

**The ideological factor
in the translation of sensitive
issues from the Quran into
English, Spanish and Catalan**

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Abstract: The purposes of this thesis are principally about investigating how some Quranic issues are translated into English, Spanish and Catalan with focus on the intervention of the ideological factor in this translation taking into account the influence of the ideology of each of the selected translators on the original text in its target version. Additionally, the planned purposes help to establish four hypotheses which are confirmed through a theoretical approach related to the contributions of some eminent scholars in the field of translation studies, especially the theories that are about descriptivism and ideology as in the case of the manipulation school which permits to understand how a source text is manipulated in its target version and also how other factors intervene in its manipulation. As for the practical part of this thesis, there are examples that are divided into issues that touch upon different Quranic topics and they are studied on the basis of the descriptive and the comparative model which allows to analyse them as they are in their target versions and not as they must be otherwise the study becomes prescriptive instead of descriptive. Consequently, it is observed that these examples are affected negatively and they change the original meaning of Quranic verses and messages through the use of translation procedures, notably omission, literal translation and amplification. On the other side, it is concluded that Muslim translators pay more attention to the translation of meanings so as to make their translation meaning-oriented and to avoid manipulation and distortion. Moreover, it is understood that the ideological factor is not only noticed in the use of translation procedures, but also in the religious influence of each translator and his intention beyond his translation as well as the academic and the exegetical references employed in each translation. In this respect it is observed that Muslim translators exclusively rely on Quranic exegesis of Sunni scholars as they are sponsored by Saudi Arabia. On the contrary, non-Muslim translators diversify their references by relying on Sunni and Shia exegesis in addition to the opinions of Orientalists and all that is reflected in their translations.

Resumen: Los objetivos de esta tesis doctoral se basan en investigar cómo se traducen algunos temas coránicos al inglés, al castellano y al catalán con énfasis sobre la intervención del factor ideológico en dicha traducción teniendo en cuenta la influencia de la ideología de cada traductor sobre el texto original en su versión meta. Asimismo los objetivos planteados nos llevan a establecer cuatro hipótesis que se demuestran a través de un marco teórico relacionado con las contribuciones de varios teóricos en el campo de traductología sobre todo las teorías del descriptivismo en relación con traducción y ideología tal como la escuela de la manipulación que permite comprender cómo un texto se manipula cuando se traduce a otra lengua y cuáles son los factores que intervienen en su manipulación. En cuanto a la parte práctica de la tesis, se escogen ejemplos divididos según el tema coránico que les corresponde y se analizan basándose en el modelo descriptivo y comparativo que permite estudiar estos ejemplos tal como parecen en sus versiones meta y no cómo deben ser traducidos sino el estudio llevado a cabo será prescriptivo en vez de descriptivo. Por consiguiente, se observa que los ejemplos estudiados y analizados se han afectado negativamente en varias ocasiones y han cambiado el significado de versículos coránicos mediante el empleo de diferentes técnicas de traducción sobre todo la traducción literal, la omisión, la amplificación explicativa, etc. Por otro lado se concluye que los traductores musulmanes han prestado más atención a la traducción de sentidos para evitar manipulaciones y distorsiones de los mensajes verdaderos. Además, se entiende que el factor ideológico se nota no solamente en el empleo de técnicas de traducción sino también en la influencia religiosa de cada traductor, su intención de tras de su traducción y las referencias académicas y exegéticas empleadas por cada traductor. En ese sentido se observa que los traductores musulmanes se basan únicamente en referencias del Islam Sunita ya que están subvencionados por un país Sunita que es Arabia Saudita. En contrario, los traductores no-musulmanes diversifican sus referencias cuando reflejan opiniones de diferentes doctrinas islámicas y de orient los alistas.

*To Mohammed Nadir, my new- born son.
To my family.*

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Abbreviations

The abbreviations mentioned below are used in the analysis of target examples in part four to refer to the second names of the eight translators whose translations are studied in this thesis:

Alhi: Alhilali

Arb : Arberry

Cor: Cortés

Daw: Dawood

Epa: Epalza

Mela: Melara

Rod: Rodwell

Ver: Vernet

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1. Introduction

1.1. Motivation and purposes

When the Catalan translation of the Quran was first published in 2001 it coincided with the beginning of our third cycle studies at the Autonomous University of Barcelona. Then, this translation, one year later, and together with other Spanish translations constituted the corpus we analysed in our research study to get the Master degree in translation and intercultural studies. As a consequence, we detected an important number of Quranic topics which deserve to be studied and analysed from translational perspectives, especially the ideological factor in the translation of Quranic sensitive issues which have to do with the Muslim dogma and doctrine, legislation and common points with other religions as in the case of prophets who are mentioned in the Quran and the Bible. Additionally, when we read other translations into English and we compared them with Spanish and Catalan versions we noticed a degree of differences between them in terms of interpreting the meanings of the Quran through the translational choices of each translator while dealing with sensitive Quranic issues which reflect Islamic ideology as a set of beliefs and norms that govern Muslim society and mind. Therefore, we decided to dig into this field of research in this thesis planning purposes which are essentially about the investigation of how some Quranic sensitive issues are translated and transmitted to the target reader taking into account the influence of their translation on source meanings. In the mean time, we investigate how the ideological factor intervenes in converting source texts to their target versions. In this respect we choose translators from Jewish, Christian and Muslim religious backgrounds in order to have a diverse ideological landscape that could enrich our research. To achieve these purposes, we include other specific objectives which are as follows:

- Selecting and exposing the theoretical approaches that are relevant to the topic of our thesis.
- Establishing a preliminary study of the eight selected translations in relation to specific characteristics of each translation regarding editions, introductions, added texts, etc.
- Describing and analyzing examples from some Quranic sensitive issues in relation to the impact of the ideology of each translator and drawing a

comparative study between the source versions and target ones so as to identify and explain aspects of differences and similarities, and, then, to attain results that contribute to the achievement of our purposes and the confirmation of the hypotheses mentioned in 1.2.

1.2. Hypotheses

This thesis is based on the following four hypotheses:

- The manipulation degree in translation is a more sensitive question in holy texts as it is in the case of the Quran.
- The religious beliefs and the faith of the translator influence, in a way or another, the translated text.
- The reliance on studies and works on the Quran, especially exegetical and theological studies are factors that influence the translation.
- The translation of the Quran depends on whether it is directed to believers (a religious people) or not.

1.3. Corpus

The original Quran and eight of its translations into Spanish, Catalan and English constitute the corpus used in this thesis. The chosen translators are from Muslim, Christian and Jewish backgrounds, and the aim beyond that is to diversify ideological factors and their impact on the reproduced text in its target version. Moreover, all these translations were done in the last century, except the Catalan one by Mikel de Epalza which was finished and published in 2001, and the other nineteenth century English translation by Rodwell.

The Spanish translations are of Joan Vernet (1991), Abdelghani Melara (1994) and Julio Cortés (1992). These three target versions are done directly from Arabic into Spanish with reliance on previous translations into other European languages as in the case of Joan Vernet and Julio Cortés whose influence by Orientalist and Biblical references is clearly seen throughout their translations. On the other hand, the Muslim and Spanish translator Abdelghani Melara in *El Noble Corán* strongly reflects his Islamic identity in relying on Quranic exegesis and discarding the inclusion of foreign references.

The Catalan translation entitled *l'Alcorà* is unique of its kind because it is the first one done in our contemporary era by the Christian Arabist professor Mikel de Epalza in 2001, and our choice of working on it came in a moment in which we began learning the Catalan language and that was an opportunity for us to improve our knowledge of this language. This translation is the longest one among the selected translations and it is full of details and comments on the Quran and other related studies.

As for the four selected English translations, we begin by the one done by the Muslim Pakistanis Alhilali and Muhsin Khan, and it is entitled *Translation of the meaning of the Noble Quran in the English language*. The translation, which was first published in 1983, reflects to a great extent the ideology of the translators who do their best to transmit the meanings of the original text to the readers of the target version. The second and the third translations are respectively done by the Christian British scholars Rodwell (1994 a republished version) and Arberry (1986), and are entitled *the Koran* and *the Koran Interpreted*. The fourth English translation is produced by the Iraqi Jew, Dawood who was originally from Iraq and established in London where he published his translation entitled *the Koran*. What is special about this last translation is the Jewish inclinations of the translator who reflects his religious identity in some parts of the selected translation republished in 2003.

1.4.Methodology

Reading the Quran in its original language is the first step that we follow so as to sort out some of the examples that have ideological characteristics. Once these examples are sorted out, we move to classify them in a serie of issues that deal with different Quranic topics. Then, we spot out the target versions of these issues from the eight selected translations. After collecting and classifying source and target examples, we start our study by including the theoretical approaches that are related to ideology and translation so as to have a theoretical background that helps us during the analysis of the translated examples. In this respect we mention the contributions of Biblical translators so that we could have enough material about religious translation and, then, we expose the descriptivist theories which are our major concern as they provide us with the lines and the points that we should take into consideration in this thesis. Once the theoretical background is exposed and explained, we step to the third part in which

we draw a preliminary study of the eight translation in relation to editions, introductions, foote notes, explanatory notes, sponsorship,etc.

The analysis of target examples in part four is done on the basis of the descriptive model which permits to analyse translations as they are and not how they must be. In this sense we describe and analyse how source examples are affected in their target versions by the ideology of each translator detecting the translation procedures that are employed and their influence on source meaning. In doing that we rely on Quranic exegesis as a tool that allows to understand Quranic meanings so as not to interpret on our own. Furthermore, our methodology of analysis consists of comparing the selected translations with each other and with the Quran in order to find similarities and differences. Infact, the methodology of the analysis of the selected target examples is explained in details in unit **4.2** of part four.

1.5. Structure of the thesis

Apart from the introduction as part one, this thesis is divided into three major parts and each one consists of units and sub-units that allow to achieve the planned purposes and to confirm the established hypotheses. Part two is confined to the theoretical approaches that are related to the topic of our thesis and, in this line, we select the most useful and helpful theoretical tools that provide us with ideas about the field of translation and ideology as the essence of this thesis. To be clear, we rely on descriptive studies in translation, especially, the polysystem theory, the manipulation school, and, on the other side, we include the contribution of Biblical translators to the area of religious translation. Moreover, we hint to the functionalist school and the approaches of Hatim and Mason.

Part three deals with the selected translations as the corpus of this thesis, and it examines some characteristics of each translation in relation to editions, introductions, added texts etc. To do that, we divide this part into units about translations into Spanish, Catalan and English, and in each unit we mention the studied characteristics of these target versions by including the name of the translator in the unit and the studied points that are mentioned in part three. After that, we move to part four which is the practical point of this work as it is the side in which we expose the selected examples with ideological representations. It is, then, about a descriptive and comparative study of some sensitive issues from the Quran. This part is composed of seven units. The first

unit is about the explanation of the steps that we follow during the collection of source and target examples. In the second unit, we explain the methodology of analysis of the studied issues. The remaining units are confined to the analysis of the selected issues which are about *gender issues, fragments from the story of virgin Mary and Jesus, military issues, fragments from the story of the prophet Joseph* and, finally, *the first quranic chapter of Alfatihah* (the Opening). To be more specific in dealing with these issues, we divide the first four ones into sub-units in which we include topics related to the main issue.

After analysing the five selected issues, we end up our work with conclusions about the studied points with focus on the results obtained from the analysis of some Quranic sensitive issues and their compatibility with the purposes and the hypotheses of this thesis.

Taking into account the specificity of the topic of this thesis, we select bibliographical references related to the Quran and its exegesis in Islam so as to understand the meanings of the source examples and, then, to be able to describe and analyse them in their target versions. In bibliography we also mention the eight studied translations and references on translation studies that touch upon the content of this work both theoretically and practically. To do that, we classify the chosen bibliography following this order:

- The studied translations (corpus)
- Exegesis of the Quran
- Islamic studies on the Quran
- References on translation studies

All these references are mentioned according to the occidental alphabetical order.

After bibliography there is an appendix which is confined to the story of the prophet Joseph in its target versions from the first verse to verse 28 in order to help the reader have an idea about a part of this story which is longer than that in its source version. Also we include the target fragments that we do not analyse in relation to the story of Mary and Jesus, so that the reader could have more details about other events of the story.

2. Theoretical approaches

2.1. Biblical translators

2.1.1. Nida's concept of equivalence

Biblical translators refer to those translators who have worked for the American Biblical Society as translators of the Bible. The most prominent figure in the field of translating the Bible in the United States of America is Eugene Nida whose professional career as a translator of religious texts gave him the opportunity in 1964 to establish translational theories which have widened the field of translation studies. He, therefore, managed to found what he calls (1964) *formal equivalence and dynamic equivalence*. The first theory is based on taking into account the original text by being faithful to its language and culture as well as preserving form and content of the translated text. This theory leads to understand that the translator who takes it as his starting point in doing translation should not be free to the extent that he distorts both form and content so as to satisfy his audience. In this respect Nida (1964: 165) clarifies what should be taken into consideration while translating a particular text in relation to the theory of formal equivalence:

- 1) Grammatical units which is considered by Nida the tool that helps to keep the grammatical unity of the original text in the translated one like the case of noun for noun and verb for verb. In another situation Nida insists on preserving the same number of sentences as well as keeping other indicators such as punctuation and paragraphing. If we relate all that to the case of the Quran, we notice that each translator has followed a specific methodology which differ from the methodologies of other translators. In the translations studied in this thesis, we see that the structure of chapters and verses are not kept as they are in the original text. At the level of punctuation, all the selected translations contain full stops, commas, parenthesis, exclamation and question marks, etc. All these punctuation devices do not exist in the original text; they are added by the translators according to their understanding of Quranic contexts. As for paragraphing, the translators divide verses into paragraphs by leaving space in the first line and going back to it in the second especially, in the translations of Vernet, Cortés and Dawood.

- 2) Keeping the habitual translation of a term allows to translate a term by using the same word in the other language, particularly in the case of translating key words of a particular philosophical theory.
- 3) The use of bracketing, italics and foot notes in a translation so as to help the receiver of the translated text figure out the meanings of certain elements in the source text. These three techniques are widely used by Vernet, Cortés, Melara and Alhilali in their translations of the Quran.

The second theory of *dynamic equivalence* permits to translate a text into another language by keeping the same message of the source language which guarantees the same response of the sender and the receiver of the text. Nida's *dynamic equivalence* consists of grammatical and lexical adaptations. In the first one, the translator of whatever text into a target language follows the characteristics of that language, especially syntactic order and noun for verb. This aspect is clearly seen in the case of translating from Arabic into English, Spanish and Catalan because sentence formation in Arabic is based on verb subject object. On the contrary, in English, Spanish and Catalan, sentence formation follows the order of subject, verb and object. So, translators should be aware of these differences in order to avoid deviations from the usual norms of each language. Additionally, *dynamic equivalence* helps to solve problems that can not be settled by *formal equivalence* as in the example of Nida from Bible translation " *Lamb of God*" in which " *Lamb*" refers to innocence in its context of sacrifice. Making a literal translation through *formal equivalence* engenders problems and difficulties in the culture of the Eskimos who are not familiar with that animal which does not have any symbolical aspect in their culture. To solve the problem, *dynamic equivalence* renders " *Lamb of God*" as " *Seal of God*" because " *Seal*" is the element that refers to innocence in the culture of the Eskimos. Therefore, Nida's *dynamic equivalence* reveals the fact that the translational operation gathers together both linguistics and culture which pave the way for interest in other branches that deal with studies of culture, particularly anthropology, sociology and philosophy.

2.2. The polysystem theory

2.2.1. Even Zohar and Holmes

Itamar Even-Zohar has elaborated the polysystem theory on the basis of the Russian school of formalism and the Czech structuralism which have given him the convenient ingredients to develop his theory. Therefore, Even-Zohar advocates diachronism as the way that allows to deal with literatures and study them in relation to history and not in their static conditions. He, then, favours dynamism, historicism and diachronism as some of the basic components of the polysystem theory. In this sense, Even-Zohar (1978, 1979, 1990) conceives of literature as a complex and dynamic system that is made up of various subsystems which reveal that studying literature englobes dealing with textual production and its reception in its historical contexts, its position within the native literary system and its relationships with other literatures. In this respect the quotation below sums up the polysystem theory as follows:

Making use of insights from the field of general systemic, the study of how systems work, Even-Zohar and his colleagues have posited that 'literature' in a given society is a collection of various systems, a system-of-systems or polysystem, in which diverse genres, schools, tendencies, and what have you are constantly jockeying for position, competing with each other for readership, but also for prestige and power. Seen in this light, 'literature' is no longer the stately and fairly static thing it tends to be for the canonists, but a highly kinetic situation in which things are constantly changing. (Holmes, 1985: 15)

In the field of the polysystem theory, translation is given the same position as literature because of its contributions to the enrichment of the literary system of a particular culture. So, translation is not discarded from study and research in relation to the polysystem theory. In this sense, translation is studied from the perspective of comparative studies like the case of comparative literature in which researchers work on original texts .

On the other hand, Even-Zohar (1978,1979, 1990) has developed the polysystem theory through the use of different binary opposites indicated below:

- 1) *Canonized vs non-Canonized*: canonized refers to literary norms including models and texts which are considered to be legitimate and accepted by a culture and at the same time are taken into account as the historical heritage of the community which

belongs to that culture. Therefore, the ideology of the dominant culture intervenes to determine whether literary norms deserve to be accepted and canonised. In contrast, by non-canonised Even-Zohar means rejection and refusal of norms and texts which are considered illegitimate by the circles of the dominant culture because they are not consistent with the ideological principles of that culture. Subsequently, products that are related to this aspect are doomed to failure and disappearance unless norms and texts are revised and reconsidered so that they would be given the status of canonicity. The fact that norms and text are not canonised and accepted by a given culture does not mean that they lack literary quality. If they are taken to be judged by another culture whose principles are different from the mother culture of the producer, they might be accepted and encouraged for the simple reason that they are relevant to its ideology.

- 2) *Center vs. periphery*: the system is divided into center and periphery. While centre is occupied by the prestigious canonized repertoire, periphery refers to the non-canonized repertoire as in the case of children literature.
- 3) *Primary vs. Secondary*: These two binary opposites are about innovativeness and conservatism in the repertoire. The repertoire is said to be conservative when all the models that belong to it stick to its elements and any attempt to deviate from the existent repertoire is seen as outrageous. In this respect, products are labelled secondary because of their conservatism. On the contrary, the establishment of new laws and elements means that the repertoire is innovated and, thus, it becomes primary through discarding the already existent models. All in all, primary activities restructure and amplify the repertoire, whereas secondary activities consolidate and strengthen the position of the existent repertoire.

2.2.2 Toury's norms

Toury (1985, 1995) introduced the polysystem theory in the field of translation to describe the translational activity which is socio-cultural apart from being a linguistic operation. In this sense, Toury founds his study on the extent to which the development of the polysystem of the receiving literature is affected by the translational activity. The key concepts in the polysystem theory are *norm* and *equivalence* . Within *norm*, Toury (1995) gives types of *norms*. The first norm is called *initial norm* which conveys whether the translator submits himself to the norms of the source text and culture or to those of target culture. If the translator adopts the source norms, he finds himself doing a translation based on the norms of source texts and; thus, he relies on the norms of source language and culture which might be incompatible with target norms, especially those of linguistic aspects. The *initial norm* is divided into other key concepts within the polysystem theory. These two concepts are *adequacy and acceptability*. In the first concept, the translator relies on the norms of the source culture to produce a translation that is oriented towards the original culture. On the contrary, the second concept of *acceptability* makes translation stick to the norms of target culture.

The other set of norms consists of *preliminary norms* and *operational norms*. The first norms are concerned with the translation policy in terms of the choice of texts and their translation into a language and their introduction to a culture as well as the allowance to make indirect translations. The second ones are about the decisions taken while working on translation. They are divided into *matricial norms* and *textual-linguistic norms*. *Matricial norms* refer to those norms which help to keep the material of the target language so as to substitute that of the source language. They also allow to decide how to deal with texts in terms of additions, omissions, division of chapters and paragraphing. *Textual-linguistic norms* are centered on the selection of lexical items in a translated text.

Furthermore, Toury has established the concept of *assumed translation* on the basis that the receivers of a translation are the only ones who could judge it in terms of its validity. Therefore, a translation becomes valid through its acceptance by the target receivers:

It is the assumption of its- the source utterance-existence, based on the observation that the target- language utterance is being presented or regarded as a translation, and not its existence in fact, which serves as a defining factor a translation from the point of view of the target system,

which has been adopted as a starting-point for DST- Descriptive Translation studies- (Toury, 1985: 20)

The concept of *assumed translation* in (Toury, 1995 : 33- 35) consists of the following three postulates:

- 1) *The source-text postulate*: the fact that a text is considered a translation presupposes the existence of another text within another culture and language. This also means that text one is the basis for text two because it precedes it in terms of time.
- 2) *The transfer postulate*: this postulate is based on the transference of certain characteristics and their sharing by source text and target text.
- 3) *The relationship postulate*: this postulate reveals that there are relationships between translated texts and their original versions which represent the point of departure for the former texts.

2.3. The Manipulation school

2.3.1. Evolution, patronage, ideology and poetics

The manipulation school appeared in 1985 when a group of scholars published a series of essays entitled *The Manipulation of literature. Studies in Literary Translation* in Hermans (1985). In the introduction of the book, Hermans (1985: 9) says “From the point of view of the target literature, all translation implies a degree of manipulation”. This declaration, which sums up the basic components of the manipulation school, is reinforced by Hermans in the following quotation :

Translation is evidently a goal-oriented activity, as the translator strives to attain conformity with a model, and uses norms as the way to get there. Models provide the incentive for the adoption of particular norms. The models and norms, of course, are those of socio-cultural system in which the translator works, i.e., as a rule, those of the recipient or target system. The act of translating is a matter of adjusting and (yes) manipulating a Source Text as to bring the Target Text into the line with the particular correctness notion, and in so doing secure social acceptance, even acclaim. (Hermans, 1991 : 165-6)

In addition to Hermans, Lefevère (1992) sheds light on manipulation in translation and sees it as follows:

Translation is, of course, rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. Rewriting can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulation process of literature as exemplified by translation can help us towards a greater awareness of the world in which we live. (Lefevère , 1992 : vii)

Both Hermans and Lefevère agree on the manipulation of literature while being translated because the translator finds himself surrounded by the demands of the receiving audience and culture. So, he is supposed to follow certain norms which might be alien to those of source culture. Lefevère insists on the presence of ideology in the field of translation.

Like the polysystem theory, the manipulation school is based on the target text and the descriptive approach in the analysis of translations and at the same time it discards the evaluative approach and considers text a historical fact which is subject to shifts and changes throughout history. Therefore, the manipulation school founds itself on systems and comparisons of different translations of the same work as it is in the case of the translation of the meanings of the Quran in which we have selected eight translations into English, Spanish and Catalan to be the translated texts that we analyse through some selected issues and examples in part four. This means that the approaches of the manipulation school are very useful for our thesis because they allow us to see the main points that are subject to manipulation in the target text and find out the ways in which each translator deals with the original version of the Quran, especially in cases of sensitive issues.

In addition, the manipulation school is interested in ideological and social factors of translation. In this respect Lefevère (1992) departs from the consideration that society is a set of systems in which literature plays an important role as a system. Accordingly, Lefevère builds the premise for the study of the mechanisms that control systems whatsoever. Concerning the system of literature, Lefevère sees that there is a double control factor whereby literary systems are subject to control. At the level of the first factor, the literary system is dealt with from the inside, whereas the second factor is considered from the outside. In the former factor, professionals such as critics, teachers, translators and reviewers intervene in this process so as to judge literary works and determine whether they abide by the norms of the concept of literature in a given society. The latter factor, which sees literary system from outside perspectives, is called by Lefevère *Patronage* which is concerned with the ideology of literature than with its poetics. The objective of *patronage* can either be to allow or to impede the reading and writing of literature. The task of permission or prohibition is performed by persons, groups, political parties, publishers, editors, religious institutions, royal courts and means of communication such as newspapers, magazines and television. All these patrons contribute somehow to the establishment of relationships between the existent systems and the literary system as the components which permit to build a society and a culture.

According to Lefevère (1992) *patronage* is made up of three major components. The first component is ideological , the second is economic and the third is about status. The ideological component targets to determine the relationship that the literature of a

society has with other social systems and how this relationship is supposed to be. On the other hand, the economic component seeks to look at the relationship between patron, writer and rewriter in terms of financial sponsorship so as to guarantee a source of livelihood for them. In this case, the writer and rewriter agree on the conditions of the patron and follow the norms he makes for them during their devotion to their works. The component of status refers to the prestige and the belonging to a group offered by *patronage* which can either be undifferentiated or differentiated. Patronage is undifferentiated when its three components are gathered together by the same patron. In contrast, patronage is differentiated when the ideological, the economic and the status components are independent of each other.

Talking about the double control factor suggested by Lefevère (1992), the translation of the Quran as a sensitive text is subject to the judgement of *professionals* and *patronage*, especially the translations done by Muslim translators; namely, Melara, and Al-Hilali whose translations into Spanish and English are dealt with in our thesis. These two translations have been published and printed by King Fahd *Complex for the publishing and the printing of the holy Quran* which is one of the highest religious institutions in Saudi Arabia. This *Complex* establishes rules and obligatory norms for any translator who intends to translate the Quran into the language of his choice. Being Muslim is a must and an excellent mastery of Arabic language is one of the main conditions in addition to a deep knowledge of Islam in terms of its history, its scientific branches like Quranic exegesis. Additionally, a translator is supposed to avoid the use or the mentioning of the doctrinal or the exegetical beliefs of other Islamic schools such as the Shiite¹. Once a translator meets all these conditions and agrees on the rules of the patron, he is permitted to start his work which, after being finished, is submitted to a severe control by the staff of the Saudi Arabian Complex together with the ministry of Islamic affairs in Saudi Arabia. In this case *patronage* is undifferentiated because its economic, ideological and status components are in the hand of the Saudi Complex and the ministry of Islamic affairs which work under the control of the political regime of that country. If we talk about the case of the other translations in our thesis we understand that they can not be permitted to be financed, published and printed by the Saudi Complex because of the compulsory conditions which non-Muslim translators do not have, particularly being Muslim. But, if they want to publish their translations they

¹ This Shiite school is derived from a minor Islamic group called Shiism which appeared some decades after the death of the prophet Muhammed.

resort to other publication houses and editorials which do not take into account the religion of translators.

Moreover, Lefevère (1992) develops what he calls *poetics* which is one of the crucial factors in the positioning of literature in a given society. According to him, *poetics* has two components. The first one is called *inventory* and it includes literary devices, genres, characters, situations and symbols. The second component is *functional* and it targets to show how literature functions in society in terms of the role it is expected to play “ a concept of what the role of literature is , or should be, in the social system as a whole” (Lefevère, 1992: 26). When Lefevère talks about the codification and canonisation of *poetics* he gives some examples of which the pre-Islamic *Muallakat*² is very revealing because of its prestigious and towering position in Arabic poetry. This literary genre began before Islam by some famous poets; namely, *Zuhayr Bnu abi Salma, Tarafa bnu Al-Abd, Labid*. In total, the *Muallakat* are seven long poems composed in excellent Arabic of the Arabian Peninsula. These *Muallakat* became very famous after the death of their composers because they were learned by heart by their reciters and, thus , transmitted to other Arabic speaking people. This wide expansion of this poetry paved the way for it to be canonised as one of the backbones of Arabic literature. Later on, this poetry became the starting point for many Arab poets who were born after the emergence of Islam like *Abu Tammam, Al-Mutanabbi, Al-Buhturi, Jarir, Al-Farazdak, Al-Akhtal*,etc.

By and large, *patronage, ideology and poetics* intervene in the control of the literary system as well as its production and distribution as it is in the case of the edition and publication of the Quran by King Fahd Complex for printing and publishing the Quran. This Complex firmly controls translations of the Quran through the appointment of a skilful and highly-qualified religious and linguistic staff that could evaluate and judge translations so as to see whether they follow the conditions pre-established by the Complex such as being a Sunni Muslim³.

² It is the name of a famous pre-Islamic Arabic poetry.

³ It refers to the Muslim that belongs to the major Islamic group which is based on the prophetic teachings and preachings of Islam and it is different from Shii Muslim in many aspects.

2.4. Venuti's concept of the translator's invisibility

Venuti (1995) introduces the concept of the translator's invisibility as a response to the high dominance of the Anglo-Saxon world in the field of culture production and exportation through the field of translation which revealed to Venuti the hegemony of the English-speaking world in a study done between 1982 and 1984 through which he observed the extreme dominance of the translation of texts originally written in English at the expense of other widely spoken languages such as Chinese, Japanese and Arabic which were the less translated languages in that time. This result strengthened the conviction of Venuti that translation is related to political and economic power which represent the dominant ideology of the most powerful in the world. Thus, the scope of translation surpasses the limits of linguistic and literary norms and becomes determined by the ideology of governments and other institutions. In this respect Venuti says:

Norms may be in the first instance linguistic or literary, but they will also include a diverse range of domestic values, beliefs and social representations which carry ideological force in serving the interest of specific groups. And they are always housed in the social institutions where translations are produced and enlisted in cultural and political agendas. (Venuti, 1998:29)

In the light of the quotation above, Venuti helps us understand that translation is not only a phenomenon whereby a text is translated through the knowledge of source and target languages, but also a process through which values of the target culture intervene in translation because of the ideology of the people that receive this translation and the parts that sponsor it or censor it like governments and editorials. Therefore, translation becomes dependent on the norms of the target culture through domesticating which is defined by Venuti as “ an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home” (Venuti, 1995: 20). This definition reveals that priority is given to the norms of target culture and the audience that receives translation so as to make the source text understandable and the thoughts that it carries accessible without making the task of reading and understanding difficult for the target reader. Domesticating, then, makes translation transparent and fluent for target readers through the linguistic and cultural modifications that are adapted to target norms by using modern English and avoiding the use of foreign words

and complex syntactic structures, etc. All that makes translation transparent and fluent in the sense that the target text does not seem translated and, thus, the translator becomes invisible. On the other hand, Venuti introduces the strategy of foreignising to respond to domesticating as a dominant translational strategy in the Anglo-Saxon world, and he defines it as “ethnolinguistic pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (*op,cit*). So, foreignising reveals a degree of resistance and confrontation through the transmission of the linguistic and cultural components of a source text to a target culture without submitting it to modifications. Also foreignising has to do with the ethics of translation as a responsibility on the part of the translator who should be faithful and fair in his task as a translator. Furthermore, Venuti adds that “foreignising can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism” (*op, cit*). This opinion is full of ideological interpretations and attitudes because it highlights ideas that reflect the mentality of the Anglo-Saxon world in dealing with other foreign cultures on the basis of difference from the other, superiority and all kinds of hegemony. Therefore, source cultures which are less powerful in politics and economy are required to be resistant to imperialism. Even translators are called to overcome the boundaries of imperialism which makes them invisible and undervalued. Indeed, Venuti stresses the presence of socio-cultural and ideological factors in translation and that is related to the topic studied in our thesis.

2.5 The functionalist theories: Nord and others

The functionalist school in Germany, in relation to translation studies, came to existence in 1971 when Katharina Reiss wrote her book *Possibilities and limits of Translation Criticism* which may be seen as the premise for the analysis of translation in Germany. Reiss (1989 [1977]) makes a model of translation criticism built upon the functional relationship between source and target texts. She also regards *ideal translation* as the type of translation in which the aim of target text is equivalent to source text in terms of the conceptual content, the linguistic form and the communicative function of source text. However, the experience of Reiss in the field of translation has proved to her that equivalence is not always achieved by translation. In this respect she mentions two exceptions. The first one is produced when the purpose of function fulfilled by target text is different from that of source text as is the case of the adaptation of Shakespeare's play for teaching English as a foreign language or the word-for-word translation of an Arabic poem by an English poet who does not know the language of the original text. The second exception is about the difference between the audience addressed by the target text and the readers of the original as in the example of the translation of Gulliver's travels for children .

Functionalist theorists have also developed the theory of *Skopos*. Vermeer (1978) brought to existence *Skopostheorie* which considers translation a type of human action with purposeful activities. Vermeer fulfilled his theory on the basis of the theory of action of (Wright 1968, Rehbein 1977). He also starts from the point that every human action attains an aim and a purpose. Therefore, it is purpose which determines the translational process. In parallel, Nord (1997) mentions that there are three purposes in the area of translation. The general purpose is related to the aim of the translator beyond the production of translation like earning a living. The communicative purpose is about the purpose of translation in relation to the target situation which might be about instructing the reader. The last purpose consists of the procedures and the strategies undergone by translation so as to show certain characteristics of source language through literal translation. On the other hand, Nord (1997) hints to other elements that are mentioned below:

• “Aim” (*ziel*) is defined as the final result an agent intends to achieve by means of an action. For example, a person may learn Chinese in order to read Li T’ai-po in the original.

• “Purpose” (*zweck*) is defined as a provisional stage in the process of attaining an aim. Aim and purpose are thus relative concepts. For example, somebody goes out to buy a Basque grammar (purpose 1) in order to learn the language (purpose 2) in order to be able to translate Basque short stories (purpose 3) in order to make Basque literature known to other language communities (aim).

• “Function” (*Funktion*) refers to what a text means or is intended to mean from the receiver’s point of view, whereas the *aim* is the purpose for which it is needed or supposed to be needed.

• “ Intention” (*Intention or Absicht*) is conceived as an “ aim-oriented plan of action” on the part of both the sender and the receiver, pointing towards an appropriate way of producing or understanding the text.

Additionally, the *skopostheorie* includes other revealing elements called *adequacy* and *equivalence* whose meanings are different from those established by other theorists; namely, Toury (1995:56) who says that “ adherence to source norms determines a translation’s adequacy as compared to the source text”. Toury focuses on the original text. In contrast, Reiss sees *adequacy* differently and conceives of it as a quality of the target text with relation to the purpose of translation, that is to say, translation becomes adequate to the objectives of translation. In the functionalist view, *adequacy* is a dynamic concept which is always related to the *skopos*. In this sense, Reiss mentions that it refers to the “ goal-oriented election of signs that are considered appropriate for the communicative purpose defined in the translation assignment” (Reiss [1983] 1989:163). On the contrary, the concept of equivalence is static and oriented towards the relationship between target and source texts and even between words, phrases, sentences and syntactic structures. Equivalence is also expected to be adequate to the required *skopos* and at the same time to fulfil the same communicative functions of the source text. There is equivalence when the communicative function of the original text is the same one in the target text.

2.6. Hatim's and Mason's contextual dimensions

Hatim and Mason are two theorists who have developed and widened the scope of translation studies through their theoretical contributions reflected in their works (1990, 1995, 1997, 2004) in which they expose how they view translation. In this line, they define translation as “an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication.” (Hatim and Mason, 1997: 1). The fact of defining translation as an act of communication reveals that a translator is a communicator because he communicates what he translates to his receivers. He himself is a receiver and producer at the same time. Additionally, Hatim and Mason (1990) have developed three dimensions in the study of translation and they name them: communicative dimension, pragmatic dimension and semiotic dimension. The first one is concerned with the communicative process and explains linguistic variation in relation to language use and user. The second one is related to acts of speech and reflects the intention of discourse. The last one deals with texts as signs within a system of values in a specific culture. These three contextual dimensions are interdependent and they interact in both communication and translation positioning the translator amid the communicative activity as a mediator between cultures. On the other hand, Hatim and Mason (1997) also confine their studies to ideology and translation and in this respect they establish what they call the ideology of translating and the translation of ideology and they relate that to translation as an ideological activity governed by a social context in which the translator plays the role of communicator and representative of an ideology through his translational choices while dealing with ideological issues. As far as ideology is concerned, Hatim and Mason (1997: 144) define it as “the tacit assumptions, beliefs and value systems which are shared collectively by social groups”. This clear and revealing definition is in accordance with the topic of our thesis because the issues that we analyse in part four contain elements that have to do with the religious beliefs of Muslims as a social group. In the Quran, religious beliefs englobe all aspects of Muslim life including dogma, doctrine, legislation, moral ethics, etc.

3.A preliminary study of the selected translations

This third part is about some characteristics of the selected translations, especially, introductions, editions, added texts, etc. In doing that, we divide translations following a language order beginning by the Spanish translations and, then, moving to the unique Catalan version and, finally, the English translations. In total there are eight translations, three in Spanish, one in Catalan and four in English. All these translations constitute the studied corpus in this thesis.

3.1. Spanish translations

3.1.1. Vernet: the use of footnotes and the division of chapters into entitled fragments

In 1953 Professor Vernet managed to finish his first translation of the Quran from Arabic into Spanish. The translation entitled *El Corán* was first edited and published in 1963 by *Editorial Planeta* which reedited and republished it various times. The title of the translation shows that professor Vernet, when he first started working on the translation, had the intention to produce one that might be close to the original text. In his translation, professor Vernet recognizes that he was influenced by the French Orientalist Blachère whose fingerprints are clearly seen from the beginning till the end of the translation in the form of footnotes which explain certain contents of Quranic verses.

The edition of the translation chosen for our study was edited in 1991 by *Editorial Planeta* in Barcelona. The translation opens with an interesting introduction to the Quran. In this sense, professor Vernet provides good material for the reader by giving a history of the revelation of the Quran to the prophet Muhammad in Mecca and its writing in a book after his death. Moreover, Vernet sheds light on the language of the Quran and highlights different views of Muslim scholars and Orientalists.

Furthermore, the introduction of the translation examines linguistic and stylistic features of the Quran explaining some aspects of the grammar of the book, especially word and sentence formation, rhyme and word meaning according to the Quranic context. Thus, the reader can have some ideas about the linguistic structure of the Quran before he plunges into its content.

Additionally, in the introduction of the translation, the reader is provided with some information about the interpretation and the explanation of the Quran. In this respect Vernet selects Quranic exegetical schools of Sunnism, Shiism and Muatazila so as to tell the reader that there are different interpretations of the same Quranic text.

On the other hand, professor Vernet resorts to foot notes as a tool that allows to explain and clarify source elements which might be ambiguous for the target reader. Infact, foot notes are widely spread across Vernet's translation except in some cases. As for explanation, Vernet diversifies his references in relation to the interpretation of the Quran through his reliance on Orientalist views, Biblical versions and sometimes Muslim exegetical contributions. To exemplify, we include a long foote note derived from Vernet's translation of the first chapter in the Quran:

Azora 1 : Esta azora ha sido designada con varios nombres antes de imponerse el actual . Al-fatiha , "la abriente" "la que inicia el texto". Según Goldziher constituye una verdadera plegaria, algo así como el padre nuestro del islam. No figuraba en los *corpus* de Ibn Abbas ni de Ibn Masud, por lo que en los primeros tiempos del Islam algunos fieles la consideraron como una oración privada de Mahoma. Azora (arabe, *al-sura*) es posiblemente , una voz derivada del hebreo *sura*, línea, fila , y de aquí líneas (del libro celeste). Esta Azora es la única en que la fórmula *En el nombre de Dios, el Clemente, el Misericordioso* (en arabe designada con el nombre de *basmala* o *Tasmiya*) cuenta como versículo en la edición de fuad. Los lectores de Medina, Basora y Siria nunca la computaron; los de la Meca y cufa, siempre. La misma expresión se encuentra en 27,30 Dios (arabe, Allah , Ala), el Clemente, el Misericordioso: Nombres de sendas divinidades de la Arabia pre-islámica. El primero de uso frecuente de las Azoras del segundo periodo mequí, aparece en las inscripciones monoteístas sabeas con la forma *Rahmanam* . En el Coran esta ligado a los dogmas más extraños a la ideología coraixi : fenómenos apocalípticos, profetas del Antiguo Testamento... Es este nombre el que sirvió de aglutinante a los partidos de Musaylima. El segundo, *al-Rahim* , fue venerado por safales, palmineros y arabes del sur de la época de politeísta. Cf. J. Jomier: *Le nom divin "al-rahman" dans le Coran*. En "Melanges Louis Massignon", 2 (1957), 361-381. 1-2 . Mismo versículo en 37, 182; *mundos*: indica los reinos mineral, vegetal y animal. La fórmula *Señor de los mundos* es frecuente en los targum.3-4. Expresión de uso frecuente en los targum. 5-6. Nopldeke y Hirschfeld encuentra cierto paralelismo con Salmo 27, 11: *Enseñame, oh Dios, tu camino y guíame por la senda de rectitud. Camino recto*: al-Qummi dice que es un puente que cruza sobre el infierno "más delgado que un cabello, más afilado que un sable, El día de juicio unos lo cruzarán como una exhalación; otros como un caballo al galope; otros, al paso; otros , encorvados o agarrados a él, según cual sea el peso de sus pecados". Esto explica bien el nombre de Puente de Mahoma que recibe la cresta que da acceso al pico de Aneto.7. Una tradición débil entiende: *que no son objeto de tu enojo* indica a los judíos; *los extraviados*, los cristianos.(Vernet, 1991: chapter 1, verses 1-7)

The quotation above reflects to a great extent the importance of foot note in the translational activity. It is longer and more detailed than the original chapter which contains seven verses. Each verse is explained in the foot note by making allusion to Quranic exegesis, Biblical references and Orientalist opinions. Therefore, the foot note amplifies the translation and gives more information about the translated text. This is just an example which is similar to countless examples of the foot notes used in the whole translation of Vernet.

As for the structure of the translation of chapters, professor Vernet follows a typical norm which is not in the original text, i.e. he divides each chapter into units by giving each one a title that sums up the contents of original texts as they are interpreted and explained by the exegetes and the Orientalists mentioned in the foot notes. These titles are written in italics in order to catch the attention of the reader and help him understand the messages and the functions of Quranic texts. In some translated chapters we notice the ideology of the translator in focusing on presenting the image of Muslims as the enemies of other religions and that is clearly seen in titles as *contra los judíos*, *contra los cristianos*, *contra la Trinidad*, *contra los politeístas*, etc. Additionally, the ideology of the translator is even reflected in dealing with the etymology of some Quranic words which, according to the translator, are attributed to various languages such as Persian, Assyrian, Aramiac and Hebrew. The Quran, however, announces that its language is purely Arabic and that is so clear in the Quranic chapter 12, verse 2. By doing so, the translator deprives the Quran of its full Arab spirit.

In translating the names of chapters Vernet employs literal translation of what he calls *Azoras* (chapters) as in the case of the chapters of *la vaca*, *la familia de Imran*, *las mujeres* , *la mesa* ,*los rebaños*, *el arrepentimiento* ,etc. Chapters that have names of prophets are translated as they appear in Biblical traditions, especially *Abraham*, *Noe*, *Jonás* and *José*. But in the case of chapters which seem untranslatable, the translator keeps them as they are in the Quran by means of borrowing; namely, *Al-hichr*, *Al-Ahqaf*, *Sad* and *Qaf*. The last two ones are letters of the alphabets of Arabic language.

3.1.2 Melara: a translation financed and published by Saudi Arabia, the use of bracketing and Quranic exegesis

After embracing Islam in the seventies of the twentieth century, the translator Melara started confining his time to the study of Arabic language and Islam. He dug deep in the richness of Arabic and read countless books on Islam so that he could have all the necessary raw material for the translation of the Quran into Spanish. Melara had the opportunity to go to Saudi Arabia where he benefited from the libraries of the Islamic university in Meddina⁴, and when he gathered all the ingredients he needed for his translation with the help of *King Fahd Complex For the Printing Of The Holy Quran*, he devoted his time to the translation of the Quran which took him many years till its publication in 1994 by *King Fahd Complex* in Saudi Arabia.

The foundation of *King Fahd Complex For the Printing Of the Holy Quran* came to being at the start of the eighties of the last century by king Fahd , ex-king of Saudi Arabia, with the purpose to print and publish the Quran in its original version and its translations into different languages of the World. Translators who work for the Complex are required to be Muslims and highly-qualified in Arabic language as well as the history of Islam and its sciences. Whoever wants to be financed by the Complex must be a Sunni Muslim and a reader of the Islamic books written by Sunni scholars, especially books of Quranic exegesis and prophetic traditions of the prophet Muhammed. When a translation is finished and presented to *King Fahd Complex* for revision and approval by specialists in Arabic and the target language, a high committee headed by the director of the Complex decides whether the translation deserves printing and publishing or not. If the translation is accepted, the Complex prints it and publishes it and, then, sends thousands of copies to Islamic centers all over the world.

The translation of Melara came in a moment to fill the blanks in the field of the translation of Islamic books so as to facilitate their readings for Muslims living in Spanish speaking countries. So, Melara's translation came on time because of the growing immigrant community in Spain and the necessity to read the Quran in Spanish by the second generation of young Muslims who find it difficult to read in Arabic language. It is even an opportunity for non- Muslims to learn about the culture

⁴ This university is situated in the second holy city in Islam called *Almadina* and it is where the prophet Muhammed is buried.

of Muslim immigrants, especially university students and researchers who study Arabic and Islam.

The translation entitled *El Noble Corán y Su Traducción comentario en Lengua Española* opens with an introduction by Dr. Abdullah ben Abdel Muhsin At-Turki, the ex-minister of Islamic affairs in Saudi Arabia. The latter reminds of the role of the king of his country in the propagation of Islam in the world through the translation of the Quran into different languages. He also expresses his heartfelt thanks and gratitude to the translator Melara for the efforts he has done in order to make the Quran read in Spanish. In the end, he focuses on the difficulties that an original text can pose for translators, particularly the Quran which is a very sensitive book that makes translators work hard so as to produce an acceptable translation of its meanings. Therefore, he calls all readers of this translation to get in touch with *King Fahd Complex* and tell its administration about anything incompatible with the contents and the meanings of the original text, so that all necessary corrections and rectifications could be done and avoided in new editions and publications.

It is noticed in the translation of Melara the use of the original text beside its translation. He uses both languages to tell the reader that it is not possible to achieve a very close translation. So, any reader who knows Spanish and Arabic could make comparisons between target and source texts and at the same time he could evaluate and criticise the translation.

In the index of the translation there is a list of the names of all Quranic chapters. Each chapter is given the name of its equivalent in Spanish as in *La Vaca*, *la Familia de Imran*, *Las Mujeres*, *la Mesa Servida*, *los Rebaños*, *Los profetas*, *La luz*, *el Trueno*, *la Abeja*, *Los poetas*, *las hormigas*, etc. But, in the case of chapters which have names of prophets, the translator prefers to use borrowing and keep them as they are in Arabic, particularly in *Yunus*, *Hud*, *Yusuf*, *Ibrahim*, *Muhammad* and *Nuh*. In other chapters, the translator resorts to description, amplification and generalisation as in *el Viaje Nocturno*, *Los Botines de la Guerra*, *los que se ponen en filas*, *Se han expresado con claridad*, *lo que ha de ocurrir*, *los Grados de Elevación* y *los que levantan un torbellino*.

Unlike Professor Vernet, Melara discards the use of foot notes in order to add explanatory elements. Instead, he locates comments and explanations by putting an asterisk above the word or the sentence in question and below the translated text he gives explanations between brackets as he does in the following example :

Las alabanzas a Allah, Señor de los mundos.

