as "social assumptions" that are built into practices. Fairclough adds an crucial point where he says that ideology must be overt with the reader's knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce (Duarte, 2006: 139). The ideology in translation is an issue discussed by many scholars of translation talking about culture, gender, etc. but rarely talking about the ethnographic

background of the translators, especially dealing with Holy Scriptures. Quran, which is the Holy book of Muslims, is translated by many scholars each one of them tries to make it easier for non-native speakers of Arabic language. Some translators try to manipulate their ideologies while translating Quran. The performance of the translation by a non-Muslim translator may affect the basic understanding of Islam by non-Muslims who don't speak Arabic language to see the difference in meaning that happened to the text indirectly because of the translator's own ideology. The idea of ideology in translation and its effect on Quran has been discussed by scholars such as Chesterman (1997), Hatim and Mason (2005), Fairclough (2002) and Venuti (2008). However, each scholar talks about a specific issue related to ideology in translation. The main purpose of this study is to investigate how different ideologies may affect the translation of Qur'an which is transferred to TT readers of English language.

2- STATEMENT OF THE PROBLEM

Translation Quran as one of the religious books must be faithful in rendering the message without adding or clarifying anything related to the opinion of the translators which indicates their ideologies. The problem of manipulating the translator's ideology is that TT reader will be affected by the new meaning

produced by the translator who manipulated his ideology deliberately.

3- OBJECTIVE OF THE STUDY

This research explores the effect of ideology in translating Qur'an from Arabic into English. It also investigates the differences occurred in two translated texts of Qur'an. The first translation is done by a Christian translator and the second one is done by a Muslim translator. Also, the study investigates the effect of ideology that the Christian translator manipulates to compare the verses of Qur'an to the Christian ideology. This study also examines how different religions of the two translators may affect their target readers.

4- RESEARCH QUESTION

This study investigates whether the different translators' ideologies may affect the translation of the holy Quran?

5- METHOD

This paper is a qualitative analytical study examines a selected sample of 10 random verses of Qur'an that involve ideologies in the target text translated by George Sale and compared to their counterparts in the target text translated by Abdel Haleem and the original text which is the word of Allah as Muslims believe (Quran in Arabic). Each example is examined to find the effect of ideology in the meaning of each verse translated by George Sale.

This study uses a comparative analysis technique where ideology was defined based on different definitions of Fairclough (2002); Hatim and Mason (2005); Chesterman (1997); Venuti (2008); and Nord (1991) as the following table shows:

Table (1): Ideology and Translation

Scholars	Definitions
Fairclough (2002)	Ideology must be overt with the reader's knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce.
Hatim and Mason (2005)	Ideology is a set of beliefs that are obviously mentioned in a text.
Chesterman (1997)	Translation is a manipulation which makes the translator manipulates his position as a translator to twist the intended meaning of the ST.
Venuti (2008)	Foreignization is the most effective strategy to maintain the original text not distorted by domestication.
Nord (199)	Loyalty is an ethical dimension of translation.

Translators were also investigated to find out their ethnic backgrounds and how their cultural backgrounds may affect their translations.

6- IDEOLOGY AND TRANSLATION

There are three basic models of Translation. An important model of translation is comparative model (Chesterman & Williams, 2002). This study compares two translated texts (English) of the Holy Quran. Many studies of ideology in translation are made to investigate an original text with its translation to see how ideology may affect the translation and the meaning of the target text compared to the original. This study is important that it investigates two translated texts compared to the original one. Dealing with Holy Scriptures is not an easy task because any deviation of the original will affect the meaning and twist the intended meaning of the original.