(Lit, la alabanza pertenece a Allah, es de y para Allah. Esto implica que de Elviene y el la merece.) (En arabe ``al-alamín``. Designa todolo existente excepto Allah. Su raíz lingüística esta en relación con los ``alam`` o ``alamah``, que significan signo o señal, aludiendo al hecho de que cada cosa en la existencia esen si misma una señal, un indicio, que señala a su Creador y Originador. Hay comentaristas que explican que se refiere a la gente de cada epoca, basándose en el significado que parece tener en otros lugares del Corán. Y en este sentido también, Ibn Abbas dice que son los genios y los hombres. Y Abu Said al-Judri dijo que Allah creo cuarenta mil mundos, uno de los cuales el nuestro.). (Melara, 1994: chapter 1, verse 1)

In this example the translator not only translates but he interprets and comments as well through the use of different opinions about the chapter of the *Opening* (al-Fatiha). He goes deep in the explanation of the example mentioned above. In this case, the translator, conscious of the importance of this divine aspect, gives details to the reader, so that he could understand the right meaning. The translator relies on the opinions of Sunni scholars and exegetes because he is a Sunni⁵ Muslim, but if he were Shii he would, undoubtedly, refer to the opinions and traditions of Shii⁶ exegetes. Therefore, the ideology of the Muslim translator stems from his religious beliefs which are strongly influenced by the interpretations and comments of the Quranic text.

⁵ Sunni exegetes refer to those exegetes who have interpreted as it was first explained by the prophet Muhammed and his successors.

⁶ Shii exegetes refer to those exegetes who have interpreted many components of the Quran in relation to their doctrinal beliefs.

3.1.3. Cortés: a long introduction about Islam and the Quran, the use of paragraphing, foot notes and the reliance on Orientalist references

In 1979, *Editorial Herder* in Barcelona published the translation of the meanings of the Quran by Julio Cortés. Since then, the translation has been edited and published various times by the same Editorial. The translation entitled *El Corán* (1992) was done directly from Arabic into Spanish because the translator is a philologist and a lexicographer specialised in Arabic language and islamology. His knowledge of Islam and Arabic helped him a lot while working on the translation. Like other non-Muslim translators of the Quran, professor Cortés intended to present Islam and Islamic culture to Spanish speaking people through the translation of the holy book of Muslims.

At the start of the translation there is a long introduction which is principally about Islam and the Quran. Firstly, the translator gives a short history about the revelation of the Quran to the prophet Muhammad in Mecca and Madina⁷, the two cities which knew different events in the history of Islam, especially the making of the Islamic state in Madina and the enlargement of the scope of Islam as well as its wide-spread across the world. But, what is worth mentioning is his focus on the point that the prophet Muhammad was the maker and the founder of Islam as if he were the writer of the Quran. Secondly, the translator moves on to depict the pre-Islamic era in Arabia which was mostly peopled by polytheists and idolaters, particularly in the present day Saudi Arabia. In this respect he talks about the customs and traditions of Arabs who were known for their hospitality, courage, tribal conflicts and, above all, brilliance in poetry. Thirdly, the translator sheds light on the existence of Judaism and Christianity in the Arabian Peninsula. He reveals that there were important Jewish communities settled in the surroundings of Madina such as the three famous tribes called *Banu-Annadir*, *Banu-Kaynukaa* and *Banu-Kurayda*. He also shows that the Christians had their communities in the north and the south of the Arabian Peninsula. Furthermore, the translator goes on talking about the life of the prophet Muhammad from his childhood to the beginning of his prophecy and his propagation of Islam. The translator mentions that after the death of the prophet Mohammad, all his followers hurried up to write the Quran in a book so as to avoid its loss.

⁷ These are the names of the two islamic holy cities which witnessd the revelation of the quran to the prophet Muhammed.

After the introduction, professor Cortés confines a short study to the genealogical tree of the prophet Muhammad who descended from a famous family in Arabia called *Quraysh*⁸. In the same study, the translator gives a chronology of the events which characterized the era of the prophet Muhammad mainly the revelation of the Quran to him, the propagation of Islam in his surroundings, his relationship with other religious communities and his settlement in Madina, his wives and daughters, his death in Madina and his succession by his close partisans and disciples *Abu Bakr, Umar, Uthman* and *Ali*⁹. On the other hand, the translator mentions a geographical map of the Arabian Peninsula during the first years of Islam in order to provide the reader with some information about the names of certain regions which do not exist nowadays. To end up the introduction, the translator admits that a book like the Quran poses problems for its translators who need to have a deep knowledge of Arabic language and Quranic studies. Without these tools, it is be hard for a translator to succeed in transmitting the meanings of the Quran. He also reveals that he has done his best to produce a translation that might be close to the original text. Similarly, the translator does not deny the miraculous style of the Quran which is translated differently into various languages.

Professor Cortés divides Quranic chapters into paragraphs and gives each one a convenient title which conveys the general idea of the Quranic text. In the chapter entitled *Yusuf* (Joseph , José) , the translator, aware of the main events of the story of the prophet Joseph, follows the chronological order of the events as they are in the original text and on this basis he sorts out the general idea of each text to be the title of the translated fragment.

Moreover, there are many italicised key words in the translation, especially names of holy books like *Tora* and *Evangelio* (the Torah and the Evangile) and *escritura* (writing) is used to refer to the Quran and other names such as *taguts* and *hanif* which respectively mean the association of other elements with God and a person that believes in his oneness. On the other hand, there is a wide use of foot notes which explain the meanings of Quranic fragments as well as their reasons of revelaion. In these foot notes, the translator draws attention to the most functional Quranic elements which need clarification, so that the reader would not be confused

⁸ Its the name of a famous and powerful tribe from which the prophet Muhammad descended , and it was in Mecca.

⁹ These are the names of the four successors of the prophet Muhammad after his death. They protected and propagated Islam and, then, they consolidated the Islamic state.

or misinformed, particularly those readers who ignore the fundamental components of Islam and the Quran. In this respect professor Cortés expounds and clarifies legal, religious, historical, social and gender issues which do not exist in the culture of reception. At the level of legal terms, he explains the meanings of those concepts which have to do with marriage, repudiation, inheritance and penal laws. As for religious topics, he sheds lights on the pillars of Islam such as prayer, fasting, pilgrimage and alms giving. He also does the same thing with gender issues which are largely related to legal topics. All these aspects will be amplified in the examples that will be dealt with in the fourth part of this thesis.

In the first chapter of the Quran, the translator explains in foot notes all verses as follows:

0 En el nombre de Dios , el Compasivo , el Misericordioso!

1 Alabado sea Dios , Señor del universo,

2 el Compasivo , el Misericordioso,

3 Dueño del día del Juicio.

4 A ti sólo servimos y a ti sólo imploramos ayuda.

5 Dirígenos por la vía recta,

6 la vida de los que Tu has agraciado, 7 no de los que han incurrido en la ira , ni de los extraviados,

(Cortés, 1992: chapter 1: verses 1-7)

0 Encabeza todas las suras , excepto la novena..Inicia a menudo las actividades

importantes en la vida del musulmán.

1Entendiendo por ´universo´ el conjunto de lo creado.

3Llamado también ´día de la Cuenta´ , ´día de la Lamentación´ , ´día del Fallo´.

5 La vía recta es la que conduce a Dios: el Islam.

7 La ira de Dios

In the foot notes mentioned above, the translator exposes the meaning of *Señor del universo* as *el conjunto de lo creado* which is given a general sense without specifying the kinds of creatures meant by *universo*. Whereas, in the fourth verse *Dueño del día del juicio*, he gives synonyms instead of explaining meaning. It is also noticed the absence of exegetical references from which the translator brought his explanation of Quranic verses.

3.2. The Catalan translation of Epalza: introduction and reliance on the Muslim exegete “Alqortubi”

In 2001, the editorial *Proa*, in Barcelona, published the translation entitled *L'Alcorà*. Professor Epalza spent three years working on the translation and studying deeply previous translations in Spanish and French as well as books of Quranic exegesis. His specialisation in Arabic language, Islamic studies and history of sciences in Islamic civilisation helped him deepen in the study of the Quran so that he could understand its components while working on the translation. In 2002 he was awarded both the Spanish national prize of translation and that of *Ciutat de Barcelona* for being the first contemporary philologist who translated the Quran of Muslims from Arabic into Catalan.

The aim beyond this translation is cultural since it introduces a different culture and religion to a different religious and linguistic community. In the introduction of the translation, professor Epalza insists that his work seeks to inform Catalan readers about another culture and not necessarily to invite them to embrace the religion of Islam. His translation provides university researchers with enough material about the culture of Muslims.

In the introduction, professor Epalza sheds light on the history of the Quran and some of its stylistic aspects. He also shows its spiritual value for Muslims. On the other hand, he explains the reasons that have brought success to his translation and mentions the steps he followed during his working on the translation as well as the previous translations done by Spanish and French Arabists; namely, Abdelghani Melara , Julio Cortés , Juan Vernet and Denise Masson.

In addition to the translation of the meanings of the Quran, the translator mentions five studies on it and a bibliography including all the references which helped him elaborate the five studies about the Quran. In the first study, Epalza hints to the main books written on islamology in Spanish and Catalan and their relationship with the translation of the Quran which contains some studies on Islam and the Quran, particularly those done by Juan Vernet and Julio Cortés. He also gives some details about social and cultural characteristics of pre-Islamic Arabia and the first beginnings of Islam with the prophet Muhammad. In the same study, professor Epalza highlights the contact between Arabic and Catalan as two languages spoken in the Mediterranean area and gives examples to show the influence of both languages on each other.

Whereas, the second study treats of the importance of the Quran in the life of Muslims who learn it by heart either at home or at school and shows that it is one of the basic sources of legislation in Islam since it provides with laws and norms that organise the Muslim society. Professor Epalza, in this study, does not forget to refer to the value of the Quran in the relationship between individuals who resort to it to get knowledge and find answers to matters that are related to their everyday life like inheritance, marriage, repudiation, social relationships, education, etc.

The third study examines the inimitability of the Quran by focusing on the opinions of Muslims who believe that it is hard for translators to produce a translation that could transmit all Quranic messages as they are in the original language. In this respect numerous Muslim scholars insist on the point that any attempt to translate the Quran is just a translation of meanings based on the comments and interpretations of Muslim exegetes. Professor Epalza (2001) himself does not hesitate to recognise that it would be wrong to say that his translation is the best or the closest to the original text. He admits that he has done his best to avoid deviation from sensitive meanings.

In the fourth study, professor Epalza makes a survey of the translations of the Quran into Spanish and Catalan. He begins by the first translation done in Latin in the school of Toledo in the twelfth century and its reception in Spain and the rest of European countries, especially France, England, Germany and Switzerland. This translation marked the start of the interest of Orientalists who, since then, have not given up working on the Quran either by translating it or compiling books and encyclopedias on its contents and sciences. Later on, the Latin translation was printed and published in Basilea in the sixteenth century and, thus, Orientalists hurried up to translate from it into their national languages, particularly Spanish, English, Catalan and French. Concerning Spanish and Catalan, professor Epalza mentions the translations done between the twelfth and the fifteenth centuries as well as those attributed to Spanish Muslim translators of the fifteenth and the seventeenth centuries. Then, he alludes to modern Spanish and Catalan translations done between the seventeenth and the twentieth centuries. At the end of the study, he gives an example of comparison between some Hispanic translations through the verse of *the throne* (Alkurssiy) of the second chapter *the Cow* (Al-Baqara).

In the last study, the translator draws attention to the stylistic and semantic characteristics of the Quran and shows how he tries to solve the problem of misinterpretation or deviation from the right meanings. He takes into account the

rhyme and the syntactic structures of some verses and tries to keep some of their aspects in the target language .

At the end, there is a long bibliography with all the references that the translator found useful for his work. Through this bibliography, professor Epalza diversified his readings in different languages to have the adequate material for his translation; he read in Spanish, Arabic, French and Portuguese. The books mentioned in the bibliography touch upon the history of Islam and Muslims, the relationship between Islam, Christianity and Judaism. There is also a list of books on Islamic contemporary thought, particularly those written by the Algerian thinkers *Mohammad Arkoune and Malek Bennabi*. As for the life of the prophet Muhammad, the translator does not mention the famous books which deal with the biography of the prophet of Islam. Moreover, the bibliography includes translations which helped professor Epalza during his work on the translation of the meanings of the Quran. But what is clearly noticed in it, is the absence of the most important books of Quranic exegesis except the book written by the famous Andalusian exegete *Al-Qurtubi*. All in all, most of the bibliographical references chosen by Professor Epalza for his work are based on Orientalist sources of the twentieth century.

Professor Epalza, on the other hand, does not use foot notes as explanatory techniques which provide the reader with details about the contents of Quranic verses. Rather, he mentions the meanings of Quranic fragments by adding linguistic elements such as verbs, nouns and adjectives which seem relevant to the message of the Quran. In the chapter of the *Opening* (*Alfatiha*) the translator explains verses by referring to their meanings next to them.

En el nom de Deu Unic , Al.la,

El Compassiu per excel.lència, el molt Misericordios!

Lloat sigui Deu , Senyor de tot i de tots,

Senyor de l'univers sencer , visible i invisible,1

El Compassiu per excel.lencia , el molt Misericordios,2

L'Amo i Senyor del did del Judici final,

dia de la religió vertadera,

dia del judici de la historia.3

A Tu sols servim.

A Tu sols preguem.

En Tu sols confiem.

Tu sols ens salvaras.4

Guia'ns , mostra'ns el camí segur,5

el camí dels qui vols ajudar generosament,6

no dels qui t'han airat en contra seu,

ni dels qui s'equivoquen.7 (Epalza, 2001 : Chapter 1 , verses 1-7)

All the fragments undelined in the example above are added by the translator who gives different synonyms of the same Quranic elements.

Furthermore, the translator resorts to bracketing, especially in examples dealing with anthroponyms and toponyms, i.e, names of Quranic and Biblical prophets as well as tribes and families: *Ibrahim* (Abraham), *Isa* (Jesus), *Yusuf* (Joseph) , *Musa* (Moses), *Yunus* (Jonas) *Yaqub* (Jacob), etc. As for the name of God, the translator always uses *Deu* together with *Allah*. He, thus, takes into consideration the reception of the concept of God in the Christian tradition and at the same time he borrows the name of Allah from the original text.

Concerning the translation of the names of Quranic chapters (suras), professor Epalza borrows them as they are in Arabic and, then, he gives a literal translation of each chapter between brackets. Whenever the translator fails to find a literal translation of a chapter, he describes and amplifies it by explaining its meaning as in the following chapters: *Al-Isra* (El viatge nocturn) , *Al-Furqan* (El criteri del bé i el mal), *Hud* (Hud, profeta dels adins , arabs d'Ad) , *Al.Hijr* (Al-hijr , la Pedrera , loc d'Arabia) , *Fussilat* (Han estat explicades detalladament), *An-Naziat* (Els angels que s'emporten les animes) , *At-Tariq* (L'astre de la nit , que obre el camí).

3.3. English Translations

3.3.1. Al-Hilali: The inclusion of the Arabic version beside the target one, the reliance on Sunni Quranic exegesis and the use of foote notes and bracketing

With the intention to propagate Islam in the world and to translate the Quran into the most international and the most widely spoken languages in the world, *king Fahd Complex for printing the Holy Quran* has done various printings and publications of its recommended and authorised translation of the Quran into English. The translation of *Al-hilali* and *Muhsin Khan* appeared after many years of deep study of the Quran and the Sunni exegetical books which are largely present in the translation entitled *The Noble Quran: English translation of the meanings and commentary*. The title shows that the translators started their work with the conviction that the Quran is untranslatable and that is why they embarked on translating only meanings with comments from Quranic exegesis.

When the translation was first finished in the seventies of the last century, most Muslims living in English speaking countries or those, whose first foreign language is English, applauded this new experience because it came in a moment in which those Muslims desperately needed a translation that targeted to transmit the true meanings of the Quran. Therefore, *King Fahd Complex for Printing the Holy Quran* intensified the printing and publishing and sent it to those Muslims, so that they could know their religion much better than before. The Saudi Complex could have published the translations done by English and other Muslim translators from India and Pakistan, but the ideologies and the sectarian thought of Muslim translators, who translated from Shii, Bahai and Qadiani¹⁰ understandings of the Quran, did not bring them recognition and authenticity in the Sunni world because of their incompatibility with the beliefs of the Sunni Muslim majority.

Since translation market at the level of production and consumption is determined by state and institutional control as in the case of Saudi Arabia, the translation of *Al-Hilali* and *Khan Muhsin* was authorised to be printed and published after the agreement of the *Mufti* of the state (the highest religious authority in Saudi Arabia) whose letter of approval appears on the first pages of the translation together with that of the Saudi ex-minister of Islamic affairs.

¹⁰ Bahai and Qadiani are two sects that appeared in india and Iran more than one century ago, and they are considered non-Muslims by Sunni Muslims because of their wrong interpretations of Islam .

As it is longer than the original Quran in terms of pages, the translation of Al-Hilali and Muhsin Khan is overdetailed because of the exhaustive explanations and comments which are given in foot notes or between brackets. These two dominant characteristics are used as tools to inform the reader who is unable to figure out the meanings of certain Quranic elements. The first chapter reflects to a great extent the intention of the translators:

The Lord (1) of the Alamin (mankind, jinn and All that exists).(2)
 1“ Lord : The actual word used in the Quran is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only lord for all the universe , its Creator , Owner , Organizer , Provider , Master, Planner, Sustainer , Cherisher, and Giver of security. Rabb ia also one of The Names of Allah. We have used the word “Lord” as the nearest to Rabb All ocurences of “Lord” in the interpretation of the meanings of the Noble Quran actually means Rabb and should be understood as such. I narrated Abu Said bin Al-Mualla: While I was praying in the mosque, Allah’s Messenger called me but I did not respond to him. Later I said, “O Allah’s Messenger I was praying.” He said ,’Didn’t Allah say-Answer Allah (by obeying Him) and His messenger when he calls you.(V. 8: 24). He then said to me ,’I will teach you a Surah which is the greatest Surah in the Quran , before you leave the mosque.’’Then he got hold of my hand, andWhen he intended to leave (the mosque) , I said to him ,’Didn’t you say to me ‘I will teach you a *Surah* which is the greatest *Surah* in the Quran?’’ He said “*Al-Hamdu lillahi Rabbil-alamina* (i.e. all the praises and thanks be to Allah, , the Lord of the *Alamin* (mankind , jinn and all that exists), Surat *al-fatihah* which *As-Sab Al-Mathani* (i.e. the seven repeatedly recited Verses) and the grand Quran which has been given to me.” (Sahih Al-Bukhari , vol 6).(Alhilali ,1994: Chapter 1, verse 1)

Indeed, the chapter of *the Opening* (Al-Fatiha) reveals that the translators rely on foot notes to explain the meaning of certain words which seem to be untranslatable into English. As they do not explain and comment on their own, they resort to foot notes which include additional comments derived from the traditions of the prophet Muhammad and the exact setting of the event which took place between the prophet and a Muslim man. They also mention in foot notes the reference from which they bring the prophetic tradition so as to reinforce their explanation and comment and at the same time to give evidences to the reader.

3.3.2. Rodwell: introduction by the editor and the inclusion of explanatory notes at the end of the translation

Normally England's familiarisation with the Quran began when the first Latin translation of this book was done in the twelfth century (a.d). But since this translation was neither printed nor published, England waited till the fifth decade of the seventeenth century which knew the publication of the first official translation of the Quran by Sir Ross Alexander. The latter, being a lawyer and a voracious reader of the cultural heritage of foreign cultures, became very aware of the necessity to translate the holy book of Muslims. To face the expansionist hegemony of the Turks and distort their image in the world, Sir Alexander Ross proposed to the British parliament the idea of translating the Quran into English. As a response to this proposal, the parliament disapproved of that idea because that might have contributed to the proliferation and propagation of the culture and religion of the Turks. Sir Alexander Ross, on his part, did his best to persuade the parliament which, eventually, agreed on the idea when its members understood that would help them quash the expansionist policy of the Turks through the distortion of their religious identity. Therefore, Sir Alexander Ross fulfilled his aim and made an indirect translation of the Quran totally based on the French translation of Sieur du Ryer. The translation of Sir Alexander Ross entitled *The Koran of Mohamet*¹¹ marked the start of the relationship between British Orientalism and the Quran because Orientalists were given the opportunity to know about the religious life of Muslims of the Orient from scientific and academic perspectives and, of course, imperialist aspirations as professor Edward Said states :

The Orient that appears in Orientalism, then, is a system of representations framed by a whole set of forces that brought the Orient into Western learning, Western consciousness, and later, Western empire. If this definition of Orientalism seems political than not, that is simply because I think Orientalism was itself a product of certain political forces and activities. Orientalism is a school of interpretation whose material happens to be the Orient, its civilizations, peoples, and localities. Its objective discoveries-the work of innumerable devoted scholars who edited texts and translated them, codified grammar, wrote dictionaries,

¹¹ This title reflects the ideology of the translator because it reveals that the Quran was created by Muhammed and at the same time he discards his prophecy. The original title of the Quran is "Alquran" without adding to it Muhammed. So, the translator adds Mohammed for ideological reasons.

reconstructed dead epochs, produced positivistically verifiable learning-are and always have been conditioned by the fact that its truths like any truths delivered by language, are embodied in language...(Said, 1995: 203)

Professor Said stresses the expansionist and imperial aim beyond the study of the Orient by the Western enterprise represented by its different political, cultural and religious institutions. In a way or another, translation has been an effective tool for knowing the Orient and discovering its different wealths and; therefore, the West headed by Britain and France, encouraged the translation of symbolical components of the Islamic Orient that might serve its purposes in the region. As far as the translation of the Quran is concerned, the British scholar Rodwell made efforts to translate the meanings of the Quran into English amid the nineteenth century. This translation of Rodwell came to existence after the first two ones done by Sir Ross and Bell, and coincided with the expansion of the British empire and its aspiration to dominate Islamic countries, especially Egypt which was the cradle of Arab and Islamic renaissance in that time. Sir Rodwell as a Christian missionary aimed at propagating Christianity in the countries he visited. In doing so, he saw that it was necessary to know the persons he intended to christianise through a good knowledge of their culture, their language and, above all, their religious beliefs. After accumulating these materials, he embarked on translating the Quran from a Christian point of view by endorsing the idea that the prophet of Islam Muhammad was influenced by Biblical references and also stories he heard from different Christians and Jews of the Arabian Peninsula and elsewhere.

Rodwell's translation, which was finished in 1861, has been edited more than thirty times. It was first published in 1909 by *everyman* and reissued, reprinted and reedited in 1992,1994, 1995 and 1996 by the same publication house. The edition used in this thesis is of 1994 and it is edited by Alan Jones, the fellow of Pembroke college at Oxford and the great specialist in pre-Islamic Arabic and Quranic studies. The editor of Rodwell's translation admits that the Quran is the sacred book of Muslims though he doubts its being the word of God revealed to the prophet of Muslims. He also mentions the view of non-Muslims who do not believe that the Quran is the word of God, but they believe that it is one of the most influential, the most read and the most translated book that mankind has ever known. Therefore, the editor reveals that non-Muslim readers of the Quran are given an excellent

opportunity to explore and discover the richness of other cultures and religions with the intention of thirst for knowledge and not conversion to Islam.

Additionally, the specialisation of the editor in Arabic language and the Quran allows him to write a long introduction in the edited translation which presents the Quran to people without knowledge of the book. The introduction examines the history of pre-Islamic Arabian Peninsula in terms of tribal relationships and the structure of society as well as the religions that the people of the region would practise before the coming of Islam, notably idolatry, paganism, Judaism and Christianity. It also deals with the life of the prophet Muhammad as an orphan child who was left to the care of his paternal grand father and uncle who looked after him till he became mature enough to rely on himself. On the other hand, the introduction sheds light on the emergence of Islam in Mecca and its spread in other parts of the Arabian Peninsula after ceaseless efforts of the prophet Muhammad and his followers. Moreover, the editor hints to the different expeditions of Muslims and their relationship with other religious communities, namely the Jews who ratified peace treaties with Muslims so that they could live peacefully among them. He also talks about the main battles that took place between Muslims and other communities which declared war against them, especially the pagans and the idolaters of Mecca¹². Then, he moves on to provide the reader with ideas about the Quran at the level of its form, structure and content. Concerning the form of the Quran, the editor shows the settings of Quranic chapters and questions their chronological order. As for style, the editor draws similarities between the style of the Quran and the Arabic spoken by the tribes of the Arabian Peninsula, and compares it with the pre-Islamic poetry of Arabs.

Talking about the content of the Quran, the editor shows that this book preaches and teaches how to believe in the oneness of God as the unique creator of the universe and the only one to be worshipped. He also refers to the Quranic stories of prophets and begins by those of *Hud*, *Salih* and *Shuayb* from three Arabian tribes called *Ad*, *Thamud* and *Madyan*. The editor, however, reveals his ideology and calls these stories *Arabian legends* as if they were not true or just lies of their tellers who invented them for specific purposes. The concept of Arabian legendary stories in Islam does not exist because this religion came to banish beliefs in such superstitions which are totally against the teachings and preachings of Islam. So, the fact of employing the concept

¹² It refers to the people who would worship other elements rather than God, especially the Meccan people who used to worship some specific idols.

of Arabian legends means that the editor does not believe in the stories of the three prophets mentioned above. Similarly, he goes on showing his ideology through his mentioning of the influence of the old testaments on the Quran and strengthens the idea that the Quran modifies and manipulates many aspects of Biblical stories and adds to them other elements which give different readings of prophetic stories. Additionally, he gives some key stories which reinforces his idea by stating names of prophets such as : *Noah* , *Abraham* , *Ishmael* , *Isaac* , *Jacob* , *Joseph* , *Solomon* , *David*, etc. When he moves to the new testament, he disagrees on the consideration of Jesus Christ as a simple prophet by Muslims. Whereas, the prophet Muhammad is limited to one of the series of the prophets who came with the same message and shows that the latter, being Arab, was only sent to Arabs and not to all humanity.

Stepping forward to other contents, the editor confines a narrow space to legislation and organisation of society in Islam. He highlights topics that are related to the status of women in Muslim society, the prohibition of alcoholic drinks, inheritance and war against enemies. Thus, he focuses on topics that are sensitive for Muslims and non-Muslims and consider gender issues very problematic because of the treatment of women in Muslim societies.

In the last part of the introduction, Mr Alan Jones mentions names of some translators of the Quran into English, especially non-Muslim translators like Ross, Sale, Palmer, Bell and Arberry who translated the Quran from different ideological perspectives. He also mentions the name of Mohammad Marmaduke as the unique Muslim British translator of the Quran in 1930. In the end, he refers to the translational intention of Rodwell and recognises that his translation was purposely done on Biblical bases because without these materials, the British reader could not understand Quranic messages. Just after the introduction of the editor, appears a map which clarifies the geographic landscape of the Arabian Peninsula some centuries ago. Then, there is a list of books suggested by the editor to the reader who wants to know more about Islam and the life of the prophet Muhammad.

As for the translation, Rodwell does not use foot notes or bracketing like other translators. Rather, he uses explanatory notes at the end of the translation following the order of Quranic chapters and each note explains the most functional fragment for him, particularly the one that is about Christian or Jewish issues. On the other hand, he resorts to amplification through the addition of linguistic elements which explain Quranic meanings. He also writes some elements in italics like names of prophets,

conjunctions and prepositions. Moreover, the translator uses old English like in *thou*, *thee*, *hath*, *art*, *bringeth*, *buyeth* , etc. In the case of chapters which deal with the stories of prophets, the translator adds the expressions *peace be on him* and *on whom be peace* to the chapters of Jonah, Joseph and Abraham which do not have these expressions in the original texts.

3.3.3. Arberry: introduction, the use of old English and the absence of foot notes or other explanatory tools

Professor Arberry was widely interested in Islamic cultural heritage and social life of Arab countries, especially Egypt where he spent many years teaching classics at Cairo university. His close relationship with Arabs and Muslims helped him befriend intellectuals and university teachers in the Arab and Islamic world. After his stay in Egypt, he moved to England where he taught Arabic at Cambridge university till his death in 1969.

The translation, entitled the *Koran interpreted*¹³, was originally published in London by Allen and Unwin, and reprinted in 1955 by Mcmillan in New York. Since that publication, the translation has been republished different times by the same publication house.

The translator's aim beyond translating the meanings of the Quran is cultural and also an expression of solidarity with Arabs through the defense of their language in his academic research, especially after leaving Egypt and settling in England to teach and work on the translation of the Quran. Furthermore, the translator was enthused to achieve his purpose because after reading the translations of his predecessors, he realised that most of them showed certain negative attitudes toward Islam and Muslims and ; on the other hand, they did not reflect the stylistic features of the original texts. Therefore, professor Arberry decided to produce a translation that could be close to the original version and without intended deviation from content and form.

In the introductory chapter of the translation, professor Arberry does not confine any space to the presentation of Islam to the British reader like the translations mentioned before. He might not have seen it necessary to inform his readers about Arabs and Muslims either in the pre-Islamic or the Islamic periods, for the work is principally a translation of the meanings of the Quran and not a scientific study. Rather, he restricts his translation to the history of translating the Quran into English by non-Muslim and Muslim translators. He also draws short comparative studies of the translation of some Quranic verses, particularly the stories of the prophet *Joseph* as well as *Jesus* and *Mary*. In his comparative study, professor Arberry begins by the translation of Sir Alexander Ross and reveals the ideology which urged him to

¹³ From the title we deduce that the translator intends to translate the meanings of the Quran.

translate the meanings of the Quran from French into English. In the following quotation, the ideology of the translator is clearly seen :

The Alcoran of Mahomet, Translated out of *Arabick* into French. By Sieur du Ryer, Lord of Malezair, and resident for The French King , at ALEXANDRIA. And Newly *Englished*, For the satisfaction of all that desire to look into the *Turkish* Vanities. To which is prefixed, the life of Mahomet , the prophet of the *Turks* , and Author of the Alcoran. With a needful Caveat, or admonition , for them who desire to know what Use may be made of , or if there be danger in reading the Alcoran. (Quoted in Arberry, 1986: 7)

The Quotation above reveals the attempts of Sir Alexander Ross to undervalue the image of Islam and Muslims who were known as Turks for political reasons because they aspired to islamise some parts of East Europe which could have facilitated the way to reach the West of Europe. Therefore, Sir Alexander Ross rushed out to sow hatred of the Turks. In doing so, he tried to convince his people that the prophet of the Turks benefited from his talent and charisma and; thus, he wrote the Quran because that was the only way to reach religious and political power. The fact of calling Muslims *Turks* means that the translator gave Islam a specific nationality which is the Turkish and he limited the geography of Islam to a specific area. The title he gave to his indirect translation *the Alcoran of Mahomet* shows again the negative intention of the translator who defended the idea that the Quran was written by a simple human being who pretended to be a prophet sent by God to all humanity. On the whole, the quotation, short as it is, reflects to a great extent the ideological objective of Sir Alexander Ross who had negative attitudes which emanated from his denigration and inferiorisation of anything related to Islam and the Quran.

The following two quotations reveal the ideology of Sir Alexander Ross. The first one is about the story of the prophet *Joseph* and the second deals with the story of Jesus and his mother *Mary*.

His masters wife became amorous of his Beauty, she one day shut him into her Chamber, and solicited him with defend me (said he) to betray my Master , and the unchaste (he was in the number of the righteous (and fled to the door; his Mistress ran after him , and to stay with him , tore his Shirt through the back: She met her husband behind the Door , to whom she said , what other thing doth he merit , who would dishonour thine house, than to be imprisoned , and severely chastised? Lord , said Joseph. she solicited me , that infant which is in the Cradle , and of thy Parentage shall be witness: Then the infant in the Cradle said , if Joseph's Shirt be torn before, she hath spoken truth , Joseph is a Lyar; if the Shirt be rent behind, Joseph hath delivered the truth , and she a Lyar:

then her Husband beheld Joseph's Shirt torn behind , and knew that it was extream malice, and said to Joseph , take heed to thy self , and beware this act be not divulged, do thou , speaking to his wife, implore pardon for thy fault , thou art truly guilty.(Quoted on Arberry, 1986: 8-9)

The underlined elements in the quotation above are added by the translator with the purpose to include the Biblical reference which focuses on the presence of an infant in the cradle when the wife of the minister of Egypt in the time of the prophet *Joseph* ran after him inflamed by her lust and love of the young man. According to the translator, the witness was that infant who played the role of the judge to prove the innocence or the guilt of *Joseph*. In contrast, the original text in the Quranic chapter 12 neither has the fragment added by the translator nor specifies the identity of the witness. This attitude of the translator reveals that he wanted to bibilise the Quranic scene through the addition of elements that are alien to the Quran. The story of Jesus and Mary clarifies that in the following long quotation:

Remember what is written of Mary, she retired toward the East into a place far remote from her Kindred , and to avail to cover her , We sent her our Spirit in form of a man; s was afraid , and said , God will preserve me from thee , if thou have his fear before thine eyes; he said , Oh Mary! I am the Messenger of God thy Lord , who shall give thee a Son , active, and prudent: She answered , How shall I have a Son without touch of man? I desire not to be unchaste ; he said, the thing shall be as I have told thee, it is facile to thy Lord; the Son shall be a token of the Omnipotency of God , and of his special grace towards such as shall believe in His divine Majesty, she became with Child, and retired some time into a place remote from Peopl where she sustained the dolours of Child-birth, at the foot o Date-tree, and said , Why am I not dead? Wherefore am I not in the number of persons forgotten? The Angel said to her , Afflict not thy self ; God hath placed a brook under thee, shake the foot of this Palm , and the Dates shall fall , gather them up , eat and drink , and wash thine eyes; say unto them that thou shall meet , that thou fastes and hast made a vow not to speak to any one, until the fast accomplished. Her Parents met her while she bare the Infant, said unto her , Oh Mary! Behold a strange thing ; Oh sister of Aaron thy Father did not command thee to do evil , neither was thy Mother unchaste ; she made signs to her Infant to answer them; they said how shall the Infant in the Cradle speak? Then the Infant spand said , I am the Servant of God , he hath taught me the Scripture ,hath made me a Prophet , blessed me in al,places , and commanded me to pray unto him , he hath recommended to me purity through the whole course of my life , and to honour my Father and Mother; he hath not made me either violent or malicious, praised shall be the day of my birth , the day that I shall die , and the day of my resurrection. (Quoted on Arberry, 1986: 9)

People whose holy book is the Bible believe that *Jesus* is the son of God or God himself. This means that God had begotten a son who came to save humanity and bring happiness to his followers. The Quran; on the contrary, denies that and emphasises on the fatherlessness of Jesus and the childlessness of God in the original Quranic chapter 112. The elements underlined in the example show the doctrine of the translator who disagrees on the fatherlessness of *Jesus* and insists on writing *Father* and *Mother* in capital letters so as to give them a holy status. Therefore, he biblises the story of *Jesus* and his mother *Mary* like the case of the prophet *Joseph*.

The title of the translation of professor Arberry *the Koran interpreted* explains the untranslatability of the Quran because in the introduction he admits that it is impossible to produce a style that is totally similar to that of the original text. So, he resorts to interpreting meanings according to his understanding of original messages and, of course, his readings of Quranic exegesis. On the other hand, the translator does not use foot notes and bracketings as explanatory tools. He also translates the names of Quranic chapters through literal translation which fails to transmit the real meaning of a chapter like the chapters 67, 99,108, 12 which are respectively translated as *The Kingdom, The Earthquake, Abundance, Sincere religion*. Additionally, anthroponyms and toponyms, especially names of prophets, cities and tribes appear in the translated version as they are in Biblical references, but names of prophets who were originally from Arab tribes like *Hud, Shuayb* and *Salih* are kept as they are in the original through borrowing. Concerning language, there is a wide use of old English in cases of possessive and personal pronouns and tense like *thou, art , hast, hath , thee and thy*.

2.3.4. Dawood: the addition of non original information to the translation and the use of foot notes when necessary

When he first arrived in London amid the forties of the twentieth century as a university student sent by the Iraqi Government to pursue his high studies, professor Dawood benefited from his long stay in England and worked hard to get the essential material for his translation of the Quran into English. Being an Arab Jew from Iraq and a native speaker of Arabic language carpeted the premise for him to achieve the aim of translating the meanings of the Quran so as to make it known for English readers and ; thus , to bring Arab and Islamic culture to the status of internationality. Moreover, his mastery of English language and his knowledge of Islamic culture facilitated the job for him because before his coming to England, he was very close to Muslims with whom he shared the Iraqi nationality and Arabic language. In 1956, he managed to finish the work which was edited and published in the same year by *Penguin Classics*. After its first publication it was republished and reprinted by the same publication house, and revised by the translator in 1959, 1966, 1968, 1974, 1990, 1993,1994 , 1995, 1997, 1999 and 2003 .

The translation entitled *The Koran* opens with a biography of the translator and his major work in translation, especially the English version of *Tales from the Thousand and One nights* which has been printed and published various times since its first publication in 1954. Then, the translator hints to the genealogical tree of the prophet Muhammad. He even talks about the circumstances which witnessed the emergence of Islam and the revelation of the Quran. In addition, the translator does not hesitate to mention his belief in the influence of Jewish and Christian preachings on the prophet Muhammad when he says in the first and the second pages of the translation:

Meanwhile he had required a reputation for honesty and wisdom, and had come under the influence of Jewish and Christian teachings...Long before Mohammad's call, Arabian pagan was showing signs of decay. At the Ka'abah the Meccans worshipped not only Allah, the supreme Semitic God, but also a number of female deities. Impressed by Jewish and Christian, a number of theists, or spiritual fundamentalists, known as hanifs. Mohammad appears to have been influenced by them (Dawood, 2003: 1-2)

Dawood communicates to his readership that the prophet Muhammad would share talks with the Jews and the Christians of the Arabian Peninsula and, thus, his cleverness and wisdom allowed him to listen to them carefully so as to grasp the contents of the stories they would unfold to him. Therefore, he could get the raw material for his book which he, later on, entitled the Quran. The translator, on his part, builds the premise for this belief and strengthens it in his translation which would deepen the attitude of non-Muslim readers toward the Quran and Islam.

Ideologically speaking, the translator denies the chronological order of Quranic chapters though he sticks to the order of the original text in his translation, and advises the reader to avoid this order when reading the Quran for the first time because, according to him, there are some long chapters which are very complex in their structure and content. So, it would be easy to begin by short chapters which deal with the creation of the universe and other creatures rather than plunging into other chapters which might be challenging for the reader. The translator insists on avoiding the reading of the second and the fifth chapters as the longest ones in the Quran. All this would mean that the translator wants the reader to avoid reading those long chapters because they touch upon Jewish issues which are dominant topics. The following quotation clarifies this idea:

It is recognised that reading the *surahs* in their traditional sequence as presented in this translation is not essential for an adequate understanding of the Quran. Readers approaching the Koran for the first time may therefore find it helpful to begin with the shorter and more poetic chapters, such as those describing the Day of judgement, Paradise and Hell (e.g. 'The Cessation' and 'The Merciful') and those with biblical themes (e.g. 'Mary' and 'Joseph') in the second half of the book, before attempting the much longer and often more complex chapters in the first half (e.g. 'The Cow' and 'The Table') which presupposes familiarity with events in the early days of Islam. (Ibid, p.5)

In addition, the translator makes reference to certain events which were turning points in the history of Islam, especially the shift of Quranic revelation and the propagation of Islam from Mecca to Medina. As a result, Muslims settled in Medina and founded their state. They also established relationships with the Jewish community on the basis of peace treaties ratified by the prophet Muhammad and the Jews. This meant that there was no way for war between both sides. Unexpectedly, the peace treaty was broken off by the Jews and, as a consequence, conflicts and

problems broke out between both parts. The translator highlights these events but with emphasis on the innocence of the Jews who, as he thinks, were not responsible for the problems that took place between them and Muslims. He accuses Muslims and blames them for harming and ill-treating his brothers in religion with focus on the so-called policy of the sword followed by Muslims in that time. The fact of talking about the policy of the sword is a strong reflection of the impact of the religious orientations of the translator on his translational process and the procedures he uses as a means of reflecting his ideology. Therefore, translation is an opportunity to highlight religious and personal ideologies.

At the level of the translation of the Quran, the translator follows the traditional order of the original text with a division of chapters into sets of verses. The initial letters which initiate some chapters like *Alif* , *Lam* , *mim* , *Alim* , *lam* , *Ra* , *Ka Ha* , *Iin*, *Sa* are transliterated in Latin letters and written in italics. There is also a wide use of punctuation like full stops, commas, semi commas, inverted commas, exclamatory and question marks that are alien to the punctuation system of the Quran which is characterised by short and long stops that determine its exact readings and; thus , the right interpretation of meanings. Moreover, the translator resorts to the use of conjunctions of addition, consequence, similarity, opposition and prepositions which appear in some cases and disappear where necessary. Additionally, he sometimes writes the names of God in capital letters and sometimes not, he writes the first chapter of the Quran *the Opening* (Al-Fatiha) in italics without giving reason for that.

To explain some verses, he uses foot notes and includes in them the meaning of a verse according to the interpretation of Muslim exegetes; namely, *Al-Zamakhshari*, *Al-Baidawi* and *Al-Jalalayn*. In most of the foot notes, the translator mentions elements that are related to the prophet Muhammad and his followers as well as the battles that took place between him and the unbelievers.

4. Analysis of the translation of some Quranic sensitive issues

In this part we analyse some Quranic sensitive issues through which we accomplish and confirm our purposes and hypotheses. In doing that we begin by explaining the collection of source and target examples and versions from the corpus. Then, we explain the methodology of analysis followed in the practice side of this part. After that, we analyse the selected issues in their corresponding units.

4.1. Source of the studied issues

4.1.1. Collection from the Quran

Our multiple readings of the Quran as part of the religious performances of a Muslim believer, helped us deepen in the understanding of its messages and its structure in relation to form and content. So, once we specified the topic of this thesis, we already had a background about the Quran, but, still, we needed another deep reading of this book following the *Warsh*¹⁴ punctuation and reading system as the official version recognized and followed in Morocco and it is the way in which we were taught to learn the Quran by heart respecting the norms of this system so as not to distort meanings. Thus, The first step consisted of reading the whole table of contents which includes all the names of the 114 chapters of the Quran. In doing that, we sorted out the names of the chapters that are relevant to the topic of this thesis, and, then we moved to read them in their full versions and during the process of reading we spotted out the verses that deal with ideological themes till we managed to establish a serie of examples and original versions. After that, we constituted the following five ideological and sensitive topics:

- Gender Issues
- Fragments from the story of Mary and Jesus
- Military issues
- Fragments from the story of the prophet Joseph
- The first chapter Alfatihah (the opening)

The chosen issues indicated above touch upon various ideological topics that reflect the components of the Quran in terms of content and structure, but as we are

¹⁴ *Warsh* is one of the ten readings of the Quran and it comes from the name of the Imam *Warsh* who established this form of reading which is followed in the countries of the Maghreb.

concerned with contents and ideology, we emphasise on the elements that either pose problems for translators or give them opportunities to highlight their ideologies through the ways they translate them.

Having done that, we stepped to the second phase which is about the reading of references about quranic exegesis because it is a tool that helps to understand meanings that are difficult to be figured out through knowledge of quranic Arabic only. For this reason, we embarked on studying the meanings and interpretations of the studied issues in this thesis, and the study began by a selection of two books of quranic exegesis; the first one entitled *Tafsir Ibn Kathir* (1983), was written by the exegete Ibn Kathir in the nineteenth century (a.d) and it is overdetailed about the circumstances of the revelation of every verse in the Quran and the comments of the prophet Muhammed and his disciples as evidences for the reader of this exegetical book. The second work of exegesis, on the other hand, was written amid the twentieth century by Sayyid Kotb who entitled it *Fi delali Alquran* (1985) (in the shadows of the Quran). Therefore, our analysis of target examples about quranic ideological and sensitive issues is based on these two books as our exegetical references because during our explanation process in the coming units we rely on them so as to manage to compare target versions with each other and, of course, with source ones, and also to find out the ideological aspects that are manipulated and mistranslated.

4.1.2. Collection from the selected translations

On the other side, the collection of source versions and examples facilitated the task of collecting them in their target languages because we did not have to read the studied translations from the beginning to the end as we did with the Quran in Arabic, and above all, we had the numbers of the selected quranic chapters and verses and that helped us find their target versions easily because we had just to go directly to the same numbers in the chosen translations finding first the whole quranic chapter and, then underlying the studied verses. To avoid disorder, we started by collecting target versions from the Spanish translations of Vernet, Melara and Cortés, and, then, we moved to the Catalan translation of Epalza, and, finally, we concluded by the English translations of Alhilali, Arberry, Rodwell and Dawood. This order was followed in finding and collecting the target versions of the five ideological and sensitive issues.

Target versions and examples are written as they are in the selected translations, so that the reader could have an idea about the way each translation is done and written.

4.2 Methodology of analysis

The second part of the thesis helps us understand the role of manipulation and ideology in translation and the ideological factors that intervene in its production as we have seen in *the manipulation school*. Meanwhile, the third part is a tool that permits to draw a preliminary study of the eight selected translations through which we have seen that each translator has dealt with his translation following his own choices in adding non-original information, editions, introductions, comments of other editors and even the inclusion of parts of other quranic translations as we have seen in Rodwell's translation in which he reflects the ideology of the translator Ross who reveals his religious ideology while dealing with the story of Jesus. The fact that Rodwell includes this fragment in his translation also makes us understand that he agrees on Ross's translational policy and the reflection of Christian traditions. Therefore, we are provided with a background about the ideological factor in the translation of quranic sensitive issues through which we fulfil the planned purposes and confirm the hypotheses established in the introduction of this thesis. In this respect we opt for a methodology of analysis that facilitates the task of studying the selected issues mentioned in sub-unit **4.1.1**. To do that, we follow the descriptive model through which we describe and explain translations as they are in their target languages, but not how they must be. In this line, "The focus is rather on description and explanation of the translation in the light of the translator's ideology, strategies, cultural norms, etc." (Naudé, 2010: 100-101). From this quotation, we learn that our analysis is based on description and explanation showing how translated fragments are in their actual translations and the choices that each translator opts for at the moment of translating them with emphasis on his ideological orientations. Our analysis is not only confined to description and explanation, but also to comparing translations with each other and with the Quran as the source of the chosen issues so as to detect differences and similarities between them and also relevance to source meanings. In this respect we rely on Toury's (1985) contribution to comparative studies in relation to translation and in this sense Toury refers to three types of comparison in the following quotation:

One may compare several translations into one language done by different translators, either in the same period or in different periods of

time...; or one may compare different phases in the establishment of one translation in order to reconstruct the interplay of 'acceptability' and 'adequacy' during its genesis...; or finally, several translations of what is assumed to be the same text into different languages, as an initial means of establishing the effects of different cultural, literary and linguistic factors on the modeling of a translation.(Toury, 1985: 24).

As we analyse several translations of the same text into English, Spanish and Catalan, so our comparative study is related to the third type of comparison through which cultural, literary and linguistic factors intervene in the translational process, especially in translating the Quran which belongs to a source culture that is different from the target cultures.

Moreover, The analysis of ideological and sensitive quranic issues can not be done without the reliance on quranic exegesis which is a helpful tool that permits to understand meanings and interpretations of the analysed fragments. In this sense our exegetical references are the two books of the Muslim exegetes mentioned in the sub-unit 4.1.1. Therefore, while analysing examples and relating them to source meanings, we do not do that on our own, but we resort to quranic exegesis to give evidence to our analysis and comparison.