Ideology in translation is an issue discussed by many scholars. Hatim and Mason define ideology as "the tacit assumptions, beliefs and value systems which are shared collectively by social groups" (2005: 120). Such a definition clarifies that translators are part of these groups who have social activities and beliefs that affect their translation norms. Religion is part of cultures that make translators affected by their beliefs in God and how translators manipulate their task of translation to deliver the message to the target readers of the second language to make them believers of the translation not the original text. Chesterman admits that "translation is manipulation" (1997, 38). In this study, George Sale, a Christian translator, is affected by his Christianity in translating Quran which is obvious in his translation of Quran, especially verses that talk about Jesus Christ. The translator manipulates his translation to deliver the Christian beliefs indirectly.

Venuti (2008) puts two strategies of translation (i) Domestication and (ii) Foreignization. Foreignization is a strategy of translation that keeps the original text from the violence of translation (ibid: 13); whereas, domestication tries to distort the original text. Venuti adds that foreignization "constructs a certain image of the foreign that is informed by the receiving situation but aims to question it by drawing on materials that are not currently dominant,..." (2008: 19). As a result of this, the translation by George Sale is domesticated and is affected by the culture and religion of Sale to make Quran domesticated to readers of the target culture. Venuti states that Qur'an has to be faithfully translated according to foreignization to deliver the message and the clear image of Islam not affected by anything else. Foreignization makes the original text foreign to the

target readers, Why not? How do target readers know the clear message of Quran?

Translation's scholars try to give more than one theory of translation. They agree on keeping the meaning and message of the original author whether the translation is formal or dynamic. Being loyal to the ST author and readers of the TT is also part of their agreement. Nord (1991) defines loyalty as "a moral principle indispensable in the relationships between human beings, who are partners in a communication process". Bani Abdo (2015: 20) adds that TT readers are not able to check the target text's confirmation to the ST. As a result, translator has to be faithful in rendering the message of the ST without adding or substituting information that are not related to ST.

7- THE TRANSLATORS' (SALE AND HALEEM) RELIGIOUS BACKGROUND

Sale is a Christian orientalist who spent 25 years in Arabia peninsula. He is a racist anti-Islamist and is known for his hatred to the prophet Mohammad. He says in his translation of Qur'an "As Mohammed gave his Arabs the best religion he could, preferable, at least, to those of the ancient pagan lawgivers, I confess I cannot see why he deserves not equal respect, though not with Moses or Jesus Christ, whose laws came really from heaven, yet with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a new religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established" (Sale, 1764). At the beginning of his translation of Qur'an, Sale admits that he is under a necessity to translate Qur'an and he apologizes for the lord to do such a work. In contrast, Muhammad Abdel-Haleem is a Muslim translator born in Egypt. He learned Qur'an by heart (Abdel Haleem, 2016). He has no bad reviews of his translation as a Muslim.

8- ANALYSIS

Table (2): The Selected Sample

ST	TT1 (George's Translation)	TT2 (Abdel Haleem's Translation)
The Title of Quran in Arabic		
القرآن الكريم	The Koran: Commonly Called The Alcoran of Mohammed	The Qur'an

The example is capturing the following functions and features and is discussed as follows:

- Fairclough (2002) says that ideology must be overt with the reader's knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce. In this example, "القرآن الكريم" is the title of this religious book in Arabic and there is no name of an author because, according to Muslims, Quran is the word of Allah as the Muslim translator Abdel Haleem translates this title as Al Qur'an without mentioning the name of an author. But the question is that How the translator, Sale, mentions that Al Quran is normally by Mohammad? Where did he find such information in the ST?
- Hatim and Mason (2005) define ideology as a set of beliefs that are obviously mentioned in this sample which ensures the translator's belief in Qur'an is different from the translator Abdel Haleem. George Sale is convinced that Mohammad, the prophet of Islam, is the author of Qur'an not as where Muslims believe that Qur'an is the word of Allah.
- Chesterman (1997) mentions that translation is a manipulation which makes the translator manipulates his position as a translator to twist the intended meaning that Qur'an is not the word of God, instead Sale believes that Qur'an is the word of Mohammad.
- As Venuti (2008) indicates that foreignization is the most effective strategy to maintain the original text not distorted by domestication. The translator, Sale, is not using foreignization in its real meaning. He manipulates the title of Qur'an as saying Alcoran of Mohammad as if Mohammad is the author or owner of the book as Christians believe.
- As a result of the previous scholars of translation, loyalty, which is an ethical dimension of translation, is not used in this sample, Nord (1991). George sale is not loyal by adding the word Mohammad which is originally not mentioned in the ST.

Table (3): The Selected Sample

ST – (verse 19 p. 306 Surah: Maryam)	TT1 (George's Translation) - verse: 19 page: 109 Surah: Mary	TT2 (Abdel Haleem's Translation) - verse: 19 page: 192 Surah: Mary)
"قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا"	"He answered, verily I am the messenger of thy Lord, and am sent to give thee a <u>holy son</u> ."	"but he said, 'I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son."

The example is capturing the following functions and features and is discussed as follows:

- This example, غلاما زكيا, Abdel Haleem's equivalents is "a pure son". Such an equivalent means that the son is clear from sins as a prophet according to Muslim; whereas, Sale's translation is "a holy son" gives an indication that Jesus is a holy prophet which equals the ideology of Christians in their Bible. Such a translation is affected by the beliefs of Christian people that Christ is holy which is not mentioned or intended in Qur'an (Fairclough, 2002).
- This example indicates the Christian belief which ensures the translator's belief in Christ as a holy prophet not as a human being (a holy son) (Hatim and Mason 2005).
- The translator in TT1 manipulates his position as a translator to twist the intended meaning of "pure" as "holy" (Chesterman 1997).
- TT1 translator is not using foreignization in its real meaning. He delivers Quran as a different religion into the target readers but with some kind of deviation from original (Venuti 2008).
- Sale twists the intended meaning of 'Jesus' as 'a holy son' which is very different from the Islamic ideology as TT2 Abdel Haleem believes (Nord 1991).

Table (4): The Selected Sample

ST -(Verse 21 p. 4 Surah: Albaqara') (البقرة)		TT1 (George Sale's Translation) -(Verse 4 p. 5 Surah: The Cow)	TT2 (Abdel Haleem's Translation) - (Verse 4 p. 192 Surah: The Cow)
يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ		(O men of Mecca, serve your LORD who hath created you, and those who have been before you: peradventure ye will fear him;)	(People, worship your Lord, who created you and those before you, so that you may be mindful [of Him])

The following example is focusing on the kind of people that the verse is talking about.

- The readers here of the second language have the choice to reconfirm or reinforce. The literal translation of "الناس" is "people" as the translation of Abdel Haleem (TT2). It is normally known to Muslims that the prophet Mohammad is sent to human beings; whereas, the question is "Why did George Sale (TT1) translate the word الناس which is very general to "men of Mecca"? Maybe because the translator wanted to show that Mohammad is only sent to inform only people of Mecca (Fairclough 2002).
- The translator's belief in this sample is that he may not believe of Mohammad as a prophet for all people of the world (Hatim and Mason 2005)
- Sale (TT1) manipulates his position as a translator to twist the intended meaning of "people" as "men of mecca" to make the readers of TT believe that Mohammad is sent only for people of Mecca (Chesterman 1997).
- The TT1 translator is not using foreignization in its real meaning. He delivers Quran as a different religion to target readers but with some kind of deviation from original. He uses different word which gives another indication for TT readers (Venuti 2008).
- As a result of the previous scholars of translation, loyalty, which is an ethical

dimension of translation, is not used in this sample (Nord 1991).

Table (5): The Selected Sample

ST (verse 143 p. 22 Surah:البقرة)	TT1 (George Sale's Translation) (verse 143 p.18 Surah The Cow)	TT2 (Abdel Haleem Translation) (verse 143p. Surah The Cow)
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَبْتِغِ الرِّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ ۗ إِنْ لَرَأُوفًا رَحِيمًا ۝	Thus have we placed you, <i>Q Arabians</i> , an intermediate nation, that ye may be witness against <i>the rest of</i> mankind, and that the apostle may be a witness against you.	We have sent you [Prophet] only to bring good news and warning to <u>all people</u> , but most of them do not understand.