To be consistent with the topic of the thesis and the methodology of analysis in part four, our focus is mainly on ideological issues that reflect the Muslim way of thinking in terms of the various components of legislation in Muslim society and beliefs related to dogma and doctrine. We have chosen ideological and sensitive issues because we consider them as a premise for the selected translators to highlight their ideologies through the choices they consider to be convenient for their translations. In this respect the following quotation reflects that:

Ideology, an inherently slippery term, is briefly defined by Lefevère as a general world view that guides people's actions, as well as diffuse, taken-for-granted frame of mind. The influence of ideology on the translation process may be traced in omissions, shifts and additions of various kinds. (quoted in Asimakoulas, 2009: 242)

The definition of ideology in the quotation above includes the characteristics of our chosen ideological issues for the simple reason that they have to do with actions, beliefs and thought of Muslim people and that will be seen in all the issues that we analyse in this part. On the other hand, the writer mentions some of the translational choices that may reveal the influence of ideology on translation. That is another aspect

that we study during our analysis because through it we detect the dominant ways that serve the ideologies of the translators. By *ways* we refer to the technical tools employed by each translator to translate quranic ideological and sensitive issues following the ideological orientations in dealing with them. From a theoretical point of view scholars of translation provide different ways of naming the choices through which translators translate into their target languages; Newmark (1995) calls them *procedures*, Molina and Hurtado (2002) call them *techniques of translation*, and Zabalbeascoa (1998) prefers *solution-types*. In the quotation above, we notice that omission and addition are some of the ways that translators use in reflecting their ideologies towards the ideology of the translated text and its source culture. As we are dealing with Quranic issues, we shall see whether omissions and additions are used by the eight translators. Additionally, we consider it interesting and enriching to include the procedures proposed by Newmark (1995) because they are closely related to religious translation and also to see whether they are useful and effective in the case of translating the studied Quranic issues or translators need to rely on more translational procedures to convert source texts to their target languages. In this sense Newmark (1995: 81-92) proposes the procedures that appear in the following table:

Table 1: Newmark's translation procedures

Transference by borrowing and transliteration	Modulation
Naturalisation	Recognised translation
Cultural equivalent	Compensation
Functional equivalent	Reduction and expansion
Descriptive equivalent	Paraphrase
Synonymy	Notes, additions and glosses
Through Translation	Literal translation
Shifts or transposition	

The serie of translation procedures mentioned in the table above will be taken into account while analyzing target examples and after the analysis of each issue we add a table after the analysis of each of the studied issues, so that the reader could know the translation procedures that are used by each translator.

Manipulation is another point that is taken into account in our analysis because, in dealing with *the manipulation school* in part two, we concluded that every source text is subject to manipulation to a certain degree in its translated version. For this reason we also focus on the study of the elements that are manipulated in relation to the ideology of the translator who works on religious translation

From the point of view of the target literature, translation invariably implies a degree of manipulation of the source text in order to achieve a particular purpose. A translator makes a choice between adherence to the source text's structure and the source culture's norms, and striving to meet the linguistic, literary and cultural norms of the prospective new readership of the sacred texts in the target culture. In practice however, religious translation will be either primarily (not totally) source-oriented or primarily (not totally) target-oriented. (Naudé, 2010: 286)

The quotation above clarifies the aim beyond manipulation as a tool to accomplish the intended purposes of the translator who underlines and chooses the norms and strategies. As we are studying religious translation, it is expected to find various manipulated elements in target versions.

To make our methodology of analysis more practicle and effective, we divide the studied quranic issues into five units. In the first one we examine the issue of gender and it is sub-divided into nine sub-units which are about different aspects of man and woman relationship as it is established by the Quran. The second unit is about the story of Mary and Jesus and it is made up of three sub-units. The third one deals with three military issues. The fourth one is confined to the story of the prophet Joseph and it is sub-divided into four sub-units. The last unit is about the translation of the last chapter in the Quran called *Alfatiha* (the Opening). To apply the already explained methodology of analysis to the study of the chosen issues and their target versions, we include target examples in a sub-unit after each unit and their analysis in another sub-unit and in doing that we include italicised fragments from target examples and the transliterated source ones. During our analysis, the examples are given two numbers which refer to its source. To be clear, we first put the number of the verse or the example followed by a full stop, then by the number of the quranic translated chapter, and next to it we add the abbreviation of the second name of each translator¹⁵. So if a reader wants to look for the

¹⁵ The structural division of the Quran into chapter and verse makes us follow this way in dealing with target examples in which the names of the eight translators are abbreviated after the number of the studied

source of a target example, he can go to the sub-unit of target examples that follows each principal unit. In the sub-units of target examples we mention and underline the second name of each translator at the head of the translated examples.

verse and its chapter as in Ver and Mela which respectively refer to the translators Vernet and Melara. The same way is applied to the rest of translators.

4.3. Translating gender issues

This unit is made up of nine sub-units and each one examines a particular issue related to gender.

3.3.1 Target examples

Vernet

221.2 Ver No desposéis de las asociadoras hasta que crean. Una sierva creyente es mejor que una asociadora, aunque *ésta* os guste. No desposéis *vuestras hijas* con los asociadores, hasta que crean. Un esclavo creyente es mejor que un asociador, aunque *éste* os guste.[Esos invitan al fuego mientras que Dios invita al Paraíso y al perdón, con su permiso, y aclara sus aleyas a los hombres tal vez mediten].

222.2 Ver Te preguntan sobre la menstruación. Responde: “Es un mal. Apartaos de las mujeres durante la menstruación y no os acerquéis a ellas hasta que estén puras. Cuando Estén puras, id a ellas como Dios ha mandado. Dios ama a los que se arrepienten y ama a los que se purifiquen.”

223.2 Ver Vuestras mujeres son vuestra campiña. Id a vuestra campiña como queráis, pero haceos preceder. Temed a Dios y sabed que vosotros le encontraréis. Albricia a los creyentes.

226.2 Ver Para quienes *juran* separarse de sus mujeres, *se prescribe* una espera de cuatro meses, y si vuelven a *ellas* , pues Dios es indulgente, misericordioso;

227.2 Ver si persisten en la repudiación, Dios es oyente, omnisciente.

228.2 Ver Las repudiadas se esperarán tres menstruaciones *antes de volverse a casar* . No les es lícito ocultar lo que Dios haya creado en su seno, si ellas creen en Dios y en el último Día. Sus esposos *son* más justos *cuando* las recogen en ese *tiempo* si desean la reconciliación. Las mujeres tienen *sobre los esposos* idénticos *derechos* que *ellos tienen* sobre ellas, según es conocido; pero los hombres tienen sobre ellas preeminencia. Dios es poderoso, sabio.

*(*Tres menstruaciones*: Idéntica disposición en el Talmud.

Los hombres tienen sobre ellas preeminencia. Doctrina similar

A I Corintios 11, 3-10; 14, 34; Efesios 5, 22-24).

229.2 Ver El repudio *con reconciliación posterior es lícito* dos veces: reconciliación según está determinado, *sin perjuicio* o separación con favor. No os es lícito coger nada de lo que les disteis[excepto cuando ambos teman no seguir las prescripciones de Dios. Si teméis que no sigan las prescripciones de Dios, no hay pecado sobre el matrimonio por aquello con lo que ella se rescate]. Esas son las prescripciones de Dios: no las infringáis, pues quienes infringen las prescripciones de Dios son injustos.

3.4 Ver Si teméis no ser justos con los huérfanos...[casaos con las mujeres que os gusten, dos, tres o cuatro. Si teméis no ser equitativos, casaos con una o con lo que poseen vuestras diestras, *las esclavas*. Eso *es* lo que más indicado para que no os apartéis de *la justicia*.

34.4 Los hombres están por encima de las mujeres, por Dios ha favorecido a unos respecto de otros, y por que ellos gastan *parte* de sus riquezas *en favor de las mujeres*. Las mujeres piadosas son *sumisas a las disposiciones de Dios*; son reservadas en ausencia de *sus maridos* en lo que Dios *mandó* ser reservado. A aquellas de quienes temáis la desobediencia, amonestadlas, confinadlas en sus habitaciones, golpeadlas. Si os obedecen, no busquéis pretexto para *maltratarlas*. Dios es altísimo, grandioso.

24.4 Ver Se os prohíbe tomar por esposas, entre las mujeres, a las recatadas, excepto aquellas que estén en poder de vuestras diestras. Es prescripción de Dios para vosotros. Os es lícito, fuera de esos casos, buscar, con vuestras riquezas, esposas recatadas, no como fornicadores por lis con ellas, dadles sus salarios como donativo. No hay falta para vosotros en lo que acordeis mutuamente después del donativo. Dios es omnisciente, sabio . Si temáis la desobediencia, amonestadlas , confinad las en sus habitaciones, golpeadlas. Si os obedecen, no busquéis pretexto para maltratarlas. Dios es altísimo, grandioso.

31.24 Ver Di a las creyentes que bajen sus ojos, oculten sus partes y no muestren sus adornos más que a sus esposos, o a sus padres, o a los padre de sus esposos, o a sus hijos o a los hijos de sus esposos, o a sus hermanos, o a los hijos de los hermanos...

Melara

221.2 Mela No os caséis con las idólatras* hasta que no crean. Una esclava creyente es mejor que una mujer libre idólatra aunque os guste. Y no caséis (a las mujeres) con los idólatras hasta que no crean. Un esclavo Creyente es mejor que un Idólatra libre aunque os guste. Ellos (los idólatras) invitan al Fuego mientras que Allah invita al Jardín y al perdón con Su permiso; y aclara sus signos a los hombres. ¡Ojala recapaciten!

*[El termino árabe traducido por idólatra, significa literalmente asociador, es decir el que asocia algo o alguien con Allah].

222.2 Mela Te preguntan sobre la menstruación*. Di: Es una impureza. Así pues , abstenéos de las mujeres* mientras dure y no vayáis a ellas hasta que no estén puras. Y una vez que se hayan purificado*, id a ellas por donde Allah os manda. Es cierto que Allah ama a los que se vuelven a Él. Y a los que se purifican.

[Es decir, sobre si pueden tener relación sexual con las mujeres durante la menstruación.

*[Entiéndase de la relación sexual con ellas].

*[Tomando un baño al término de su menstruación].

223.2 Mela Vuestras mujeres son para vosotros un campo de siembra; id a vuestro sembrado según queráis. Y adelantad (buenas acciones) que os sirvan.* Temed a Allah y sabed que con toda certeza os encontraréis con Él. Y anuncia buenas nuevas a los creyentes.

*[Para la Última Vida]

226.2 Mela Aquéllos que juren no mantener relación sexual con sus mujeres, deberán guardar un plazo de cuatro meses. Y si se vuelven atrás*...Ciertamente Allah es Perdonador y Compasivo.

*[Rompiendo el juramento antes del plazo.]

227.2 Mela Y si se deciden por el divorcio*,Allah es Oyente y Conocedor.

*[Una vez transcurrido el plazo de cuatro meses de separación.]

228.2 Mela Las divorciadas deberán esperar tres menstruaciones para estar en disposición devolverse a casar y no es lícito que oculten lo que Allah haya creado en sus vientres creen en Allah y en el Último Día. Sus esposos tienen más derecho* a volver con ellas dentro de este plazo, si quieren rectificar. Los derechos de ellas sobre sus esposos son iguales a los derechos de éstos sobre ellas, según lo reconocido; pero los hombres tienen un grado sobre ellas. Allah es Poderoso y sabio.

*[Que cualquier otro pretendiente]

229.2 Mela El divorcio son dos veces*. Y, o bien la vuelve a tomar según lo reconocido, o la deja ir en buenos términos. Y no os está permitido quedaros con nada de lo que hayáis dado. A menos que ambos teman no cumplir los límites de Allah. Y si teméis no cumplir los límites de Allah, no hay falta para ninguno de los dos si ella ofrece alguna compensación*. Estos son los límites de Allah, no los traspaséis. Quien traspase los límites de Allah...Esos son los injustos.

*[Es decir, se puede ejercer dos veces con posibilidad de revocarlo.]

*[La vuelve a tomar antes de cumplirse el período de espera o la deja ir al cumplirse éste.]

*[A cambio de obtener el divorcio.]

3.4 Mela Y si teméis no ser justos con los huérfanos*... Casaos entonces, de entre las mujeres que sean buenas* para vosotros, con dos, tres o cuatro; pero si os teméis no

ser equitativos... entonces con una sólo o las que posea vuestra diestra. Esto se acerca más a que no os apartéis de la equidad.

*[Sobre esta aleya dijo Aisha, que Allah esté complacido con ella: “Descendió refiriéndose a ciertos tutores que pretendían casarse con huérfanas y perjudicarlas en sus dotes sirviéndose de su condición de tutores y es a ellos a los que se les dice: sed equitativos en sus dotes y quien tema no serlo, que se case con otras mujeres, lícitas o buenas para ellos, con las que sea más difícil incumplir”. Y dijo Ibn Abbas: “Los árabes se preocupaban de no abusar de los bienes de los huérfanos pero en cambio descuidaban la justicia entre sus mujeres y la aleya descendió refiriéndose a esto; es decir: al igual que os preocupáis de ser justos con los huérfanos, hacedlo también con Las mujeres”.]

*[Es decir , lícitas.]

24.4 Mela Las mujeres casadas, a excepción las que posea vuestra diestra*. Es una prescripción de Allah para vosotros. Aparte de esto se os permite que busquéis (esposas) con vuestros bienes como hombres honrados, no como fornicadores. Y puesto que gozáis de ellas, dadles la dote como está mandado*y más allá de este mandato, no incurris en falta en lo que hagáis de mutuo acuerdo. Es cierto que Allah es Conocedor, Sabio.

*[Se refiere a las cautivas de guerra cuyos maridos quedan en territorio enemigo, por lo que su matrimonio].

34.4 Mela Los hombres están al cargo de las mujeres en virtud de la preferencia que Allah ha dado a unos sobre otros y en virtud de lo que (en ellas) gastan de sus riquezas. Las habrá que sean rectas, obedientes y que guarden, cuando no las vean, aquello que Allah manda guardar. Pero aquéllas cuya rebeldía temáis*, amonestadlas, no os acostéis con ellas, pegadles; pero si os obedecen, no busquéis ningún medio contra Ellas. Allah es siempre Excelso, Grande.

*[Esto es interpretado por muchos comentaristas como certeza, es decir “y aquéllas de las que tengáis certeza de su rebeldía”...] deja de tener validez. Esta eleya en general implica que la dote se hace obligatoria una vez consumado el matrimonio.]

*[Lit. Según lo reonocido.]

31.24 Mela Y di a las creyentes que bajen la mirada y guarden sus partes privadas, y que no muestren sus atractivos a excepción de los que sean externos ; y que se dejen caer el tocado sobre el secote y no muestren sus atractivos excepto a sus maridos , padres , padres de sus maridos, hermanos, hijos de sus hermanos...

Cortés

221.2 Cor No os caséis con mujeres asociadoras hasta que crean*. Una esclava creyente es mejor que una asociadora*, aunque ésta os guste más. No caséis* con asociadores hasta que éstos crean. Un esclavo creyente es mejor que un asociador*, aunque éste os guste más. Ésos* os llaman al Fuego, en tanto que Dios os llama al Jardín y al Perdón si quiere, y explica Sus aleyas a los hombres. Quizás, así, se dejen amonestar.

*Pueden los musulmanes casarse con judías o con cristianas (C 5). Las mujeres, en cambio, no pueden casarse con judíos, con cristianos o con asociadores.- Se sobreentiende: ‘una mujer libre asociadora’.[a vuestras hijas]’.-Se sobreentiende: ‘un hombre libre asociadores’.

222.2 Cor Te preguntan acerca de la menstruación. Di: “Es un mal*. ¡Manteneos, pues, aparte de las mujeres durante la menstruación y no os acerquéis* a ellas hasta que se hayan purificado! Y cuando se hayan purificado, id a ellas como Dios os ha ordenado*?”. Dios ama a quienes se arrepienten. Y ama a quienes se purifican.

*Por las limitaciones religiosas que lleva consigo: la menstuante, terminada la menstruación, no puede ayunar ni orar hasta haberse purificado.-Eufimismo.-
Reprobación de los actos contranaturales.

223.2 Cor Vuestras mujeres son campo labrado* para vosotros. ¡Venid, pues, a vuestro campo como* queráis, haciendo preceder algo para vosotros mismos*! ¡Temed a Dios y sabed que Le encontraréis! Y anuncia la buena nueva a los creyentes!

*La esposa, tierra en que se plantan los hijos.- Aludiendo a las posturas adoptadas en el coito, pero teniendo en cuenta la a. 222(‘como Dios os ha ordenado’).O.i:‘cuando queráis’, pero teniendo las limitaciones de la a 222 (no durante la menstruación).- Según algunos comentaristas, se recomienda aquí que el coito, asemejado a la siembra, sea precedido de una fórmula piadosa, por ejemplo: ‘¡En el nombre de Dios!, de una buena obra, de una limosna,-

226.2 Cor Quienes juren no acercarse a sus mujeres tienen de plazo cuatro meses. Si se retractan*,... Dios es indulgente, misericordioso.

227.2 Cor Si se deciden por el repudio... Dios todo lo oye, todo lo sabe.

228.2 Cor Las repudiadas deberán esperar tres menstruaciones*. No les es lícito ocultar lo que Dios ha creado en su seno si es que creen en Dios y en el último día. Durante esta espera*, sus esposos tienen pleno derecho a tomarlas de nuevo si desean la reconciliación. Ellas Tienen derechos equivalentes a sus obligaciones, conforme al uso, pero los hombres están un grado por encima de ellas*. Dios es Poderoso, Sabio.

229.2 Cor El repudio se permite dos veces*. Entonces*, o se retiene a la mujer tratándola como se debe o se la deja marchar de buena manera. No os es lícito recuperar nada de lo que les distéis, a menos que las dos partes teman no observar las leyes de Dios. Y, si teméis que no observen las leyes de Dios, no hay inconveniente en que ella obtenga su libertad indemnizando al marido*. Estas son las leyes de Dios, no las violéis. Quienes violan las leyes de Dios, éstos son los impíos.

*Se sobrentiende ‘antes de expirar ese plazo’. *Se trata de la disolución del plazo matrimonial por iniciativa del marido. *Antes de volver a casarse, con objeto de asegurarse de que la mujer repudiada no está embarazada del repudiante. ‘tienen un grado’.E.d, el hombre goza de primería. Según los comentaristas, la dote justifica la obediencia que la mujer debe a su marido.*Lit. , ‘El repudio, dos veces’. –E.d.,

después del repudio reitirado.-Lit., 'no hacen mal si ella se rescata con algo'. En esta aleya se basa el *jul*, por el que la esposa se redime a sí misma con consentimiento del marido y restuyendo a éste la dote. Si la repudia*, ésta ya no le será permitida sino después de haber estado casada con otro. Si ese último la repudia, no hay inconveniente en que aquéllos vuelvan a reunirse, si creen que observarán las leyes de Dios. Éstas son las leyes de Dios. Las explica a gente que sabe. * Definitivamente, se entiende.

3.4 Cor *Si teméis no ser equitativos con los huérfanos*, entonces, casaos con las mujres que os gusten: dos, tres o cuatro. Pero si teméis no obrar con justicia, entonces con una sola o con vuestras esclavas. Así, evitaréis mejor el obrar mal.

*La primera parte de esta aleya declara lícita la poligamia, o más precisamente, la poliginia. La segunda parte, arguyen algunos modernistas, prescribe implícitamente la monoginia, porque no hay hombre capaz de tratar con imparcialidad a sus esposas. La práctica islámica no lo ha entendido así.-prob. Hay que entender 'huérfanas': ['Si teméis no ser justos casándose con las huérfanas, pupilas vuestras, casaos con las mujeres no huérfanas que os gusten: dos, tres o cuatro.].

24.4 Cor Y* las mujeres casadas, a menos que sean esclavas vuestras. Mandato de Dios os están permitidas todas las otras mujeres, con tal que las busquéis con vuestra hacienda, con intención de casaros, no por fornicar. Retribuid, como cosa debida, a aquéllas de quienes habéis gozado como esposas*. No hay inconveniente en que decidáis algo de común acuerdo después de cumplir con lo debido. Dios es omnisciente, sabio.

*E.d, 'Y os está prohibido casaros con...'.- Alusión al matrimonio de los forasteros alejados de su hogar. Era una costumbre ya en práctica entre los árabes pre-islámicos, que la consideraban correcta. Mahoma la permitió en algunas ocasiones a sus guerreros.

34.4 Cor Los hombres tienen autoridad sobre las mujeres en virtud de su preferencia que Dios ha dado a unos más que a otros* y de los bienes que gastan*. Las mujeres virtuosas son devotas y cuidan, en ausencia de sus maridos*, de lo* que Dios manda

que cuiden. ¡Amonestad a aquéllas de quienes temáis que se rebelen*dejadlas solas en el lecho, pegadles! Si os obedecen, no os metáis más con ellas. Dios es excelso, grande.

*C2 a 228- En sus mujeres.-Lit., ´en la ausencia´.- E.d., de los derechos conyugales del marido. Eufimismo por ´se mantienen castas´.- Las Eescuelas jurídicas difieren unas de otras cuanto a lo que debe entenderse por esa rebelión.

31.24 Cor Y di a las creyentes que bajen la vista con recato, que sean castas y no muestren más adorno que los que están a la vista, que cubran su escote con el velo y no exhiban sus adornos sino a sus esposos, a sus padres, a sus suegros, a sus propios hijos, a sus hijastros, a sus hermanos, a sus sobrinos carnales...

Epalza

221.2 Epa No us caseu amb les dones que creuen que Déu, Al.la
esta associat a altres divinitats
[com pensen els cristians],
fins que no creguin en el Déu Únic, al.la
Una dona creient [en el Déu de l´islam], al vostre servei,

Es molt millor que una dona que associa divinitats a Déu, l´Únic Al.la
Malgrat que aquesta us agradi.
No us caseu amb associadors d´aquesta mena,

Fins que no creguin en el Déu Únic !
Un escalu creient és molt millor que un associador,
Malgrat que aquest us agradi.
Aquests us criden i us inviten a anar al foc, a anar al ´infern.
Al.la, Déu , invita a anar al paradís, als bells jardins !
Ell també invita al perdó, que ell concedeix !
Ell mostra a la gent amb claretat els Seus miracles,
Cada versicle del Seu missatge del llibre sant.
Perque així es deixin convencer pels qui recorden l´acció de Déu !

222.2 Epa Et preguntaran, i et pregunten [profeta],
sobre el tema de les relacions sexuals,
quan una dona té la menstruació.
Digues [profeta] : « És cosa dolenta, cosa d´impuresa.
Allunyeu-vos de les dones,
durant la menstruació.
No us acosteu a elles
Fins que es purifiquen.
Quan s´hagin purificat amb el bany total,
Aneu a elles, com Déu us ha manat ».

Déu, Al.la estima molt els qui es penedeixen !
Ell estima els qui es purifiquen !

223.2 Epa Les vostres dones son camp per a sembrar,
per a vosaltres.
Veniu, doncs, al vostre camp de cultiu,
Com vulgueu.
Feu que us precedeixin bones accions,
Per a tots vosaltres.
Temeu Al.la, Déu,
perque heu de saber que amb Ell us trobareu.
Anuncia, predica als bons crients, als musulmans,
Aquesta bona doctrina !

226.2 Epa Aquells que juren que no s'acostaran a les seves dones,
tenen quatre mesos per a tornar-se enrere del jurament.
Déu, Al.la, perdona molt, Es molt Clement !

227.2 Epa Poden també decidir repudiar la dona.
Al.la. Déu, tot ho sent, tot ho sap !

228.2 Epa Les repudiades hauran d'esperar tres menstruacions.
No poden amagar el que Déu ha creat en les seves entranyes.
Vosaltres, dones,
Creieu en Déu i en l'últim dia !
Durant aquest període, els seus marits tenen més drets
Que altre home per tornar amb elles,
Si ells desitjen reconciliar-s'hi
Elles tenen drets que són semblants
A les obligacions que també tenen,
Segons els que es tradicional, reconegut.
Però els homes tenen un grau més per d'amunt d'elles.
Déu, Al.la, és Poderós, just, Savi !

229.2 Epa El repudi es pot fer deves vegades,
amb possibilitat de tornar enrere.
Pero després, bé hom recupera la dona,
tractant-la segons el que és tradicional
reconegut, obligatori, benevolament,
bé hom la deixa que se'n vagi,
tractant-la bé.
I no podeu, vosaltres, marits,
recuperar els béns materials que els havíeu donat,
tret que els dos tingueu por
de no poder respectar els límits morals
imposates per Déu, Al.la,
[amb les despeses obligatòries que té el marit,
per exemple, els fills].
Si teniu por que amb dós no pugueu respectar
els límits morals imposates per Déu,

no hi ha el més petit pecat per part de cap d'ells
si ella paga compensació per quedar lliure.
Aquestes són les limitacions que Déu ha posat.
No passeu per damunt d'elles !
Els qui passen per damunt d'aquestes lleis posades per Déu,
Aquests son impius, dolents, injustos, en la foscor !

3.4 Epa Si teniu por de no ser justos, equitatius, amb els orfes,
[ho heu de ser també, si multipliqueu els casaments].
Caseu-vos, doncs, amb una bona dona, que us agradi i serveixi bé,
dues, tres o quatre dones.
Si teniu por de no ser justos, que en seguiu una sola,
O les dones que pugueu comprar, les vostres esclaves.
Aixo és més adequat per a no ser injustos !

24.4 Epa Sobre les dones que esposeu,
quan es tracta d'esclaves que heu adquirit,
estan escrits, de part de Déu, que us obliga,
aquests preceptes :
Teniu permís d'un nombre indefinit d'altres esposes,
de concubines,
que desitjeu i obtingueu amb els vostres diners,
amb la intenció d'esposar-vos-hi, honestament,
no simplement de fornicar,
de jeure amb elles per una estona.
Doneu-los ,doncs, la seva recompensa, els pagaments,
les quantitats que necessiten i que pacteu,
un cop pagades les altres obligacions.
Déu sap molt bé tot el que feu i heu de fer,
practicament, per a ser justos !

34.4 Epa Els homes estàn per damunt de les dones
precisament per preeminència que Déu posa
dels uns sobre les altres
i perquè ells tenen més despeses a fer
dels seus diners.
Les dones bones i pietoses són eligioses i guardadores
dels secrets llunyanos que Déu encomana.
Amenaceu-les i feu-les por, a les esposes desobedients,
deixeu-les soles al llit familiar,
Pegueu-les.
Si són sotmeses i obedients,
no us interposeu en els seus camins.
Déu és Gran i molt més alt que tot en el món !

31.24 Epa Digues també a les criants que baixin la vista,
amb molta decència, i que controlin els apetits sexuals ;
que elles no mostrin els seus adorns, el seu adreç,
llevat dels que són més externs ;
que elles amaguin l'escot amb una peça del seu vestit ;

que només mostrin els seus adorns
als seus marits,
als seus sogres,
als fills i fillastres,
als seus germans,
als nebots...

Rodwell

221.2 Rod Marry not idolatresses until they believe; a slave who believeth is better than an idolatress, though she please you more. And wed not your daughters to idolaters until they believe; for a slave who is a believer, is better than an idolater, though he please you. They invite to the fire; but God inviteth to Paradise, and to pardon, if he so will, and maketh clear his signs to men that they may remember.

222.2 Rod They will also question thee as to the courses of women. Say: they are a pollution. Separate yourselves therefore from women and approach them not, until they be cleansed- but when they are cleansed. Go in unto them as God hath ordained for you. Verily God loveth those who turn *to Him*, And loveth those who seek to be clean.

223.2 Rod Your wives are your field: go in , therefore, to your field as ye Will; but do first some act for your soul's good: and fear ye God, and know that ye must meet Him; and bear these good tidings to the faithful.

226.2 Rod They who intend to abstain from their wives shall wait four months; but if they go back from their purpose, then verily God is Gracious, Merciful:

227. Rod And if they resolve on a divorce, then verily God is He who heareth, knoweth.

228.2 Rod The divorced shall wait the result, until they have had their courses thrice, nor ought they conceal what God hath created In their wombs, if they believe in God and the last day; and it will be more just in their husbands to bring them back when in this state, if they desire what is right. And it is for the women to act as they (the husbands) at by them, in all fairness; but the men are a step above them. God is Mighty , Wise.

229.2 Rod Ye may divorce your wives twice: Keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they can not keep within the bounds set up by God. And if ye fear that they cannot observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: Therefore overstep them not; for whoever overstepth the bounds of God, they are evil doers.

3.4 Rod And if ye are apprehensive that ye shall not deal fairly with orphans, then, of *other* women who seem good in your eyes, marry *but* two, or three, or four; and if ye *still* fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired: this will make justice on your part easier.

24.4 Rod *Forbidden to you* also are married women, except those who are in your hands as slaves: This is the law of God for you. And it is allowed you, beside this, to seek out wives by means of your wealth, with modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it shall be no crime in you to make agreements over and above the law. Verily, God is knowing, Wise!

34.4 Rod Men are superior to women on account of their qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the *husband's absence*, because God hath of them been careful. But chide those for whose refractoriness ye have cause to fear; remove them into beds apart, and scourge them: but if they are obedient to you, then seek not occasion against them: verily, God is High, Great!

31.24 Rod And speak to the believing women that they refrain their eyes, and observe continence; and that they display not their ornaments, except those which are external; and that they throw their veils over their bosoms, and display not their ornaments, to their husbands or their fathers, or their husbands' fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons...

Arberry

221.2 Arb Do not marry idolatresses, until they believe; a believing slave girl is better than an idolatress, though you may admire her. And do not marry idolaters, until they believe. A believing slave is better than an idolater, though you may admire him. Those call unto the fire; and God calls unto Paradise, and pardon, by His leave, and He Makes clear His signs to the people; haply they will remember.

222.2 Arb They will question thee concerning the monthly course. Say: It is hurt; so go apart from women during the monthly course, and do not approach them till they are clean. When they have cleansed themselves, then come unto them as God has commanded you. Truly, God loves those who repent, and He loves those who cleanse themselves.

223.2 Arb Your women are a tillage for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers.

226.2 Arb For those who forswear their women a wait of four months; if they revert, God is All-forgiving, All-compassionate.

227.2 Arb But if they resolve on divorce, surely God is All-hearing, All-knowing.

228.2 Arb Divorced women shall wait by themselves for three periods; and it is not lawful for them to hide what God has created in their wombs; if they believe in God and the Last Day. In such time their mates have better right to restore them, if they desire to set things right. Women have such honourable rights as obligations, but their men have a degree above them; God is All-mighty, All-wise.

229.2 Arb Divorce is twice; then honourable retention or setting free kindly. It is not lawful for you to take of what you have given them unless the couple fear they may not maintain God's bounds; if they fear they may not maintain God's bounds, it is no fault in them for her to redeem herself. Those are God's bounds; do not transgress them. Whosoever transgresses the bounds of God-those are the evildoers.

3.4 Arb If you fear that you will not act justly towards 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. And give the women their dowries as a gift spontaneous; but if they are pleased to offer you any of it, consume it with wholesome appetite.

24.4 Arb 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 your agreeing together, after the due apportionate. God is All-knowing, All-wise.

34.4 Arb Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish them; banish them to their couches, and beat them. If they then obey you, look not for any way against them; God is All-high , All-great.

31.24 Arb 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 husbands' fathers, or their sons, or their husband's sons...

Alhilali

221. 2 Alhi and do not marry Al-Mushrikat (idolatresses, etc) till they believe (worship Allah alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), eventhough she pleases you. And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah alone) and verily, a believing slave is better than a (free) Mushrik (idolater), eventhough he pleases you.

222.2 Alhi They ask you concerning menstruation. Say: that is *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they

are purified(from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies for their prayers).

223.2 Alhi Your wives are a tilth for you, so go to your tilth, when and how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your ownelves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers(O Muhammad).

226.2 Alhi Those who take an oath not to have sexual relation with their wives must wait for four months then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.

227.2 Alhi And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

228.2 Alhi And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

229.2 Alhi The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you men (to take back from your wives) any of your *mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g to deal with each other on a fair basis). Then if you fear that you would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul* (divorce). These are the limits ordained by Allah, so do not transgress them. And

whoever transgresses the limits ordained by Allah, then such are the *Zalimun* (wrong-doers).

3.4 Alhi 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 justice.

24.4 Alhi (also forbidden are) women already married, except those (slaves) whom your right hands possess. Thus Allah has ordained for you. All others are lawful, provided you seek (them in marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-knowing, All-Wise.

34.4 Alhi Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them ((lightly if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

31.24 Alhi And tell the believing men 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 ways or outer palms of hands or one eye or dress like veil 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...

Dawood

221.2 Daw You shall not wed pagan women, unless they embrace the faith. A believing slave-girl is better than an idolatress, although she may please you. Nor shall you wed idolaters, unless they embrace the faith. A believing slave is better than an Idolater, although he may please you. These call you to the fire; but God calls you, by His will, to Paradise and to Forgiveness. He makes plain His revelations to mankind, so that they may make heed.

222.2 Daw They ask you about menstruation. Say: "It is an indisposition. Keep aloof from women during their menstrual periods and do not approach them until they are clean again; when they are clean, have intercourse with them whence God enjoined you. God loves those that turn to him in penitence and strive to keep themselves clean".

223.2 Daw women are your fields: go, then, into your fields whence you please. Do good works and fear God. Bear in mind that you shall meet Him. Give good tidings to the believers.

226.2 Daw Those that renounce their wives on oath must wait four months. If they change their minds, God is forgiving and Merciful;

227.2 Daw but if they decide to divorce them, know that God hears all and knows all.

228.2 Daw Divorced women must wait, keeping themselves from men, three menstrual courses. It is unlawful for them, if they believe in God and the Last Day, to hide what God has created in their wombs: in which case their husbands would do well to take them back, should they desire reconciliation. Women shall with justice have rights similar to those exercised against them, although men have a status above women. God is mighty and wise.

229.2 Daw Divorce* may be pronounced twice, and then a woman must be retained in honour or allowed to go with kindness. It is unlawful for husbands to take from them anything they have given them, unless both fear that they may not be able to keep within the bounds set by God; in which case it shall be no offence for either of them if

the wife redeems herself. These are the bounds set by God; do not transgress them. Those that transgress the bounds of God are wrongdoers.

*Revocable divorce, or the renunciation of one's wife on oath.

3.4 Daw 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-girl you may own. This will make it easier for you to avoid injustice.

24.4 Daw You are also forbidden to take in marriage two sisters at one and the same time: all previous such marriages excepted. Surely God is forgiving and merciful. 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 themselves after you have fulfilled your duty. Surely God is all-knowing and wise.

34.4 Daw Men have authority over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They Guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them, forsake them in beds, and beat them. Then if they obey you, take no further action against them. Surely God Is high, supreme.

31.24 Daw 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 husbands' fathers, their sons, their step-sons, their brothers, their brothers' sons, their sisters' sons ...

4.3.2. Analysis of target examples

4.3.2.1. Mixed marriage

The chapters of *Albakara* (the cow) and *Annisaa* (women) are two names of some of the longest quranic chapters which reflect the wide presence of gender issues in the Quran because of their focus on topics that are mainly about quranic legislation, especially marriage, divorce, employment, inheritance and other religious as well as legal topics which touch upon the position of woman in Muslim society. The first source example **221.2**¹⁶ sheds light on the institution of marriage in the Quran by showing the conditions that must be taken into account when a Muslim man decides to marry a woman. In this sense the Quran forbids marrying non-believers who worship other elements rather than God (Allah) or even those who associate someone with him as if he or she were an intermediary that receives messages from worshippers and transmits them to God. The Quran names these people *Mushrikin*¹⁷. As for the translation of the example, **221.2 Ver** translates the key words *mushrikat* and *amatun* as *asociadoras* and *sierva*. The first element *asociadoras* is the lexical equivalent of the original *mushrikat*, but it does not specify the kind of *asociadoras* that is meant by the Quran because the reader might be confused when he reads the target element and he might understand that whoever associates somebody with God is forbidden for a Muslim to marry her. The second element *amatun* which is rendered as *sierva* seems general in its meaning because it does not clarify whether the woman meant in this context is the servant of man or God. According to quranic exegesis the original element *amatun* refers to the non-free woman who is a believer but she is still under the protection of a man. In this case this man is allowed to free this woman and marry her because she is a true believer. On the other hand, the second fragment of the example **221.2 wa la tunkihu almushrikina hatta yuminu** is about marrying women to non - believers, that is, women who are monotheists and true believers are not allowed to marry non-Muslim men although they are believers from another religion. In addition, the morpho-syntactic structure of the second fragment reveals that the Muslim woman is not permitted to marry someone without the agreement and the presence of a male

¹⁶ ولا تتكحوا المشركات حتى يؤمنوا ولا تتكحوا المشركين حتى يؤمنوا
ولعبد خير من مشرك ولو أعجبكم

¹⁷ It is the name given to the people who associate things with God by worshipping them.

member¹⁸ of her family. This is seen in the structure of the verb *wa la tunkihu* which is different from the verb in the first fragment *wa la tankihu*. The infinitive form of the verb *wa la tunkihu* is *ankaha* which comes from the verb *nakaha*, but the addition of the prefix *a* changes meaning and reflects the point that a Muslim woman needs a *wali*¹⁹ as one of the basic pillars of the completion of marriage contract. In **221.2 Ver**, the translator is aware of the importance of the structure of the example in meaning, and with this in mind he translates the original structure through the addition of the elements *vuestros hijas* to the verb *no deposéis* to mean that woman can not act independently in marriage matters, especially if the one who asks for the hand of woman is not Muslim, but if he converts to Islam ; then , it is up to woman to decide whether he is fit for her or not and at the same time she consults her family. So, the target fragment in **221.2 Ver** becomes longer than the original one. In the same fragment the translator translates *abdun* as *esclavo* which distorts the original meaning because the slavery meant in this context is not that of the pre-Islamic period. Rather, the use of the original *abdun* is linked to a specific period of time which goes back to the first decade of Islam during which Muslims were still accustomed to own servants who were not treated as they used to be in the pre-Islamic era. The use of literal translation in *esclavo* might mislead and confuse the reader who might have a distorted image about Islam as a whole.

In the case of **221.2 Mela**, the translator uses the term *idoltras* to translate the original *Mushrikat*. Thus, he employs the exegetical meaning and the reason beyond the revelation of this quranic verse by referring to the idolaters of the Arabian Peninsula, but at the same time the translator includes these additional elements below the example *el termino arabe traducido por idolatra, significa literalmente asociador, es decir el que asocia algo o alguien con Allah* . The translator moves from the old meaning of the original *mushrikat* to give it a present day significance which would mean that a Muslim man is not allowed to marry a woman who either worships an idol or a person regardless of the name of her religion. By contrast to **221.2 Ver** , **221.19 Mela** uses the term *esclava* to translate *amatun* in stead of *sierva* as in **221.2 Ver** . The use of *esclava* in this example does not carry additional elements which specify the intention of the translator whether he means serving for God' s sake or for the sake of a human being. The employment of literal translation in this case could confuse and misinform the target reader who might judge Islam negatively. Concerning the second

¹⁸ This male member can be her father, her brother, her grand-father or her uncle.

¹⁹ A legal and adult representative who is one of the pillars of the legitimacy of marriage contract.

fragment about marrying Muslim women to non-Muslim men, the translator employs a structure that carries the same meaning as the original *wa la tunkihu almushrikin* which is rendered as *y no caséis a las mujeres con los idolatras*. By this way the translator helps the reader understand that women must not get married without the permission of their families and the presence of a legal representative on the day of confirming the contract of marriage. This is reflected in the target structure of the sentence *no caséis a las mujeres con los idolatras* which is different from the first fragment *no os caséis con idolatras* which does not include the presence of a legal representative on the part of man. As for translating the element *abdun*, the translator uses *esclavo* without specifying the kind of slavery. He, indeed, employs equivalence and literal translation to translate *abdun*, but he forgets to inform the reader about its exact meaning. The same thing can be said about **221.2 Cor** except in the case of translating *almushrikat* and *almushrikin* as *asocidoras* and *asociadores*.

As for **221.2 Epa**, the translator gives more details about the source element through amplification which allows to inform the reader about the meaning of *almushrikat* that comes as *dones que creuen que Déu, Alla, esta associat amb altres divinitats [com pensen els cristians]*. The translator hints to the point that Muslim men can not marry women who associate other divinities with God and at the same time he mentions that Christian believers share with Muslims this point which is not dealt with in the source text which only focuses on Muslims and followers of the Quran. As for translating *amatun*, the translator paraphrases by explaining meaning in *dona creient*. Concerning the second fragment of *wa la tunkihu almushrikina hatta yuminu*, the translator does not pay attention to the importance of the morpho-syntactic and grammatical structure of the example and its influence on meaning. So, the unawareness of the translator of that point and his translation of the source fragment as *no us caseu amb associadors d' aquesta mena, fins que no creguin en el Déu Unic* discard the legal aspect of the element *wa la tunkihu* which is that of the legal representative of woman on the day of her marriage. The last element of the second fragment *abdun muminun* is translated through literal translation and lexical equivalence as *esclavo creient* which is not explained whether it refers to human or divine slavery.

221. 2 Rod reflects the old meaning of the element *almushrikat* which is that of marrying women who had worshipped idols in stead of God though the source element would refer to any other whorshipped elements that are different from God. In translating *amatun*, the translator also uses *slave* as a lexical equivalent to the original

amatun, but, still, the target element *slave* does not provide enough material for understanding the type of slavery meant by the source text. On the other hand, the translator reflects the legal meaning of the original verb *wa la tunkihu* as one of the pillars of marriage contract through the English elements *and wed not your daughters to idolaters until they believe*. These target elements are longer than the original ones, but are functional because they reflect the quranic message. As for the element *almuskrikin*, the translator sticks to the old meaning of the element in question as he does in the feminine element *almushrikat* which is translated as *idolatresses*.

221.2 Arb follows **221.2 Rod** in using the elements *idolater* and *idolatresses* as equivalents of *almushrikin* and *almushrikat*. On the other hand, the translator uses a *believing slave girl* and a *believing slave man* to translate *amatun* and *abdun* without explaining the real meaning of each of them in this context. In rendering *wa la tunkihu almushrikat*, the translator does not transmit the whole message carried by the source element *wa la tunkihou almushrikat* which is englished as *do not marry idolaters*. This English version reveals that the order is given to women who are not permitted to marry idolaters until they believe, but the essence of the quranic example is not implied through the use of an adequate translational procedure that guarantees a convincing transmission of the source meaning. By and large, the translator neglects the legal feature of the source element which is that of requiring a legal representative who either confirms marriage if he is present or impedes it in case of his absence.

Concerning **221.2 Alhi**, the translator goes on relying on interpreting and explaining the contents of examples so that he could be faithful to original texts and to his ideology as a Muslim translator. In this respect he translates the original *wa la tunkihu Al-Mushrikat hatta yuminna* as do not marry *Al-Mushrikat (idolatresses, etc)*. This translation reflects the emphasis of the translator on the use of borrowing and transliteration in *Al-Mushrikat* which is also rendered as *idolatresses* through the use of its old meaning. Additionally, he mentions the element *etc* in (*idolatresses, etc*) which is very revealing in this case because it means that there are other categories of people whose religious beliefs impede marrying them by Muslims. In this context, the translator prefers avoiding the mentioning of the names of these religions. As for the elements *amatun* and *abdun*, he renders them as a *slave woman* who believes and a *believing slave* the meanings of which are linked to the first decade of Islam. On the other side, he reflects the quranic and exegetical meaning of the original *wa la tunkihu Al-Mushrikin hatta yuminu* which appears in the target language as *do not give in*

marriage (your daughters) in marriage to Al-mushrikin till they believe. Thus, he highlights the legal relationship between the verb *wa la tunkihu* and its semantic representation in connection with quranic legislation which decrees that a Muslim woman needs the approval and the presence of a male representative when she gets married to somebody. In the same line, the translator employs borrowing in the case of *Al-Mushrikin* which is kept as it is in the source language with an amplification of its meaning through the use of a footnote that explains *Al-mushrikin* as in *polytheists, pagans, idolaters, and disbelievers in the oneness of Allah (God) and in His Messenger Muhammed.* Unlike the other translators who either use *idolaters* or *asociadores*, the translator Alhilali deepens in the meaning of the element in question by showing that a Muslim woman is not allowed to marry a non-Muslim man whether he is a polytheist or a monotheist who does not believe in the components of Islam like the oneness of God and the prophecy of Muhammad as his last prophet. By contrast to the previous translators, **221.2 Daw** chooses the term *pagan* to translate *Al-Mushrikat* and *Al-Mushrikin* without giving additional information about that choice. However, the translator contradicts himself when he translates the element *Mushrika* as *idolatress*, and , thus, he indirectly gathers the religious elements that impede marrying people from paganism and idolatry. In the case of *amatun* and *abdun*, the translator also uses the target element *slave* in *a believing slave girl* and *a believing slave* which might engender a misunderstanding for the reader who might understand that slavery is permitted by the Quran. In addition, the source meaning of *wa la tunkihu Al-Mushrikin hatta yuminu* is not reflected because the legal meaning is lost , and, by this way, the target reader is given a false idea about quranic legislation, and, in addition to that, the translator deviates from another source meaning in the use of *idolaters* in *nor shall you wed idolaters.* His deviation is seen in the fact that he could not distinguish between the legal differences in *wa la tankihu* and *wa la tunkihu* , and , on the other hand, he does not see the important dissimilarity between *Al-Mushrikin* and *Al-Mushrikat* and their relation to legal interpretations.

.Translation procedures

Table 2 : translation procedures of sub-unit 4.3.2.1

Target examples	Translation procedures
221.2 Ver	-Literal translation. -Literal translation.
221.2 Mela	- Paraphrase by explaining source meaning. - Literal translation.
221.2 Cor	-Literal translation. -Literal translation.
221.2 Epa	-Literal translation. -Literal translation.
221.2 Alhi	- Transference by borrowing and transliteration. - Paraphrase by explaining source.
221.2 Rod	-Literal translation. -Literal translation.
221.2 Arb	-Literal translation. -Literal translation.
221.2 Daw	-Literal translation. -Literal translation.

4.3.2.2. Sexual intercourse and menstruation

In the previous example we have seen how the issue of marriage is dealt with in the Quran for both man and woman. After marriage, comes the topic of sexual intercourse between husband and wife in the Quran during the period of menstruation. This issue seems simple and easy for discussion, but in depth it is given a great importance by the Quran which hints to certain restrictions that the married couple must follow during their marital life. In the source example **222.20**²⁰ the key elements are *wa yassalunaka ani almahid, kul huwwa ada, faatizilu annisaa fi almahid wa la takrabuhun hatta yathurn*. In this example the Quran stresses the prohibition of having sexual intercourse with wives when they are in the period of menstruation, but it does not prohibit being together with them in the same room or even in the same bed. This attitude of the Quran is clearly seen in the sentences *wa atazilu annisaa fi almahid* and *wa la takrabuhunna hatta yathurna* through the two key verbs *fa atazilu annisaa* and *wa la takrabuhunna*. Concerning the translation of these two ideological verbs, **222.20 Ver** goes far away from the exegetical meaning of the first verb because when he translates it as *apartaos de la mujeres durante la menstruación* he reveals to the target reader that men are ordered to keep distance from their wives during this period, and that they are not allowed to touch them at all because, according to the target version, wives are separated from men. This use of literal translation of the source verb in the target language misinforms the reader and distorts the quranic message. The second verb *wa la takrabuhunna* strengthens the exegetical meaning of the previous verb, but the insistence of the translator on the use of literal translation in *no os acerquéis a ellas* makes the message unclear because it does not explain that Muslim husbands are allowed to be close to their wives during the period of menstruation, and are also permitted to touch them and kiss them, but without penetration. At the other extremes, **222.2 Mela** does his best so as to reflect the source meaning in the target language through amplification and addition of exegetical elements that clarify what would be ambiguous for the target reader. In this sense, he respectively translates the two source verbs as *abstenéos de las mujeres and no vayais a ellas hasta que se purifiquen* and adds to them *entiéndase de la relacion sexual con ellas* in order to reveal that the essence of this example is about prohibiting penetration in the female sexual organ

²⁰ ويسألونك عن المحيض قل هو أذى فاعتزلوا النساء في المحيض ولا تقربوهن حتى يطهرن فإذا تطهرن فاتوهن من حيث امركم الله

during the period of menstruation. Therefore, the translator is aware of the fact that men are allowed to be beside their wives so as not to make them feel dehumanised, inferiorised and rejected.

222.2 Cor resorts to literal translation which does not communicate to the readership the quranic meaning. His reliance on this procedure does not say that a Muslim husband is allowed to stay close to his wife even if she is in her period of menstruation, and it does not reflect the point that the husband and the wife are free to enjoy themselves provided they do not practise sex through penetration, for the general organ of the wife is still unpure as it is mentioned in the source example **222.2**. All that is said about **222.2 Cor** is clearly seen in *manteneos, pues, aparte de las mujeres durante la menstruacion y no os acerquéis a ellas*. Additionally, in stead of hinting to the meaning of the source elements in this context, the translator amplifies the target version by adding *la menstruada, terminada la menstruación, no puede ayunar ni orar hasta haberse purificado* which are irrelevant to the source context because they provide the reader with other legal issues related to the case of a woman who is in the period of menstruation, that is, the Muslim woman is exempted from the performance of certain religious duties such as prayers and fasting²¹ till the end of her biological period. Thus, the translator refers to some aspects of quranic legislation without limiting himself to an explanation of the contents of the source example **222.2**, so that the target reader could grasp the real interpretation of the source version.

In the case of **222.2 Epa**, the translator mentions the reason for which the quranic verse was revealed by adding to the target example the elements *et pregunten sobre el tema de les relacions sexuals quan una dona té la menstruació*. By doing so, the idea becomes clear for the reader because he understands that the point is about having sex with women during the period of menstruation. However, the reader could also understand that any physical contact with these women is prohibited by the Quran when he reads the target version in **222.2 Epa** which shows that men and women must not be together and very close to each other unless the period of menstruation is over. This is very clear in *allunyeu-vos de les dones, durant la menstruation. No us acosteu a elles*. So, the use of literal translation misleads and misinforms the target reader because it strengthens the idea of distance and separation implied in the target version.

²¹ If the menstruation period of a woman coincides with Ramadan, the fasting month in Islam, she is not ordered to fast, but after the end of her period, she is obliged to fast these days as a compensation.

In the English version **222.2 Rod**, the translator deviates from the source meaning of the original verbs *fatazilu annisaa fi almahid and wa la takrahunna* because he breaks the image of space between man and woman during the period of menstruation by mentioning that man must separate himself from woman, whereas the space meant by the Quran is biological and not corporal, that is, man and woman are not ordered to be separated from each other to the sense that they must use different beds or stay in different rooms. This way of dealing with the source elements is clearly seen in *separate yourselves from women and approach them not until they are cleansed* which totally discard the quranic meaning that makes separation between husband and wife particular and local and at the same time they are allowed to enjoy themselves by whatever means necessary except penetration in the vagina of the wife or in her anus. Therefore, the translator alludes to a general corporal separation between husband and wife which is completely different from the separation meant in the Quran. In the same line, **222.2 Arb** also reflects the entire corporal separation between husband and wife during the period of menstruation in the target version *go apart from women during the monthly course and do not approach them till they are clean*. Thereby, the translator is misguided by literal translation, and, on the other hand, the target reader is misinformed and this misinformation might result in a negative judgement of the topics dealt with in the Quran; particularly the issue of gender.

In **222.2 Alhi**, the translator refers to the aim beyond the revelation of this quranic verse by adding to *they ask you concerning menstruation* the explanatory elements: *say that is an adha (a harmful thing for a husband to have a sexual: intercourse with his wife while she is having her menses)* . This amplification of the source version in the target language reflects the importance given to the topic of sex in the Quran which explains and clarifies this issue, especially during the period of menstruation . So, the translator highlights this point and shows that it is not permitted to have sex with a wife who is in such conditions, but he does not manage to describe the scene given by the Quran in relation to the space that delimits the separation between husband and wife because of the use of the target expressions *keep away from women during menses and go not unto them till they are purified*. In these fragment the translator is conscious that their meaning is related to the previous one, that is, husbands are not permitted to have sexual intercourse with their wives during menstruation, but not to separate themselves from them. On the other hand, **222.2 Daw** interprets the source elements through literal translation in *keep aloof from women*

during their menstrual periods and do not approach them. Thus, both of *keep aloof* and *do not approach them* reinforce the issue of corporal distance which differs from the real distance referred to in the Quran.

• **Translation procedures**

Table 3: translation procedures of sub-unit 4.3.2.2.

Target examples	Translation procedures
222.2Ver	-Literaltranslation. -Literal translation.
222.2 Cor	-Literal translation and amplification in a foot note -Literal translation.
222.2Mela	-Parahrse by explaining source meaning. - Parahrse by explaining source meaning.
222.2 Epa	- Parahrse by explaining source meaning. -Literal translation.
222.2 Alhi	- Paraphrase by explaining source meaning. -Literal translation.
222.2 Arb	-Literal translation. - Literal translation.
222.2Rod	- Paraphrase by explaining a different meaning. -Literal translation.
212.2 Daw	- Literal translation. - Literal translation.

4.3.2.3. The metaphorical representation of sexual intercourse

If the two previous examples deal with marriage and sexual intercourse during the period of menstruation, the following instance goes deep into explaining how sex is practised and described in the Quran through the use of a metaphorical image based on comparing sexual practice to ploughing in the source example **223.2²²*nissaukum hartun lakum faatu hartakum anna chitum***. The source fragment shows that the Muslim husband and his wife are free to practise sex howsoever they want as long as it is in the female genital organ which is described as the place of ploughing. This comparison of women to ploughing is revealing because it reflects the fact of reproduction which is not fulfilled without ploughing in the right place because if it is done otherwise or somewhere else, then, there is no reproduction or offspring. Therefore, the Quran prohibits the practice of sex in its illegitimate and inadequate place through the metaphorical image of ploughing which is the equivalent of the original element *hartun* that is linked to sowing and harvesting. So, ploughing together with sowing and harvesting give birth to a product which is in this case children. On the other hand, the source fragment *faatu nisaakum anna chitum* raises the issue of how sexual intercourse is done between the Muslim husband and his wife. The key source element in this example is *anna chitum* which is composed of the conjunction *annaa* and the verb *chitum* which is in the past tense of the third person plural. This characteristic of the language of the Quran shows the extent to which language can be crucial in ideological interpretations and the way they are dealt with by translators who render them into target languages because a misinterpretation of the role of the conjunction *أنى* *anna* impinges on the whole message of the source example. As for its translation, **223.2 Ver** makes a literal translation of *nissaukum hartun lakum* in *vuestras mujeres son vuestras campinas* which might seem ambiguous for the target reader who is not familiar with such images through comparing women to ploughing. The translator, on the other hand, does not take into account whether his chosen target element has a positive or a negative representation in the target culture. In the second fragment *anna chitum*, he reflects the function of the Arabic conjunction *anna* in relation to source meaning in *id a vuestra campina como queráis* because by using *como queráis* he reveals the point that man is free to resort to whatever sexual position

نساؤكم حرث لكم فاتوا حرثكم أنى شتم²²

as long as sex is practised in the vagina and not in the anus. This logical deduction comes from the exact understanding of the source element *anna chitum* in the source version. So, the use of lexical equivalence and literal translation in this case seems adequate because they do not allow to deviate from the source meaning. On the other hand, **223.2 Mela** amplifies the target version by adding more elements that could transmit the source meaning of the metaphorical image which is translated as *campo de siembra*. The translator, then, likens wives to the space that is ploughed, cultivated and sowed by their husbands. The target reader might consider this representation of wives as if they were objects because they are compared to a stagnant space. But, the target reader who knows Arabic and its various functions in the Quran, might understand that this rhetorical device is one of the stylistic characteristics of the Quran which teaches Muslim husbands how to behave while having sexual intercourse with their wives. Concerning the second fragment *anna chitum*, the translator uses the target element *según* in *según queráis* so as to reflect the essence of the source version which is about the manners of sexual intercourse. So, the translator relies on lexical equivalence and literal translation as we have seen in **223.2 Ver**.

In the Spanish translation of Cortés, the translator also uses literal translation in rendering the source metaphorical image into the target language as *vuestras mujeres son campo labrado*, but, in addition to that, he resorts to amplification and description to explain to the reader the content of the quranic message, and in doing that he exposes the meaning of *nisaukum hartun lakum* as *la esposa, la tierra en que se plantan los hijos*. This explanation clarifies that sex must be practised in the place from which children come to existence. This point is reinforced in the fragment of *aatu hartakum anna chitum* that is translated as *venid a vuestro campo como queráis* which shows that the use of the source element *anna* is about place and manners because if a husband intends to have a child, he is supposed to contact his wife sexually in her vagina as the source of reproduction and not in her anus. So, any attempt to try to do that otherwise, contradicts the message of the source version. Moreover, the translator in **223.2 Cor** adds the elements *aludiendo a las posturas adoptadas en el coito* to stress the prohibition of practising sex in a place rather than the vagina. By this way, the translator translates the sense of the original metaphor.

In the Catalan translation of Epalza, the translator uses the Catalan equivalents of the Spanish elements used in **223.2 Mela** ;, especially in translating *hartun lakum* as *camp per a sembrar*, but he does not add explanatory elements to specify that sexual

intercourse must be done in the vagina in *veniu, doncs, al vostre camp de cultiu, com vulgueu* which includes the element of place and the ways of doing sexual intercourse, but it lacks a specification of the exact and the legitimate place that is relevant to reproduction. Thus, the translator would conclude that man is free to have a sexual intercourse the way he likes.

Concerning the English translations, **223.2 Rod** renders the source metaphor *nisaukum hartun lakum* into English as *your wives are your field*. This target version presents a general idea about the image *field* which does not clarify its function ; it is just a space that is used for enjoyment without any purpose in mind. Also the metaphorical image loses its legislative role in the target language because it is mentioned as a passive object. On the other hand, the translator reflects the function of the second source fragment *fatu hartakum anna chitum* in terms of wish and habit in *go, therefore, to your wives as ye will* which show that the main point here is that man is permitted to go to his wife as he likes and wishes, but, still , the target fragment remains ambiguous because it does not specify what is meant by going to wives.

In **223.2 Arb**, the translator resorts to literal translation and lexical equivalence in rendering the metaphorical image *nisaukum hartun lakum as your women are your tillage for you* , but he does not explain what is meant by *hartun* in the source version. In the second, fragment *anna chitum*, he uses the conjunction *as* in order to transmit to the reader the fact that the Quran agrees on doing sex by following various positions and manners, but he does not clarify that sex must be done in the right place even though he repeats the element *tillage* twice. As for **223.2 Alhi**, the translator makes a literal translation of the metaphorical image *nisaukum hartun lakum* through lexical equivalence in *your wives are a tith for you* which include the element *tith* as the equivalent of *hartun*. Additionally, the translator amplifies the target version by adding to the metaphorical image *hartun lakum* the elements *have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus*. Thus, the translator clarifies what is meant by *hartun lakum* so as to explain to the target reader the essence of comparing wives to ploughing and and at the same time to highlight the prohibition of anal sex by the Quran. Additionally, the translator, aware of the ideological representation of this fragment, reflects both time and manner in translating the source element *anna chitum* as *when* and *how you will*. That is an exegetical interpretation which always depends on relating meaning to the other linguistic elements that surrounds it in a text. The translator has already explained in the first

fragment that this example is about having sex with women in the vagina and not in the anus in translating *nisaukum hartun lakum* and on the basis of that he understands the meaning of the second fragment.

At the other extremes, the translator Dawood in **223.2 Daw** deviates from the source text in different occasions. Firstly, he omits the third possessive adjective feminine plural in *nisaukum* which is translated in the target language as *women* which allude to women in general whether they are married or not, whereas the Quranic text hints to the married women as wives who are in legitimate relationship with their husbands. Thus, the omission of the possessive adjective *kum* , which is equivalent to *your* in English, impedes a correct rendering of the source element *nisaukum* into the target language, and at the same time it distorts the ideological issue represented by the source element. Secondly, the translator uses the target element *fields* to translate the metaphorical image *hartun lakum* . In this case, the translator mentions a space without referring to its function in relation to sexual intercourse. Furthermore, he uses *fields* in the plural form, whereas the source element *hartun* is singular because it refers to a precise and specific female organ that is the source of offspring. On the contrary, he reflects the source meaning of the conjunction *anna* **أنى** in the target version *whence you please* which shows that the manners and ways of doing sex are transmitted through the adverb *whence* which refers to place and sexual positions, but the translator forgets to add more details as in **223.2 Alhi** so as to inform the reader about the point that the sexual organ meant by the Quranic example is the vagina and not the anus. Therefore, the lack of specification might make the reader understand that sex is also done somewhere rather than the vagina.

- **Translation procedures**

Table 4: translation procedures of sub-unit 4.3.2.3

Target examples	Translation procedures
223.2Ver	-Literal translation -Literal translation
223.2Mela	-Conversion to sense. - Paraphrase by explaining source meaning .
223.2Cor	-Literal translation

	- Paraphrase by explaining source meaning.
223.2Epa	-Conversion to sense. -Literal translation.
223.2Alhi	-Literal translation+ conversion to sense. - Paraphrase by explaining source meaning.
223.2Arb	-Literal translation. -Literal translation.
223.2Rod	-Literal translation. -literal translation
223.2Daw	-Conversion to a different sense. -Literal translation.

4.3.2.4. Swearing, divorce and its consequences

The coming source example 226.2²³ is about a case in which the Muslim husband swears not to have sexual intercourse with his wife for one reason or another. In this situation Quranic legislation intervenes to arrange this situation by specifying the period of abstaining from having sexual intercourse with a wife to no more than four months. But, if the husband insists on his decision and the legal period of time has finished, then the wife has the right to protest and report her case to the authority that is competent to probe into the matter so as to find a solution that is agreed upon by both the husband and his wife. So, the general idea of the source example is about refusing to have sexual intercourse with a wife and the duration of this refusal which might result in divorce if this period surpasses the limits of the four months that are dictated by Quranic legislation. On the other hand, the example in question is not about repudiation and divorce as long as the husband does not lengthen the period of rejecting his wife sexually. The elements that clarify what is said above are mentioned in the whole source example 226.2 *lilladina yuluna min nisaihim tarabbusa arbaati ash-hur fain fa-u fainna Allah rafur rahim*. This example is translated in different ways because each translator chooses his target elements which might be adequate for him. But, while concentrating on the various target versions, we have noticed different interpretations of the source meaning. In 226.2 Ver, the translator misunderstands the semantic function of the source elements when he translates them as *para quienes juran separarse de sus mujeres, se prescribe una espera de cuatro meses , y si vuelven a ellas , pues Dios es indulgente, misericordioso*. This version remains far away from the source one because it focuses on repudiation and divorce which are not the topics dealt with in the source example that is about separation from wives in the sexual sense. When the translator uses the verb *separarse*, he tells the target reader that the husband and his wife are no longer together, whereas the original elements *alladina yuluna mi nisaaihim* refer to the attitude of the husband who swears to separate himself sexually from his wife. So, the translator as well as his readers fall into confusion and misinterpretation because of the inadequate rendering of the source meaning into the target language. Additionally, Quranic legislation is distorted because the essential legal issue is changed and, thus, the

²³ للذين يؤلون من نسائهم تربص أربعة أشهر فان فاءوا فان الله غفور رحيم

target version becomes unreliable for a researcher who intends to study certain aspects of the Quranic. By contrast to **226.2 Ver**, **226.2 Mela** is conscious of the sensitive aspect of the original example and its crucial importance in Quranic legislation. For this reason, the translator resorts to amplification and explanation in order to stick to the source meaning in the target language. To do so, he adds explanatory elements that carry the real meaning of *alladina yuluna min nisaihim* which are translated as *aquellos que juren no mantener relacion sexual con sus mujeres*. By this way the target version becomes longer through the addition of more explicative elements to translate the verb *yuluna* which hints to abstaining from having sex with wives and not to repudiate and divorce them as it is in **226.2Ver**. On the other hand, **226.2 Cor** reflects the attitude of the husband who swears to stay away from his wife through the use of *quienes juren* in the target language, but he does not specify that the husband promises himself not to have sexual intercourse. This way of translating the source elements makes the target version ambiguous in saying *no acercarse a sus mujeres* because it does not inform the reader about the complete content of the source text.

In **226.2 Epa**, the translator does not say that the source text is about repudiation and divorce because he understands that this attitude of the husband towards his wife is just a step that might result in divorce if the husband insists on remaining distant from his wife without having sexual intercourse. Indeed, the translator uses euphemism to reflect the sexual meaning of the source elements *alladina yuluna min nisaaihum* which are translated as *aquells que juren que no s'acostaren a les dones*. The euphemistic element *s'acostaren* carries the physical contact between husband and wife and at the same time it strengthens the fact that divorce is discarded as long as the duration of four months is respected by the husband, but if it is surpassed, then, the wife is permitted to resort to justice.

In the English translation of Rodwell, **226.2 Rod** amplifies the source elements without mentioning the idea of swearing. In stead of doing that, he uses the target verb *to intend* in *they who intend* which carries the meaning of intention rather than concrete practice. The original version, however, refers to something that has already been done and as a reponse to that, it gives the husband a duration of time so that he could change his mind in time. As for the element *alladina yuluna min nisaihim*, **224.2 Rod** also uses euphemism in *to abstain from their wives*. On the other hand, **226.2 Arb** reflects the issue of swearing and promising not to do something as well as giving it up through the use of the verb *to forswear* in for those who *forswear their wives*. However, he does

not hint to the sexual factor as the focal point in the source version because he just refers to give up doing something and, by doing so, he establishes a generalisation which does not provide the reader with specific and meaningful details. So, the use of the verb *to forswear* without specifying the purpose of doing it might lead the target reader to make various and different interpretations which might differ from the content of the source text.

The case of **226.2 Alhi** is more amplified and detailed because it tries to transmit the real and exact meaning of the source version in the target one through explaining and adding elements that help to achieve the target of the translator who translates *alladina yuluna min nisaihim* as *those who take an oath not to have sexual relations with their wives*. The target version reveals that it is just a strong and determined promise on the part of the husband not to have sexual relations with his wife. The translator mentions the sexual issue through the interpretation of the source verb *yuluna* and its explanation in the target version as *not to have sexual relations*. Thus, he sticks to the essence of the source meaning.

In the translation of Dawood, **226.2 Daw** uses the verb *to renounce* in *those that renounce their wives* to show that husbands promise themselves to give the ownership or the possession of something which is in this case their wives. This target version reflects the idea of refusing to do something, but it does not clarify that it is purely about rejecting the practice of sex with wives.

As a response to the attitude of the husband who swears not to have sexual intercourse with his wife, the source example **227.2**²⁴ suggests a solution for the wife to be divorced from her husband for depriving her of her sexual rights. So, this example is about divorce as a consequence of surpassing the limits of four months. Also the example proves that the previous one **226.2** is not about divorce, but it is about certain circumstances that might result in it. Concerning its translation, the Spanish and Catalan translations make a literal translation of the source element *attalak* which is translated as *repudiación, divorcio, repudio* or through the use of the verb *repudiar* in the case of the Catalan translation. Similarly, the English translations also succeed in finding the equivalent of the source element *attalak* through the use lexical equivalence and literal translation in the form of the noun *divorce* in **227.2 Rod**, **227.2 Arb** and **227.2 Alhi** or the verb *to divorce* in **227.2 Daw**.

²⁴ وان عزموا الطلاق فان الله سميع عليم

In the example that follows we see some of the consequences of divorce and their perception by quranic legislation and, meanwhile, we show how these issues are translated by each translator. The key elements that are taken into account in the source example **228.2**²⁵ are *yatarabbasna bianfusihinna talatata kurua, wa lirrjali alayhinna daraja*. The first fragment is about the legal duration of three months during which husband and wife are permitted to be remarried without renewing the matrimonial contract and paying another dowry for the wife who is not allowed to marry another man before the end of the period of three months. The Quran names this period as *three kurua* to refer to three menstruations, but, as the term is typically quranic, so it seems difficult to find its equivalent in the target languages. For this reason, we notice that description is the way out to transmit the meaning of the source element *kurua* to the target reader. In **228.2 Ver**, the translator uses *tres menstruaciones*, but he adds to it, in a foote note, *tres menstruaciones : idéntica disposición en el Talmud*. Thus, he amplifies the target version through the addition of Jewish elements that are neither implied nor mentioned in the source text and, consciously or not, the translator judaises the quranic version as if it were taken from Jewish scriptures. This is a strong ideological position and why not a conviction on the part of the translator who, by going so, doubts and questions the Quran and Islam in general, but what is also noticed is the likening of quranic elements to jewish ones instead of comparing them to the Christian tradition to which the translator belongs. The remaining Spanish translations resort to *tres menstruaciones* to describe the meaning of the source element *kurua* but without adding elements that are alien to the Quran. The same thing can be said about **228.2 Epa** in which the translator uses *tres menstruacions* as the unique way to stick to the meaning of the element *kurua*.

As for the English translations, **228.2 Rod** amplifies the target version *the divorced shall wait the result, until they have had their three courses*. He, thus, explains the target element *kurua* as *three courses* and at the same time he adds the element *the result* without specifying whether the result meant here is that of reconciliation between husband and wife or that of being pregnant during the waiting period of three months. So, he might confuse the reader who ignores both Arabic and

و المطلقات يتربصن بأنفسهن ثلاثة قروء ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن أن كن يؤمن بالله و²⁵ باليوم الآخر وبعولتهن أحق بردهن في ذلك ان أرادوا اصلاحا ولهن مثل الذي عليهن بالمعروف وللرجال عليهن درجة

the Quran . In **228.2 Arb**, the translator refers to the source element *kurua* as *periods*. On the other hand, **228.2 Alhi** seems more interested in reflecting the complete meaning of the source element in the target version by explaining that divorced women are not allowed to get married during the period of three months unless they have had three menstrual periods. This is clearly noticed in *and divorced women (as regards their marriage) shall wait for three menstrual periods*. Thereby, the source element *kurua* is explained as *three menstrual periods* because it seems that it does not have a legal equivalent in the target language. Besides, the translator insists on using bracketing in *(as regards their marriage)* so as to stress the fact that divorced women are not permitted to get married again during the three months that follow their divorce because, by this way, they are given an opportunity to reconcile with their divorced husbands and at the same time to know whether they are pregnant or not .

In **228.2 Daw**, the translator also manages to explain the meaning of the source element *kurua* as *three menstrual courses*, but when he resorts to amplifying so as to inform the reader about the content of the source text he falls into ambiguity in saying *divorced women must wait, keeping themselves from men*. The added fragment *keeping themselves from men* makes the target version ambiguous as well as confusing because it does not hint to the topic of marriage as the essence of the source example as it is in **228.2 Alhi** who uses bracketing in *(as regards marriage)* . In addition to that, the added elements *keeping themselves from men* in **228.2 Daw** might refer to the idea that divorced women are not allowed to stay with men regardless of the intention of these men as long as the period of waiting is not over.

The second source fragment *liarrijali alayhinna daraja* is very revealing because it deals with the duty of a husband towards his wife who depends materially on him, for he is the person that is in charge of the expenses of her every day life. This means that a husband is the one who carries the material burden of his family including his wife whether she has an income or not. In fact, this topic is reflected by the elements found in the source fragment *liarrijali alayhina daraja* which might confuse both the translator and the reader because on the surface it shows that men are better than women in terms of rights and duties, but in depth it reveals that a husband is supposed to take care of his wife materially and emotionally. The most functional element in the source fragment is *daraja* which is the key word in this part of the source example **228.2**. In this sense none of the target versions in Spanish, Catalan and English manage to reflect the real and the exact meaning of the source element *daraja* except **228.2 Alhi**. In **228.2**

Ver the translator does not even use the literal meaning of *daraja* in Spanish; he prefers the use of the target element *preeminencia* which remains far away from the source meaning of *daraja* because it carries a sense of discrimination and difference between men and women in the Quran and, in addition to that, it gives the impression that women are despised and ill-treated because they are not as important as men in relation to rights and status in society. Moreover, the target reader might have an unfair judgement of the image of women in the Quran just because of reading a translation that does not reflect the correct meaning of the source element *daraja*. Similarly, **228.2 Mela** , **228.2 Cor** and **228.2 Epa** do not grasp the source meaning in the case of the quranic element *daraja* whose translation as *grado* in *los hombres tienen un grado sobre ellas ; los hombres están un grado por encima de ellas* and *els homes tenen un grau mes per d'amunt d'elles* embodies the details given about **228.2 Ver** despite the use of another element *grado* and *grau* which carries the same meaning as *preeminencia* and at the same time it emphasises the imprudence of the translator while dealing with such an issue; especially, the Muslim translator Melara who is supposed to scrutinize the source version before giving the target one. In the same line, the English examples also fall into the same trap as the Spanish and Catalan ones because they do not express the real meaning of the source element *daraja* which is respectively translated by **228.2 Rod** , **228.2 Arb** and **228.2 Daw** as *step*, *degree* and *status*. Both of the target elements, indeed, strengthen the idea that men are superior to women in everything and that they are authoritative because they are more powerful than women. All that is due to the use of literal translation and lexical equivalence of the source element *daraja* which is rendered as *step*, *degree* and *status*. On the contrary, **228.2 Alhi** is the only translator who reflects the source meaning of *daraja* in the target version which goes as *men have a degree (of responsibility) over them* . It is noticed in the target fragment that the translator uses literal translation *men have a degree over them*, but his awareness of the importance of the key element *daraja* and its sensitiveness makes him resort to explanation through bracketing in (*of responsibility*) which amplifies the source element in the target language so as not to deviate from the exact content of the source example. Thus, the translator discards the idea of the superiority of men and the inferiority of women by showing that the source element *daraja* is used in this context to refer to the responsibility of men towards women as their protectors and their providers even if women have jobs and incomes. Altogether, the translator reveals the correct meaning of *daraja* in the target language to quash any

ideological attempt to exaggerate in mistranslating the content of the source version, and also to provide the readership with enough material so as to understand source elements in their target versions as well as they should be understood.

Since the previous example is about divorce for the first time, the following one is centered on divorce for the second time in addition to reconciliation between husband and wife. In this respect the quranic example **229.2** provides the reader with some aspects of quranic legislation in relation to being divorced two times by the same husband who is permitted to reconcile with his wife. The source elements that stress this point are *Attalaku marratan* which mean that the divorce that is followed by reconciliation is permitted twice. As for the translation of these source elements, **229.2 Ver** amplifies them in the target version *el repudio con reconciliación posterior es lícito dos veces* by adding *con reconciliación posterior* which could make it easy for the target reader to understand the content of the source elements as well as quranic legislation. On the other hand, **229.2 Mela** makes a literal translation in *el divorcio son dos veces*, but he does not refer to reconciliation as in **229.2 Ver**. Similarly, **229.2 Cor** and **229.2 Epa** use literal translation and add the verbs *se permite* and *es pot fer* in *el repudio se permite dos veces* and *el repudi es pot fer dues vegades*. So, they do not hint to reconciliation after being divorced two times. In the same line, English translations also resort to literal translation to express the fact that divorce and reconciliation between a husband and a wife are permitted twice. Additionally, the translator Dawood in **229.2 Daw** uses the verb *to pronounce* in the target version *divorce may be pronounced twice* to tell the reader that divorce in the Quran could be done orally by just saying to the wife that she is divorced and by doing so he reflects the pragmatic function of words in Arabic language and Islamic legislation, on one hand, and their power in changing social and marital situation, on the other.

- **Translation procedures**

Table 5: translation procedures of sub-unit 4.3.2.4.

Target examples	Translation procedures
226.2Ver	-Literal translation
226.2Mela	- Paraphrase by explaining source meaning.

226.2Cor	-Literal translation
226.2Epa	-Literal translation
226.2Alhi	- Paraphrase by explaining source meaning.
226.2Rod	-Literal translation
226.2Arb	-Literal translation
226.2Daw	-Literal translation

Table 6: translation procedures of sub-unit 4.3.2.4.

Target examples	Translation procedures
227.2Ver	-Literal translation.
227.2Mela	-Literal translation.
227.2Cor	-Literal translation.
227.2Epa	-Literal translation.
227.2Alhi	-Literal translation.
227.2Alhi	-Literal translation.
227.2Arb	-Literal translation.
227.2Daw	-Literal translation.

Table 7: translation procedures of sub-unit 4.3.2.4

Target examples	Translation procedures
228.2Ver	-Paraphrase by explaining source meaning. -Paraphrase by explaining a different meaning.
228.2Mela	- Paraphrase by explaining source meaning. -Literal translation.
228.2Cor	- Paraphrase by explaining source meaning.

	-Literal translation.
228.2Epa	- Paraphrase by explaining source meaning. -Literal translation.
228.2Alhi	- Paraphrase by explaining source meaning. - Paraphrase by explaining source meaning.
228.2Rod	-Paraphrase by explaining source meaning. -Literal translation.
228.2Arb	- Paraphrase by explaining source meaning. -Literal translation.
228.2Daw	- Paraphrase by explaining source meaning. - Literal translation.

Table 8: translation procedures of sub-unit 4.3.2.4

Target examples	Translation procedures
229.2Ver	-literal translation.
229.2Mela	-literal translation.
229.2Cor	-literal translation.
229.2Epa	-literal translation.
229.2Alhi	-literal translation.
229.2Rod	-literal translation.
229.2Arb	-literal translation.
229.Daw	-literal translation.

4.3.2.5 Polygamy

The source example **3.4**²⁶ deals with the issue of polygamy in Islam and the conditions that govern this topic. In this sense, Muslim men are permitted to marry even four women at the same time. This permission is not an order or a pillar of Islam which is imposed on any Muslim man who wants to settle down. Indeed, polygamy is not a must or duty that is taken into account by whoever wants to get married. But, if a Muslim man intends to marry more than one woman; then, he is obliged to act fairly and bear the responsibility of them all. Meanwhile, the source example **3.4** insists on avoiding polygamy in case of being unable to be fair and just. The source elements which carry these meanings are *fankahu mataba lakum mina annisahi matna wa tulata wa rubaa fain khiftum alla tadilu fawahida aw mamalakat aymanakum*. The verb *fankahu* which initiates the example seems to carry a meaning of an order given by the Quran to Muslim men, but, in reality, it tells Muslims that they are permitted to resort to polygamy provided they abide by the norms of fairness, justice and responsibility. The elements *matna wa tulata wa rubaa* refer to the number of women that a Muslim husband is allowed to marry at the same time, that is to say, he could even have four women, but more than that is prohibited by the quranic example **3.4**. In the last elements *aw ma malakat aymanukum*, the Quran tells that Muslim men are also allowed to marry those women who are caught on battle fields and they are named *ma malakat aymanukum*. Concerning the translation of the fragment *fankahu mataba lakum mina annisaa*, it is noticed that the Spanish and the Catalan translations find an equivalent for *fankahu* which is translated as *casaos* and *caseu-vos* which seem to carry an order rather than a permission as in the source example. On the other hand, the number of the permitted women is respected and easily translated into Spanish and Catalan as *do , tres o cuatro* and *dues, tres o quatre*. Additionally, **3.4 Mela** resorts to amplification on the basis of exegetical resources so as to transmit the real message of the source example. This amplification is found below the example **3.4 Mela**. Similarly, **3.4 Cor** amplifies the target version by adding explanatory elements that could carry the same meaning as the original one and at the same time he alludes to the point that

²⁶ فان خفتهم ألا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء مثنى و ثلاث و رباع فان خفتهم ألا تعدلوا فواحدة أو ما ملكت أيمانكم ذلك ادنى الا تعولوا

polygamy is not widely agreed upon in the Islamic world because it is difficult to respect and stick to the conditions underlined by the Quran in the source example **3.4**. These points are also found in the footnote below the target example **3.4 Cor**. The last fragment *aw ma malakat aymanakum*, however, is not well translated because it loses its semantic value in its target versions. Unfortunately, this exegetical meaning is lost in **3.4 Ver**, **3.4 Cor** because they translate it as *esclavas* which totally breaks the source meaning. The fact of using *esclavas* might raise the question of the image of woman in Islam as well as the attitude of man towards her. So, the mistranslation of the source element *ma malakat aymanakum* raises ideological questions about the intention of the translator while dealing with source texts. In the Catalan version **3.4 Epa**, the target element *esclaves* is also used by the translator to stress what has been said about **3.4 Ver** and **3.4 Cor**, but in addition to that, **3.4 Epa** not only refers to the enslavement of women but he also highlights the issue of buying women as if they were goods for sale in markets. When he says *les dones que pugueu comprar, les vostres esclaves* he distorts the quranic message which does not hint to the point of buying and selling in the source example **3.4**. Therefore, the translator Epalza includes an idea in the target version which is not found in the source version. Then, he falls into a manipulation of a key element in the example **3.4**. On the contrary, **3.4 Mela** follows literal translation of the elements *aw ma malakat aymanakum* as *o las que posea vuestra diestra* so as not to run the risk of distorting the source meaning, but that does not seem very convincing because it makes the key elements somewhat ambiguous in their target version and, thus, the exegetical meaning is neither reflected by **3.4 Mela** nor understood by the target reader.

In the English translations, the source elements which are related to polygamy in the Quran are correctly translated because of the existence of their equivalent numbers in the target language. Thus, all the translators find it easy to transmit the issue of polygamy to the target reader. However, **3.4 Rod**, **3.4 Arb** and **3.4 Alhi** make a literal translation of the function of the verb *fankahu* which is translated as *marry*. This way of translating the source verb *fankahu* reveals that it is imperative to marry more than one woman. In contrast, the source verb *fankahu*, whose form seems an order to be carried out by Muslim men, reflects the permission given by the Quran to those who want to be polygamous, and not their obligation to do that as if it were one of the pillars of Islam. The real translation of the source verb *fankahu* in terms of its function in the example **3.4** is found in **3.4 Daw** who uses the modal verb *may* to refer to permission

as it appears in *you may marry other women*. In the second source fragment *aw ma malakat aymanukum*, **3.4 Rod** mentions the idea of slavery and the acquisition of slave girls by their lords. The use of the verb *to acquire* reveals the question of buying and selling which contradicts the source meaning that is strongly related to the issue of marriage. If a man marries a slave; then, she is no longer a slave because she becomes a wife and perhaps a mother. The translator, in this case, misinforms the target reader and distorts the exegetical meaning found in (Ibn Kathir, 1983: 397-398). On the other hand, **3.4 Arb** makes a literal translation of the source elements which are rendered into English as *what your hands own* and, by this way, the target version becomes awkward and meaningless because it does not provide the reader with any idea about the essence of the source meaning; it is just a reflection of the linguistic structure of the source elements which gives an idea about the linguistic features of the source language, but semantically speaking, it does not clarify what is meant by *what your hands own*. Similarly, **3.4 Alhi** follows the same way as **3.4 Arb** when he uses literal translation in *what your right hands possess*. **3.4 Daw** in *a slave-girl you may own* tries to resort to the interpretation of the meaning of the source elements by showing that they are about slave girls who are owned by Muslim men. His interpretation seems distant from the exegetical interpretation because it stresses the point of slavery and the possession of women as if they were manipulated objects that are exposed for sale.

• Translation procedures

Table 9: translation procedures of sub-unit 4.3.2.5

Target examples	Translation procedures
3.4Ver	-Literal translation .
3.4Mela	-Literal translation and paraphrase by explaining source meaning.
3.4Cor	-Literal translation and amplification in foot note to explain the issue of polygamy on the basis of modernist opinions.
3.4Epa	-Literal translation.

	- Paraphrase by explaining a different meaning.
3.4Alhi	-Literal translation. - Paraphrase by explaining a different meaning.
3.4Rod	- Paraphrase by explaining a different meaning.
3.4Arb	- Paraphrase by explaining a different meaning. - Literal translation .
3.4Daw	-Literal translation. - Paraphrase by explaining a different meaning.

4.3.2.6 *Alkiwama* (maintenance) as husband's duty

In what follows the source example **34.4**²⁷ examines the relationship between husband and wife; particularly, the responsibility of the husband who is required to be responsible for his wife by being in charge of her material necessities. The husband, indeed, is expected to reflect manhood as a real husband who aspires to the ease and stability of his wife as well as his family. The source elements which carry this point are *arrijalu kawwamuna ala annisaa*. The use of the element *arrijalu* instead of husbands is meaningful because it is about the real characteristics of manhood which include the element of *kawwamuna* that is the key word in this fragment because it is about an ideological issue that is not easy to be translated correctly into target languages. According to the exegetes (Ibn Kathir ,1983: 445) and (Kotb,1985: 653) the element *kawwamuna* is about a legal term that is derived from *kiwamma* which refers to the fact of being able and determined to be responsible for the every day necessities of wives. After looking at the translation of the source element *kawwamuna* into Spanish, Catalan and English, we have noticed that the element has lost its meaning in most translations because most translators associate its meaning with the superiority of men and their absolute authority over them. To be clear, **34.4 Ver** in *los hombres estan por encima de las mujeres* reflects this superiority which lays in preferring men to women as if they were different human beings. This attitude of an occidental translator stems from his wrong interpretation of the source example and also his perception of men and women in Muslim societies. Ideologically speaking, the translator paves the way for polemic confrontations about gender discourse in the Quran, and at the same time he discards ideological beliefs of a society which might be different from his in terms of mentality and customs. At the other extremes, **34.4 Mela** proves the manipulation of the source element *kawwamuna* in **34.4 Ver** through an explanation of the exegetical meaning of this element which is translated as *los hombres están al cargo de las mujeres*. So, the explanation of *kawwamuna* as *al cargo* allows the translator to transmit the real meaning to the target reader by showing that men are the ones who maintain and protect women throughout their marital life, but without any feeling of

²⁷ الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله واللاتي تخافون نشوزهن فعظوهن واهجروهن في المضاجع واضربوهن

superiority or despising the role of women in society. Additionally, the translator feels the sensitive aspect of the source example and its impact on Muslims, and, therefore, he does his best to keep this sensitive feature unchanged in the target version. All this helps to understand that the ideological factor is very important in examples as **34.4** because it is about one of the aspects of Muslim beliefs. On the other hand, **34.4 Cor** endorses what has been said about **34.4 Ver** because he also reflects the authority of men over women in *los hombres tienen autoridad sobre las mujeres*. This authority carries all the meanings of superiority, humiliation, inferiority and tyranny because the fact that the translator employs the element *autoridad* shows that women are deprived of their basic rights and are treated as if they were puppets in the hands of men. So, the issue of authority raised by **34.4 Cor** is a distortion of the source meaning and a reflection of a negative attitude towards the treatment of women in Muslim societies. In the same sense, **34.4 Epa** shares the opinions of **34.4 Ver** and **34.4 Cor** when he translates the source element *kawwamuna* as *els homes estan per damunt de les dones*.

The topic of the superiority of men over women is strongly stressed in **34.4 Rod** who openly translates the source element as *men are superior to women*. The translator explains the meaning of the source element *kawwamuna* on his own without taking into account its sensitiveness and its ideological burden. He just concludes that it is about the superiority of men over women, but he does not give more explanatory details which could strengthen his judgement. Therefore, the use of superiority might come from the convictions and evaluation of Muslim culture and mentality by the translator Rodwell as a Christian missionary who uses his ways to transform certain semantic aspects of the Quran into negative ones. On the other side, **34.4 Arb** is somewhat conscious of the ideological characteristics of the source element *kawwamuna* which is translated as *men are the managers of the affairs of women*. The translator uses explanation and tries to be close to the source meaning by emphasising the point that men are the tutors of women in everything. Still, this translation does not give a complete interpretation of the source element because it stresses the idea that women are submissive to men even in managing their affairs, but without specifying the kinds of affairs.

Like **34.4 Mela**, **34.4 Alhi** does his best to stick to the original meaning of the source element *kawwamuna* through an explanation of its exegetical meaning which reveals that men are supposed to protect and maintain their wives so as to respect the condition of *kiwama* from which the source element *kawwamuna* comes to describe

those husbands who are conscious of their duties towards wives and their understanding of their rights. Thus, explanation on the basis of quranic exegesis allows to understand the source meaning of *kawwamuna* and it also permits to transmit the real ideological aspects of the example which are taken into consideration by the Muslim translator Alhilali. All that is clearly seen in the target version *men are the protectors and maintainers of women*. The translator coincides with the exegetical meaning given by (Ibn Kathir, 1983: 445) and (Kotb, 1985: 653) in the use of protection and maintenance which reveal the fact that men are responsible for women without any idea of superiority or discrimination. On the contrary, the last English translation emphasises on the question of authority in **34.4 Daw**. The translator makes us repeat what has already been said about **34.4 Ver**, **34.4 Cor** , **34.4 Epa** and **34.4 Rod** because he also focuses on the point of superiority through authority in *men have authority over women*, but he does not explain the features of this authority; he leaves it too general, and, thus, he makes the target reader understand that women are humiliated, despised and infantilized as well as belittled.

● **Translation procedures**

Table 10: translation procedures of sub-unit 4.3.2.6.

Target examples	Translation procedures
34.4 Ver	- Paraphrase by explaining a different meaning .
34.4 Mela	-Paraphrase by explaining source meaning.
34.4 Cor	- Paraphrase by explaining a different meaning.
34.4 Epa	- Paraphrase by explaining a different meaning.
34.4 Alhi	-Paraphrase by explaining source meaning.
34.4 Rod	- Paraphrase by explaining a different meaning.
34.4 Arb	- Paraphrase by explaining a different meaning.
34.4 Daw	- Paraphrase by explaining a different meaning.

4.3.2.7. Problem-solving and reconciliation between husband and wife

Furthermore, the source example 34.4 also includes elements about solving marital problems in case of the disobedience of certain wives who do not respect their husbands. The example raises the issue of disobedience and disrespect on the part of wives and it refers to the steps that should be followed during the process of misunderstanding so as to reach reconciliation. The steps that are dealt with in the source example 34.4 are *faiduhunna wa ahjuruhunna fi almadajii wa adribuhunna*. So, these three legal steps should be taken into account by husbands and wives to solve their problems before resorting to repudiation and divorce as the last remedy for their marital conflict. As far as quranic exegesis is concerned, both (Ibn Kathir, 1983: 445-6) and (Kotb, 1985: 653-4) agree on the point that these three steps are imposed by quranic legislation to solve marital problems. Therefore, they must be respected in terms of order and content. Concerning, the first step *faiduhunna*, both exegetes stress that during this step, husbands are required to advise their wives calmly and peacefully by reminding them of the importance of being together and the drawbacks of quarrelling and disobeying. In the second step of *wa ahjuruhunna*, husbands are ordered to call off sexual intercourses with their wives for no more than three days and without leaving them alone at home. But if none of the first two steps are fruitful ; then , husbands move to the third step of beating them. The issue of beating is richly explained and developed by the exegetes mentioned above because it is so sensitive that certain non-Muslim readers or researchers might think that corporal violence is permitted by the Quran through a literal interpretation and reading of the source element *adribuhunna* which is used in the imperative form with the first person pronoun plural and it ends with the possessive suffix *hunna* which refers to wives. It is noticed that beating comes last after failing to convince disobedient and disrespectful wives through advice, friendly dialogue and sexual distancing. This classification of problem solving in the Quran discards the violent ill-treatment of wives because quranic exegesis confines a good space for this issue which is understood as a reaction of husbands to the attitude of disobedient wives by beating them symbolically, but without doing harm to them physically and psychologically.

Having mentioned the source elements which constitute the essence of the example **34.4**, we step forward to seeing their translation into the chosen target languages as well as their relevance to the source version. In **34.4 Ver** and **34.4 Cor**, the translators use *amonestadlas* which does not carry the same meaning as *faiduhunna* because it reflects a sense of authority over them and it remains away from advising and speaking calmly and convincingly. The verb *to admonish* endorses the idea of the authority of men over women which is expressed by non-Muslim translators. Similarly, **34.4 Mela** does not find a target verb which expresses the meaning of *faiduhunna*. Therefore, he employs the verb *amonestar* en *amonestadlas* without being conscious of its impact on the source meaning which is about sweet and brotherly advice rather than admonishing and blaming. On the other hand, **34.4 Epa** exaggerates in referring to the idea of threatening and frightening disobedient and disrespectful wives when he translates the source element *faiduhunna* as *amenaceu-les i feu-les por*. Thus, he supports the point that husbands threaten and frighten wives as if they committed an unforgivable crime. But, he forgets that quranic exegesis considers this step as the beginning of problem solving during which men are to act calmly and friendly because if they resort to frightening and threatening they might deepen their conflict with their wives who might also consider this attitude violent and humiliating. Also the mistranslation of the source element *faiduhunna* in **34.4 Epa** might have a negative impact on the target reader who might judge this issue negatively and disrespectfully because he could understand that wives are despised and ill-treated.

Moreover, the translator in **34.4 Rod** breaks the source meaning of the quranic element *faiduhunna* when he translates it using the verb *to chide* in but *chide whose refractoriness ye have cause to fear* because he does not reflect the spirit of softness and tranquility while trying to solve their problems. So, the translation of *faiduhunna* as *chide* could deepen the conflict between the married couple because it is about speaking to wives angrily and scoldingly by criticising and blaming them for what they have done. Thus, this way of translating the source elements remains far from the exegetical interpretation which insists on being soft and calm during the time of speaking to disobedient women. Additionally, the use of *chide* in this case might provide the target reader with false ideas about the image of women in the Quran. By contrast to **34.4 Rod**, **34.4 Arb**, **34.4 Alhi** and **34.4 Daw** express the meaning of the source element *faiduhuna* in the target language because they both refer to advising and reminding softly and calmly of the disadvantages of disobeying husbands by finding an

equivalent target verb that carries the same meaning as the source one. The target verb *to admonish* seems adequate in this case and that is why is used by both translators in **34.4 Arb** *and those ye fear may be rebellious admonish them* , **34.4 Alhi** *as to those women on whose part you see ill-conduct , admonish them (first)* and **34.4 Daw** *those from whom you fear disobedience, admonish them*. So, finding an equivalent for *faidudhunna* facilitates the transmission of its meaning to the target reader and at the same time it informs him about the truth of the image of women in the Quran. What is also important is the use of bracketing by **34.4 Alhi** in *admonish them (first)* which reflects the insistence of the translator on respecting the order of the three steps that must be taken into account by the husband who intends to solve family problems and any deviation from the order of these steps is anti-quranic. Infact, the translator in **34.4 Alhi** is more prudent than other translators when he uses bracketing as a way that strengthens his loyalty to the original Quran because it helps him explain and clarify the meaning of source version by adding elements that allow to achieve this purpose.