The example is capturing the following functions and features and is discussed as follows:

- According to Sale's translation (TT1), readers may think that Mohammad is sent only to Arabs because he adds the word Arabians without the knowledge of readers of TL. Otherwise, Abdel Halleem translates the verse to all people without specifying specific group of people as mentioned in the original (Fairclough 2002).
- In this sample, the TT1 translator ensures his belief as Christian where he mentioned that Mohammad is sent only to his people 'Arabians'. He twists that intended meaning of 'all people' to 'Arabians' (Hatim and Mason 2005 and Chesterman 1997).
- The translator is not using foreignization in its real meaning. He delivers Quran as a book sent only to Arabians and didn't use effective strategy (Venuti 2008).
- As a result, the TT1 translator was not loyal to the ST and didn't use ethical dimension in translating Quran; whereas, TT2 translator was loyal.

Table (6): The Selected Sample

ST (Verse 52 p. 345 Surah المؤمنون <i>Almoumi'noun</i>)	TT1 (Sale) (Verse 52 p. 261 Surah <i>The Believers</i>)	TT2 (Abdel Haleem) (Verse 52 p.217 Surah <i>The Believers</i>)
أُمَّةً وَاحِدَةً "وَإِنْ هَذِهِ أُمَّتُكُمْ وَأَنَا رَبُّكُمْ فَاتَّقُون"	"This religion is one religion and I am your LORD: wherefore fear me."	"This community of yours is one—and I am your Lord: be mindful of Me"

The example is capturing the following functions and features and is discussed as follows:

- Here, the original verse uses the word أمتكم which means 'your community' (the community of the prophet Mohammad as a prophet sent to all people as Muslims believe), but the translator translates the word 'أمتكم' as your religion which may indicate different meaning to readers of the TL. One may think of the words 'your religion' is a religion that is created by Mohammad not by God as Muslims believe (Fairclough 2002).
- In this example, the TT1 translator is obviously ensures his Christianity ideology belief which indicates that Mohmad is not sent to 'all people' but rather to his 'community'. This manipulation was taken to clearly indicates the racist translator and misinterpreted the intended meaning by The Qura'n; whereas, TT2 translator interpret his Islamic ideology to indicate the universal meaning of 'community' (Hatim and Mason 2005; Chesterman 1997; and Venuti 2008)
- TT1 was not loyal or ethical in translating this example while TT2 was more faithful in translating the intended meaning of Quran (Nord 1991).

Table (7): The Selected Sample

ST (verse 157 p.103 Surah النساء <i>Alnisa'a</i>)	TT1 (Sale) (Verse 157 p. 72 Surah Women)	TT2 (Abdel Haleem) (verse 157 P. 65 Surah: Women)
وَيَكْفُرَهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا	and for that they <u>have not believed</u> <u>in Jesus</u> , and have spoken against Mary a grievous calumny	and because they disbelieved and uttered a terrible slander against Mary,

The example is capturing the following functions and features:

- In this example, it is obvious that Sale is affected by his Christianity because if someone doesn't believe in God, Christians say that he/she doesn't believe in Jesus. The verse uses the word 'ويكفرهم' which is translated by TT2 Abdel Haleem as 'they disbelieved' without adding the words 'in Jesus' because Muslims believe that if someone disbelieves, he/she disbeliefs in Allah without adding the word 'Jesus'. Sale's translation may not affect the meaning because Muslims already believe in Jesus as a prophet but not as God, but according to TL readers, it may indicate that they disbelieved in Jesus as their savior from their sins which is far away from the intended meaning of the Qur'an (Fairclough 2002).
- This translation in TT1 clearly indicates the translator's belief in Christ which clearly indicates his ideology in translating Qur'an. This clarifies his manipulation in adding the word 'Jesus'. TT1 uses domestication in his translation that deserted the intended meaning of the ST (Hatim and Mason 2005; Chesterman 1997; Venuti 2008).
- TT1 translators was not loyal or ethical in translating this verse; Whereas, TT2 translator was more loyal and ethical without adding a targeted word that actually clearly clarifies the ideology of the translators (Nord 1991).