Concerning the second step *fahjuruhunna*, **34.4 Ver** translates it as *confinadlas* which refers to the idea that wives in such circumstances must be kept somewhere and obliged to stay there as if they were besieged by their own husbands. This attitude of the translator helps to understand that wives are isolated and secluded because they are forced to stay where their husbands want them to be. The source element *fahjuruhunna*, however, refutes and discards that because the message is addressed to husbands and not to wives who have the right to stay and sleep in their usual place. Therefore, husbands stay away from their wives in the sexual sense and not in the sense of ordering them to be under a strictly controlled residence as **34.4 Ver** reveals in *confinadlas*. On the contrary, **34.4 Mela**, conscious of the sensitive aspect of the source element *fahjuruhunna*, reflects the source meaning explained by the exegete (Ibn kathir, 1983: 445-6) through the use of the target verb *acostarse* in *no os acostéis con ellas* as an equivalent for *fahjuruhunna* because it shows that husbands are ordered to remain close to their wives but without having sexual intercourse with them or removing them somewhere else. So, husbands are not required to make their wives leave their usual place of sleeping. On the contrary, **34.4 Cor** amplifies the source element in the target version by translating it as *dejadlas solas en el lecho*. By doing so, the translator shows that husbands are ordered to leave their wives alone in their bedroom and go to sleep in elsewhere. This target version contradicts the source one because it does not reflect the fact that husbands must stay near their wives but without

having sexual relations although they are beside each other. So, the target elements chosen by the translator in **34.4 Cor** are not consistent with their source meaning because they say something that is not found in the source example. In accordance with **34.4 Cor** , **34.4 Epa** also amplifies and explains the source element *fahjuruhunna* but not in its quranic sense because the target elements used by the translator in *deixeu-les soles al llit familiar* makes the target reader understand that husbands go wide from their wives and distanciate them. By this way, the translator deviates from the source meaning and provides the reader with a false idea that might results in a negative reaction to gender issues in the Quran. In the same line, the English translators Rodwell and Arberry break the whole meaning of the source element *fahjuruhunna* when they translate it through amplification and explanation as *remove them into beds apart* and *banish them to their couches*. In **34.4 Rod**, the translator is misled by the structure of the source verb *fahjuruhunna* which comes from the root *hajara*, for he confuses it with other verb *hajjara* which corresponds to the target verb *remove them* or *banish them* in **34.4 Arb** which is totally different from the source verb *hajara* in terms of meaning. So, this confusion on the part of the translators makes the target versions different from the source one because they tell the reader that husbands oblige their wives to leave their usual place of sleeping and kick them out from their bedrooms. Unfortunately, this misinterpretation of the source version by the translators distorts the whole source example which does not tell husbands to send their wives out of their bedrooms, but it tells them to stay close to them in the same bed and without touching them in the sexual sense. Therefore, **34.4 Rod** and **34.4 Arb** are not relevant to quranic exegesis in the case of the source element *fahjuruhunna*.

As far as the translation of Alhilali is concerned, **34.4 Alhi** in translating the source element *fahjuruhunna* is somewhat close to the source meaning although he does not explain the sexual prohibition in these circumstances because the translator keeps the source scene in a limited space which is that of the bedroom, but he does not distort the source meaning completely because he does not refer to the point of dismissing women from their usual beds as we have seen in **34.4 Rod** and **34.4 Arb**. Additionally, the translator in **34.4 Alhi** focuses on the use of bracketing in *refuse to share their beds (next)* so as to show that he respects the order given by the quranic example in relation to the steps that might result in reconciliation. From an ideological perspective, the translator does his utmost to make quranic legislation unbreakable through the use of bracketing. On the otherhand, **34.4 Daw** understands that husbands

are ordered to abandon their wives during the period of conflicts, but he does not hint to the point that husbands could stay near their wives in the same bed. He, thus, refers to spacial abandoning and neglects the sexual one which is the essence of the target meaning and , in addition to that, he makes abandoning longer than the permitted period through the use of the verb *to forsake in forsake them in their beds* which refers to giving up a habit that used to be done in a complete way. Therefore, the target version contradicts the source one in terms of the duration of abandoning disobedient wives which must not surpass three days as it is mentioned in (Ibn Kathir, 1983: 445-6) and (Kotb, 1985: 683-4)

Besides, the last step of beating disobedient wives is not taken into account seriously because the source element *fadribhunna* does not necessarily mean to beat wives in its strong literal sense. In this respect, quranic exegesis in (Ibn Kathir, 1983:445-6) and (Kotb, 1985:683-4) explains and clarifies this point by showing that husbands must not understand *wa dribhunna* as a permission given to them to punish their wives heavily till they obey them. As for the translation of the source element *wa dribhunna*, **34.4 Ver** uses the verb *golpear in golpeadlas* which gives the impression to the target reader that wives are heavily beaten by their husbands. So, the literal translation of the source element *wa dribhunna* as *golpeadlas* reflects the ideology of the translator who employs translation as a vehicle to carry a negative representation of the issue of women in the Quran because he does not resort to other ways which help him transmit the real meaning of the source element to the target reader. Similarly, **34.4 Mela** translates the source element *wa dribhunna* in its general sense without specifying the way in which wives are supposed to be beaten by their husbands. The verb *pegar* clarifies the idea in *pegadlas* which is also found in **34.4 Cor** and **34.4 Epa pegueu-les**, but what makes them different is that the translators Cortés and Epalza are not Muslims and ,therefore, their dealing with the source element *wa adribhunna* is similar to that of **34.4 Ver**.

The focus on the use of the strong literal meaning of the source element *wa dribhunna* is also found in **34.4 Rod** because of the target verb *to scrouge* which carries all the meanings of doing harm to women and making them suffer by beating them violently. This choice of the verb *to scrouge* in *scrouge them* carries the negative reaction of the translator and the target reader to the image of women in the Quran. Similarly, **34.4 Arb beat them** and **34.4 Daw beat them** also follow **34.4 Rod** in translating the source element *wa adribhunna* in its broad sense without specifying

and explaining to the reader the way in which disobedient wives are beaten by their husbands. On the contrary, the Muslim translator Alhilali is more careful and consistent with the source meaning of *wa dribuhunna* because he is conscious of the influence of any wrong interpretation and translation of the source element *wa dribuhunna* on the quranic meaning. Being so conscious of that, the translator resorts to bracketing and includes the exegetical meaning of the source element in *beat them (lightly if it is useful)*. It is noticed that the translator also uses the target verb *to beat* in **34.4 Alhi** but at the same time he explains its quranic meaning between brackets to tell the target reader that husbands resort to light beating if it is useful and without touching sensitive places of the female body which might result in a disaster. Therefore, the translator proves, through his ideological convictions, that beating women in the Quran is not focused upon as the only way that could guarantee reconciliation between wives and husbands, and for this reason it comes as the third step in marital problem solving. Meanwhile, the use of exegetical meanings between brackets helps to show the essence of the source element *wa dribuhunna* to the target reader who might read this translation and compare it to the previous ones so as to have a correct judgement of the source example.

•Translation procedures

The translation of the source example **34.4** is repeated three times because in the same example there are three translated elements and, in this case, there is one table for each element.

Table 11: translation procedures of sub-unit 4.3.2.6.

Target examples	Translation procedures
34.4 Ver	- Paraphrase by explaining a different meaning.
34.4 Mela	- Paraphrase by explaining a different meaning.
34.4 Cor	- Paraphrase by explaining a different meaning.
34.4 Epa	- Paraphrase by explaining a different meaning.
34.4 Alhi	- Paraphrase by explaining source meaning.
34.4 Arb	- Paraphrase by explaining a different meaning.
34.4 Rod	- Paraphrase by explaining a different meaning.

34.4 Daw	- Paraphrase by explaining a different meaning.
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Table 12 : translation procedures of sub-unit 4.3.2.7.

Target examples	Translation procedures
34.4 Ver	- Paraphrase by explaining a different meaning.
34.4 Mela	- Paraphrase by explaining a different meaning.
34.4 Cor	- Paraphrase by explaining a different meaning.
34.4 Epa	- Paraphrase by explaining a different meaning.
34.4 Alhi	- Paraphrase by explaining source meaning.
34.4 Arb	- Paraphrase by explaining a different meaning.
34.4 Rod	- Paraphrase by explaining a different meaning.
34.4 Daw	- Paraphrase by explaining a different meaning.

Table 13 : translation procedures of sub-unit 4.3.2.7.

Target examples	Translation procedures
34.4 Ver	- Literal translation.
34.4 Mela	- Literal translation.
34.4 Cor	- Literal translation.
34.4 Epa	- Literal translation.
34.4 Alhi	-Paraphrase by explaining source meaning.
34.4 Arb	- Literal translation.
34.4 Rod	- Literal translation.
34.4 Daw	- Literal translation.

4.3.2.8. Norms of marriage and the prohibition of temporary marital relations

In the source example 24.4,²⁸ the Quran sheds light on legal marriage as a means of avoiding fornication and illegitimate sexual intercourse by telling men that they are not permitted to marry married women, but they are allowed to look for single women to marry them after giving them their dowries. In this example, there are three major elements which catch the attention of the reader because of their ideological significance in relation to marriage in Islam. The first one is *ma malakat aymanukum*. The second one is *istamtatum*, and the third one *ujurahunna*. According to the exegete (Ibn Kathir, 1983: 415) the element *ma malakat aymanukum* refers to those women whose husbands were the enemies of Muslim fighters on battle fields and once the fight was over, those women were taken and carried to Muslim territories so as to marry them. As for the second element *istamtatum*, the exegetes mentioned above discard the idea of relating this element to the temporal marriage called *zawaj almutaa*²⁹, because according to them, this marriage, which goes back to the pre-Islamic era, was prohibited, later on, by Islam. The third element *ujurahunna* refers to the dowries which are given by husbands to their wives to legitimise sexual intercourse with them.

As for the translation of the selected elements in 24.4 Ver, the translator uses literal translation when he translates *ma malakat aymanukum* as *aquellas que estén en poder de vuestras diestras*. This target version, though it provides a literal meaning of the source element, it does not give enough information about its exegetical interpretation. In translating the second element *istamtatum*, the translator advocates the legitimacy of temporal marriage in the Quran through his literal understanding of the meaning of the verb *istamtaa* in *istamtatum* which misleads the translator in understanding its real significance in this context. Also the translator does not look at the elements that precede and follow the element *istamtatum* so as to grasp its exegetical meaning which discards any reference to temporal marriage. So, that is another disadvantage of the use of literal translation without paying attention to the quranic context in this example. Additionally, the translator is strongly misled by the

²⁸ والمحصنات من النساء الا ملكت ايمنكم كتاب الله عليكم وأحجل لكم ما وراء ذلكم أن تبتغوا بأموالكم محصنين غير مسافحين فما استمتعتم به منهن فأتوهن اجورهن فريضة ولا جناح عليكم فيما تراضيتن به من بعد الفريضة ان الله كان عليما حكيما

²⁹ زواج المتعة It is a kind of temporary marriage that is still practised by the Shii minority despite its prohibition by Islam.

third element *ujurahunna* which is translated as *salaries (salaries)* which contradict the source element that refers to dowries given by husbands to wives so as to legitimise their marital relationship. That is also one of the drawbacks of literal translation when applied to quranic examples. Moreover, the translator forgets to take into account that the element *istamtaatum* is followed by the element *ujurahunna* to refer to the issue of divorce in which the husband is ordered to give the whole dowry to his wife in case of divorce. So, once the matrimonial contract is broken off by the husband, the wife has the right to have her dowry but not her salary as it is mentioned in **24.4 Ver** as *salarios*. All in all, the reliance on literal translation makes the translator fall into the manipulation of the source elements because he communicates to his readers a different target version which totally differ from the source ones in terms of meaning.

The translation of the first element *ma malakat aymanukum* in **24.4 Mela** is based on literal translation and amplification between brackets so as to explain the real meaning of the source element and at the same time to avoid any ideological deviation which might result in the distortion of the quranic message. These two procedures make the target version longer than the source one. So, the use of amplification through bracketing helps to avoid ambiguity in the case of using literal translation only. This is noticed in *las que posea vuestra diestra* which would be ambiguous without explaining and amplifying between brackets as in (*se refiere a las cautivas de guerra cuyos maridos quedan en territorio enemigo*). In translating the second element *ujurahunna*, the translator manages to avoid the use of the literal meaning by using the exegetical one in *la dote* which helps the reader understand that the idea is not about giving salaries to wives every month as we have seen in **24.4 Ver**. In the case of the last element *istamtaatum*, the translator is aware of its interpretation by non Sunni exegetes and that is why he employs its target equivalent in terms of meaning in *gozais de ellas* without mentioning the pre-islamic temporal marriage and its prohibition by Islam. In general, the Muslim and Sunni ideology of the translator helps him to be careful and prudent while dealing with such an issue. On the other hand, in **24.4 Cor**, the translator goes directly to the issue of slavery when he translates *ma malakat aymanukum as esclavas vuestras*. He comes with this translation without scrutinising the context in which the source element is situated and without reading the previous source version which is widely linked to the example **24.4** in terms of meaning. Thereby, the translator contradicts the source meaning which is about marrying the wives of enemies and not enslaving them. This is a strong manipulation and a clear

deviation from the source meaning because the source example becomes totally distorted and misinterpreted in the target version. Additionally, the translator goes on reflecting ideas that are alien to the source version; especially, in translating the second element *istamtaatum* by mentioning temporal marriage as the theme referred to by the source element in question. Once again, the translator relies on Shia references in interpreting and explaining the source element *istamtatum*. This perception of the translator might be due to his literal understanding of the verb *istamtaa* which refers to legitimate sexual intercourse with a wife and from which the temporal marriage *mutaa* is derived. To justify his judgement, the translator includes a foote note below the target version in which he explains the practice of temporal marriage in the pre-Islamic period and its institutionalisation by the prophet Mohammad in certain circumstances. Therefore, the use of foote notes as a kind of amplification deepens the level of manipulation of the source element in the target version. As for the last element *ujurahunna*, **24.4 Cor** uses the verb *retribuir* in *retribuid como cosa debida* as if the source element were a kind of salary or gift.

In the Catalan version, the translator highlights the issue of slavery when he translates *ma malaka aymanukum* as *esclaves que heu adquirit*. The translator paraphrases by explaining a different meaning and he invents the target element *esclaves* which deepens the manipulation of the source element in the arget language and distorts the source meaning. Thus, the translator breaks the essence of the source example which is about the topic of marriage and not slavery or enslavement because he does not explain how marriage is dealt with in the Quran; especially, in the case of *ma malakat aymanukum* which shows that Muslims are allowed to marry the wives of their enemies on battle fields. All that helps to understand that these women are caught and kept for the purpose of marrying them, but not enslaving them. In addition, the translator goes on mistranslating the source example in **24.4 Epa** when he adds elements that are not in the source version; particularly, the addition of *teniu permis de un nombre indefinit d'altres esposes, de concubines que desitgeu* in which he deviates from the number of wives that a Muslim husband is allowed to marry because, according to the source example **3.4**, the number of these wives must not be more than four, but in **24.4 Epa** , the translator exaggerates in making this number indefinite when he says *un nombre indefinite d'altres esposes*. These additions not only break the quranic message, but they also widen the scope of the negative image that the target reader might have about Islam in relation to the issue of gender. Furthermore, the translator legitimises and

permits the topic of having concubines when he adds the element *concubines* to the target version. By doing so, he tells us that illegitimate sexual intercourses are permitted so long as husbands pay for that, and at the same time he contradicts and discards the basic issue in this example which is that of legal and legitimate marriage. Besides, the translator in **24.4 Epa** follows both **24.4 Ver** and **24.4 Cor** in raising the topic of temporal marriage when he translates the source element *istamtatum* as *jeure amb elles per una estona* which embodies the misunderstanding of the source meaning by the translator and his reliance on literal translation which spoils the source version because by adding *una estona*, the reader understands that this marriage is temporal and is expected to last after a period of time. As for the last element *ujurahunna*, the translator amplifies its translation by rendering it into the target language as *recompensa, els pagaments, les quantitats que necessiten*. This translation does not reflect any component of the source element *ujurahunna* (*dowries*) because it reveals that the idea is about a sum of money given by a man to a wife after a sexual intercourse as if the intention were entertainment and not marriage in its real sense.

The issue of slavery and enslavement is also focused on by the translator Rodwell in **24.4 Rod** by translating the source element *ma malaka aymanukum* as those who are in your hands as slaves. He mixes both literal translation with a wrong interpretation of the source element in including slaves which make the premise for a new target discourse that is different from the source one because it carries ideological characteristics which bring about negative judgements of the Quran. The use of *slaves* by the translator does not transmit the source meaning which is about those female captives whose husbands were enemies on battle fields and not slaves. On the other hand, the translator does not resort to the addition of other elements to reflect the idea of temporal marriage as it is in **24.4 Ver**, **24.4 Cor** and **24.4 Epa**, but what he does is to keep the scene as it is in the source version and at the same time he manages to find a cultural equivalent for the element *ujurahunna* which is translated as *dowries*.

In **24.4 Arb**, the translator employs literal translation, but he does not provide useful information for the target reader because his translation of *ma malakat aymanukum* as *save what your right hands own* remains ambiguous and meaningless. This way of translating does not seem convincing and appropriate because it does not allow to carry a meaning that coincides with the exegetical one. In the case of translating *istamtaatum* and *ujurahunna*, the translator relies on literal translation leaving space for the target reader to find its quranic meaning by resorting to exegetical

studies. By doing so, the translator avoids mentioning and referring to temporal marriage as it is in er **24.4 V** and **24.4 Cor**.

Unexpectedly, the Muslim translator Alhilali mistranslates the source element *ma malakat aymanukum* despite the use of literal translation which does not transmit the real meaning of the original element. So, when the translator uses *slaves* between brackets (*slaves*) *and except those whom your right hands possess*, it is noticed, then that both ways make the target version incompatible with the source one because of the imprudence of the translator who does not resort to exegetical materials as he does in various examples. This attitude of the translator might not stem from a particular ideology which intends to misrepresent the source version in the target one just because of his being Muslim. On the other hand, the ideology of the translator as a Sunni Muslim is clearly seen in translating *istamtaatum* and *ujurahunna* as *with those of whom you have enjoyed sexual intercourse, give them their Mahr as prescribed* because he reflects the fact that this example refutes and discards any reference to temporal marriage through the translation of the element *ujurahunna* which is not translated literally, but it is rendered into the target version on the basis on its legal meaning as one of the pillars of the marital contract. The translation in this sense uses the legal term *Mahr* through borrowing from Arabic. Therefore, the translator in **24.4 Alhi** embodies the fact that the source element is about the case of divorce which results in giving the divorced wife her dowry after a legitimate and legal period of marriage which is not specified in the marriage contract in terms of its duration.

Talking about the translation of the source element *ma malakat aymanukum*, the translator Dawood distorts its meaning in the target version when he translates it in **24.4 Daw** as *those whom you own as slaves*. To begin with, the translator raises again the issue of slavery and reinforces the idea of the existence of enslavement in the Quran and Islam as a whole because of his mistranslation of an element that has nothing to do with the question of slavery. Additionally, the translator overlooks the importance of context in this example which is about legal and permitted marriage. So, if he had read the words that surrounds the source element carefully, he would have understood that the idea of owning women as slaves is totally alien to the original version. In truth the translator draws an image that might bring about false judgement of both the Quran and Muslim mentality. On the contrary, Dawoo understands the meaning of *ujurahunna* and *istamtaatum* without referring to temporal marriage by translating them as *give them their dowry for the enjoyment you have had of them as a duty*.

Thus, the translator helps to understand that the topic is about a real marriage which requires a dowry that is given to a wife in case of divorce, but not as a payment after a limited period of time which makes this relation temporal.

• **Translation procedures**

Table 14: translation procedures of sub-unit 4.3.2.8

Target examples	Translation procedures
24.4 Ver	-Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning.
24.4 Mela	- Literal translation. - Paraphrase by explaining source meaning. - Cultural equivalent
24.4 Cor	-Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning.
24.4 Epa	-Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning. -Paraphrase by explaining a different meaning.
24.4 Alhi	-Paraphrase by explaining a different meaning. -Paraphrase by explaining source meaning. -Transference by borrowing and transliteration.
24.4 Rod	- Literal translation and Paraphrase by explaining a different meaning. - Literal translation. - Literal translation.
24.4 Arb	- Literal translation. - Literal translation. - Literal translation.
24.4 Daw	- literal translation.

	<ul style="list-style-type: none"> - Literal translation. - Cultural equivalent.
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4.3.2.9. Putting on the veil (Alhijab)

The source example **31.24**³⁰ touches upon the topic of the way in which Muslim women are required to dress themselves by following the instructions of the Quran which advises them to wear decent clothes. To be clear, the example in question refers to the issue of wearing the veil which does not appear in the example as its Arabic equivalent *hijab (the veil)*, but it is implied through the use of amplified elements that have the same function as the veil. These source elements are *wa la yubdina zinatahunna illa ma dahara minha wal yadribna bikhumurihinna ala juyubihinna*. As far as quranic exegesis is concerned, these elements reflect the fact that it is obligatory for women to be dressed in such a way. In this sense, the exegetes (Ibn Kathir, 1983: 266-7) and (Kotb, 1985: 2512-3) provide details about the explanation of these elements and refer to the point that Muslim women are obliged to wear the veil and cover themselves except the face and the hands.

Concerning the translation of the source elements *wa la yubdina zinatahunna illa ma dahara minha and wal yadribna bikhumurihinna ala juyubihunna*, it is noticed that the translators opt for both literal translation and exegetical interpretation so as to reflect the meaning of each element. In the case of **31.24 Ver**, the translator makes a literal translation in *no miestren sus adornos mas que en lo que se ve*, but he does not specify what is meant by the source fragment. He leaves it ambiguous and unexplained for the reader who might find it difficult to understand the meaning *mas que en lo que se ve*. However, the second fragment *wa lyadribna bikhumurihinna ala yubihinna* which is translated as *cubran su seno con el velo* reveals that the translator is conscious of the existence of the issue of the veil in the Quran through his use of exegetical interpretation which helps him deduce that the veil is obligatory in Islam. So, the use of the veil (el velo) helps the target reader conclude that it is mentioned in the Quran.

³⁰ وقل للمؤمنات يغضضن من ابصارهن ويحفظن فروجهن ولا يبدين زينتهن الا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن الا لبعولتهن أو ابائهن

The translator Melara also follows literal translation in **31.24 Mela** when he translates the source elements as *que no muestren sus atractivos a excepción de los que sean externos* without specifying the parts of the body that are permitted to be shown. In translating the second elements *wa lyadribna bikhumurihinna ala juyubihinna*, the translator does not use the element veil to refer to the meaning of the source version. Therefore, he makes the target reader look for the quranic meaning in books of exegesis. In the other Spanish translation of Cortés, the translator, on the contrary, hints to the veil when he translates the source version as *que cubran su escote con el velo*, but in translating the first fragment he employs literal translation as it is noticed in **31.24 Ver** and **31.24 Mela**. Indeed, Cortés in **31.24 Cor** makes the issue of the veil direct and clear instead of leaving it implied.

In the Catalan translation, the translator always adds details to the target version so as to be more informative and explicative, but this does not mean that he always gets to the point underlined by the Quran and that is plainly seen in translating the fragment of the veil as *que elles amaguin l'escot amb una peça del seu vestit* which shows that only the part of the bosom is supposed to be covered by a garment so as not to be seen by men, but he forgets to refer to covering the head, the neck and the hair. So, the translator, intentionally or not, discards the point that the veil in the Quran includes covering the whole body except the face and the hands. As for the other source elements, the translator in **31.24 Epa** uses literal translation.

In the English translation of Rodwell and Arberry, the translators do not reflect a whole representation of the veil in **31.24 Rod** and **31.24 Arb** when they respectively translate the source elements *illa ma dahara minha* as *except those which are external and reveal not their adornment save such as is outward*; and *let them cast their veils over their bosoms* in which they do not specify the exact parts of the body that are permitted to be uncovered. In translating the other element *yudnina alayhinna bikhumurihinna* they refer to the veil in a very limited sense because they relate it to covering the bosom and not the head as well as the hair when they render it in the target language as *and they throw their veils over their bosoms and let them cast their veils over their bosoms* which reveal that the translators understood that only the bosom must be veiled. This focus on veiling one particular part of the body contradicts the source elements which clarify that the same veil that is used to cover the head and the hair is taken to cover the bosom. At the other extremes, the translator Alhilali is very interested in reflecting the whole message in the target language through amplification and using

details that represent the source meaning in the target version. To do so , the translator in **31.24 Alhi** shows that the source example is about the wearing of the veil by Muslim women as an obligation and not as a choice as he explains between brackets when he translates the source element *ma dahara minha* as *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.)*. Additionally, he mentions that there is a kind of veil in which Muslim women are required to cover all parts of their bodies, except in case of necessities which are linked to the second type of veil in which women are allowed to show their faces and their hands. Therefore, the translator focuses on reflecting his ideology as a Muslim translator and gives through translation an answer to whoever tries to deny and discard the existence of a quranic verse that obliges women to wear the veil. As for the second source elements *yudnina bikhumurihinna ala juyubihinna*, the translator shows that he is for the first kind of veil which is about covering even the face and the hands. That is another aspect of the ideology of the translator who advocates the most rigid opinion which prefers the first kind of veil to the second one. Broadly speaking, the translator avoids the idea of limiting the wearing of the veil to covering the bosom in translating the second source elements as *and to draw the veils all over juyubihinna (i.e.their bodies , faces , necks and bosoms)*.

In the last translation of Dawood, the translator does not specify the parts that are permitted to be revealed, but he just mentions that there are certain parts that are unveiled in **31.24 Daw** *except such as are normally revealed*. In translating the elements *yudnina bijumurihinna ala juyubihinna*, the translator refers to the use of the veil in *draw their veils over their bosoms*, but he makes it limited to a specific part of the body which is the bosom as we have seen in **31.24 Arb** and **31.24 Rod**.

• **Translation procedures**

Table 15: translation procedures of sub-unit 4.3.2.9

Target examples	Translation procedures
31.24 Ver	-Literal translation. - Paraphrase by explaining source meaning.
31.24 Mela	-Literal translation. - Literal translation.
31.24 Cor	-Literal translation. - Paraphrase by explaining source meaning.
31.24 Epa	- Literal translation. -Paraphrase by explaining a different meaning
31.24 Alhi	- Paraphrase by explaining source meaning between brackets. - Transference by borrowing and transliteration and, then, paraphrase by explaining source meaning between brackets.
31.24 Rod	- Literal translation. -Paraphrase by explaining a different meaning
31.24 Arb	- Literal translation. -Paraphrase by explaining a different meaning
31.24 Daw	- Literal translation. -Paraphrase by explaining a different meaning

3.4 Translating fragments from the story of Mary and Jesus

In this sub-unit we expose some fragments from the story of Mary and Jesus so as to provide the reader with some ideas about the events that marked their life and also to analyse examples that are extremely sensitive and ideological according to quranic beliefs.

3.4.1 Target examples

Vernet

33.3 Ver Dios escogió a Adán , a Noé, a la familia de Abraham y a la familia de Joaquín sobre los mundos.

37.3 Ver Su Señor la aceptó con buena acogida y la hizo crecer de hermosa manera, y se encargó de ella Zacarías. Cada vez que Zacarías entraba en su celda , encontraba junto a ella alimento. Preguntó un día : “Oh, María! ¿Cómo tienes esto?” Respondió : “procede de Dios “. Dios alimenta, sin cuenta , a quien quiere.

17.19 Ver y tomó, lejos de de ellos , un velo. Le enviamos nuestro Espíritu , y éste tomo ante ella la forma acabada de un mortal.

19.19 Ver Respondió : “ Ciertamente , yo soy el enviado de tu Señor para darte un muchacho puro.”

20.19 Ver Ella dijo : “ ¿Cómo tendré un muchacho si no me ha tocado un mortal y no soy una prostituta?”

24.19 Ver Pero *Gabriel*, desde abajo, le gritó :” ¡No te entristezcas! A tus `pies ha puesto tu Señor un arroyuelo.

28.19 Ver ¡Hermana de Aaron! Tu padre no era hombre de mal ni tu madre prostituta.”

34.19 Ver [Ese es Jesús , hijo de María, Verbo de la Verdad sobre el cual discuten *los cristianos*.

49.3 Ver Y he sido enviado a los Hijos de Israel *diciendo*: “ He venido a vosotros con una aleya *procedente* de vuestro Señor: Para vosotros yo crearé, de arcilla, algo semejante en la forma a los pájaros; insulfaré en ella y se transformará en pájaros, con el permiso de Dios; curaré al ciego de nacimiento y al leproso, resucitaré a los muertos, con el permiso de Dios, os anunciaré lo que coméis y lo que atesoráis en vuestras casas, realmente, en esto hay una aleya para vosotros, si sois creyentes”.

50.3 Ver *Os he sido enviado* para corroborar lo que me ha precedido: el Pentatueco, y para permitir os parte de lo que se os prohibió; he venido a vosotros con una aleya *procedente* de vuestro Señor. Temed a Dios y obedecedme.

52.3 Ver Cuando Jesús notó su incredulidad, dijo: “¿Quiénes son mis defensores *en la senda* de Dios? Respondieron los apóstoles : “ nosotros somos los defensores de Dios. Creemos en Dios. Atestigua que nosotros le estamos sometidos”.

54.3 Ver Los judíos tramaron *una intriga contra Jesús*, pero Dios tramó *contra ellos*. Dios es el mejor de los intrigantes!

Melara

33.3 Mela Allah eligió a Adam, a Nuh , a la familia de Ibrahim y a la familia de Imran por encima de los mundos. (la familia de Imran es la familia de la que procede Maryam, y por lo tanto el profeta Isa.)

37.3 Mela Su Señor la aceptó con buena acogida, hizo que se criara bien Y la confió a Zakariyya. Cada vez que Zakariyya la visitaba en su lugar de oración, encontraba junto a ella provisión. Decía: ¡Maryam! ¿Cómo es que Tienes esto? Decía ella : Esto procede de Allah, es cierto que Allah provee a quien quiera sin limitación.

17.19 Mela Entonces se ocultó de ellos con un velo y le enviamos a Nuestro espíritu que tomó la apariencia de un ser humano completo.

19.19 Mela Dijo: Yo sólo soy el mensajero de tu Señor para concederte un niño puro.

20.19 Mela Dijo: ¿Como habría de tener un niño si ningún mortal me ha tocado y no soy una fornicadora?

24.19 Mela Y la llamó desde abajo: no te entristezcas, tu señor ha puesto un arroyo a tus pies.

27.19 Mela Y llegó a su gente llevándolo en sus brazos, dijeron : ¡Maryam! Has traído algo muy grave.

28.19 Mela ¡Hermana de Harún! Tu padre no ha sido un hombre de mal ni tu madre una fornicadora.

34.19 Mela Ese es Isa , el hijo de Maryam, la palabra de la Verdad, sobre el que dudan.

49.3 Mela Y será un mensajero para los Hijos de Israel y les dirá: “ He venido a vosotros con un vuestro Señor.Voy a crear para vosotros, a partir del barro, algo con forma de ave: Soplaré en ello y será un ave con el permiso de Allah. Y sanaré al ciego y al leproso y daré vida a los muertos con permiso de Allah y os diré (sin verlo) lo que coméis y lo que guardáis en vuestras casas. Y, si soís creyentes, en ello tenéis un signo”.

50.3 Mela Soy un confirmador de lo que había antes en mi en la Tora y os haré lícito parte de lo que se os prohibió. He venido a vosotros con un signo de vuestro Señor, así pues, temed a Allah y obedecedle.

52.3 Mela Y cuando Isa notó rechazo en ellos, dijo: ¿Quién defenderá conmigo la causa de Allah? Entonces dijeron los más íntimos de los discípulos: nosotros somos los defensores de Allah, en Allah creemos; da testimonio de que estamos sometidos.

(Es decir, somos musulmanes)

54.3 Mela Y maquinaron, pero Allah también maquinó y Allah es el que mejor maquina.

Cortés

33.3 Cor Dios ha escogido a Adán, a Noé, a la familia de Abraham y a la de Imran por encima de todos,

37.3 Cor Su señor la acogió favorablemente, la hizo crecer bien y la confió a Zacarías. Siempre que Zacarías entraba en el templo para verla, encontraba sustento junto a ella. Decía: “¡María!, ¿De dónde te viene eso?” Decía ella “ De Dios. Dios provee sin medida a quien Él quiere”

17. 19 Cor Y tendió un velo para ocultarse de ellos. Le enviamos Nuestro Espíritu y este se le presentó como un mortal acabado.

19.19 Cor Dijo el :” Yo soy solo el enviado de tu Señor para regalarte un niño puro.”

20.19 Cor Dijo ella :” Cómo puedo tener un niño si no me ha tocado mortal, soy una ramera?”

24.19 Cor Entonces, de sus pies, le llamó :” No estés triste !Tu Señor ha puesto a tus pies un arroyuelo.

27.19 Cor Y vino con él a los suyos, llevándolo. Dijeron:“¡María ! ¡Has hecho algo infame !

28.19 Cor ¡Hermana de Aarón! Tu padre no era un hombre malo, ni tu madre era una ramera”.

34.19 Cor Tal es Jesús, hijo de María, para decir la Verdad, de la que ellos dudan.

49.3 Cor Y como enviado a los Hijos de israel: “ Os he traído un signo que viene de vuestro Señor. Voy a crear para vosotros, de la arcilla, a modo de pájaros. Entonces, soplaré en ellos, y con permiso de Dios, se convertirán en pájaros. Con permiso de Dios, curaré al ciego de nacimiento y al leproso y resucitaré a los muertos. Os informaré de lo

que coméís y de lo que almacenáís en vuestras casas. Ciertamente, tenéis en ello un signo, si es que sois creyentes.

50.3 Cor Y en confirmación de la *Tora* anterior a mí y para declararos lícitas algunas de las cosas que se os han prohibido. Y os he traído un signo que viene de vuestro Señor. ¡ Temed , pues, a Dios y obedecedme!

52.3 Cor Pero, cuando Jesús percibió su incredulidad, dijo: “Quiénes son mis auxiliares en la vía que lleva a Dios?” Los apóstoles dijeron: “ Nosotros somos los auxiliares de Dios. ¡Creemos en Dios! ¡ Sé testigo de nuestra sumisión!

54.3 Cor Y intrigaron y Dios intrigó también. Pero Dios es el Mejor de los que intrigan.

Epalza

33.3 Epa Certament , Déu ha escollit Àdam [Adam] , Nuh [Noè] , Ibrahim [Abraham]
i la familia d´Imran
[el Joaquím bíblic, pare de Maria]
per d´amunt dels altres, de tothom.

37.3 Epa El su Señor, doncs, la va rebre al Seu servei,
ben acollida,
la va fer créixer,
amb bon creixement,
la va confiar a Zakaria [Zakaries, el sacerdot, que era el seu oncle].
Cada vegada que Zakaria s´introduia en la cambreta on ella vivia,
Hi trobava alhuna menjar al costat d´ella.

Llavors li deia: “D´on t´ha vingut aquest aliment?”.

Li responia: “ Això que veus prové d´Al.la, Déu.

Déu sempre dóna el Seu aliment a qui Ell vol,
Sense mesura!

17.19 Epa i va posar-hi , per aillar-s´hi , un ample vel.

Li vam enviar un missatger,
el Nostre esperit,

l'àngel Gabriel.

Ella el va veure com un home perfecte,

bell i fort,

atractiu,

amb tot l'aspecte de ser un home.

19.19 Epa La va tranquil·litzar, dient:

“ Jo només soc

missatger

del teu senyor,

enviatm'angel,

per anunciar-te que t'ha fet do

d'un bell fillm'jove, fort, pur, perfecte”.

20.19 Epa Ella hi va objectar:

“ Tindre jo un fill?

Pero si no m'ha grapejat cap huma, ni m'ha tocat,

Ni tinc cap desig, ni soc cap bagassa.

24.19 Epa Llavors, la va cridar-era a sota- [l'infant nascut] :

“ No t'amoinis ! No ploris més !No et desesperis! Reviu!

El teu Senyor ha posat ja, a sota teu,

Un riuet, que surt de terra ;

27.19 Epa Després ella va anar als seus amb ell, i el portava, a ell.

Els altres deien:

“ Mariam !

Vens ara, i has fet una cosa reprensible.

28.19 Epa Germana d'Harun [Aaron] !

El teu pare no era un home dolent.

La teva mare no era una bagassa!”.

34.19 Epa Aquest és Issa m' i el seu origen,

el fill de Maryam,

paraula de veritat,

de qui sospiten,

de qui discuteixen,

de qui inventen coses

[els jueus diuen que es un bastard;
i els cristians, que es fill de Deu].

49.3 Epa Ell va ser un dels Seus missatgers als Banu-Israil

[els jueus del seu temps].

[Digué Issa] :

« Jo us he portat un miracle diví,
un text miraculós,
de part del vostre Senyor.
Jo crearé per a vosaltres, del fang de la terra,
Com figures d'ocells.
Bufaré sobre aquests i esdevindran ocells vius,
Amb l'anuència de Déu,
Lliuraré els malalts
De les greus malalties,
Encara que siguin cecs de naixement
O que siguin leprosos,
I tornaré vius els morts,
Amb l'anuència de Déu.
Us faré profecies sobre el que mengeu
O sobre el que gardeu en l'interior de les cases.
Tot això seran signes, miracles divins,
per a vosaltres,
Per que sigueu creients, bons musulmans.

50. 3 Epa Confirmaré la Torà, que teniu amb vosaltres.

Faré que sigueu lliures d'algunes obligacions
i d'algunes prohibicions

Us he portat un signe, un miracle diví,
Que ve del vostre Senyor
Temeu, doncs, Al.là,
I obeiu-lo !

52.3 Epa Quan Jesús es va adonar de la seva incredulitat,

els preguntà :

« Qui són els meus partidaris de Déu, els qui volen vèncer,

els del partit de Déu, en el camí vers Al.là ? ».

Els apòstols van respondre :

`` Nosaltres som els partidaris de Déu.

Hem cregut en Déu, Al.là.

Sigues testimoni que li estem sotmesos,

Que som musulmans''.

54.3 Epa Però després, ells [els dimonis] intrigaren,

[enganyant els apòstolos d'Issa] amb astucies i molts enganys,

i subtilitats.

Peró Al.là, Déu ho sap tot d'astucies,

I d'enganyar, i d'intrigar.

També en això els va guanyar !

Rodwell

33.3 Rod Verily above all human beings did God choose Adam, and Noah, and the family of Abraham, and the family of Imran,

37.3 Rod So with goodly acceptance did her Lord accept her, and with goodly growth did he make her grow. Zacharias reared her. So oft as Zacharias went in to Mary at the sanctuary he found her supplied with food. Oh, Mary said he, whence hast thou this ? She said, "It is from God ; for God supplieth whom He will, without reckoning !"

17.19 Rod And make mention in the Book, Mary , when she went apart from her family, eastward , and took a veil *to shroud herself* from them : and we sent our Spirit to her , and he took before her the form of a perfect man.

19.19 Rod He said : " I am only the messenger of thy Lord , that I may bestow on thee a holy son".

20.19 Rod She said : “ How shall I have a son , when man hath nevertouched me ? and I am not unchaste”.

24.19 Rod And one cried to her from below her : Grieve not thou , thy Lord hath provided a steamlet at thy feet.

28.19 Rod O sister of Aaron ! Thy father was not a man of wickedness, nor unchaste your mother.

34.19 Rod This is Jesus , the son of Mary , this is a statement of the truth concerning which they doubt .

49.3 Rod And he shall be an apostle to the children of Israel. “ Now have I come, *he will say*, to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird: and I will breathe into it, and it shall become, by God’s leave, a bird. And I will heal the blind, and the leper; and by God’s leave I will quicken the dead; and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers”.

50.3 Rod And I have come to attest the law which was before; and to allow you part of that which had been forbidden you; and I come to you with a sign from your Lord: Fear God , then, and obey me.

52.3 Rod And when Jesus perceived unbelief on their part, He said: “ “Who *will* be my helpers with God?” The Apostles said: “We will be God’s helpers! We believe in God, and bear thou witness that we are Muslims”.

54.3 Rod And the Jews plotted , and God plotted: But of those who plot is God the best.

Arberry

33.3 Arb God chose Adam and Noah and the House of Abraham and the house of Imran above all beings,

37.3 Arb and by his goodness she grew up comely and Zachariah taking charge of her. Whenever Zacharias went in to her in the Sanctuary, he found her provisioned. “Mary, he said, how comes this to thee?” From God, she said: Truly God provisions whomsoever He will without reckoning.

17.19 Arb and she took a veil apart from them ; then We sent unto her our Spirit that presented himself to her a man without fault.

19.19 Arb He said : “ I am but a messenger come from thy Lord , to give thee a boy most pure.”

20.19 Arb She said : “ How shall I have a son whom no mortal has touched , neither have I been unchaste?

24.19 Arb But the one that was below her called to her : “ Nay , do not sorrow ; see, thy lord has set below thee a rivulet”.

28.19 Arb Sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste.’

34.19 Arb That is Jesus, son of Mary, in word of truth, concerning which they are doubting.

49.3 Arb And He will teach him the Book, the Wisdom, the Torah, the Gospel, to be a Messenger to the Children of Israel saying: “ I have come to you with a sign from your Lord. I will create for you out of clay as he likeness of a bird; then I will breathe into it and it will be a bird by the leave of God. I will also heal the blind and the leper, and bring to life the dead by the leave of God. I will inform you of what things you eat, and what you treasure up in your houses, Surely in that is a sign for you, if you are believers.

50.3 Arb Likewise confirming the truth of the Torah that is before me, and to make lawful to you forbidden unto you. I have come to you with a sign of so fear you God, and obey you me.

52.3 Arb And when Jesus perceived their unbelief he said: “ Who will be my helpers unto God?” The apostles said: “ We will be the helpers of God; we believe in God; witness thou our submission”.

54.3 Arb And they devised, and God devised, and God is the best of devisers.

ALHILALI

33.3 Alhi Allah chose Adam , Nuh (Noah) , the family of Ibrahim (Abraham) and the family of Imran above the Alamin (mankind and jinn) (of their times).

37.3 Alhi So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered *Al-Mihrab* (to visit) her, he found her supplied with sustenance. He said: “ O Maryam (Mary)! From where have you got this?” She said , “ This is from Allah”. Verily, Allah provides sustenance to whom He wills, without limit.

17.19 Alhi She placed a screen (to screen herself) from them, then we sent to her Our *Ruh* [angel Jibril (Gabriel)] , and he appeared before her in the form of a man in all respects.

19.19 Alhi (The angel) said : “ I am only a messenger from your Lord , (to announce) to you the gift of a righteous son.”

20.19 Alhi She said : “ How can i have a son, when no man has touched me , nor am I unchaste ?”

24.19 Alhi Then [the babe ʿIsa (Jesus) or Jibril (Gabriel)] cried unto her from below her , saying : “ Grieve not : your Lord has provided a water stream under you.

28.19 Alhi “ O sister (i.e. the like) of Harun(Aaron) [this Harun (Aaron) is not the brother of Musa (Moses) , but hr was another pious man at the time of Maryam (Mary)]! Tour father was not a man who used to commit adultery , nor your mother was an unchaste woman.

34.19 Alhi Such is Isa (Jesus) , son of Maryam (Mary) . (It is) a statement of truth , about which they doubt (or dispute) .

49.3 Alhi And will make him Isa (Jesus) a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe”.

50.3 Alhi And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.

52.3 Alhi Then when Isa (Jesus) came to know of their disbelief, he said : “ Who will be my helpers in Allah’s Cause?”*Al-Hawariyyun* (the disciples) said: “ We are the helpers of Allah; we believe in Allah , and bear witness that we are Muslims (i.e.we submit to Allah).”

54.3 Alhi And they (disbelievers) plotted (to kill Isa (Jesus), and Allah plotted too. And Allah is the Best of those who plot.

Dawood

33.3 Daw God exalted Adam and Noah, Abraham’s descendants and the descendants of Imran above the nations.

37.3 Daw Her Lord graciously accepted her. He made her grow a goodly child and entrusted her to the care of Zacharias. Whenever Zacharias visited her in the Shrine he

found that she had food with her. “Mary, where is this food from?” “ It is from God” she answered. “ God gives without measure to whom he will”.

17.19 Daw And you shall recount in the Book the story of Mary: how she left her people and betook herself to a solitary place to the east.

19.19 Daw “I am but your Lord’s emissary”, he replied, “and have come to give you a holy son”.

20.19 Daw “How shall I bear a child “she answered,”when I have neither been touched by any man nor ever been unchaste?”

24.19 Daw But a voice from below cried out to her: “ Do not despair. Your Lord has provided a brook that runs at our feet”,

28.19 Daw “Sister of Aaron,* Your father was never a hore-monger, nor was your mother a harlot”.

*(Muslim commentators deny the charge that there is confusion here between Miriam, Aaron’s sister, and Maryam (Mary), mother of Jesus. ‘Siser of Aaron’, they argue, simoly means “virtuous woman” in this context).

34.19 Daw Such was Jesus son of Marry. That is the whole truth which they still doubt.

49.3 Daw He will instruct him in the Scriptures and in wisdom, in the Torah and in the Gospel, and send him forth as an apostle to the Israelites. He will say: “ I bring you a sign from your Lord. From clay I will make for you the likeness of a bird . I shall breathe into it and , by God’s leave I shall heal the blind man and the leper, and raise the dead to life. I shall tell you what to eat and what to store and what to store up in your houses. Surely that will be a sign for you ,if you are true believers”.

50.3 Daw I come to confirm the Torah which preceded me and to make lawful for you some of the things you are forbidden. I bring you a sign from your Lord: Therefore fear God and obey me.

52.3 Daw When Jesus observed that they had no faith , he said: “ Who will help me in the cause of God” The disciples replied : “ We are God’s helpers. We believe in God. Bear witness that we submit to Him”.

54.3 Daw They contrived, and God contrived. God is the supreme Contriver.

4.4.2. Analysis of target examples

4.4.2.1. Names of prophets and the metaphorical image of Mary

The story of Jesus and Mary has deep roots in the Quran because it is detailed with information about the events that characterised the life of both of them. The Quran confines to this story a whole chapter of 99 verses called *Mariam* and other verses from the chapter 3 of *Al-Imran*. These two chapters are about the birth of Mary who was left to the care of *Zacharias* who saw some aspects of the miracles of Mary while being a young girl. Then, *Zacharias* invoked God to bless him and give him descendents who would guarantee the continuity of his genealogical tree. On the other hand, the story of *Mary* includes the story of *Jesus* from the day of his birth to the events that marked his life. The story reveals the circumstances in which he was born, his reception by the clan of *Mary* and the changes he brought to his people in that time. Since the major concern of this thesis is the ideological factor in the translation of religious texts, the story of *Mary* and *Jesus* is worth studying so as to see how it is translated by Muslim and non-Muslim translators. The Muslim translators are Melara and Alhilali, whereas the non-Muslim ones are Vernet, Cortés, Epalza, Rodwell, Arberry and Dawood .