Table (8): The Selected Sample

ST (Verse 55 p. 57 Surah آل عمران <i>Aal imra'an</i>)	TT1 (George Sale) (Verse 55 p. 41 Surah <i>The Family of Imran</i>)	TT2 (Abdel Haleem) (verse 55 p. 38 Surah <i>The Family of Imrann</i>)
إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ بِمَنْ تَمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	When GOD said, O Jesus, verily I <u>will cause thee to</u> <u>die</u> , and I will take thee up unto me, and I will deliver thee From the unbelievers; and I will place those who follow thee above the unbelievers, until the day of resurrection: then unto me shall ye return, and I will judge between you of that concerning which ye disagree.	God said, 'Jesus, I <u>will take you back</u> <u>and raise you up</u> <u>to Me</u> : I Will purify you of the disbelievers. To the Day of Resurrection I will make those who follow you superior to those who disbelieved. Then you will all return to Me and I will judge between you regarding your differences.

The example is capturing the following functions and features:

- In this example, it is obvious that TT1 Sale is translating the verse literally because it confirms the Christian ideology of Jesus that he is dead now. TT2 Abdel Haleem didn't translate the word 'متوفيك' as cause you to die which is a literal translation. Muslims believe that Jesus was not crucified and the verse doesn't mean the real death. Sale (TT1) gives the explanation in his footnotes but he translates the verse affected by his ideology. He says it is the opinion of a great many Mohammedans that Jesus was taken up into heaven without dying; which opinion is consonant to what is delivered in the spurious gospel above mentioned. Wherefore several of the commentators say that there is a *hysteron proteron* in these words, *I will cause thee to die, and I will take thee up unto me*; and that the copulative does not import order, or that he died before his assumption; the meaning being this, viz.,

that GOD would first take Jesus up to heaven, and deliver him from the infidels, and afterwards cause him to die; which they suppose is to happen when he shall return into the world again, before the last day. Some, thinking the order of the words is not to be changed, interpret them figuratively, and suppose their signification to be that Jesus was lifted up while he was asleep, or that GOD caused him to die a spiritual death to all worldly desires. Others acknowledge that he actually died a natural death, and continued in that state three hours, or, according to another tradition, seven hours; after which he was restored to life, and then taken up to heaven (Sale, 1764: 41). In order to avoid such a problem, Abdel Haleem translates the word 'متوفيك' as 'take you back' to make it clear to his target readers that Jesus didn't die (Fairclough 2002).

- This example states TT1 Sales manipulation and belief in death of Jesus and TT2 Abdel Haleem's belief in Jesus as he didn't die (Hatim and Mason 2005 and Chesterman 1997).
- The translator of TT1 (Sale) is not using foreignization in its real meaning Sale has to reveal the real meaning in translation not only the footnotes (Venuti 2008). TT1 Sale's ideology and belief was clearly noticed in his translation of Qura'an (Nord 1991).

- Starting with Fairclough (2002) who recommends that translation has to be over. Sale (TT1) translates the word عيسى as Christ Jesus according to Christians' ideology. Christians believe that Christ or the Messiah means the Son of God (Porter, 2007, p. 118). Such explanation or meaning of the word Jesus is totally different from Islamic perspective because Jesus is not the son of God as Muslims believe. Consequently, Abdel Haleem (TT2) is affected by the ideology of Christianity by using the word Messiah instead of Al Masih. Messiah means the son of God as mentioned above; whereas, in Islam, Al Masih means the prophet who cures the blind and leper (Ibn Khathir, 55).
- The different names of Issa were affected by the different ideologies of the two translators (Hatim and Mason 2005).
- According to Chester (1997), TT1- Sale manipulates his translation to deliver the message to the TL readers confirming their ideology of Christianity that Jesus is the same as Christ. On the other hand, Abdel Haleem fails by using the word 'Messiah' and use 'Masih'.
- According to the foreignization of Venuti (2008), readers of the TL have to know that in Islam, the prophet Jesus is not as Christ in Christianity. Also, readers of the TL by Abdel Haleem's translation have to know that Messiah is not as the same as Al Masih in Islam.
- The two translations, the ethical dimension in this sample may not lead readers to the right path of the intended meaning (Nord 1991). The different ideologies used may affect the intended meaning and make it not perfectly transferred into the TL.