In the source example **33.3**³¹ there are some proper names such as *Adam*, *Nuh*, *Ibrahim* and *Imran*. These names are translated by **33.3 Ver** as *Adán*, *Noé*, *Abraham* and *Joaquín*. This means that these names in their Arabic and quranic version have their equivalents in Spanish and, hence, the reader might understand that there are similarities between Islam, Christianity and Judaism in terms of the names already mentioned. In the other Spanish translation of Melara, however, is noticed the reflection of the ideology of the translator while translating the proper names mentioned in **33.3 Mela** because he uses borrowing and keeps them as they are in the source text. By doing so, the translator rejects the existence of equivalents in other religious traditions and insists on the use of the names given by the Quran. This attitude of the translator strengthens the impact of ideology on his translational orientations. If the target text is read by a Muslim Spanish reader, the translation and the procedure of borrowing used by the translator will be welcomed fervently, but if the case is different, that is, the reader is non-Muslim, there will be another different point of view or even a deception for the Christian and Jewish believers who might also feel hurt and offended just

³¹ ان الله اصطفى اءادم ونوحا وءال ابراهيم وءال عمران على العالمين

because the biblical names of their prophets are not recognized by another religious community represented by a Muslim translator who might not be conscious of the idea that the readers of his translation could be from different religions and creeds.

In the same line of **33.3 Ver**, **33.3 Cor** uses cultural equivalents of the proper names *Abraham, Adan and Noé* in. In addition, he uses a footnote in which he reveals that *Adam* is a prophet for Muslims *el islam ha visto en ésta aleya y en otras aleyas un argumento implícito para poder incluir a Adán en la lista de los profetas*. These added elements as a kind of amplification would reflect the idea that the translator disagrees on the consideration of *Adam* as a prophet by Muslims. On the other hand, **33.3 Epa** uses both borrowing and Spanish cultural equivalents of the proper names of those prophets.

33.3 Arb also uses the English equivalents of the original names *Adam, Nuh, Ibrahim* and *Imran* which are respectively translated as *Adam, Noah, the house of Abraham* and *the house of Imran*. We notice that the proper names are translated on a religious basis except the last name *Imran* which is borrowed from the original text. We even see the repetition of *the house of* and *Imran* to refer to their descendents, but in this case the translator misunderstands the meaning of the original *Al Ibrahim* and *Al Imran* and translates them as *house of* which might refer to space and not the genealogical trees of *Abraham* and *Imran*.

33.3 Alhi translates the proper names as *Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of Imran*. The translator uses both borrowing and English equivalents between brackets in the case of *Nuh* and *Ibrahim*. Here the translator clearly reveals his religious identity through keeping source elements in their original form using borrowing and bracketing to include their equivalents in English and in target culture. By this way, the translator reflects his focus on giving priority to his beliefs and, then, to the norms of target culture. In **33.3 Daw**, the translator converts the Arabic proper names through their English equivalents, except the last name *Imran* which is borrowed from the source text, but the translator benefits from this occasion to expose his ideology by mentioning the name *Amram* in the footnote *Amram, the father of Moses and Aaron*. The translator, being a Jew from Iraq, amplifies the target text by including the Jewish name *Amram* which is not mentioned in the whole Quran. So, it is a deliberate intrusion of the translator to present and embody his Jewish identity. Additionally, the translator uses the verb *to exalt* at the start of **33.3 Daw** which is translated as *God exalted Adam and Noah, Abraham's descendents and the descendents*

of *Imran*. Therefore, the use of the verb *to exalt* does not reflect the precise meaning of the original verb *istafa* which is about choosing and not praising and raising in rank.

The source example **37.3**³² includes a metaphor about the comparison of *Mary* to a nice plant. The original text presents the metaphor as *anbataha nabatan hasanan*. As for its translation, each translator chooses his proper stylistic devices so as to reflect the meaning of the metaphor in question. In this respect **37.3 Ver** does not make a literal translation of the original metaphor which includes the verb *anbataha* and its noun *nabatan*, but he translates its meaning through *la hizo crecer de hermosa manera*. Thus, the translator translates one unique aspect of the source metaphor and limits it to good physical growth without showing the other elements that refer to her moral and religious values as well as the development of her personality. The second religious element that is worth mentioning in this example is *mihrab* which is the place where *Mary* would go to perform her prayers. This religious space of worshipping is translated by **37.3 Ver** as *celda, cada vez que Zacarías entraba a su celda, encontraba junto a ella alimento*. The use of the word *celda* to refer to the place of worshipping seems irrelevant to the quranic *mihrab* in the source text because it is too general and it does not specify the adequate name of this space of worshipping which is common in the mosques of Muslims and in addition to that, it could make the target reader who ignores the story of *Mary* feel that she had been enjailed because the word *celda* in Spanish in many situations is related to imprisonment and condemnation. In this case, the manipulation of the source element and its reception by the target reader becomes clear.

37.3 Mela also translates the meaning of the source metaphor as *hizo que se criara bien*. He, then, focuses on the upbringing of *Mary*. In the second element *mihrab*, **37.3Mela** does not find an adequate equivalent in Spanish. To translate it, he describes it and paraphrases by explaining its meaning through addition and amplification to have *su lugar de oración* as the only way to explain the meaning of *mihrab* which does not have its specific equivalent in other languages just because it is typically an Islamic space where prayer is performed. Therefore, the translator sticks to his ideology which is seen in the avoidance of the use of a religious element of space that is alien to the Islamic culture.

³² فتقبلها ربها بقبول حسن وانبتها نباتا حسنا وكفلها زكرياء كلما دخل عليها زكرياء المحراب وجد عندها رزقا قال يا مريم انى لك هذا قالت هو من عند الله ان الله يرزق من يشاء بغير حساب

Literal translation of the source metaphor is avoided by **37.3 Cor** because he interprets its meaning in relation to the good physical growth of Mary but without mentioning her ethical and behavioural characteristics *la hizo crecer bien*. On the other hand, the translator uses the element *templo* to translate the source space of worshipping *mihrab*. In reality, the use of *templo* to translate *mihrab* does not refer to quranic places of worship. So, its use by the translator through substitution and adaptation in this example breaks a strong quranic norm which is that of naming spaces of religious devotion and worship. By contrast to that, *mihrab* is just a small space that is reserved to the qualified religious person that leads prayers in a Muslim mosque and in Islamic terminology this person is called *Imam*³³.

37.3 Epa also reflects the physical growth of *Mary* and discards her ethical growth in terms of mentality and personality in *la va fer créixer un bon creixement*. As for the translation of the element *mihrab*, the translator does not show it as a place of religious devotion and prayer because he limits it to a place where *Mary* used to live. This is clearly seen in *la cambreta on ella vivia* which does not include any element that makes allusion to the religious practices which are represented by the use of *mihrab* in the source example **37.3**.

The English translator Arberry **37.3 Arb** does not go far way from the previous translators when he translates the source metaphor as *she grew comely* to refer to her attractive beauty and other physical aspects, but he neglects the essence of the real beauty of her kindness and her innocence. In the mean time he substitutes the source element *mihrab* and he adapts it to the norms of target culture when he translates it as *sanctuary* which is related to a holy place or a part of the place in which God or other elements are worshipped. The term *sanctuary* used by the translator in this example, however, is also too general because it does not communicate the same meaning as the Arabic word *mihrab*.

Unlike the other translators, **37.3 Alhi** translates the source metaphor by converting it to its original sense. So, the translator opts for the moral values of *Mary* and neglects her physical characteristics as a beautiful human being when he translates the example as *he made her grow in a good manner*. This attitude strengthens the ideology of the translator because it reveals the importance he gives to good manners as a reflection of the making of a personality; especially, if it has a religious value as is *Mary* in the source text. Concerning the translation of the religious place of worship

³³ It is a polysemous term that has other meanings in other contexts

mihrab, the translator keeps it in the target language as it is in the source text through borrowing and transliteration *Almihrab*. This choice reveals the impact of the translator's ideology on his translational orientations, that is, he gives priority to keeping the source element *Mihrab* unchanged in the translated text so as to avoid deviations from its religious denotation and connotation because resorting to the use of other elements like temple, shrine, celda, sanctuary, might tell the reader that the translator is translating budhist or Brahman and even Christian and Jewish religious space of God's worship, and in this case Islam and the Quran are totally manipulated and misinterpreted.

37.3 Daw is more interested in the moral values of Mary than in her physical characteristics when he translates the source metaphor *anbataha nabatan hasan* as *he made her grow a goodly child*. He adds *child* that is not in the source text which does not specify a certain age because it just says that she was good morally and physically through the use of the metaphor *anbataha nabatan hasanan*. As for the translation of the element *mihrab*, the translator chooses *shrine* to refer to the source element. He, consciously or not, borrows the element *shrine* that is common in Hinduism which is totally different from what the Quran refers to. This way, indeed, permits the inclusion of alien and polytheist elements that spoil and distort the monotheist components of Islam which might be viewed as a polytheist religion if this translation is read by a person in whose culture or religion the element shrine is common as is the case of Hinduism.

What is noticed in the translation of the metaphorical representation of Mary is that the translators convert the source metaphor *anbataha nabatan hasanan* to source sense or to a different one and this reflects one of the procedures proposed by Newmark (1988: 90) in the translation of metaphor and he calls it "conversion of metaphor to sense". This procedure allows to communicate the sense of the source metaphor in the target language depending on how translators understand and interpret this sense. In the case of the metaphor of Mary *anbataha nabatan Hasanan*, we have seen that all the translators resort to the sense of this metaphor so as to translate it into their target languages. The only translator who managed to translate the source sense is Alhilali in **37.3 Alhi** for relying on quranic exegesis and avoiding interpretation on his own in an issue that is extremely sensitive because it is about a story that reflects both dogmatic and doctrinal aspects of Islam, and that is one of the ideological factors that determines the choices of the translator.

• **Translation procedures**

Table 16 : translation procedures of sub-unit 4.4.2.1.

Target examples	Translation procedures
33.3 Ver	-Cultural equivalent
33.3 Mela	-Transference by borrowing and transliteration.
33.3 Cor	-Cultural equivalent and amplification in foot note.
33.3 Epa	-Cultural equivalent and transference by borrowing and transliteration.
33.3 Alhi	- Transference by borrowing and transliteration. Cultural equivalent between brackets.
33.3 Rod	- Cultural equivalent
33.3 Arb	-Cultural equivalent
33.3 Daw	-Cultural equivalent and amplification in foot note. Transference by borrowing and transliteration.

Table 17 : translation procedures of sub-unit 4.4.2.1

Target examples	Translation procedures
37.3 Ver	<ul style="list-style-type: none"> - Conversion of metaphor to a different sense. - Substitution by adaptation.
37.3 Mela	<ul style="list-style-type: none"> - Conversion of metaphor to a general sense. -Description and paraphrase by explaining source meaning.
37.3 Cor	<ul style="list-style-type: none"> - Conversion of metaphor to a general sense. - Substitution by adaptation.
37.3 Epa	<ul style="list-style-type: none"> - Conversion of metaphor to a general sense. - Description and paraphrase by explaining a different meaning.
37.3 Alhi	<ul style="list-style-type: none"> - Conversion of metaphor to source sense. -Transference by borrowing and transliteration.
33.3 Rod	<ul style="list-style-type: none"> -Conversion of metaphor to a general sense. - Substitution by adaptation.
37.3 Arb	<ul style="list-style-type: none"> -Conversion of metaphor to a general sense. - Substitution by adaptation.
37.3 Daw	<ul style="list-style-type: none"> -Conversion of metaphor to a general sense. - Substitution by adaptation.

4.4.2.2 The birth of Jesus and the reaction of the people of Mary

Furthermore, the story of *Jesus* and *Mary* is widely dealt with in the chapter 19 of *Maryam* which tells the story of the birth of *Jesus* and his reception by the people of *Mary* from the verse 15 to the verse 37. Through these verses, the Quran exposes to the reader the circumstances in which *Jesus* was born. Now we move to have a look at the translation of the story by each translator through the selection of some key examples. The first example we examine is the one which is about the going of *Mary* far from her people so as not to be seen. In 17.19³⁴ the source word *hijab* is literally translated by 17.19 Ver who uses the word *velo* to refer to the covering of her head with a garment so as not to be recognised, but the source text has the word *hijab* to allude to distancing and absence for a period of time. The translator is misled because of mistranslating the source verb *ittajadat* and does not distinguish it from the verb *ajada*. So, a quick decision without looking fixedly at the structure of the source sentence and its lexical components poses a problem of understanding the source meaning. Like 17.19 Ver, 17.19 Mela uses literal translation to translate the original *hijab* as *velo*. The same thing can be said about 17.19 Cor who translates *hijab* as *velo*. In addition to that, 17.19 Cor changes the whole meaning of the source sentence *ittajadat min dunihim hijaban* which is translated as *tendió un velo para ocultarse de ellos*. In this sentence we could understand that *Mary* took a curtain and used it to separate herself from her people. But, if we relate this sentence and the event it carries to the previous verse *id intabadat min ahliha makanan charkiyyan* we deduce that *Mary* was far from her people and, thus, she did not need to use that curtain. Therefore, the translator neglects the relationship between the verse in question and the previous verses³⁵.

17.19 Epa also follows literal translation to translate the original element *hijab* as *un ample vel*. He adds to it the adjective *ample* which is not in the source text which. Hence, the metaphorical representation of the original *hijab* is not well translated in the target language through the use of literal translation and lexical equivalence which fail to communicate the real meaning of the word *hijab*.

17.19 Rod tries to interpret the meaning of *hijab* as *and took a veil to shroud herself from them*, but the literal translation of the word *hijab* does not allow to do that. The same procedure is used in 17.19 Arb *she took a veil apart from them*. On the

³⁴ فاتخذت من دونهم حجابا فأرسلنا إليها روحنا فتمثل لها بشرا سويا

³⁵ These verses are mentioned in the story of Mary and Jesus in the appendix

other hand, **17.19 Alhi** comes with a new word in the target language so as to interpret the source word *hijab*. He uses the word screen in *she placed a screen (to screen herself) from them*. This translation is in a way related to the source meaning because it reflects a sense of distance and shelter. In the last English translation of Dawood there is a very clear omission of the source fragment **17.19**. This omission impinges on the reception of the story by the reader because of the missing event which is omitted by the translator who does not give justifications for doing that. In fact, overlooking the importance of this source element is as if it were an omission of an event that is essential in the development of the story and its understanding by the target reader. That is purely ideological because it might have to do with the Jewish beliefs which possibly have another interpretation of the story of Jesus and Mary in their holy scriptures.

In the next example **19.19**³⁶, the Quran hints to the news of the gift of *Jesus* to *Mary* through the angel *Jibril* (Gabriel). Concerning its translation, we notice that the key words such as *li ahiba* and *rulaman zakiyya* differ in their translation from one translator to another. **19.19 Ver** translates the source verb *liahiba* as *para darte* which makes us understand that it was the angel Gabriel who gave the son *Jesus* to *Mary*. The second element *rulaman zakiyya* is translated by **19.19 Ver** as *muchacho puro*. The adjective *puro* refers to *Jesus* but it does not carry the whole meaning of the source adjective *zakiyya* which explains the righteousness of *Jesus* and his obedience of God by following all the advice and the commands given to him in the story mentioned in the Quran.

19.19 Mela translates the whole fragment as *yo sólo soy el mensajero de tu Señor para concederte un niño puro* so as to show to the reader that the angel *Gabriel* played the role of the intermediary between God and the birth of *Jesus*, that is, he was just the announcer of the news to *Mary* and not the direct giver of the child *Jesus*. The translator makes that very clear for the reader through the element *sólo* which is omitted by **19.19 Ver**, and the verb *concederte* to translate *liahiba*. As for the translation of the second fragment *rulaman zakiyyan*, it is translated as *un niño puro*. On the other hand, **19.19 Cor** uses the same way as **19.19 Mela** in showing to the reader that the angel *Gabriel* was just the messenger of God to *Mary* through the use of the adverb *sólo* and the verb *regalarte* which carries a meaning of a normal recompense or reward by God to *Mary* for being pure and chaste, but the aim of the story goes beyond recompense and

قال انما انا رسول ربك لاهب لك غلاما زكيا³⁶

because the arrival of Jesus through an unexpected pregnancy marked the announcement of the emergence of a new religion. The source adjective *zakiyyan* is translated as *puro* like the other Spanish translators. So, the choice of verbs to communicate the essence of source meaning needs to be done carefully and with a deep understanding of the context that surrounds it .

19.19 Epa shows very carefully that the angel *Gabriel* was just the messenger of God to *Mary* in *jo només sóc missatger del teu Senyor*. The translator, therefore, informs the reader about the real role of the angel *Gabriel* without any deviation from the components of the story. This positive attitude of the translator is strengthened by the way he translates the source verb *liahiba* as *per anunciar-te que t'ha fet do*. We notice that the source verb is amplified in the target language so as to expose to the reader the action or the event of the story and also to specify the role of the angel *Gabriel*. Indeed, the translator prefers to amplify the source verb in the target language in order to be very close to the message of the source text. In addition, the translator employs amplification and description in translating *rulaman zakiyyan* as *bell fill, jove, fort, pur , perfecte*. Thus, he chooses a serie of adjectives about beauty, youth, strength, purity and perfection so as to reflect the good qualities of *Jesus* in the target language. These adjectives refer to many qualities of Jesus who is extremely praised and exalted by the translator who reflects a Christian cultural presence in his translation. This is a pure ideologisation of the source example through a Christian point of view.

The translator Rodwell grasps the message of the source text and alludes to the messenger of God to *Mary* and shows him as a simple intermediary who was ordered to carry out the order through the use of *only* which discards any possibility of considering the messenger in question as the giver of the child *Jesus* to *Mary*. In the second fragment, **19.19 Rod** distorts the source meaning of *rulaman zakiyyan* because he translates it as *holy son*. The adjective *holy* exalts the new born child exaggeratingly as if he were not a human being. Therefore, giving *Jesus* this status of holiness reflects the ideology of the translator who reveals it very clearly and at the same time it shows the intentional manipulation of the source text which does not hint to the holiness of *Jesus*. Accordingly, the description of *Jesus* as a holy child helps us understand that he is supposed to be worshipped and given a characteristic of divinity. This is a Christianization of the source example which does not include elements that talk about the holiness and the divinization of Jesus. So, this ia a real manipulation of the quranic

meaning because the translator adds elements like *holy* by borrowing it from Christian beliefs and, thus, the Christian believer accepts it from a religious point of view.

19.19 Arb also reveals that the news of giving a child to *Mary* by God was done through the intermediation of the messenger *Gabriel*. This is noticed in the way of translating the source fragment as *I am but a messenger come from thy Lord*. So, the use of the conjunction *but* shows that the messenger sent by God to *Mary* gives away his identity so as to avoid confusion and misinformation. The translation of *rulaman zakiyyan*, on the other hand, is too general because it is translated as *a boy most pure* which does not provide the reader with enough ideas about *Jesus* as in **19.19 Alhi**.

The translator Alhilali shows to the reader that the angel *Gabriel* was just a messenger of God to *Mary* to announce to her the arrival of a new born child. The translator does so through the use of *only* and the verb *to announce* which is written between brackets. Concerning the fragment *rulaman zakiyyan*, **19.19 Alhi** reflects the correct meaning of the source adjective *zakiyyan* when he translates it as *righteous* which summarises all the moral, the spiritual and the religious values that *Jesus* had. Additionally, the translator avoids the use of the adjective *perfect* as it is in **19.19 Epa**.

In the last English translation, Dawood does not doubt the consideration of the angel *Gabriel* as a simple messenger of God to *Mary* to give her a child. **19.19 Daw** uses the conjunction *but* in *I am but your Lord's emissary*. In the second fragment, however, **19.19 Daw** follows the translator Rodwell in translating *rulaman zakiyyan* as *holy son*. Hence, **19.19 Daw** raises *Jesus* to the status of holiness and sacredness. By doing so he breaks the source meaning of the adjective *zakiyyan* which does not include any aspect of the holiness of *Jesus* because it just depicts him as a righteous and obedient human being who had a message to transmit to his people. All in all, the Quran discards the holiness of *Jesus* in the source text **19.19**, but **19.19 Rod** and **19.19 Daw** go far beyond the source meaning of the adjective *zakiyyan* to translate it as *holy*.

As a reaction to the news brought by the angel *Gabriel*, *Mary* wondered how she could have a child without legitimate sexual intercourse. She could not believe that miracle when the angel *Gabriel* announced that to her. All these data are given in the source example **20.19**³⁷ from which we select the fragment *lam yamsasni bacharun wa lam akun bariyya* in order to see how it is translated by each translator. The first

قالت أنى يكون لى غلام ولم يمسنى بشر ولم أك بغيا³⁷

fragment *lam yamsasni bacharun* provides a euphemistic image represented by the verb *yamsasni* which reveals that *Mary* wanted to prove her innocence from the commitment of whatever illegitimate relationship. Additionally, the second element *lam akun bariyyan* is another proof given by *Mary* to discard her accusation of having a child illegitimately.

20.19 Ver makes a literal translation of the euphemistic verb *lam yamsasni* and translates it as *no me ha tocado un mortal* which does not specify how *Mary* was touched because the verb *tocar* used by the translator might be understood in its literal and general meaning of touching with the hand. The euphemistic verb *lam yamsasni* in this context refers to touching with the body, that is, to have sexual intercourse. So, the reader of this translation could not receive the whole message of the source verb. In the second element *lam akun bariyyan*, **20.19 Ver** uses the most popular term *prostituta* to hint to the woman that is in prostitution. In contrast, the language of the Quran avoids the use of obscene terms when it refers to issues that deal with sex. In this sense, the Quran resorts to euphemism as a tool that could transmit messages without causing problems of understanding for the reader. However, **20.19 Ver** chooses *prostituta* to translate *bariyya* as the most known equivalent for the euphemistic element *bariyya* in Spanish.

20.19 Mela translates the literal meaning of the source euphemistic meaning of the source verb *lam yamsasni* as *ningún mortal me ha tocado* in a generalised way and without clarifying the kind of touching that was meant by *Mary*. This misclarification of the euphemistic message of the source verb would make it difficult for the reader to find out the exact meaning. Moreover, the translator does not mention that *Mary* wanted to tell the angel *Gabriel* that it was impossible to have a child without being married with a human being. On the other hand, the second element is translated by **20.19 Mela** as *fornicadora* which, in some ways, reflects the euphemistic meaning of the source element *bariyyan*. This attitude of the translator helps to understand that he has done his best to produce a language that could be closely linked to the source one so as not to distort the language of the Quran which avoids the use of obscenities. This is clearly seen in the euphemism employed in the Quran to make allusion to sexual relationships. In addition to that, the story of *Mary* reflects her moral values which are noticed in her way of speaking. In addition to **20.19 Mela**, **20.19 Cor** also uses lexical equivalence and literal translation of the source verb *lam yamsasni* as *no me ha tocado mortal*. The noun *bariyyan* is translated as *ramera* which refers to prostitution.

The Catalan translation of Epalza resorts to amplification through the use of added elements that could inform the reader of the source meanings of the verb *lam yamsasni bachar* and *bariyya*. **20. 19 Epa** translates *lam yamsasni bacharun* as ***no m'ha grapejat cap humà, ni m'ha tocat, ni tinc cap desig*** which contains various added elements that would keep the source meaning through the verbs *grepajar* and *tocar*. But, these two verbs do not explain the euphemistic meaning of the source verb *lam yamsasni* because the first target verb ***grepajar*** refers to a soft touch which does not include full *sexual intercourse*. The translator remains far from the real interpretation of the euphemism in **20.19 Epa** because of the use of literal translation in *ni m'ha tocat*. So, neither *grepajar* nor *tocar* manage to reflect the source meaning in the target language. In addition to that, the translator adds ***ni tinc cap desig*** to mean that *Mary* did not have desires whatsoever. The source text, however, does not include this information and does not show whether *Mary* was against desire because it just reveals that she had never had a sexual intercourse. So, the addition of *ni tinc cap desig* is an intrusion of the translator. Concerning the translation of the source element *bariyya*, the translator renders it in the target text as ***ni sóc cap bagassa***.

The translator Rodwell also talks about touching in its literal sense, that is, to touch with the hand either an object or a human body. In this respect he translates the source verb *lam yamsasni* as *man hath never touched me*. By this way, **20.19 Rod** does not provide the exact meaning of euphemism in order to give correct information to the reader. However, **20.19 Rod** manages to produce a close euphemistic representation of the source noun *bariyya* and translates it as ***I am not unchaste***. Therefore, the translator reflects the characteristics of the language of the Quran through the example of the story of *Mary*.

20.19 Arb does not exclude himself from the circle of the other translators while dealing with the source fragment *lam yamsasni bachar* which is translated by as ***how shall I have a son whom no mortal has touched***. We notice the use of the verb ***to touch***, but at the same time we see that the translator deviates from the source meaning because he shows that it is *Jesus* who was not touched and not *Mary* through the structure of the sentence in English that includes the relative pronoun ***whom*** which refers to the son of *Mary*. Thus, the translator reverses one of the events of the story of *Mary* and raises an issue that is totally refuted by the Quran which is very clear in showing to the source reader that the person that was not touched by a human being was *Mary* and not her son *Jesus*. Therefore, the syntactic structure of the target sentence impinges on its semantic

interpretation and on the story of *Mary* as a whole. On the other hand, **20.19 Arb** translates the source *bariyya* as *neither have i been unchaste*. So, *unchaste* seems adequate in comparison to the quranic version.

20.19 Alhi and **20.19 Daw** also use the verb *to touch* to translate the euphemistic verb *lam yamsasni* and they respectively translate it as *no man has touched me* and *I have neither been touched by a man*. They also choose the adjective *not unchaste* to translate the source noun *bariyya*. Indeed, they both resort to literal translation to translate *lam yamsasni* and to lexical equivalence in the case of *bariyya*.

The coming example is about the one that spoke to *Mary* when she was by the palm tree giving birth to her son *Jesus*. The source example **24.19**³⁸ begins by the verb *naadaha* that ends with the suffix *ha* ها which refers to *Mary*. The verb *naadaaha* is the key element in this example because it raises a question about the one who spoke to *Mary* and whether that one was her son *Jesus* when he came out of her mother's womb or the angel *Gabriel* who wanted to console *Mary* after such a surprise which was not expected by the mother of *Jesus*. After that we move to see the way in which the verb *naadaha* is translated. In this respect **24.19 Ver** translates the example as *pero Gabriel, desde abajo, le gritó*. The translator adds the conjunction *pero* to relate the example to the verse that precedes it, but what is worth explaining is the mentioning of the name *Gabriel* thinking that he was the one that spoke to *Mary* when she gave birth to *Jesus*. He does that so as to show to the reader that the source verb *naadaha*, which is translated as *le gritó*, refers to *Gabriel*. By contrast to **24.19 Ver**, **24.19 Mela** makes a literal translation of the source verb *naadaha* through the target verb *la llamó desde abajo*. This translation transmits the meaning of the verb *naadaha*, but the translator avoids plunging into ideology by mentioning the one who spoke to *Mary*. Indeed, the translation remains ambiguous because it does not provide the non-Muslim reader with enough information about this event in the story of *Mary*.

24.19 Cor employs literal translation in the case of the source verb *naadaha* which is rendered into the target language as *le llamó* in *entonces, de sus pies, le llamó*. In this example, the translator includes the conjunction *entonces* unlike **24.19 Ver** who uses *pero*. In addition to that, the translator follows **24.19 Mela** in avoiding to mention who called *Mary* after the birth of *Jesus*. This avoidance makes the translated example meaningless for the non-Arabic speaking reader who could understand that the verb

³⁸ فناداها من تحتها ألا تحزني قد جعل ربك تحتك سرى

naadaha equivalent to **he called her** which means that the message is about calling someone, but he could not know the one that called *Mary* unless he looks in books of quranic exegesis which require a deep knowledge of Arabic language.

Concerning the Catalan translation, **24.19 Epa** translates the source verb *naadaha* as **la va cridar**, and at the same time he uses amplification to include an information about the one who called *Mary* after the birth of *Jesus* and mentions that it was *Jesus* himself who spoke to her mother **la va cridar-era a sota-[l'infant nascut]** and not *Gabriel* as it is mentioned in **24.19 Ver**. Thus, there are two different interpretations given by Epalza and Vernet and two different readings of the source verse **24.19** which make the non-Arabic speaking reader perplexed because he might not know which evidence he could take into account while dealing with the story of *Mar and Jesus*. Apart from that, Epalza does not mention the source of his evidence in a foot note or between brackets so as to make it more believable and convincing. Hence, he includes his own belief in relation to the story of *Mary* without taking into consideration the sensitive status of the story in the Quran.

The translator Rodwell neither mentions the name of *Jesus* nor that of *Gabriel* to specify who spoke to *Mary* after the birth of *Jesus*. To translate the example, **24.19 Rod** uses the verb **to cry** and the element **one** in **and one cried to her from below her**. The verb **to cry** is not well chosen here because the source verb *naadaha* is simply about calling cheerfully and not necessarily crying to *Mary* who did not need to be cried to after such an unexpected event which made her life different from than it used to be. In addition, the following elements of the source text prove that the one who spoke to her intended to cheer her up rather than infuriating her. On the other hand, the use of the element **one** before the verb **to cry** reflects the hesitation of the translator to mention a name of someone who would not be the right one. In contrast, **24.19 Arb** finds a lexical equivalent for the source verb *naadaha* and translates it as **called to her in but the one that was below her called to her**. Similarly, the translator does not mention the one who spoke to *Mary* and translates that fragment as **but the one that was below her** which includes the element **one** without specifying the name of a person.

The translator Alhilali seems very keen on explanatory details which add more information to the source text in relation to quranic exegesis. This is clearly noticed in the example **24.19 Alhi** in which the translator is determined to include the information provided by the original verb *naadaha* in terms of the one who called *Mary* just after the birth of *Jesus*. To do that, **24.19 Alhi** shows to the reader that the one who spoke to

Mary was either *Jesus* or the angel *Gabriel*. Indeed, the translator gives two choices on the basis of quranic exegesis and at the same time he reveals his prudence and his objectivity as a translator because he mentions what is explained by the exegete Ibn Kathir (1983:111) in relation to the person that called *Mary* so as not to translate on his own and invent things that might impinge negatively on the story. All that helps to understand the importance of the verb *naadaha* in the source text and, of course, in the target one because of its sensitive meaning. In the translated example *then [the babe `Isa (Jesus) or Jibril (Gabriel) cried unto her from below her*, the translator adds the conjunction *then* and uses borrowing to translate the names of *Jesus* and *Gabriel* which are also used in the target text to show to the reader what is shared by Islam and Christianity. Additionally, **24.19 Alhi** translates the verb *naadaha* as *cried unto her* which is similar to the verb used by **24.19 Rod**. In the same line the translator Dawood also employs the verb *to cry out* to translate the source verb *naadaha* without mentioning the one who spoke to *Mary* from below. In this sense he translates the source example as *but a voice from below cried out to her* in which **24.19 Daw** does not use the element *one* as in the case of some other translators. In stead of that, he uses *voice* which substitutes the source third person singular and makes the scene ambiguous because it is difficult to guess whether the voice meant here is human or animal, but if we compare it to how it is translated in **24.19 Alhi**, we notice that the translator Alhilali discards the animality of the voice and shows that it is either human or angelic.

Along the story of *Mary*, the reader might be surprised when he sees that the source example **28.19**³⁹ mentions that *Mary* was the sister of *Aaron* because the quranic verse does not specify whether *Aaron* in this example is the brother of *Moses* or someone else. However, quranic exegesis reveals that the *Aaron* talked about was not the brother of *Moses* but he was just a chaste and good-mannered man who coincided with the period of *Mary* who was reminded of this man by her people who were shocked at the sight of the newborn child thinking that he was illegitimate. Translators, on the other hand, resort to literal translation of the fragment *ya ujta Harun* which would mean a real brotherhood for the reader who ignores the story of *Mary*. In this line **28.19 Ver** uses literal translation in *¡hermana de Aarón!* which means that *Mary* had a brother called *Aaron*, but, in reality, the Quran does not deal with that either in the chapter 19 of *Mariam* or in other chapters. Additionally, the translation of the source

يا أخت هارون ما كان أبوك امرأ سوء وما كانت أمك بغيا³⁹

name *Harun* as *Aarón* might give the reader the impression that he is the biblical Aaron. In **28.19 Ver**, the translator adds a foote note in which he says:

En 3, 31/35 la madre de María se llama *mujer de Joaquín* y en 66,12 se dice que María es *hija de Joaquín*. Al asegurárnos de este versículo que María es hermana de Aarón, la crítica cristiana ha creído que el Corán identificaba a la Virgen María con la profetisa del mismo nombre (Cf. Éxodo 15, 20 ; Números 12). La exégesis islámica ve en este Aarón una persona distinta al aarón del Pentatuaco o bien, en la oposición *hermana de Aarón*, el significado de ‘‘descendiente de aarón’’. Cf. Daniel: *Islam and the West* (Edinburgh, 1958), p.172 (Vernet : 1991 , 263)

The quotation above shows the importance of this issue for the translator who exposes different interpretations of the source fragment *ya ujta Harún* on the basis of the Islamic, Christian and Orientalist references mentioned in the quotation. By doing so, the translator makes amplification through foote note in which he seems exaggeratingly interested in revealing the secrets of the source fragment *ya ujta harún*. Besides, the fact of resorting to three interpretations of the example might also reflect the ideological attitude of the translator towards the quranic meaning because he centers his opinion on three different sources which might provide him with three dissimilar views and, thus, he could even mislead and misinform the target reader as well as distort the source meaning and the story in general. That is the extent to which the translator benefits from translating the Quran in order to highlight certain doubts about its certainties and its originality as well as its semantic and historical integrity in terms of meaning and historical events that provide raw material for quranic story telling. Indeed, that is a clear manipulation on the part of the translator who follows a translational way that is adapted to religious norms of the target Christian culture. By contrast to **28.19 Ver**, **28.19 Mela** prefers to keep from going into details and avoids questioning the essence of the source fragment *ya ujta Harún*. Accordingly, he uses literal translation which does not specify the kind of family link between *Mary* and the *Aaron* mentioned in this example though he translates the source fragment as *¡hermana de Harún!* which may misinform and mislead the reader who might understand that it is a real brotherhood and not a comaprison of *Mary* to that man who was known for his chastity and his good moral values. Like **28.19 Mela**, **28.19 Cor** also uses lexical equivalence, literal translation in *hermana* and cultural equivalent in *Aarón* but at the same time he uses a long foote as a kind of amplification which goes as follows:

La crítica no islámica ha opinado durante siglos que este pasaje coránico es un caso de confusión anacrónica de la Marís hermana de Aarón y Moisés e hija de Amram (Éx 6.20 15.20 Nm 3.19 12.1-5 20.1 26.59 Dt 24.9) con la Marís hija de Imran (C 3.33-36 66.12) y madre de Jesús (C 19. 34). Para la tradición islámica, el bíblico Amram y el coránico Imran (correspondiente al hebreo Amra) son dos personajes diferentes, separados por dieciocho siglos y, o el Aarón mencionado en esta aleya es hermano real de María y no el Aarón bíblico, o sí que lo es y hay que entender 'hermana' en un sentido semítico lato de individuo de la misma estirpe, o parentela de o tribu (C 26. 106.124. 142. 161) : 'hermana de Aarón significaba 'aarónida', pues Marís era, según la tradición , de la clase sacerdotal (C 3. 37). No es raro encontrar en la literatura sagrada a María (*Maryam en el Corán*), madre de Jesús, relacionada con María, hermana de Aarón y Moisés. La *Biblia* griega y los targumim dan el mismo nombre a las dos mujeres: *Maryam*. La tradición cristiana ha visto en la vara de Aarón (És 7.8-13 Heb 9.4) la figura de la Virgen María. En un himno litúrgico siríaco del obispo Rabbula (m. 436) , leemos que el profeta Moisés vio a la Virgen María en el monte horeb, en el episodio de la zarza que ardía sin consumirse (Éx 3. 1-6)
(Cortés,1992 : 364-365)

It is noticed in the quotation above that **28.19 Cor** is very conscious of the value of this source fragment in the Christian tradition and that is why he provides long details about *ya ujta Harún*. At the start of the foote note the translator alludes to an anachronic confusion of *Mary* the sister of *Moses* and *Aaron* with *Mar*, the mother of *Jesus*. Then, he moves on to show the point of view of the Islamic tradition but without mentioning his exegetical references and the other interpretation which considers the name *Harun* a chaste and righteous man. Infact, Cortés, through the long foote note, exposes different versions about this fragment of the story.

28.19 Epa does not go into details about the interpretation of the source fragment *ya ujta Harun* and limits its translation to the use of lexical equivalence, literal translation in *germana de Harun* and the addition of [*Aaron*]!. Thereby, the translator leaves the ground for the reader to interpret this fragment and figure out its meaning since he does not provide additional elements as we have seen in **28.19 Ver** and **28.19 Cor**. In this case the reader encounters difficulties of understanding and interpreting unless he looks in books of quranic exegesis. Similarly, **28.19 Rod** and **28.19 Arb** do not amplify the source fragment *ya ujta Harun* and they do not explain the exact relationship between *Mary* and *Aaron*. By contrast to them, **28.19 Alhi** chooses an interpretation which discards all that is said in the foote notes in **28.19 Ver**

and **28.19 Cor** because he avoids mentioning what is revealed by the Christian tradition in terms of the connection of *Mary* with *Aaron*. In this respect **28.19 Alhi** shows that there was a similarity between *Mary* and *Aaron* in the translated fragment *o sister (i.e, the like) of Harun (Aaron)* and he adds to it *this Harun (Aaron) is not the brother of (Moses), but he was another pious man at the time of Maryam (Mary)*. So, **28.19 Alhi** employs amplification through elements which explain to the reader that *Mary* was not the sister of *Aaron* but she was like him in terms of righteousness and chastity. The translator advocates the quranic version from the ideological point of view of a Muslim translator who wants to say the truth about the story of *Mary* and *Jesus* through amplification and bracketing. This solution allows to understand that the translator is determined to defend his beliefs so as not to misguide or deceive his readers.

The English translation of Dawood is also based literal translation in the translated fragment *sister of Aaron*, but **28.19 Daw** adds a footnote to amplify the target fragment in which he says:

Muslim commentators deny the charge that there is confusion here between Miriam, Aaron’s sister, and Maryam (Mary), mother of Jesus. ‘Sister of Aaron’, they argue, simply means ‘ virtuous woman’ in this context (Dawood, 2003: 215)

In the quotation above, the translator Dawood blames Muslim commentators and exegetes for their denial of the confusion between *Miriam*, the sister of *Aaron* and *Moses*, and *Maryam* (Mary), the mother of *Jesus*. This clear declaration reflects the negative attitude of the translator towards Muslim exegetes and his disagreement on sticking to one unique interpretation which is that of considering *Mary* as a symbol of virtue, righteousness and chastity like *Aaron* of the source fragment. Therefore, the translator exposes his ideology through a criticism of the interpretation of the source fragment *ya ujta Harun* by Muslim commentators. He might even try to judaize the quranic version relying on Jewish interpretations.

● **Translation procedures**

Table 18 : translation procedures of sub-unit 4.4.2.2.

Target examples	Translation procedures

17.19 Ver	- Literal translation.
17.19 Mela	- Literal translation.
17.19 Cor	- Literal translation.
17.19 Epa	- Literal translation.
17.19 Alhi	- Paraphrase by explaining source meaning.
17.19 Rod	- Literal translation.
17.19 Arb	- Literal translation.
17.19 Daw	- Omission.

Table 19 : translation procedures of sub-unit 4.4.2.2.

Target examples	Translation procedures
19.19 Ver	- Literal translation. - Literal translation.
19.19 Mela	- Paraphrase by explaining source meaning. - Literal translation.
19.19 Cor	-Paraphrase by explaining source meaning. -Literal translation.
19.19 Epa	- Paraphrase by explaining source meaning. - Literal translation.
19.19 Alhi	- Paraphrase by explaining source meaning through. - Paraphrase by explaining source meaning.
19.19 Rod	- Paraphrase by explaining source meaning. - Substitution by adaptation.
19.19 Arb	- Paraphrase by explaining source meaning. - Literal translation.
19.19 Daw	- Paraphrase by explaining source meaning .

	- Substitution by adaptation.
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Table 20 : translation procedures of sub-unit 4.4.2.2

Target examples	Translation procedures
20.19 Ver	-Literal translation. -Literal translation.
20.19 Mela	-Literal translation. -Literal Translation.
20.19 Cor	-Literal translation. -Literal translation.
20.19 Epa	-Literal translation. -Literal translation.
20.19 Alhi	-Paraphrase by explaining a different meaning. -Literal translation.
20.19 Rod	-Literal translation. -Literal translation.
20.19 Arb	-Literal translation. -Literal translation.
20.19 Daw	-Literal translation. -Literal translation.

Table 21: translation procedures of sub-unit 4.4.2.2

Target examples	Translation procedures
24.19 Ver	- Paraphrase by explaining source meaning.
24.19 Mela	- Literal translation.
24.19 Cor	- Literal translation.
24.19 Epa	- Paraphrase by explaining source meaning.

24.19 Alhi	- Paraphrase by explaining source meaning.
24.19 Rod	- Literal translation.
24.19 Arb	- Literal translation.
24.19 Daw	- Literal translation.

Table 22: translation procedures of sub-unit 4.4.2.2

Target examples	Translation procedures
28.19 Ver	- Literal translation and paraphrase of a different meaning.
28.19 Mela	- Literal translation.
28.19 Cor	- Literal translation and paraphrase of a different meaning.
28.19 Epa	- Literal translation.
28.19 Alhi	- Paraphrase by explaining source meaning.
28.19 Rod	- Literal translation.
28.19 Arb	- Literal translation.
28.19 Daw	- Literal translation and paraphrase of a different meaning.

4.4.2.3. The prophecy of Jesus

Furthermore, the story of *Mary* and *Jesus* goes on showing to the reader the reception of *Jesus* by the people of his mother and all that they said about them. The source example **34.19**⁴⁰ presents *Jesus* as the son of *Mary* with certainty, and reveals that he came to say and propagate the truth which caused problems of understanding for the people of *Mary* because, according to the source text, they doubted the truth brought to them by *Jesus*. The source elements *dalika Isa ibnu Maryam kawlu alhak id fihi yamtarun* are two key elements which deserve to be studied in relation to their target versions.

34.19 Ver translates the source text as *éste es Jesus, hijo de María, Verbo de la Verdad sobre el cual discuten los cristianos*. The translator shows that *Jesus* himself is *Verbo de la Verdad* and not that he came to tell the truth to his people. In addition, the translator writes the target element in capital letters which might be done for ideological purposes. The source text, however, contains the element *kawl* (saying) which is different from the target element *Verbo*. The second element, which is translated as *sobre el cual discuten los cristianos*, knows the addition of the element *cristianos* which is not directly mentioned in the source fragment. In addition to that, the translator translates the source element *yamtarun* as *discuten* which is about discussion and not doubting the message of *Jesus* as the messenger of God to show the truth to his people and convince them that he is not his son. On the other hand, **34.19 Mela** uses literal translation in translating *kawlu alhak* as *la palabra de la Verdad*. It is noticed that the first word *palabra* is not written in capital letter, but the second one *Verdad* is capitalised for its importance in the source fragment because it is a divine truth that is transmitted by *Jesus* to his people and that is why its initial letter is capitalized as the other elements that refer to God in the translation of Melara. The second fragment of the source text *fihi yamtarun* is translated as *sobre él que dudan*. So, the use of *sobre él que dudan* explains the doubt of the people of *Jesus* who could not believe that *Jesus* was a simple human being. To reflect that, the translator finds the adequate equivalence of *yamtarun* as *dudan* to reveal the opposition that faced *Jesus* from the moment he tried to convince his people to believe in him and to follow his new religion. At the same

ذلك عيسى بن مريم قول الحق اذ فيه يمترون⁴⁰

time, the translator, as a Muslim believer, tries to avoid whatever element that would misinform the Muslim reader of the image of *Jesus* in the Quran.

34.19 Cor avoids ambiguity and misunderstanding of the message of the source text through the addition of the preposition *para* and the substitution of the source word *kawl* by its Spanish equivalent verb in *decir*. Thus, the translator translates the source fragment *kawlu alhak* as *para decir la Verdad* and *yamtarun* as *de la que ellos dudan* which means that *Jesus* wanted to tell the truth and explain the aim beyond his coming to the people of *Mary*, and in the mean time to give a convincing answer to the questions that were raised by the people who doubted everything about the nature and status of *Jesus*.

As he always does, Epalza amplifies target fragments through the addition of informative and explicative elements that might interest the reader and inform him about source meaning. In this respect **34.19 Epa** translates the source text as *aquest es Issa, i el seu origen, el fill de Màriam, paraula de veritat, de qui sospiten, de qui discuteixen, de qui inventen coses [els jueus diuen que és un bastard; i els cristians, que és fill de Déu]*. This translation is longer than the source text and more detailed; especially, the element that refers to doubt *fihî yamatarun* which has its equivalent in Catalan *sospiten*, but the translator prefers to amplify the meaning of this verb by revealing that the main groups which doubted the issue of *Jesus* were the Jews who did not hide their negative attitude towards *Jesus* by considering him an illegitimate child. This is a pure reflection of the Christian rejection of what the Jews said about *Jesus* and also an ideological attitude of the translator who does not hesitate to make it clearly seen in the target version. The other group; on the contrary, was represented by the Christians who considered *Jesus* the son of God. Therefore, the translational choices of Epalza makes ideology widely seen; especially, the case of mentioning the Jews and the Christians as two opposed religious groups that have different beliefs about *Jesus*.

In the English translation of Rodwell there is a use of literal translation of the source fragment *kawlu alhak* which is translated as *this is a statement of the truth concerning which they doubt*. **34.19 Rod** not only finds the adequate words to translate the source fragment but he also reflects the fact that it was *Jesus* who came to tell the truth to those who misjudged him or considered him an illegitimate child. On the other hand, **34.19 Arb** also reflects the truth brought by *Jesus* to his people as well as his

determination to teach them the real message that he had to transmit to them through the target fragment *that is Jesus, son of Mary, in word of truth*. The second source element *fihī yamtarun* is translated by means of the verb *to doubt* which is the close equivalent of the source verb *yamtarun*, but the time and tense chosen by the translator are different from those of the source text because he uses the present continuous in *concerning which they are doubting*, whereas the source fragment is in the present tense because it is about an unchanging fact that is well strengthened by the Quran. This modification of tense by using the present continuous might impinge on the meaning of the source text as a whole because it makes the action and event continuous but limited to a certain period of time. Additionally, that would mean that those groups which consider *Jesus* illegitimate or son of God might change their beliefs and their considerations of *Jesus*. Therefore, tense and time are very important in the Quran because any modification results in ideological interpretations.

The last two translations of Alhilali and Dawood are in some ways alike except the first part of **34.19 Daw** which shows a substitution of the present tense by the past tense in *such was Jesus son of Mary*. This change of tense is also problematic because it distorts the Quranic message which is considered a fact that is not surrounded by a tense and a time that limit the message to a period of time in the past as is the case in **34.19 Daw** who is the only translator that uses the past tense in this fragment. As for the rest of source fragments, the two translators talk about the truth of *Jesus* and the doubt of the groups in question.

The source example **49. 3**⁴¹ focuses on the miracles brought by *Jesus* to his people so as to prove to them that he was a real messenger who had come to show them the path that they had to follow. There are more than four miracles which refer to the intention of *Jesus* to overcome whatever doubt or question about his will to make these miracles real and seen. As for the translation of the miracles of *Jesus*, the translators translate correctly five miracles except the one that deals with the treatment of the person that was born blind. None of the translators could find a medical term which carries the meaning of the original word *akmah* which specifies the kind of blindness. **49.3 Ver** and **49.3 Cor** translate it as *curaré al ciego de nacimiento* which amplifies the source word in the target text through describing the nature of the blindness in question.

⁴¹ ورسولا الى بني اسرائيل اناي قد جتكم باية من ربكم اناي اخلق لكم من الطين كهية الطير فانفخ فيه فيكون طيرا
 باذن الله وابرى الاكمه والابرص واحيي الموتى باذن الله وانبكم بما تأكلون وما تدخرون في بيوتكم

In contrast, **49.3 Mela** uses generalisation when he translates *akmah* as *sanaré al ciego* which does not include the miraculous representation of the source word *akmah*.

In the Catalan translation **49.3 Epa** goes on using amplification by adding explanatory elements. That is seen in the translation of the miracle already mentioned above because the translator describes the source meaning of the word *akmah* without being able to find an adequate word that could be as precise and specific as the source one. So, it is sufficient for the translator to refer to it as *lliuraré els malalts de les greus malalties encara que siguin cecs de naixement*. We notice the addition of *les greus malalties* which would strengthen the authenticity of the miracle which emerged in a moment in which it was extremely difficult to cure such kind of ophtalmological diseases.

49.3 Rod follows the case of **49.3 Mela** in using generalisation which reduces the strength and the impact of the miracle in the Quran because it presents it as if it were a mere medical discovery that could enable a practitioner to heal a blind on the basis of this achievement. The quranic text, however, provides a perplexing and a miraculous discovery brought by Jesus to his people. Unluckily, this quranic representation is simplified by using generalisation in *and I will heal the blind* which does not reflect the miraculous aspect. Similarly, **49.3 Arb** and **49.3 Daw** respectively employ generalisation in *I will also heal the blind* and *I shall heal the blind man*. By contrast th them, **49.3 Alhi** resorts to paraphrasing by explaining meaning through addition and amplification when he does not find an equivalent for the source element *al-akmah* which is translated as *and I heal him who was born blind*. So, he mentions the factor of birth which makes the meaning of the source element *al-akmah* understandable

In the following source example **50.3**⁴², Jesus confirms to his people that he is sent to remind them of the previous book *the Torah* so as to allow them to do certain religious practices which had been prohibited for a long time. Meanwhile, Jesus transmits the order from his sender to his people to be righteous and obedient. Concerning the translation of the example **50.3**, each translator chooses the elements that he sees adequate to carry the same meaning as in the source text; especially, the key elements *Attawrat*, *baada alladi hurrima alaykum* and *fattaku Allaha wa atiuni*. In **50.3 Ver** the translator uses the specific element *el Pentatueco* as equivalent for

⁴² ومصداقاً لما بين يدي من التوراة ولأهل لكم بعض الذي حرم عليكم وجتكم بآية من ربكم فاتقوا الله وأطيعون

Attawrat. He also keeps the source meaning of *baada alladi hurrima alaykum* when he translates it as *para permitiros parte de lo que se os prohibió* by using the words *parte de* to make reference to a certain quantity or a number of things that the people of Jesus were not allowed to do before. The last elements in this example *fattaku Allaha wa atiun* also reflects the righteousness that the followers of Jesus are required to have in addition to the obedience of Jesus himself in **50.3 Ver** *temed a Dios y obedecedme*. On the other hand, **50.3 Mela** prefers to use the target element *la Torá* as the Spanish equivalent for the original *Attawrat*. In the second element, the translator uses the same words used in **50.3 Ver** *parte de* to hint to a certain quantity of things that were prohibited before Jesus. Concerning the last elements, the translator employs *temed a Dios* as we have seen in **50.3 Ver** and, thus, he alludes to the fact that the partisans of Jesus should be righteous and respectful of the orders and the laws of God, but in translating *wa atiuni*, the translator does not pay attention to the structure of the verb *atiuni* which ends with the suffix *ni* نِي that makes allusion to the obedience of Jesus and not God as he does in and *obedecedle*, whereas the source element says *wa atiuni* and not *wa atiuhu* which, in this case, refers to God because of the addition of the suffix *hu* ه .

In **50.3 Cor** the translator also uses *la tora* to translate the original *Attawrat* and *algunas de las cosas que se os han prohibido* as the equivalent of the original *baada*. The last elements *fattaku Allaha wa atiuni* are rendered into Spanish in terms of meaning because they reflect the distinction between the obedience of God and the obedience of Jesus as we see in *temed, pues, a Dios y obedecedme*. **50.3 Epa** sticks to the original content despite replacing original verbs by nouns as we see in *faré que sigueu lliures d'algunes abligacions i d'algunes prohibicions*. The last element, however, *temeu, doncs, Al.la, i obeiu-lo !* is similar to **50.3 Mela** because they both mention the obedience of God and discard that of Jesus in *wa atiuni* which is misunderstood and misinterpreted because of the added suffix *ni* as it is mentioned in **50.3 Mela**.

50.3 Rod translates the original *Attawrat* as *the law* which does not seem an adequate equivalent to the original element because the fact of using *the law* reduces the value of the source element *Attawrat* in terms of its content. The second fragment *to allow you part of that which had forbidden you* reflects the quantity or the number of issues and things that the people of Jesus were allowed to do because of the use of the element *part of* which carries the same function as the original *baada*. Additionally, the

translator grasps the meaning of the last elements which are translated as *fear God, then, and obey me*. In *fear God* the translator gives a literal meaning of the original *fattaku*, but it is understood that fearing God lies in obeying him through abiding by his rules and putting in practice his orders and commandments. In *obey me* he is aware of the structure of the verb and the function of the last suffix *ni* which means that *Jesus* must be obeyed after the obedience of God.

50.3 Arb adds to the English equivalent of the original *Attawrat* the element *the truth* which precedes *the Torah* in the translated text. This attitude of the translator might reveal that he is against the *Torah* that was before *Jesus* who came to rectify and show the essence and the truth of the *Torah*. The original text, however, does not make allusion to that because it contains the element *Attawrat* without mentioning whether it says the truth or not. The other elements, on the other hand, are translated in the same way as in the other translations with stylistic differences but the meaning remains the same in *to make lawful to you certain things that before were forbidden unto you and fear you God, and obey you me*.

50.3 Alhi uses both borrowing and cultural equivalent in the case of the original *Attawrat* which is translated as *Taurat* and *Torah*. The translator, therefore, insists on the use of two procedures at the same time despite the existence of an equivalent of the original in the target language. Ideologically speaking, the translator reveals his beliefs as a Muslim translator who also believes in the *Torah* as one of the components of the Muslim creed, but one could understand that the *Torah* from a Muslim point of view might be different from other Jewish or Christian point of views; especially in terms of the interpretation of its religious contents. As for the other elements, he translates them with a focus on keeping their meaning unchanged in the target text *to make lawful to you part of what was forbidden to you and fear Allah and obey me*. Similarly, **50.3 Daw** follows the same path as **50.3 Alhi** except in the case of the original *Attawrat* which is translated by using its equivalent in English and not necessarily borrowing it from Arabic as it is in **50.3 Alhi**.

In the source example **52.3**⁴³, the Quran talks about the category of people who supported Jesus and believed in him as the messenger of God to remind them of the loss of the true version of their religion which had been subject to different interpretations and modifications. These followers of Jesus did not plan to betray him or conspire against

⁴³ فلما أحس عيسى منهم الكفر قال من أنصاري الى الله قال الحواريون نحن انصار الله ءامنا بالله واشهد باننا مسلمون

him. In fact, they publicly declare that they are Muslims and submitted to the will of God and not to that of a human being or any other element that is associated with him. In this example, the key source elements that raise ideological reactions on the part of the translators and their translational procedures are *fach-had anna Muslimun*. Here the noun *Muslimun* is the focal point because it means that the people who followed Jesus were monotheist Muslims. As for its translation, **52.3 Ver atestigua que nosotros le estamos sometidos** and **52.3 Cor ; Sé testigo de nuestra sumisión!** totally omit the source element in its target version and substitute it by a sentence to explain the literal meaning of the source term *Muslimun*. Religiously speaking, the translators make the quranic message ambiguous and, thus, he discards the fact that the people of Jesus were Muslims through the omission of a key element. Contrarily, Melara in **52.3 Mela da testimonio de que estamos sometidos (es decir, somos musulmanes)** and Epalza in **52.3 Epa sigues testimoni que li estem sotmesos, que som musulmans** reflect the literal meaning of *Muslimun* in *estamos sometidos* and *que li estem sotmesos*, but, after that, they explain the religious meaning in *es decir somos musulmanes* and *que som musulmans*. From an ideological point of view, the translator makes it clear that Muslims existed even before the revelation of the Quran to the prophet Muhammed in the sense of monotheism in a period of polytheism characterized by the wide-spread of paganism, idolatry and other polytheist religions.

The non-Muslim translators, Arberry **52.3 Arb** and Dawood **52.3 Daw**, follow the path of the Spanish translators Vernet and Cortés in resorting to the omission of the key element *Muslimun* and its substitution by sentences that refer to its literal meaning avoiding the reflection of its religious aspect. At the other extremes, the non-Muslim English translator Rodwell, does not explain the literal meaning of *Muslimun* and through lexical equivalence in the English language he translates it as *bear thou witness that we are muslims*. In the same sense, Alhilali, as a Muslim translator, reflects his Muslim belief in using the lexical equivalent *muslims* to translate *muslimun*. Then, he adds between brackets (*i.e. we submit to Allah*) as an explanation of *muslims*. In the added fragment we notice the use of *Allah* without its English equivalent *God* as he does in many other examples.

The source example **54.3⁴⁴**, on the other hand, deals with the reaction of *Jesus*'s opponents to his prophecy and their intention to look for a means that could put an end

⁴⁴ ومكروا ومكر الله والله خير الماكرين

to him so as to refrain him from going on preaching his beliefs and propagating them. The quranic example, in this respect, hints to the fact that God was aware of the intention of the enemies of *Jesus* to get rid of him and that is why the original example includes a meaningful repetition of the verb *makara* in three occasions with different references in terms of the elements referred to, that is to say, the source verb *makara* in *wa makaru wa makara Allahu wa Allahu jayru almakirin* refers to a group of people in *wa makaru* and to God (Allah) in *wa makara A.llahu*, whereas in the last case the verb *makara* is transformed into an adjective so as to mean that God is aware of any intention or any plan that is intended to be done by whomsoever. Therefore, the translation of those elements is so sensitive because it is about showing to the reader what is meant by the different uses of the source verb *makara* and the name of the people who intended to crucify *Jesus*. In this sense, **54.3 Ver** shows very clearly that the Jews were beyond massacring and killing *Jesus* as it is mentioned in *los judíos tramaron una intriga contra Jesús*. In this case the translator relies on the exegetical meaning of the source verb *wa makaru* in order to go back to history and remind the target reader of the intention of *the Jews* to kill *Jesus*. Thus, the translator makes his ideology clearly seen by mentioning the name of those who were responsible for the conspiracy against Jesus; he does not hesitate to include the name of the Jews in addition to the target verb *los judíos tramaron*. On the other hand, the translator uses the same verb *tramar* in *pero Dios tramó contra ellos* without specifying how was the reaction of God to the tricks of the Jews mentioned in **54.3 Ver** in which he uses the exegetical meaning in translating *wa makaru* as *the los judíos tramaron una intriga contra Jesús* by adding all the elements that precede and follow the source verb *wa makaru*. In the second fragment of *wa makara Allahu* he avoids using the exegetical interpretation of the way in which God reacted to the plan of the *Jews* in **54.3 Ver**. By contrast to **54.3 Ver**, **54.3 Mela** uses a literal translation of the source elements in *y maquinaron, pero Allah también maquinó*. We notice that he uses the verb *maquinar* which is repeated twice with a respect of the tense and the time used in the source example. Ideologically speaking, the translator does not allude to the name of the people who planned to kill Jesus and at the same time he does not mention the response of God to his enemies. The same thing can be said about **54.3 Cor** who employs literal translation by using the verb *intrigar* in *e intrigaron y Dios intrigó también*. So, both of Melara and Cortés in this example prefer to be neutral by not mentioning the Jews as the one who planned to kill Jesus.

54.3 Epa wants to follow the same way as **54.3 Ver** in interpreting the meaning of the first fragment *wa makaru* which is translated as *però després , ells [els dimonis] intrigaren, [enganyant els apostols d'Issa] amb astucies i molts enganys, i subtilitats*. We have said that the translator wants to imitate **54.3 Ver** in reflecting the meaning of the first fragment through the use of amplification which is seen in the wide use of added elements, but he does not include the same meaning found in **54.3 Ver** because he shows that els *dimonis* were beyond the conspiracy against *Jesus* and not *the Jews*. Additionally, the translator mentions that the conspiracy was against the apostles of Jesus. The translator, therefore, contradicts **54.3 Ver** and at the same time he deviates from the event of the story of Jesus; especially, the plan of those who conspired against him as it is reflected by **54.3 Ver**. The translation of the second fragment of *wa makara Allahu* is not as strong in meaning as in the source example because it does not reflect the attitude of God towards the enemies of *Jesus* and it just implies that God was aware of their plan, but it does not reveal that he reacted immediately so as to avoid the massacre of *Jesus*. This is clear in *però Allah, Déu, ho sap tot d'astucies, i d'enganyar, i d'intrigar* which is just a reflection of the omniscience of God.

The case of **54.3 Rod** is similar to that of **54.3 Ver**; especially, in mentioning the Jews as the ones who planned to take revenge on *Jesus* as the inventor of a new religion which differs from theirs. By doing so, **54.3 Rod** resorts to the biblical version of Jesus' story so as to reveal to the reader the essence of the example and to make it easy for him to understand the people that are meant by the use of the third person plural in the original *wa makaru* which is omitted in the target text and becomes substituted by the subject the Jews in *and the Jews plotted*. This attitude of the translator might stem from his ideology as a Christian missionary who was committed to the Christian question and, therefore, he benefited from the occasion of translating to highlight his ideology as a translator through the addition of an element that is not mentioned in the source text. By contrast to **54.3 Rod**, **54.3 Arb** seems neutral in dealing with the source text in its translated version because he does not mention any ideological aspect which could inform the reader about his religious orientations as well as his attitude towards those who planned to put an end to the life of *Jesus*. In addition, the use of the verb with the third person plural *they devised* is not as strong in meaning as the original one because it simply reflects the fact that something was about to happen to *Jesus*. On the contrary, **54.3 Alhi** reveals to the reader the exegetical meaning of the original verb *wa makaru* through the amplification of the target text and the addition of elements that could

communicate the content of the original fragment. In this respect, the translator mentions *disbelievers* as the one who intended to kill *Jesus* and not the *Jews* as we have seen in **54.3 Ver** and **54.3 Rod**. This is very revealing because it would be said that the translator relates the events to the context in which those people disbelieved in *Jesus* and that is why they wanted to erase him from existence. Also the translator avoids ambiguity when he adds *to kill Isa (Jesus)* because he gives the opportunity to the reader to understand very easily the message of the Quran. Generally, the translator is always keen on his ideology while translating ideological issues because being Muslim has an influence on his translational orientations and inclinations as well as the comments and the meanings included in target texts through amplification, addition and bracketing. In contrast, **54.3 Daw** is as precise and concise as the original text in terms of sentence lengthening. He does not go into details about the meaning of the original verb *wa makaru* which is translated as *they contrived* which is ambiguous for the reader because it does not specify the kind of contriving and above all there is not a mentioning of the name of the people who were beyond that. In this case the religious beliefs of the translator as a Jew plays an important role in orienting himself while translating ideological topics. Therefore, the question of neutrality and objectivity would be discarded in this case because of the impact of religion on the translator who prefers ambiguity to recognising and revealing that the Jews were the people who planned to kill *Jesus* and above all the fact of being Jewish refrain him from talking about this issue in this context so as not to offend or remember the Jewish reader of historical events that characterized the life of both of the Jews and the Christians in a remote period of time.

•**Translation procedures**

Table 23: translation procedures of sub-unit 4.4.2.3

Target examples	Translation procedures
34.19 Ver	- Paraphrase by explaining a different meaning.
34.19 Mela	- Paraphrase by explaining source meaning.
34.19 Cor	- Paraphrase by explaining source meaning
34.19 Epa	- Paraphrase by explaining source meaning
34.19 Alhi	- Paraphrase by explaining source meaning.

34.19 Rod	- Paraphrase by explaining source meaning
34.19 Arb	- Paraphrase by explaining source meaning in the first fragment, and, then, two different meanings in the second fragment.
34.19 Daw	- Paraphrase by explaining source meaning in the first fragment, and, then, two different meanings in the second fragment.

Table 24: translation procedures of sub-unit 4.4.2.3

Target examples	Translation procedures
49.3 Ver	- Paraphrase by explaining source meaning.
49.3 Mela	-Generalisation.
49.3 Cor	-Paraphrase by explaining source meaning.
49.3 Epa	-Paraphrase by explaining meaning.
49.3 Alhi	-Paraphrase by explaining source meaning.
49.3 Rod	-Generalisation.
49.3 Arb	-Generalisation.
49.3 Daw	-Generalisation.

Table 25: translation procedures of sub-unit 4.4.2.3

Target examples	Translation procedures
50.3 Ver	- Cultural equivalent. - Literal translation. - Literal translation.
50.3 Mela	- Cultural equivalent. - Literal translation. - Omission and substitution by another suffix which makes meaning different from the source

	one.
50.3 Cor	- Cultural equivalent. - Literal translation. - Literal translation.
50.3 Epa	- Cultural equivalent. - Literal translation. - Omission and substitution by another suffix which makes meaning different from the source one.
50.3 Alhi	- Transference by borrowing and transliteration. Cultural equivalent.
50.3 Rod	- Omission and substitution by a legal term. - Literal translation. - Literal translation.
50.3 Arb	- Cultural equivalent and paraphrase by explaining source meaning. - Literal translation. - Literal translation.
50.3 Daw	- Cultural equivalent. - Literal translation. - Literal translation.

Table 26 : translation procedures of sub-unit 4.4.2.3

Target examples	Translation procedures
52.3 Ver	- Omission.
52.3 Mela	- Literal translation and paraphrase by explaining source meaning.

52.3 Cor	- Omission.
52.3 Epa	- Literal translation and paraphrase by explaining source meaning.
52.3 Alhi	- Literal translation and paraphrase by explaining source meaning.
52.3 Rod	- Literal translation.
52.3 Arb	- Omission.
52.3 Daw	- Omission.

Table 27 : translation procedures of sub-unit 4.4.2.3.

Target examples	Translation procedures
54.3 Ver	- Paraphrase by explaining source meaning.
54.3 Mela	- Literal translation.
54.3 Cor	- Literal translation.
54.3 Epa	- Paraphrase by explaining a different meaning.
54.3 Alhi	- Paraphrase by explaining source meaning.
54.3 Rod	- Paraphrase by explaining source meaning.
54.3 Arb	- Literal translation.
54.3 Daw	- Literal translation.

4.5. Translating military issues

4.5.1 Target examples

Vernet

Iniciación a la guerra contra los habitantes de la Mecca

193.2 Ver Matadlos hasta que la persecución no exista y este en su lugar la religión de Dios, Si ellos cesan en su actitud, no más hostilidad si no es contra los injustos.

194.2 Ver ¡El mes sagrado, por el mes agrado! Las cosas sagradas son talión. A quien os ataque, atacadle de la misma manera que os haya atacado.¡Temed a Dios y sabed que Dios esta con los temerosos!

Justificación de la incursión de Abd Allah ibn Yahs

216.2 Ver Se os prescribe el combate, aunque os sea odioso. Es posible que abominéis de algo que os sea un bien, y Es posible que estiméis algo que os sea un mal, Dios sabe, mientras que vosotros no sabéis..

Melara

193.2 Mela Luchad contra ellos hasta que no haya mas oposición y la adoración debida sea sólo para Allah. Pero si cesan, que no haya entonces hostilidad excepto contra los injustos.

194.2 Mela Mes inviolable por mes inviolable. Para todo lo inviolable deberá aplicarse el talión. Y quien se exceda con vosotros, obrad con el en la misma medida. Guardaos de Allah y sabed que Allah está con los que le temen.

216.2 Mela Se os ha prescrito combatir, aunque os sea odioso, pero puede que os disguste algo que sea un bien para vosotros y que améis algo que es un mal. Allah sabe y vosotros no sabéis.

Cortés

193.2 Cor Combatid contra ellos hasta que dejen de induciros a apostar y se rinda culto a Dios. Si cesan, no haya mas hostilidades que contra los impíos.

194.2 Cor El mes sagrado por el mes sagrado. Las cosas sagradas caen bajo la ley del talión. Si alguien os agrediera, agredidle en la medida que os agredió. Temed a Dios y sabed que Él esta con los que Le temen.

216.2 Cor Se os esta prescrito que combatáis, aunque os disguste. Puede que os disguste algo que os conviene y améis algo que no os conviene. Dios sabe, mientras que vosotros no sabéis.

Epalza

193.2 Epa Lluiteu contra ells,

Fins que deixin de ser uns rebels insubmisos,

Contra la religió de Deu!

Pero si ells s'aturen i cessen el combat,

Que no hi hagi, els enemics que els impius pecadors,

Que estan en la foscor!

194.2 Epa El mes sagrat , sense lluita tribal , es un mes sagrat.

Si hom lluita aquest mes , ha de pagar el preu,

Com es fa des de sempre amb les coses sagrades.

Pero a qui us vulgui atacar, ataqueu-lo també,

Amb la mateixa mesura que heu estat atacats!

Sotmeteu-vos a Al.la, sempre ha estat

al costat dels que son sotmesos a Ell!

216.2 Epa Ha estat escrit, com a manament vingut de Deu ,

Que heu de lluitar i fer la guerra,

I aixó no us agrada, us fa un gran fastic ,

És un problema.

Pot ser que una cosa us faci fastic ,

però que sigui bona per a vosaltres.

Pot ser que una cosa us agradi molt,

però que sigui dolenta per a vosaltres.

Deu coneix be, ell ho sap tot, Ell sap les coses,

però vosaltres no les coneixeu, no sabeu res.

Rodwell

193.2 Rod Fight therefore against them until there be no more civil discord, and the only worship be that of God: but if they desist, then let there be no hostility, save against the wicked.

194.2 Rod The sacred month and the sacred precincts are under the safeguard of reprisals: whoever offereth violence to you, offer ye the like violence to him, and fear God, and know that God is with those who fear Him.

216.2 Rod War is prescribed to you, but from this ye are averse. Yet haply ye are averse from a thing, though it be good for you, and haply ye love a thing though it be bad for you, and God knoweth; but ye, ye know not.

Arberry

193.2 Arb Fight them till there is no persecution and the religion is God's; then if they give over, there shall be no enmity save for evildoers.

194.2 Arb The holy month for the holy month; holy things demand retaliation. Whoever commits aggression against you, do you make aggression against him like as he has committed against you; and fear you God, and know that God is with the Godfearing.

216.2 Arb prescribed to you is fighting, though it be hateful to you. Yet it may happen that you will hate a thing which is better for you; and it may happen that you will love a thing which is worse for you; God knows, and you know not.

Alhilali

193.2 Alhi And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimun* (the polytheist, and wrong-doers).

194.2 Alhi The sacred month is for the Sacred Month, and for the prohibited things, there is the law of equality (*Qisas*). Then whoever transgresses the prohibition against

you, you transgress likewise against him. And after fear Allah, and know that Allah is with *Al-Muttaqun* (the pious).

216. 2 Alhi Jihad (holy fighting in Allah's cause) is ordained for you (muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you, Allah knows but you do not know.

Dawood

193.2 Daw Fight against them until idolatry is no more and God's religion reigns supreme. But if they desist, fight none except the evil-doers.

194.2 Daw A sacred month for a sacred month, sacred things too are subject to retaliation. If anyone attacks you, attack him as he attacked you. Have fear of God , and know that God is with the righteous.

216.2 Daw Fighting is obligatory for you, much as you dislike it. But you may hate a thing although it is good for you, and love a thing although it is bad for you. God knows, but you know not.

4.5.2. Analysis of target examples

4.5.2.1. Fighting on battle field

This serie of examplpes deals with the issue of fighting and resistance in the Quran and through the examples chosen from the source text we see how they are translated. **193.2 Ver** provides a title for all the examples that are about this issue through summing up the content and the meaning of these examples in relation to their reasons of revelation. The translator entitles **193.2 Ver *incitación a la guerra contra los habitantes de la Mecca***. This title shows the limitation of the event to a sepecific period of time in the history of Islam in relation to fighting against the people of Mecca. Concerning the content of the source example **193.2**⁴⁵, the translator breaks the source meaning and deviates from its message because he mistranslates the meaning of the original Arabic verb *kaatala* which is different from the verb *katala*. The translator misinforms his target readers when he chooses the second verb to translate the source verb *katiluhum* which carries a meaning about the norms of fighting in the Quran and how to start war againt an enemy. When the translator says *Matadlos hasta que la persecución no exista y esté en su lugar la religión de Dios* he might mean that Muslims act as criminals because when he says *matadlos* he might make us understand that they kill safe and disarmed people. The source text, in contrast, describes the happening with precision and specification through the use of the Arabic verb *kaatala*. Unluckily, the translator does not pay attention to the essence of this verb and its semantic impact on the source text. This verb can not be used or mentioned in a situation without the existence of two warring sides which are, in this case, the Muslims and the unbelievers of Mecca. So, logically speaking, if one is on the battle field, he is supposed to defend himself and battle against his enemy. Indeed, he does not kill as if he were a criminal who attacks other people for no reason. Here we see the wide difference between the original verb *kaatala* and the translated one *katala*. A short glance at both verbs helps to understand that the first verb has one more affix than the second one. In fact, this morphological difference through the addition of an affix makes the two verbs semantically dissimilar though they are from the same root. Unlike **193.2 Ver**, **193.2 Mela** seems aware of the semantic importance of the original verb *kaatala* and its impact on the interpretation of the source verse. Therefore, he deals with this sensstive case carefully so as not to come with a meaning that could misinform the

⁴⁵ وقاتلوهم حتى لا تكون فتنة ويكون الدين لله فان انتهوا فلا عدوان الا على الظالمين

reader or give false ideas about Muslims while on battle fields. **193.2 Mela** translates *luchad contra ellos hasta que no haya más oposición y la Adoración debida sea sólo para Allah*. The key verb in this example *luchad contra ellos* implies the insistence of the translator on the reflection of his ideology as a Muslim translator and, thus, he shows that Muslims do not fight against other people unless they are threatened and attacked. In this case they fight tirelessly till the last energy of their bodies. The translated verb *luchad contra*, which takes a form of an order and a reaction to military attacks, but not killing purposely whoever stands against Islam, reveals that the Quran exhorts Muslims to defend themselves whenever they are attacked, but not to attack people who do not attack them. Indeed, **193.2 Mela** explains the military strategy in the Quran and how it should be fulfilled. It is an example of strong ideological characteristics because any mistranslation might distort the image of Muslims and represent them to the foreign non-Muslim reader as violent, cruel and blood thirsty killers. With this in mind, **193.2 Mela** keeps the source meaning untouched by paraphrasing and explaining meaning by *luchar contra* so as to be faithful to source norms in terms of content and ideology. All this makes us understand the importance of the deep knowledge of the source language; especially, verb structure and word's meaning.

193.2 Cor entitles this example as *la causa de Dios*. This title seems different from that of **193.2 Ver** because it is general and not limited to a period of time or one reason of the revelation of this Quranic verse to the prophet Muhammed. It reveals that Muslims fight and defend themselves for the sake of God. On the other hand, the translator uses the verb *combatir contra* to describe the military norm mentioned in the Quran. This would mean that there is an enemy to battle against and that there is an agreement on the military solution as the only way out to put an end to conflicts. The verb *combatir contra* shows that there are verbs in Spanish which can keep the meanings of the source ones as we have seen in **193.2 Mela** and **193.2 Cor**. In the same line, **193.2 Epa** employs the Catalan verb *lluiteu contra* and that shows that the translator is conscious of the semantic weight of the original verb *kaatala* and that he could depict the Quranic image of Muslims in relation to fighting and military defence. In the other fragment of *fins que deixin de ser uns rebels insubmisos* **193.2 Epa** could not find an adequate equivalent to the original *fitna* and, therefore, he resorts to paraphrase by explaining meaning to refer to the people who are responsible for disobedience and discord. Hence, the lack of a similar term in the target language makes

the translator resort to amplification by adding more linguistic elements. On the other hand, the original element *fitna* is translated in different ways by the other Spanish translator. **193.2 Ver** translates it as *persecución*. Contrarily, **193.2 Mela** opts for *oposición*. But, **193.2 Cor** replaces the original *fitna* by *induciros a apostatar*. This option strengthens the enemies of Muslims and the impact they could have had on their belief and faith. The original quranic message, however, reveals the self determination and enthusiasm of Muslims to battle against their foes. So, the Quran does not show that Muslims were frightened and worried about their religion and their faith. Indeed, **193.2 Cor** draws an image that is totally refuted by the source text through a mistranslation of the very sensitive element *fitna*.

193.2 Rod understands the meaning of the original verb *kaatala* by translating it as *fight therefore against them*. It is noticed the addition of the conjunction *therefore* to strengthen the meaning of the original verb *kaatala*. This conjunction reflects a result and a reaction of Muslims to the attitude of their enemies and at the same time it shows that Muslims do not attack them, but they participate in the battle to defend themselves. As for the term *fitna*, **193.2 Rod** translates it as *civil discord* to refer to disorder, anarchy and disobedience on the part of the enemies of Muslims who could have created problems in Muslim areas, and that is why Muslims are ordered by the Quran to carry on fighting against them till their submission. So, the translator uses description of the original *fitna* so as to reflect the source meaning of this term.

193.2 Arb follows the way of the other translators who manage to translate the meaning of the original verb *kaatala* through the use of the target verb *fight them* which explains that there are two sides fighting each other and not one that attacks a defenseless enemy. But, in translating the source term *fitna*, the translator substitutes it by the word *persecution* which is not as strong in meaning as the source one because it seems too general and it does not clarify the semantic components of the original word.

On the other hand, **193.2 Alhi** sticks to the content of the original text and reflects source meanings in the target text. This is seen in the way he amplifies the translated text by adding elements that could convey quranic messages. **193.2 Alhi** uses bracketing which includes explanatory and descriptive elements to facilitate the understanding of meaning. In this respect the key word *fitna* is borrowed from the source language to be used in the target one. To solve the problem, he uses borrowing, as we have mentioned in the case of *fitna*, then he relies on bracketing to explain and describe the meaning of that word in English. The explanation given by the translator in

this example defines *fitnah* as polytheism and association of other elements with God, that is to say, to worship idles and disbelief in his oneness. Therefore, the ideology of the translator intrudes in the process of the translation of source texts and dictates to him the norms that he should follow so as not to be far distant from original meanings. This attitude of the translator is also noticed in the translation of the first fragment *kaatala* in **193.2 Alhi** because he succeeds in choosing the convenient verb *fight them* that could keep the meaning of the source verb untouched and the image of Muslims unprofaned by whoever reads this translation.

193.2 Daw uses the same verb used in the other English translations because it seems to be the only verb that could be close to the meaning of the original verb *kaatala*. Thus, he represents the real image meant and described by the source verb. Concerning the translation of the source term *fitna*, the translator provides a word that does not reflect the whole exegetical meaning of the original; he uses the word *idolatry* because he is aware of the polysemic function of *fitna* which is translated as *idolatry*. In this case, the translator makes reference to one of the branches of polytheism without mentioning the other ones which associate whatsoever elements with God. He does so through an interpretation of the religious situation in Mecca in that time. The source text, however, does not specify that it is only about *idolatry* because it mentions *fitna* as a reference to all types of polytheist religions regardless of their geographic areas.

- **Translation procedures**

Table 28 : translation procedures of sub-unit 4.5.2.1.

Taget examples	Translation procedures
193.2 Ver	- Paraphrase by explaining a different meaning.
193.2 Mela	- Paraphrase by explaining source meaning.
193.2 Cor	- Paraphrase by explaining source meaning.
193.3 Epa	- Paraphrase by explaining source meaning.
193.2 Alhi	- Paraphrase by explaining source meaning.
193.2 Rod	- Paraphrase by explaining source meaning
193.3 Arb	- Paraphrase by explaining source meaning.
193.3 Daw	- Paraphrase by explaining source meaning.

4.5.2.2. Norms of fighting

The source example **194.2**⁴⁶ teaches Muslims when to avoid fighting and how to deal with their enemies on the battle field in the sense that they do not have to fight during four months of the Islamic calendar because during these months they perform some religious duties which must not be neglected or violated. The main religious practice performed along these months is pilgrimage to the Muslim holy lands, Mecca and Medina. But, if Muslims are attacked by another force they are allowed to deviate from the norm indicated in the example and they hurry up to defend themselves. Concerning the treatment of enemies, the example shows that Muslims are not permitted to attack first unless they are attacked, and they should fight only the participants in the battle field and avoid the ill-treatment of civilians. As for the translation of this example, **194.2 Ver** gives the status of holiness to the months mentioned in the example and translates them as *el mes sagrado por el mes sagrado*. By using the adjective *sagrado*, the translator invents something new for Muslims who are accustomed to use the word sacred to refer to God as the worshipped, and the Quran as the holy book which teaches how to worship God. If we compare **194.2 ver** to **194.2 Mela** we find that the latter manages to figure out the meaning of the original word *alhamam* through its exegetical meaning and, thus, he translates it as *mes inviolable por mes inviolable*. So, the word *inviolable* tells the reader and helps him understand that there are things that must be avoided during these months; notably, fighting and war. Besides, **194.2 Mela** does not give a status of holiness to these months. On the other hand, **194.2 Cor** translates the first fragment like **194.2 Ver** by using the same adjective *sagrado* in *el mes sagrado por el mes sagrad*, and gives more details about this fragment in a foot note. Similarly, **194.2 Epa** uses the adjective *sagrat* in translating the original *alhamam*. Thus, he follows the line of **194.2 Ver** and **194.2 Cor** who talk about the holiness of the months mentioned in the example. **194.2 Epa** makes the meaning of the original fragment ambiguous because of the elements he adds in the target text *el mes sagrat, sense lluita tribal, és un mes sagrat*. Apart from the mistranslation of the original word *alhamam*, the translator adds *sense lluita tribal* to explain the meaning of the source fragment, but in doing so he limits his understanding of the source elements

⁴⁶ الشهر الحرام بالشهر الحرام و الحرمات قصاص فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم واتقوا الله واعلموا أن الله مع المتقين

to that old period of time during which this quranic verse was revealed to the prophet Muhammed, and that is clear in *lluīta tribal* which refers to the people of Mecca and its surroundings. However, the source example is a permanent norm that must followed and respected in all times and not only in the first days of Islam.

194.2 Rod gathers the first two original fragments in one sentence *the sacred month and the sacred precincts are under the safeguard of reprisals*. The source text, nevertheless, consists of two sentences and each one carries a different meaning. So, by translating them in a long sentence, the translator transmits the source meaning differently because he translates the original key word *alharam* as *sacred* like **194.2 Ver**, **194.2 Cor** and **194.2 Epa** who consider the month mentioned in the source text as holy. Additionally, **194.2 Rod** overlooks the importance of the legal element *kisaas* which is wrongly translated as *under the safeguard of reprisals* which has nothing to do with the original element. All that is due to the mixing of the two source sentences by the conjunction of addition *and*. In this respect, the translator says:

Lit. *the sacred month for the sacred month, and the sacred precincts or things (for) reprisals*. The meaning of this difficult passage is that in wars for the cause of religion, the sacred month and the temple of Mecca may be made the time and scene of contests, which then and there are usually prohibited (Rodwell , 1994: 435)

In the quotation above the translator Rodwell recognises the difficulty of translating the example **194.2** . Therefore, it is not expected from him to translate the source text as well as it should be translated. As for the ideas given in the quotation, the translator shows that war in the holy lands of Islam is prohibited, but if it is about the cause of religion, Muslims are permitted to battle against their enemies in these territories. This comment of the translator seems incomplete because he does not mention the other reasons for which Muslims are permitted to make war in their holy lands. He does not mention that Muslims are allowed to do so in case of being attacked by other forces and not necessarily for God's sake. This is clearly explained by the last fragment of **194.2 Rod** *whoever offereth violence to you, offer ye the like violence to him*.

194.2 Arb also gives a status of holiness to the months mentioned in **194.2** though he uses a synonym of the adjective sacred used by the other translators, except **194.2 Mela**. In the second fragment **194.2 Arb** uses the adjective *holy* for the third time

to refer to *alhurumat*. **194.2 Alhi** used the adjective *sacred*, but in the second fragment he understands the exact meaning of the original *alhurumat* and translates it as *the prohibited things* because they do not have a status of holiness in Islam. He does so because of his understanding of the meaning of the second element *kisaas* which is translated as *the law of equality*. On the other hand, **194.2 Daw** makes a translation that is very close to that of **194.2 Arb** using the same adjective *sacred*.

- **Translation procedures**

Table 29 : translation procedures of unit 4.5.2.2.

Target examples	Translation procedures
194.2 Ver	- Paraphrase by explaining a different meaning.
194.2 Mela	- Paraphrase by explaining source meaning.
194.2 Cor	- Paraphrase by explaining a different meaning.
194.3 Epa	- Paraphrase by explaining a different meaning.
194.2 Alhi	- Compensation by explaining source meaning.
194.2 Rod	- Paraphrase by explaining a different meaning.
194.3 Arb	- Paraphrase by explaining a different meaning.
194.3 Daw	- Paraphrase by explaining a different meaning.

4.5.2.3. Fighting for God's sake

Stepping to the next source example⁴⁷, **216.2 Ver** translates the original word *kital* as *combate se os prescribe el combate, aunque os sea odioso*. The translator contradicts himself because in the example in **193.2 Ver** he translates the source verb *kaatala* as *kill*, but in **216.2 Ver** the verb from which the noun *combate* is derived is the verb *combatir* which differs from the first verb in terms of meaning. Now we can say that the translator understands that the original word *kitaal* means that there are two forces fighting each other on the battle field. Like **216.2 Ver**, **216.2 Mela** uses the same elements used by **216.2 Ver**, except the key word *Kitaal* which is transformed in the verb *combatir* which is used in its noun form *combate* in **216.2 Ver**, and the present perfect instead of the simple present. The use of the simple present in **216.2 Ver** *se os prescribe* reflects a fact that remains permanent and unchanged though it is in the past tense in the source text. **216.2 Cor** also employs the same verb *se os ha prescrito* in the present perfect and the subjunctive *que combatáis* so as to strengthen the order given by God to Muslims. On the other hand, **216.2 Epa** amplifies the target text through the use of more elements that could help him keep the source meaning. He uses the present perfect and the passive voice in *ha estat escrit*. The translator employs literal translation in *ha estat escrit* to translate the source verb *kutiba* which literally means *was written*. In this context, the verb is related to destiny, fate and obligation. Then, the translator uses amplification in *com a manament vingut de Deu* to explain to the reader the origin of the order of fighting because if the reader is non-Muslim and unfamiliar with the Quran, he could find it hard to figure out what is meant by this verse. As for the fragment *que heu de lluitar i fer la guerra*, the translator adds the word *guerra* which is not mentioned in the source text.

What is worth mentioning about the **216.2 Rod** is the use of the word *war* at the start of the target text *war is prescribed to you* to catch the attention of the reader who might be surprised by this word which might have a bad impression on him because it would show him that the major concern of Muslims in life is war. The original text, however, does not contain the term war. Unlike, **216.2 Rod**, **216.2 Arb** discards the word *war* and replaces it by *fighting* so as to be close to the meaning of the source

⁴⁷ كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم والله يعلم وأنتم لا تعلمون

word *kitaal*. The difference between the two words is one of size because the first one could mean that Muslims attack first and declare war against innocent people for no justified reasons, whereas the second verb would signify that Muslims are participants in the fighting as a self-defence.

216.2 Alhi strongly reflects his ideology as a Muslim translator who is concerned with the affairs of Islam and Muslims. The translator does not use the literal meaning of the word *kitaal* but he translates it on the basis of its exact meaning in quranic exegesis and, thus, he translates it as Jihad in *Jihad (holy fighting in Allah’s cause) is ordained for you (Muslims) though you dislike it*. He borrows the Arabic word *jihad* and uses it in the target text with other explanatory elements between brackets, so that the reader could discover the content of the source text and the intention of the translator by insisting on the use of the Arabic word *jihad*. In this sense, the translator reinforces his ideological attitudes through translation when he says:

“ Al-jihad (holy fighting) in Allah’s Cause (with full force of numbers and weaponry) is given the utmost importance in Islam and is one of its pillars (on which it stands). By Jihad Islam is established, Allah’s Word is made superior, (His Word being la ilaha illallah which means none has the right to be worshipped (but Allah), and His Religion (Islam) is propagated. By abandoning Jihad (may Allah protect us from that) Islam is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim, and he who tries to escape from this duty, or does he not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.” (Alhilali, 1983: 39)

The quotation above is a reflection of the ideology of the translation because, through it, he vehicles his perception of the original word *kitaal*. It is also an amplification of the target text. On the other hand, the translator relies on his translation so as to remind Muslims of one of their religious duties in life and at the same time he reveals that one of his aims beyond this translation is propagating Islam and blaming Muslims for neglecting and overlooking Jihad as one of the quranic recommendations and obligations that must be fulfilled and practiced.

In the last English translation, **216.2 Daw** uses the literal meaning of *kitaal* and the exegetical interpretation of *kutiba in fighting is obligatory for you*.

- **Translation procedures**

Table 30 : translation procedures of sub-unit 4.5.2.3.

Taget examples	Translation procedures
216.2 Ver	- Literal translation.
216.2 Mela	- Literal translation.
216.2 Cor	- Literal translation.
216.2 Epa	- Literal translation.
216.2 Alhi	- Paraphrase by explaining source meaning and transference by borrowing and transliteration.
216.2 Rod	- Literal translation.
216.2 Arb	- Literal translation.
216.2 Daw	- Literal translation.

4.6. Translating fragments from the story of the prophet Joseph

4.6.1. Target examples

In this sub-unit we mention some of the examples that we analyse in the sub-unit 3.6.2.1. The story, in its target versions, is mentioned in the appendix of this thesis from the first verse to verse 28 following the order of events.

Vernet

3.12 Ver Nosotros te contamos los mas hermosos relatos, porque te hemos inspirado este Corán, aunque con anterioridad hayas estado entre los descuidados.

6.12 Ver Así , tu Señor te escogerá y te enseñará la interpretación de los acontecimientos soñados, te dará por completo su favor, al igual que a la familia de Jacob, comodió a tus dos antepasados Abraham y Isaac. Tu Señor es omnisciente , sabio.”

8.12 Ver cuando dijeron: “ José y su hermano *Benjamin* son más carosa nuestro padre que nosotros, a pesar de que nosotros somos un grupo. Nuestro padre esta grandemente equivocado.

9.12 Ver ¡Matad a José o expulsadlo a cualquier rincon de la tierra! La faz de nuestro padre brillara solo para vosotros y , después de todo, volveréis a ser gentes pías.”

José en casa de Putifar

20 .12 Ver lo vendieron por un precio regalado, por escasos dirhemes , pues hacían poco caso de el.

23.12 Ver Aquella en cuya casa estaba le solicitó, cerró las puertas y exclamó . “ Ven aquí! Jose dijo: “ En Dios me refugio! ¡El es mi Señor y me ha hecho llevadero mi puesto! Realmente, los injustos no serán bienaventurados.”

24. 12 Ver Ella le deseaba y el la hubiera deseado, si no hubiese visto en ello una prueba de su Señor. Asi apartamos de el el daño y la ignominía. El se cuenta entre nuestros devotos servidores.

25.12 Ver Ambos se precipitaron hacia la puerta y su camisa se desgarró por detrás. Encontraron a su Señor a lado de la puerta. La mujer dijo. “ ¿Qué recompensa ha de tener quien desea el mal de tu familia , si no es el encarcelamiento o un tormento doloroso?”

Melara

3.12 Mela Vamos a contarte la más hermosa de las historias al inspirarte ésta Recitación, antes de la cual estabas inadvertido.

6.12 Mela Así es como tu señor te ha escogido y te enseñará parte de la interpretación de los relatos, completando su bendición sobre ti y sobre la familia de Yaqub, como ya hizo anteriormente con tus abuelos Ibrahim e Ishaq. Es cierto que tu Señor es conecedor y sabio.

9.12 Mela Matad a Yusuf o abandonadlo en una tierra cualquiera para que así el rostro de vuestro padre se vuelva únicamente a vosotros. Y una vez que lo hayaís hecho podréis ser gente recta

(Es como dijera: Y una vez lo hayaís hecho podréis arrepentiros y volver a ser gente recta.)

24.12 Mela Ella lo deseaba y el la deseó, pero vio que era una prueba de su Señor. Fue así para apartar de él el mal y la incidencia. En verdad es uno de nuestros siervos elegidos.

25.12 Mela Ambos corrieron hacia la puerta y entonces ella le rasgó la túnica por detrás; y en esto se encontraron a su marido junto a la puerta. Dijo ella: ¿Qué pago merece aquel que quiere mal para tu familia sino ser encerrado o recibir un doloroso castigo?

Cortés

3.12 Cor Con la revelación que te hacemos de este *Corán* vamos a contarte Nosotros el más bello de los relatos, aunque hayas sido antes de los despreocupados.

6.12 Cor Tu señor te elegirá y te enseñará a interpretar sueños completará su gracia en ti y en la familia de Jacob, como antes la completó en tus antepasado Abraham y Isaac. Tu Señor es omnisciente, sabio.

24.12 Cor Ella lo deseaba y el la deseó. De no haber sido iluminado por su Señor... Fue así para que apartáramos de él el mal y la vergüenza. Era uno de nuestros siervos escogidos.

25.12 Cor Se precipitaron los dos hacia la puerta y ella desgarró por detrás su camisa. Y encontraron a la puerta a su marido. Dijo ella: ¿qué castigo merece quien ha querido mal a tu familia, sino la cárcel o un castigo doloroso?