Table (9): The Selected Sample

ST verse 45 p.55 Surah عمران <i>Imran</i>	TT1 (George Sale) verse 45 p. 38 Surah <i>The Family of Imran</i>	TT2 (Abdel Haleem) verse 45 p. 39 Surah <i>The Family of Imran</i>
<p>إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ</p>	<p>When the angels said; O Mary, verily GOD sendeth thee good tidings, <i>that thou shalt bear</i> the Word <i>proceeding</i> from himself; his name shall be <u>CHRIST JESUS</u> the son of Mary, honourable in this world and in the world to come, and <i>one</i> of those who approach near <i>to the presence of GOD</i>;</p>	<p>The angels said, 'Mary, God gives you news of a Word from Him, whose name will be the <u>Messiah</u>, <u>Jesus</u>, son of Mary, who will be held in honour in this world and the next, who will be one of those brought near to God.</p>

This example is talking about Jesus and the different words used in each perspective to lead readers to different meanings as follows:

Table (10): The Selected Sample

ST	TT1 (George Sale)	TT2 (Abdel Haleem)
Verse 39-42 p. 286 Surah الإسراء <i>Ali'sraa</i>	verse 39-42 p. 212 Surah <i>The Night Journey</i>	verse 39-42 p. 177 Surah <i>The Night Journey</i>
ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّنْذُورًا ۗ 39 أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثَاءً ۗ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا 40 وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا 41 قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا (42)	These <i>precepts</i> are a part of the wisdom which they LORD hath revealed unto thee. <u>Set not up any other god as equal unto GOD.</u> lest thou be cast into hell, reproved and rejected. Hath your LORD preferably granted unto you sons, and taken for <i>himself</i> daughters from among the angels? q Verily <i>in asserting this</i> ye utter a grievous saying. And now have we used various <i>arguments and repetitions</i> in this Koran, that they may be warned: yet it only rendereth them more disposed to fly <i>from the truth.</i> Say <u>unto the idolaters.</u> If there were <i>other</i> gods with him, as ye say, they would surely seek an occasion <i>of making some attempt</i> against the possessor of the throne	[Prophet], this is some of the wisdom your Lord has revealed to you: <u>do not set up another god beside God,</u> or you will be thrown into Hell, blamed and rejected. 40What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?c What a monstrous thing for you to say! 41We have explained things in various ways in this Qur_an, so that such people might take notice, but it has only turned them further away. Say, 'If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne.'

there is no God except 'Allah' which is God in English and there is no God besides him. The way of presenting such ideas is different in each translator's ideology according to their different beliefs. Sale (TT1) translates the verse "وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ" as "Set not up any other god as equal unto GOD". Here, using the word equal may lead to other indications that some Christians may have about god where 'Jesus as the son of God' but not equal as the God himself. Muslims don't believe in such a notion and it is far way from Islam. The other translator, Abdel Haleem (TT2) translates the same verse as "do not set up another god beside God" which means there is no God beside the real God whether equal or not. The verse قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا is also negotiable. Sale translates it as "Say unto the idolaters, if there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne". This verse is translated to warn idolaters from having another God, but the problem is that the real verse in Arabic doesn't mention the idolaters literally. The verse mentions people who worship other gods beside the real God. The translator may want to avoid talking about Christians and Jews nowadays who, some of them, worship their prophets as sons of Gods and sometimes as Gods themselves. That is why the translator uses the word, who worships idols, which is not literally mentioned in the verse. Abdel Haleem (TT2) translates the same verse as "Say, 'if there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne'". Abdel Haleem (TT2) mentions worshipping or having Gods along with God without specifying as the real verse in the ST.

Translators' ideologies are clearly indicated in TT1 and TT2 (Fairclough 2002) and their beliefs are clear too (Hatim and Mason 2005) where each translator has a different perspective of God. Their manipulations were to match these beliefs (Chesterman 1997). Loyalty and ethical responsibilities were not used in this verse (Nord 1991).

- This example is focusing on more than one important issue. According to Muslims,

Table: The Selected Sample

ST verse 35 p.432 Surah سبأ <i>saba'</i>	TT1 (George Sale) verse 35 p. 327 Surah <i>Saba</i>	TT2 (Abdel Haleem) verse 35 p. 275 Surah: <i>Sheba/Saba'</i>
وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ	And <i>those of Mecca</i> <i>alsosay</i> , We abound in riches and children, more <i>than ye</i> ; and we shall not be punished <i>hereafter.</i>	<i>They</i> would say, 'We have greater wealth and more children than you, and we shall not be punished.

This sample is focusing on knowing the people the verse is addressing.

- It is difficult to understand this verse without understanding the previous one. The previous verse is
وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

The verse is translated by Abdel Haleem (TT2) as "Never have we sent a warner to a community without those among them who were corrupted by wealth saying, 'We do not believe in the message you have been sent with'.

It is obvious that the warner that God sends to people is not followed by those corrupted people. Abdel Haleem (TT2) uses the word "a community" "which nearly equals the word in Arabic قَرْيَةٍ without specifying the kind of community that the verse talks about. Otherwise, Sale's translation has an addition without the readers' knowledge of the TL. Sale adds the phrase *those of Mecca also* which has no equivalent in the ST. Sale (TT1) may want to tell readers of the TL that Qur'an is sent only to those of Mecca as he believes as a Christian. The previous verse of Sale's translation is "We have sent no warner unto any city, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent." Which confirms Abdel Haleem translation that the two verses are talking about cities or communities in general because Sale uses the words "any city" but his second translation of the next verse contradicts his first translation.

- Sale believes of Qur'an as a book for people of Mecca, but Abdel Haleem believes that Qur'an is sent for all people of the world (Hatim and Mason 2005). The TT1 translator manipulates his position as a translator to twist the intended meaning that Qur'an is sent only to the people of Mecca not for all people (Chesterman 1997). He adds some words that may destroy the intended meaning of the verse (Venuti 2008).
- As a result of the previous scholars of translation, loyalty, which is an ethical dimension of translation, is not used in this sample (Nord 1991). George sale maybe not loyal to the ST by adding some words that twist the meaning.

9. CONCLUSION

This section concludes that the different ideologies affect the meaning of the ST negatively and make readers of the TL far away from the intended meaning of the ST (Qura'n) (Fairclough 2002). This study recommends readers of the TL to choose a translated Qur'an of a translator having the same ideology of the ST to keep the intended meaning of the ST not to be affected by different ideologies, beliefs, manipulations (Hatim and Mason 2005; Chesterman 1997; and Venuti 2008). Sale (TT1) uses the Christian ideology which is his belief in translating Qur'an; whereas, Abdel Haleem (TT2) uses the Islamic ideology that states his belief too (Fairclough 2002). Sale twists the meaning of the ST by adding, clarifying, omitting things that are not related to the ST according to his belief and he was not loyal or used the ethic of the translation. TT2 (Abel Haleem) was loyal and faithful to the ST as a part of his belief too (Nords 1991).

Also, this study suggests that even translators of the same ideology of the ST have to be very well known and educated to translate holy religious books such as Tura, Bible and Qur'an.

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