Epalza

3.12 Epa Nos et contarem / profeta), amb aquest sant llibre sagrat,
Amb l'Alcorà, recitació, que et revelem,
Les mes belles histories santes,
malgrat que hagi estat, abans que t'arribes,
Un descurat d'aquestes coses.

6.12 Epa D'aquesta forma, el teu Senyor
et te escollit i et mostrara
la ciencia de somnis
i el coneixement
de les realitats
i els esdeviniments.

Ell et donara la gradcia perfectea,
Un cumul de bens, que venen d'Ell,
Per a tu
I per a tota la familia de Iaqub,
Com Ell va fer amb els dos
Avantpassats teus, abans,
Amb Ibrahim (Abraham)
I Ishaq (Isaac).
El teu senyor ho coneix tot
I sap fer-ho totamb sabiesa!''.

9.12 Epa Heu de Matar Iussuf,
O fer-lo fora d'aquesta terra,
Perque no el vegi el vostre pare
Mai mes present

I sigueu sempre, després que mori,
Una familia o tribu santa,
Una gent honorable i ben tractada”.

24.12 Epa Ella el desitjava i ell la desitjava.
Si no fos, doncs,perque va veure un senyal del seu Senyor...
D’aquesta manera Nos vam alunyar d’ell elmal i ea immortalitat!
Va ser dels Nostres servidors i adoradors, bo i perfecte.

25.12 Epa Amb dos van perseguint-se, corren cap a la porta.
Ella arrenca un tros de la tela de la seva camisa,
de la part de la darrera.
Es trobaren amb el seu marit darrere de la porta.
Ella digue: “ Quin ha de ser el pagament que h de rebre
ell qui ha volgut perjudicar la teva familia,
Deshonrant l’esposa?
Ell ha de ser empresonat, amb castig doloros!”.

Rodwell

3.12 Rod In revealing to thee this Koran, one of the most beautiful of
Narratives will we narrate to thee, of which thou hast hitherto
Been regardless.

6.12 Rod It is thus thy Lord shall choose thee and will teach thee the interpretation
Of dark sayings, and will perfect his favours
On thee and on the family of Jacob, as of old he perfected it on
Thy fathers Abraham and Isaac; verily thy Lord is knowing,
Wise!”

9.12 Rod Slay ye Joseph! Or drive him to some other land, and on you alone
Shall your father’s face be set! And after this, ye shall live
As upright persons.”

24.12 Rod But she longed for him; and he had longed for her he not
Seen a token from his lord. Tus we averted evil and
Defilement from him, for he was one of our sincere servants.

25.12 Rod And they both made for the door, and she rent his shirt
Behind; and at the door they met her lord.” What ,” said she,
“ Shall be the recompense of him who ould do evil to thy
family, but a prison, or a sore punishment?”

Arberry

3.12 Arb We will relate to thee fairest of stories

In that we have revealed to thee this Koran,
Though before it thou wast one of the heedless.

6.12 Arb So will thy –lord choose thee, and teach thee
The interpretation of tales, and perfect His
Blessing upon the and upon the house of Jacob,
And He perfected it formerly on thy fathers
Abraham and Isaac, surely the lord is
All-knowing, All-wise.”

9.12 Arb Kill you Joseph, or cast him forth into
Some land, that your father’s face may be
Free for you, and thereafter you may be
A righteous people.”

24.12 Arb For she desired him, and he would have taken her,
But that he saw the proof of his lord.
So was it, that We might turn away from him
Evil and abomination, he was one of
Our devoted servants.

25.12 Arb They raced to the door, and she tore his shirt
From behind. They encountered her master
By the door. She said, “ what is the recompense
Of him who purposes evil against thy folk,
But that he should be imprisoned, or
A painful chastisement?”

Alhilali

3 .12 Alhi We relate unto you (Muhammed) the best of stories through Our Revelations
unto you in of this Quran and before this (i.e before the coming of Divine Revelation
to you), you were among those:who know nothing about it (the Quran).

6.12 Alhi “Thus will your lord choose you and teach you the interpretation of dreams
(and other things) and perfect His favour on you and on the offspring of Yaqub (Jacob),
as He perfected it on your fathers, Ibrahiñç (Abraham) and Ishaq (Isaac) A for time!
Verily, your Lord is All Knowing, AllWise.”

9. 12 Alhi “ Kill Yusuf (Joseph) or cast him out to some other land , so that the favour
of your father may be given to you alone , and after that you will be righteous folk (by
intending repentance before committing the sin) .”

24.12 Alhi And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was , that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

25. 12 Alhi So they raced with one another to the door and she tore his shirt from the back.They both found her lord (i.e. her husband) at the door, she said : “ What is the recompense (punishment) for him who intended to an evildesign against your wife m except that he be put in prison or a painful torment?”

Dawood

3.12 Daw In revealing this Koran We will recount to you the best of narratives, though before it you were heedless.

6.12 Daw He will teach you to interpret visions, and will perfect his favour to you and to the house of Jacob, as He perfected it to your forefathers Abraham and Isaac before you.

9.12 Daw Let us slay Jospheh or cast him away in some far-off land, so that we may have no rivals in our father’s love, and after that be honourable men.

24.12 Daw She made for him, and he himself would have succumbed to her had he not seen a sign from his Lord. Thus did We shield hm from wantonness, for he was one of Our faithful servants

25.12 Daw They both rushed to the door. She tore his shirt from behind. And at the door they met her husband.

4.6.2. Analysis of target examples

4.6.2.1. The translators and the polytheism of the prophet Muhammed

Concerning the story of the prophet *Joseph* (Yusuf), the translator Vernet divides the story into three parts with different events and happenings and gives a title to each part. Part one is about an introduction to the chapter of Joseph. Part two deals with the relationship between Joseph and his brothers who were so jealous of him that they decided to find a trick that could make their father Jacob forget him. The third part examines the situation and the life of Joseph after being sold in Egypt by a group of traders. But what is worth mentioning is the deviation of the translator from the norms of the plot of the story; especially, in the second part entitled *José vendido por sus hermanos*. In the original version of the story, Joseph was not sold by his brothers but by a group of traders who took him out of the pit in which he was thrown by his brothers, and once they reached Egypt, they sold him at a low price. So, the version of the translator is wrong in this sense because it does not tell the real original event. This is an omission of an important happening in the story and an addition of an occurrence that is alien to the original one. In this sense the translator might have relied on non Muslim references to justify his omission of such an event and its substitution by another one that has nothing to do with the narrative unity of the story. That is a real manipulation of a crucial event.

In translating the source example⁴⁸, **3.12 Ver**, the translator seems convinced that the prophet Muhammed was polytheist and worshipper of the idles that his people would worship before the emergence of Islam. This attitude of **3.12 Ver** towards pre-Islamic Muhammed is seen in Vernet (1991: 196) “reconoce explícitamente que Mahoma, antes de recibir la revelación, fue politeísta”. This quotation of **3.12 Ver** is a foot note used by the translator to give evidence to his readers about the polytheism of the prophet Muhammed, but, in depth, he misinforms them about the religious reality of Muhammed in relation to his beliefs before his prophecy. So, the amplification employed by **3. 12 Ver** unveils the intention of the translator who benefits from his translation to highlight an opinion that is not mentioned in the original text. His personal interpretation is not built upon exegetical references that ascertain his idea. Therefore, **3.12 Ver** is motivated by his personal ideology without any institutional control that could

⁴⁸ نحن نقص عليك أحسن القصص وان كنت من قبله لمن الغافلين

discuss, accept or refute his opinion. In addition, he interprets on his own as he does in the fragment of *nosotros te contamos los más hermosos relatos , porque te hemos inspirado este Corán, aunque con anterioridad hayas estado entre los descuidados*. On the basis of this fragment; especially, *entre los descuidados* as a translation of the source element *Muraffalin*, **3.12 Ver** concludes that the prophet Muhammed was polytheist before Islam. In this case, the translator takes into account the polytheist religious context in that time and he applied it to the case of Muhammed in a generalizing way in the sense that everybody was polytheist because polytheism was a dominant creed in that time. **3.12 Ver** changes the meaning of that key fragment because it is totally different from the meaning given by the exegete Ibn Kathir (1983:425- 426).

In **3.12 Ver** we have seen that the prophet Muhammed is described as polytheist before the coming of Islam through the use of the adjective *uno de los descuidados*. On the contrary, **3.12 Mela** chooses the adjective *inadvertido* to refer to the prophet Muhammed in particular. In **3.12 Mela** the plural form of the original adjective *rafilin* is transposed and replaced by the singular adjective *inadvertido*. The fact of not talking about the pre-Islamic polytheism of Muhammed springs from the ideology and the religious beliefs of the translator who concentrates himself on the exegetical meaning of the element *inadvertido* which does not carry any meaning that refers to the polytheism of Muhammed because from the first look, we deduce that Muhammed was not familiar with the story of Joseph before its revelation to him during the first periods of Islam. So, in **3.12 Mela**, the translator believes that Muhammed was not polytheist, but was ignorant of the story of Joseph before his prophecy. In the same line as **3.12 Ver**, **3.12 Cor** stresses the polytheism of the prophet Muhammad in translating *con la revelación que te hacemos de este Corán vamos a contarte Nosotros el más bello de los relatos, aunque hayas sido antes de los despreocupados*. **3.12 Cor** uses an adjective that is different from the one used in **3.12 Ver**, but they both have the same allusion to the polytheism of Muhammed. This attitude is endorsed by the translator Cortés (1992: 291) when he says in a foot note “despreocupados de la verdadera fe”. Therefore, **3.12 Cor** strengthens the ideology of the translator in terms of considering the pre- Islamic Muhammed as polytheist without giving any evidence that could convince the reader. On the other side, **3.12 Epa** discards the polytheism of the prophet Muhammed in translating *malgrat que hakis estat, abans que t’arribis, un descurat d’aquestes coses*. The translated fragment shows that the translator is aware of the specificity of the verse

because it is related to a specific period of time which is that of the moment of the revelation of the original verse. This means that he understands the reasons of the revelation of this verse. So, he translates its meaning by using the adjective *descurat d'aquestes coses* which refer to the stories that the prophet ignored before the emergence of Islam. Normally, the original adjective *muraffalin* is in the plural form, but the translator uses the singular form in the target fragment so as to emphasise on the prophet Muhammed as the central character.

3.12 Rod does not talk about the polytheism of the prophet Muhammed in *in revealing to thee this Koran, one of the most beautiful of narratives will we narrate to thee, of which thou hast hitherto been regardless*. First of all **2.12 Rod** considers the story of Joseph as one of the most beautiful stories as if it were compared to other ones. This opinion contradicts the content of the original verse which mentions that the story of Joseph is the best one in saying *Ahsan alkasas* and not one of the best or one of the most beautiful stories, According to the quranic verse, the story of Joseph is not compared to any other story. Concerning the fragment which shows that the prophet Muhammed was unfamiliar with the story of Joseph, **3.12 Rod** translates it as *of which thou hast hitherto been regardless*. In this translated fragment we notice the omission of the Arabic adverb of time *min kablihi* which strengthens the truth that Muhammed ignored this story. The fact of saying that *hast hitherto been regardless* would mean that Mohammad knew the story but he did not care about it.

The translation of meanings in Arberry is closely related to the previous translations because they all deviate in some ways from the source meanings except in **3. 12 Mela**. In **3.12 Arb** *We will relate to thee the fairest of the stories in that We have revealed to thee this Koran, though before it thou wast one of the heedless*, Arberry uses elements of old English *thee, thou wast* in a translation done in 1956. Concerning the reference to the key Arabic adjective *alrafilin*, the translator translates it as *heedless* to refer to the carelessness and the inattentiveness of the prophet Muhammad. By this adjective the translator highlights the idea that Muhammed did not care about the story before retelling it to him and that he did not accept advice. He repented and accepted what was told to him after the coming of Islam. Contrarily to that, the original quranic adjective shows that Muhammed ignored the story as we mentioned in **3.12 Ver**. In **3.12 Alhi** *you were among those who knew nothing about it (The Quran)*, the translator deals with this example carefully because of its dogmatic and doctrinal sensitiveness as it concerns the image of the prophet

Muhammed who is described as polytheist in **3.12 Ver** and **3.12 Cor**. To avoid that, Alhilali in **3.12 Alhi** opts for paraphrase by explaining meaning through amplification. The fact of translating the original element *alrafilin* as *those who knew nothing about it (the Quran)* discards the polytheism of Muhammed because it clarifies that the Quran taught Muhammed things that he ignored and among these things is the story of the prophet Joseph. This way of translating **3.12 Alhi** reveals that the translator does not figure out its meaning on his own, but he resorts to quranic exegesis so as not to misinform the reader on one hand, and mistranslate the quranic message, on the other. This reliance on exegesis is noticed in the structure of the sentence and the addition of the name Quran between brackets to provide the reader with enough material that facilitates understanding.

As for **3.12 Daw**, the translator uses the same adjective as **3.12 Arb** to translate the source adjective *alrafilin*, but in terms of meaning it remains irrelevant because it does not communicate what is said in the quranic message. The translated adjective *heedless*, as we have explained in **3.12 Arb**, means that Muhammed was careless as if the story was told to him before, but his carelessness made it disappear from his memory. This deduction of the translator may be the outcome of a misinterpretation of the Arabic adjective *alrafilin* and his unawareness of its polysemy. In the same line the translator does not keep the plural form of the original verse when he says *though before it you were heedless*. In doing so, the translator breaks the original norm so as to limit the reference of the adjective to the prophet Muhammed as if he were the only ignorant of the story. However, the original adjective *alrafilin* is plural in number and it refers to the people of Muhammed who ignored the story of Joseph as well. If we compare **3.12 Daw** to the other English translations we find that they both use adjectives with meanings similar to that of **3.12 Daw** except **3.12 Alhi** in which the original element is translated by paraphrase explaining its meaning. As for the last fragment of the original verse, **3.12 Alhi** and **3.12 Arb** keep the plural form, but **3.12 Rod** and **3.12 Daw** make it singular.

- **Translation procedures**

Table 31: translation procedures of sub-unit 4.6.2.1.

Target examples	Translation procedures
3.12 Ver	- Paraphrase by explaining a different meaning.
3.12 Mela	- Paraphrase by explaining source meaning.
3.12 Cor	- Paraphrase by explaining a different meaning.
3.12 Epa	- Paraphrase by explaining source meaning.
3.12 Alhi	- Paraphrase by explaining source meaning.
3.12 Rod	- Paraphrase by explaining a different meaning.
3.12 Arb	- Literal translation.
3.12 Daw	- Literal translation.

4.6.2.2. The prophet Joseph and the interpretation of dreams

In the next source example **6.12**⁴⁹, the key fragment is *wa yuallimuka min taawili alahadit* which about Joseph's miracle of interpreting part of dreams and visions. In **6.12 Ver** *te enseñará la interpretación de los acontecimientos soñados*, the translator mentions that Joseph could interpret all dreams and visions and, thus, he contradicts the original version which shows that Joseph could interpret only a part of dreams and visions *wa yuallimuka min taawil alahadith*. The Arabic preposition *min* reveals that Joseph could not interpret all dreams and visions because the function of this preposition in this context is limiting quantity and number, that is to say, some of the dreams and visions and not all of them as it is mentioned in **6.12 Ver** *te enseñará la interpretación de los acontecimientos soñados*. In doing so, the function of the Arabic preposition *min* disappears and, thus, the original meaning is distorted. Therefore, **6.12 Ver** creates a doctrinal problem through this mistranslation and misinterpretation because his translation of the verse in question may mean for a Muslim that Joseph was omniscient in his knowledge.

Melara's knowledge of Arabic language and quranic exegesis helps him deepen his reading of source texts so that he could achieve a meaning that corresponds to the original one. By contrast to **6.12 Ver**, **6.12 Mela** in *así es como tu Señor te ha escogido y te enseñará parte de la interpretación de los relatos* shows that the translator understands that Joseph had the capacity and the gift to interpret part of dreams and visions and not all of them. **6.12 Mela** transmits the source meaning in the target version because he figures out the function of the Arabic preposition *min* which is the key for the understanding of the meaning of the fragment. But, since there is no equivalent preposition in the target language that could have the same meaning of the original, **6.12 Mela** uses *parte de* which refers to a limited quantity and number. This way helps to keep the translated meaning close to its original version. Therefore, in **6.12 Mela**, the translator reflects the ideological aspect of the original verse and, at the same time, to be faithful to his beliefs and to those of the Muslim reader who could read in Spanish.

On the other hand, **6.12 Cor** does not transmit the correct meaning of the original verse because in stead of limiting the knowledge and capacity of Joseph to

⁴⁹ واذ يجتئيك ربك ويعلمك من تأويل الأحاديث

interpret dreams and visions to a certain degree, he shows him as omniscient as God for not finding a lexical equivalent of the Arabic preposition *min* which is the root of meaning in the source verse. So, in translating *así te elegiré tu Señor y te enseñaré a interpretar sueños*, the translator omits a revealing part of the story. He follows the line of **6.12Ver** despite their difference in the use of nouns and verbs because **6.12 Cor** uses the verb *intepretar*, and **6.12 Ver** employs the noun *interpretación*.

In translating the ability of Joseph to interpret certain visions, dreams and sayings, **6.12 Epa** finds it difficult to translate the source meaning like the other translators, except **6.12 Mela**. Epalza gives Joseph a status of omniscience as if he were God (Allah) himself. To do that, he uses additional elements in the fragment of *d'aquesta forma, el teu Senyor et té escollit i et mostrarà la ciencia dels somnis i el coneixement de les realitats i els esdeviniments*. The verb *mostrarà* differs from the source verb *yuallimuka* which means he teaches you and not he shows you. The two verbs are different in meaning because the quranic verb is about teaching, whereas the target one is about showing, This would mean that when Joseph received a question about a dream, a vision or a strange saying, he would await the image to be shown to him by God.

6.12 Rod omits the Arabic preposition *min* which specifies that the science of the interpretation of dreams and sayings taught to Joseph by God (Allah) is limited to a certain point of knowledge which does not amount to that of God. Therefore , the disappearance of the preposition *min* and the lack to find an adequate compensation for it present Joseph to the reader as an omniscient person whose knowledge is indefinite. *The translated fragment it is thus that thy Lord shall choose thy and will teach thee the interpretation of dark sayings*. The absence of an element that could substitute the Arabic preposition *min* is clearly noticed in *will teach thee the interpretation of dark sayings*. This mistranslation explains the importance of small Arabic element in the making of meaning. The preposition *min* is composed of three letters, but it is the essence of the quranic message in this example.

Talking about the capacity of Joseph to interpret dreams, visions and mysterious sayings, **6.12 Arb** also gives Joseph the status of omniscience like the previous translator with the exception of **6.12 Mela**. He does not compensate for the meaning of the key preposition *min* whose omission and lack of compensatory elements are influential in terms of source meaning and at the same time raises doctrinal and ideological issues among Muslim readers.

Up till now **6.12 Mela** is the only translator who has reflected the meaning of the source example **6.12**. In relation to that, **6.12 Alhi** translates the original verse in the same way as the other English translations with a difference at the level of the vocabulary chosen by each translator so as to translate the original word *ahadith*. **6.12 Alhi** chooses dreams and writes between brackets (*and other things*) so as to reveal that Joseph would interpret different types of sayings. However, the translator does not pay attention to the function of the Arabic preposition *min* in this context and its impact on the meaning of the verse. As for **6.12 Daw**, the translator shares the same idea with **6.12 Rod**, **6.12 Arb** and **12.3 Alhi** because they both overlook the importance of the Arabic preposition *min* in relation to meaning. Therefore, they deviate from the original meaning which is very sensitive in this case because it is about the interpretation of visions, dreams and other sayings. **6.12 Daw** uses the verb *to interpret* in stead of the noun *interpretation* which is found in the other English translations.

- **Translation procedures**

Table 32: translation procedures of sub-unit 4.6.2.2.

Target examples	Translation procedures
6.12 Ver	- Omission
6.12 Mela	- Paraphrase by explaining source meaning.
6.12 Cor	- Omission
6.12 Epa	- Omission
6.12 Alhi	- Omission
6.12 Rod	- Omission
6.12 Arb	- Omission
6.12 Daw	- Omission

4.6.2.3. Joseph abandoned by his brothers

In **9.12 Cor**, the translator changes the current of the event of the story of Joseph in the source example⁵⁰ because when he translates it as *matemos a José o expulsémosle a cualquier país* he takes the reader far away from the original version which does not talk about the expulsion of Joseph to a distant country, but it is about a decision of the brothers of Joseph to leave him abandoned somewhere. The translator mistranslates the Quranic fragment because he misunderstands the real meaning of the Arabic compound phrase *itrahuhu ardan* whose misinterpretation in **9.12 Cor** may bewilder the reader while reading the story, and, thus, it may have an impact on the chronology of the major events of the story. On the contrary, **9.12 Mela** figures out the meaning of the compound phrase *itrahuhu ardan* and translates it as *matad a Yusuf o abandonadlo en una tierra cualquiera*. So, he depicts the happening as it is in the original on the basis of the structure of the phrase that includes the word *ardan* which does not have a definite article that makes the land known. Then, he does not mention any expulsion to a specific land. Rather, he uses *abandonadlo* to mean that Joseph accompanied his brothers and; unexpectedly, they abandoned him. So, the event is about abandoning and not expelling. The meaning of expulsion is also found in **9.12 Ver** who translates the original as *matad a José o expulsadlo a cualquier rincón de la tierra*.

9.12 Epa could not grasp the exact meaning of the quranic compound phrase *itrahuhu ardan* because he translates it as *o fer-lo fora d'aquesta terra* which means that it is about the expulsion of Joseph as it is in **9.12 Ver** and **9.12 Cor**. So, the compound phrase, which is specific to Arabic culture and language, impedes the understanding of the quranic meaning. In this case the translator faces a linguistic and cultural problem which could not be solved unless he knows very closely the source culture because the case of the compound phrase *itrahuhu ardan* contains the polysemous verb *taraha* which may have different meanings in different situations and contexts.

9.12 Rod expresses a meaning of expulsion like **9.12 Ver** , **9.12 Cor** and **9.12 Epa** although he uses the verb *to drive* which communicates the same meaning as the verb to expel. **9.12 Rod** *Slay ye Joseph! Or drive him to some other land* reflects the conspiracy of the brothers of Joseph and their intention to sweep him from existence,

⁵⁰ اقتلوا يوسف أو اطرحوه أرضا

but it does not translate how they were planning to do that. That is because of the minsinterpretation of the compound phrase *itrahuhu ardan*. Like **9.12 Ver**, **9.12 Cor**, **9.12 Epa** and **9.12 Rod**, **9.12 Arb** could not grasp the quranic meaning of the compound phrase *itrahuhu ardan* and translates it as *cast him forth into some land*. Despite the stylistic difference from the other translations, **9.12 Arb** communicates the meaning of expulsion and not adandon because the brothers of Joseph agreed to take him with them and ,then, to adandon him, but not to expel him because expulsion means that the expelled person is informed about that. The case of Joseph is different because he was not aware of the tricks of his bothers when they left their father at home and went to entertain themselves.

In **9.12 Alhi**, the translator draws a close link to the original meaning of the Arabic compound phrase *itrahuhu ardan in kill Yusuf or cast him out to some (other) land*. The translator uses the same verb *cast out* used in **9.12 Arb cast forth**. In **9.12 Daw** the translator reflects one of the literal meanings of the compound phrase as we have seen in **9.12 Arb** and **9.12 Alhi**.

- **Translation procedures**

Table 33: translation procedures of unit 4.6.4.3.

Target examples	Translation procedures
9.12 Ver	- Paraphrase by explaining a different meaning.
9.12 Mela	- Paraphrase by explaining source meaning.
9.12 Cor	- Paraphrase by explaining a different meaning.
9.12 Epa	- Paraphrase by explaining a different meaning.
9.12 Alhi	- Paraphrase by explaining source meaning.
9.12 Rod	- Paraphrase by explaining a different meaning.
9.12 Arb	-Paraphrase by explaining a different meaning.
9.12 Daw	- Paraphrase by explaining a different meaning.

4.6.2.4. Joseph accused of sexual harassment at the palace of his lord

In the third source fragment **24.12**⁵¹, Vernet uses the title of *José en casa de Putifar* as a summary of the events of this part but he shows a critical attitude towards the absence of this name in the original text. He; then, says:

Putifar (al-Azizu) nombre que hay que considerar como tratamiento de un cargo. Literalmente, "poderoso", "noble". Cf. Versículo 78 y 88. El nombre de Putifar es desconocido en el Corán y los comentaristas lo transcriben defectuosamente: Qitfir, Itfir, etc Cf. al-Talabí, p. 127. (Vernet, 1991: 198)

The name *Putifar* mentioned in the quotation above is used in the source text as *al-Aziz* (the dear) which used to be an administrative title of a minister who would be in charge of public budget. Back to the events of the third part of the story, Vernet **24.12 Ver** translates the important event of the relationship of Joseph with the wife of his lord as *ella le deseaba y él le hubiera deseado, si no hubiese visto en ello una prueba de su Señor*. This example from the story of Joseph is very sensitive because it deals with the innocence of Joseph who refused to obey the wife of his master because she loved him foolishly, and , therefore, she did her best to make him surrender to her lust, but the strong faith of Joseph and his respect of his lord prevented him from falling a prey to the sexual voracity of the woman. So, if these important events are not taken into account in terms of the stylistic structure of the quranic verse, they might be misleading and misinterpreted because through the right understanding of style and language, the translator could figure out the essence of the verse. In this example, the translator is confronted with a love story whose understanding and interpretation are determined by the exact translation of the key words, but since the source and the target languages are different at the level of form, so the translator is expected to unfold the story differently. This is seen in **24.12Ver ella le deseaba y él la hubiera deseado, si no hubiese visto en ello una prueba de su Señor**. In *ella le deseaba*, Vernet translates the feelings that has inflamed the heart of the wife of Joseph's lord since his full growth, but he does not describe the precise action that witnessed the crucial event of the story which happened in a limited time. Infact, there is a deviation from the plot of the story. In the original version there is the verb *wa hammat bihi* in the past tense which means that the action took place in a limited time in the past and within a set of consecutive events. As a

⁵¹ وهمت به وهم بها لولا أن رأى برهان ربه وكذلك لنصرف عنه السوء والفحشاء انه من عبادنا المخلصين

reponse to the aim of that woman, Joseph objected to her desire confidently and insistently because, according to the source text, he stood firmly without the intention to come close to her. But, if the ordinary reader sees the original verb *wa hamma biha*, he deduces that Joseph shared her the same feeling but his fear of God prevented him from doing that. That is what is done in **24.12 Ver** by revealing that Joseph had the intention to respond to the desire of the woman, but the fact that he saw a proof prevented him from committing that. This is noticed in the translation *él la hubiera deseado, si no hubiese visto en ello una prueba de su señor*. The existence of that intention is clearly refuted and strongly denied by the other linguistic elements; particulatly, the conjunction *lawla* **لولا** which refers to the objection of Joseph to the desire of the woman. In the same original verse appears *innahu min ibadina almukhlasin* which strengthens and reinforces the absence of the intention of having an illegitimate sexual intercourse with the woman. That means that Joseph, before being subject to the harassment of the woman, was saved by God for being a faithful believer.

As for the translated verse **24.12 Mela** *ella le deseaba y él la deseó, pero vio que era una prueba de su Señor. Fue así para apartar de él el mal y la indecencia* is the use of the past continuous and the past tense in *ella le deseaba y él la deseó*. The first tense refers to the woman who had been loving Joseph for many years. The tense and the verb used in this example describe a long sentimental attitude towards the loved person, but they do not describe the event that happened in a sudden and limited moment which is about the woman who bowed down to Joseph and offered herself to him. The second verb *él la deseó* would mean that the desire mentioned by the translator suddenly emerged as a response to the offer of the woman, that is to say, Joseph shared the woman the same feeling. Nevertheless, the source text says something else because it denies the reponse of Joseph to the desire of the woman even sentimentally. **24.12 Mela** could not reflect that in the target text because of the lack of linguistic elements that could depict the real event.

24.12 Cor is similar to **24.12 Mela** in terms of style and structure. **24.12 Cor** does not capture the meaning of the original version because he does not describe the quranic occurrence as well as it should be described. He encounters the same problem as in **24.12 Ver** and **24.12 Mela**. None of them reflects the meaning of the original element because of its thematic and structural complexity. As we have mentioned in **24.12 Ver**, the difficulty to find an equivalent for the Arabic preposition *lawla* makes the semantic

rendering of the original difficult. In **24.12 Cor** *ella lo deseaba y él la deseó. De no haber sido iluminado por su Señor... Fue así para que apartáramos de él el mal y la vergüenza*. A scrutiny of **24.12 Cor** allows to see the addition of a full stop just after *ella le deseaba y él la deseó*. This full stop breaks the original syntactic system through the disappearance of the Arabic preposition *lawla* which proves the objection of Joseph to the desire of the woman. He does not compensate for it by any lexical device so as to reflect the source meaning. So, addition and omission in this case desintegrates the syntactic and the semantic unity of the original version. In addition to that, **24.12 Cor** resorts to foot note to comment on the fragment of *de no haber sido iluminado por su Señor*, and explains it on the basis of a Jewish tradition which says that Joseph objected to the desire of the woman because he saw the image of his father Jacob “ para la tradición judía se trata de la imagen de su padre Jacob” (Cortés, 1992: 293). The translator prefers to mention a Jewish tradition and neglects the Muslim one dealt with in different books compiled by exegetes; namely, (Ibn Kathir, 1983 : 432) who highlights various traditions that reveal the objection of Joseph to the desire of the woman of his lord. In **24.12 Cor**, the translator, however, discards the traditions of Muslims and raises ideological aspects that could confuse the reader who may find himself in a dilemma while reading this translation because he might not understand that the Quran of Muslims is explained in foot notes through non-Muslim traditions.

In **24.12 Epa**, the translator follows the path of the other translators in misinterpreting and mistranslating the original version. They all find it difficult to figure out the meanings of the source text and to transmit the original events and actions of the story. This difficulty breaks the contents of the story and misinforms the reader because if he reads the translated fragment *ella el desitjava i ell la desitjava. Si no fos, doncs, perquè va veure un senyal del seu Senyor*, he concludes that Joseph shared the same sentimental feeling with the wife of his lord and that he was in love with her because of the verb *desitjava* which refers to a frequent and habitual event. This verb is wrongly translated because the original one in *hammat bihi wa hamma biha* is in the past tense and it refers to an action that took place in a given time in the past without being a frequent habit. Hence, the translated meaning deprives the story of an event that guarantees the innocence of Joseph in front of his lord. Additionally, the separation of the original fragments by a full stop and the omission of the Arabic preposition *lawla* deepen the deviation from the original meaning.

24.12 Rod shows again the difficulty encountered by the other translators in translating the real meaning of the original verse because of its stylistic features and its context which determines the intention of Joseph and his attitude towards the wife of his lord. As we have mentioned in **24.12 Ver**, Joseph was free from accusation and blame because God protected him and saved him from the lust of the woman. The translator, nevertheless, does not take into account the context of the verse so as to prove the intention of Joseph. What he does is the use of the past perfect in two actions, *he had longed for her had he not seen a token from his lord*. The translator uses transposition and the past perfect, but he makes the action ambiguous because of the structure of the conditional clauses which are based on past perfect and not past perfect conditional. Moreover, **24.12 Rod** provides non-Muslim elements to justify the proof that prevented Joseph from obeying the wife of his lord. In this sense the translator says:

the apparition of his father, who said, ' Hereafter shall the names of thy brethren, engraven on precious stones, shine on the breast of the of the High Priest. Shall shine be blotted out ?' Tr. Sotah, fol. 36. (Rodwell, 1994: 454)

The quotation above is one of the notes provided by the translator at the ending part of his translation. It is an explanation and an amplification of the original verse in order to inform the reader about the proof seen by Joseph. But, what is worth emphasising is the ideological conviction of the translator who builds his explanation on non-Muslim interpretations and stresses the Christian ones which reflect the attitude of the translator towards the legitimacy of the Quran .

24.12 Arb also finds it difficult to specify the function of the preposition *lawla* in relation to the meaning of the source verse, and to translate it he resorts to the past perfect conditional in *would have taken her* which depends on a condition which is that of seeing a proof from his lord. So, if Joseph had not seen that proof, as it is translated in **24.12 Arb**, he would have surrendered to the desire of the woman, but the source verse totally denies that because Joseph did not even think about that either by desiring her secretly or imagining her in a dream. Therefore, the reliance on the past perfect and the past perfect conditional does not help to grasp the real source image.

24.1 Alhi stresses the lust of the wife of Joseph's lord and her insistence on that by using the conjunction *indeed* to replace the Arabic preposition *lakad* **لَكَادَ** which expresses certainty in this situation. But, he compensates for the case of Joseph through

the use of the conditional clause and *he would have inclined to her desire, had he not seen the evidence of his Lord*. The translator does not have any other solution to solve the problem of meaning in the target language and to compensate for the function of the Arabic preposition *lawla*. Still, the translator seems that he encounters the same problem as the other translators because his way of translating reveals that Joseph could have responded physically to the desire of the woman if he had not seen the proof of his Lord. That is what we understand from **24.12 Alhi** because the use of the past perfect conditional *would have inclined to her* carries that physical meaning of the verb to incline. But, according to quranic exegesis, Joseph did not even have that intention in his heart and that is why he convincingly objected to the desire of the woman and ran away as it is mentioned in **24.12 Alhi**. The refusal of Joseph is also seen in the second part of the source verse which is translated by **24.12 Alhi** as *thus it was, that We might turn away from him evil and illegal sexual intercourse*. This fragment refutes all that is said in the previous translations because it clarifies that Joseph was strongly protected and helped so as to avoid any kind of evil; especially, the sexual voracity of the wife of his lord. So, the two source fragments which compose one verse are semantically interrelated, but as they are separated by a full stop in **24.12 Alhi**, the whole understanding of the exact meaning becomes difficult.

In **24.12 Daw**, the translator invents another meaning of the original which is different from the meanings found in the previous translations because he describes the event by stating that the lustful woman of the lord of Joseph went to him, so that he would succumb to her. **24.12 Daw** uses the phrasal verb *to make for* and conditional clauses to compensate for the disappearance of the Arabic preposition *lawla*. He, then, translates the original example as *she made for him and he himself would have succumbed to her had he not seen a sign from his Lord*. The use of the past perfect conditional means that the action did not happen in the past because of the proof seen by Joseph who objected to the offer of the woman. It also means that the translator understands that Joseph was ready physically like any other human being, but something refrained him from doing that. The quranic verse, on the contrary, describes Joseph standing firmly against the desire of the woman. That is mentioned in the last fragment of the verse which denies that Joseph desired her sexually when she offered herself to him, but he refused. Joseph was already protected by his Lord (God) because he was a faithful believer. Therefore, the conditional clause and the past perfect conditional used

by the translator are a mere supposition based on his personal understanding and interpretation of the source text.

Moving to the source example **25.12**⁵², the translator Vernet in **25.12 Ver** shows a manipulation of the original version of the story of Joseph in translating *ambos se precipitaron hacia la puerta y su camisa se desgarró por detrás*. This misleading translation omits a very revealing action in the story of Joseph and his innocence in front of his lord because the translated fragment says that the garment of Joseph was torn by itself and not by somebody else. This mistranslation discards the guilt of the woman who tore Joseph's garment from behind as the original verse says *wa kaddat kamisahu min dubur*. So, the source text shows very clearly that the woman tore the garment of Joseph *wa kaddat* which is a verb in the past tense in the third person singular through the addition of the Arabic suffix *at* which refers to the woman in love with Joseph. Indeed, **25.12 Ver** misinforms the reader and deepens the conflict in the story because logically speaking the cloth can not tear itself, but it must be torn by someone or something.

In **25.12 Mela**, the translator, aware of the impact of the event on the story and the innocence of Joseph, shows that it was the woman who tore the garment of Joseph from behind when she ran after him. He concludes that from the source text which reveals that clearly *wa kaddat kamisahu min dubur*. The verb *kaddat* refers to the female third person singular which, in this case, refers to the woman of the lord of Joseph. So, this original text does not pose any problem for the translator so as to translate the meaning and transmit the event correctly *ambos corrieron hacia la puerta y entonces ella le rasgó la túnica por detrás*. In this case literal translation is useful because the target verb *le rasgó* carries the same meaning as the source one *kaddat*. Besides, the translator adds the connector *entonces* which reinforces the consequence of an action of disobedience and refusal which is that of tearing the garment of Joseph from behind. If we compare that to the translation of **25.12 Ver**, we notice that the difference is one of size because Vernet does not mention that it was the woman who tore the garment of Joseph when he translates the original text as *ambos se precipitaron hacia la puerta y su camisa se desgarró por detrás*.

Unlike **25.12 Ver**, **25.12 Cor** understands the stylistic and semantic characteristics of the verse. He also keeps the event unchanged because of his

⁵² واستبقا لدى الباب وقدت قميصه من دبر

understanding of the message. That is clearly seen in *se precipitaron hacia la puerta y ella desgarró por detrás su camisa*. The translator recognises that it was the woman who tore the garment of Joseph from behind.

25.12 Epa understands that the garment of Joseph was torn by the wife of his lord, but he adds an element that is not in the original version when he says *ella arrencà un tros de tela de la seva camisa de la part de darrera*. The element added is *un tros de tela*. Contrarily, the verb that describes the original action is *kaddat* which reflects how harshly the garment was torn from behind. This also would mean that the woman was very nice to the garment of Joseph while tearing it. But this nicety would not reflect the deep love of Joseph, that is why, she stuck harshly to his garment so as to signify that she foolishly loved him and she incessantly insisted on him to respond to her desire. One more thing is the use of the verb *arrancá* which contradicts the original verb *kaddat* because it refers to a kind of softness on the part of the woman when she stuck to the garment of Joseph in order to tear it, whereas the source verb reveals the inflamed body and soul of the woman.

In **25.12 Rod** *and they both made for the door, and she rent his shirt behind; and at the door they met her lord*. In this translated fragment, the translator misinterprets the meaning of the original verb *istabaka* which is translated as *they both made for the door*. This translation very simply means that the woman and Joseph ran together to the door as if they were competing. The original verb *istabaka*, on the other hand, signifies that Joseph was the first one to run to the door and, then, the woman followed him so as to catch him. So, the misunderstanding of the meaning of the source verb and its confusion with the other Arabic verb *tasabaka* give a different meaning in the target language and change the events of the story and the judiciary process of Joseph in relation to his accusation of the intention to cause harm to the wife of his lord. The translated fragment *and at the door they met her lord*, poses a problem for the translator in translating the original noun *sayyidaha* as *her lord*. Here the translator is not aware of the topic of polysemy in Arabic language because the original word *Sayyid* has different meanings in different contexts. It could mean lord, owner, husband, sir and so on. In this situation it means husband, that is to say, the husband of the woman who loved Joseph. The translator, however, translates it as *her lord* through literal translation which helps to understand that the woman in question had the same social status as Joseph and that she was enslaved at home by her husband and considered as an object of entertainment. The quranic story of Joseph, on the contrary, tells the opposite

and proves that the woman had her say when she accused Joseph and proposed to her husband the punishment he had to receive. This is clearly seen in the rest of **25.12 Rod** ‘*what, said she, shall be the recompense of him who would do evil to thy family, but a prison or a sore punishment?*’. In fact, polysemy is another branch of language that could pose problems for the translator.

25.12 Alhi does not translate the real meaning of the key verb *istabaka* which is different from *tasabaka*. The first one means that one person starts running before the second one, whereas the other verb signifies that the two persons run together, that is, they start from the same line. The translator, however, opts for the second meaning which does not describe the situation during this event in the story of Joseph. When he says *so they raced with one another to the door* he means that the action of racing and running was premeditated by the two persons. But, the original version reveals the escape of Joseph was a sudden event because it was the only way to avoid both evil and the provocative sexual desire of his lord’s wife. The woman herself was not prepared to run because the event of the story; especially, in **25.12 Alhi** shows that she did not have in her mind the idea to race with Joseph and that is why she closed the doors of the lounge or the room they were in, so that Joseph could not escape. This mistranslation explains that any deviation from the understanding of the meaning of an Arabic verb brings about another different meaning which changes the interpretation of a whole text as we have seen in the case of the quranic verb *istabaka* which differs in meaning from *tasabaka* despite of their belonging to the same root *sabaka*, but the addition of prefixes and infixes to each of them makes their meanings different. The second fragment of **25.12 Alhi** mentions that it was the woman who tore the shirt of Joseph from behind because the original version is very clear in that and it does not represent stylistic traps that may mislead the translator. From the first look at the source element, the translator understands that the verb *kaddat* refers to the feminine third person singular. So, the translator deduces that it is about the woman of the lord of Joseph. On the other hand, the translator uses generalisation when he translates *from the back* which may mean that the whole part of the back was torn. The original version, however, stresses that only the part of the behind of Joseph was torn. So, the translator moves from particularisation to generalisation.

Stepping to **25.12 Daw**, the translator mistranslates the meaning of the verb *istabaka* and, thus, the event takes another orientation, that is to say, the translator shows that Joseph and the woman ran together to the door without any purpose in mind.

25.12 Daw falls within the scope of the other translations in terms of meaning despite the slight difference at the level of the style of the translator.

- **Translation procedures**

Table 34: translation procedures of sub-unit 4.6.2.4.

Target examples	Translation procedures
24.12 Ver	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.
24.12 Mela	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.
24.12 Cor	-Paraphrase by explaining a different meaning. -Omission.
24.12 Epa	- Paraphrase by explaining a different meaning. - Omission
24.12 Alhi	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.
24.12 Rod	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.
24.12 Arb	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.
24.12 Daw	- Paraphrase by explaining a different meaning. - Paraphrase by explaining a different meaning.

Table 35: translation procedures of sub-unit 4.6.2.4.

Target examples	Translation procedures
25.12 Ver	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Omission and substitution.
25.12 Mela	<ul style="list-style-type: none"> - Paraphrase by explaining source meaning. - Literal translation.
25.12 Cor	<ul style="list-style-type: none"> - Paraphrase by explaining source meaning. - Literal translation.
25.12 Epa	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Literal translation.
25.12 Alhi	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Literal translation.
25.12 Rod	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Literal translation.
25.12 Arb	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Literal translation.
25.12 Daw	<ul style="list-style-type: none"> - Paraphrase by explaining a different meaning. - Literal translation.

4.7. Translating the first chapter of the Quran (*Alfatiha*)

4.7.1. Target examples

Vernet

En el nombre de Dios, el Clemente, el Misericordioso

1.1 Ver La alabanza a Dios, Señor de los mundos.

2.1 Ver El Clemente, el Misericordioso.

3.1 Ver Dueño del Día del Juicio.

4.1 Ver A Ti adoramos y a Ti pedimos ayuda.

5.1 Ver Condúcenos al camino recto.

6.1 Ver Camino de aquellos a quienes has favorecido,

7.1 Ver Que no son objetos de tu enojo y no son los extraviados.

Melara

En el nombre de Allah, el Misericordioso, el Compasivo.

1.1 Mela Las alabanzas a Allah, Señor de los mundos.

2.1 Mela El Misericordioso, el Compasivo.

3.1 Mela Rey del día de la Retribución.

4.1 Mela Sólo a Ti te adoramos, en Ti buscamos ayuda.

5.1 Mela Guíanos por el camino recto,

6.1 Mela el camino de los que has favorecido,

7.1 Mela no el de los que son motivo de

ira ni el de los extraviados.

Cortés

¡En el nombre de Dios, el Compasivo, el Misericordioso!

1.1 Cor Alabado sea Dios, Señor del universo,

2.1 Cor El Compasivo, el Misericordioso,

3.1 Cor Dueño del día del Juicio.

4.1 Cor A Ti solo servimos y a Ti solo imploramos ayuda.

5.1 Cor Dirígenos por la vía recta,

6.1 Cor La vía de los que tu has agraciado,

7.1 Cor no de los que han incurrido en la ira, ni de los extraviados.

Epalza

En el nom de Déu Unic , Al.la .

El Compassiu per excel.lencia , el molt Misericordios!

1.1 Epa Lloat sigui Déu , Senyor de tot i de tots,

Senyor de l'univers sencer , visible i invisible,

2.1 Epa el compassiu per excel.lencia , el molt Misericordios,

3.1 Epa L'Amo i Senyor del dia del Judici final,

dia de la religió vertadera,

dia del judici de la historia.

4.1 Epa A Tu sols servim.

A Tu sols preguem

En Tu sols confiem.

Tu sols ens salvaras.

5.1Epa Guia'ns, mo

stra'ns el camí segur,

6.1 Epa El camí dels qui vols ajudar generosament,

7.1 Epa No dels qui t'han airat en contra seu,

No dels qui s'é

Arberry

In the name of God, the Merciful, the Compassionate

1.1 Arb Praise belongs to God, the Lord of all Being,

2.1 Arb The All-merciful, the All-compassionate,

3.1 Arb The Master of the Day of Doom.

4.1 Arb Thee only we serve; to Thee alone we pray for succour.

5.1 Arb Guide us in the straight path,

6.1 Arb The path of those whom Thou has blessed,

7.1 Arb Not of those against whom Thou art wrathful,

Not of those who are astray.

Rodwell

In the Name of God, the Compassionate, the Merciful

1.1 Rod Praise be to God , lord of the worlds!

2.1 Rod The Compassionate , the Merciful!

3.1 Rod King on the day of reckoning!

4.1 Rod Thee *only* do we worship, and to thee do we pray for help.

5.1 Rod Guide thou us on the straight path,

6.1 Rod The path of those to whom thou hast been gracious; - with

7.1 Rod Whom thou art not angry, and who go not astray.

Alhilali

In the name of Allah , the Most Gracious, the Most Merciful.

1.1 Alhi All the praises and thanks be to Allah,the lord of the Alamin (mankind , jinn and all that exists).

2.1 Alhi The Most Gracious , the Most Merciful.

3.1 Alhi The Only Owner (and the Only Ruling Judge) of the Day of recompense (i.e the Day of resurrection)

4.1 Alhi You (Alone) we worship, and You (Alone)we ask for help (for each and everything) .

5.1 Alhi Guide us to the straight Way.

6.1 Alhi The way of those on whom You have bestowed Your Grace, not (the way)of

7.1 Alhi those who earned Your Anger, nor of those who went astray.

Dawood

IN THE NAME OF GOD

**THE COMPASSIONATE
THE MERCIFUL**

1.1 Daw *Praise be to God, Lord of the Universe,*

2.1 Daw *The Compassionate, the Merciful,*

3.1 Daw *Sovereign of the Day of Judgement!*

4.1 Daw *You alone we worship, and to You alone
We turn for help.*

5.1 Daw *Guide us to the straight path,*

6.1 Daw *The path of those whom You have favoured,*

7.1 Daw *Not of those who have incurred Your wrath,
Nor of those have gone astray.*

4.7.2. Analysis of target examples

In **1.1 Ver**, the translator converts the original word *Allah* as *Dios* because he takes into account the reception of the word by the target reader in terms of its meaning in his culture. The translator resorts to adaptation so as to make the concept easily understood and, eventually, accepted by the target culture. But, if we compare the word *Dios* to *Allah* in relation to their meanings in source and target cultures, we notice that the first one is different from the second because its religious components include elements which do not exist in the source culture. In Christianity *Dios* is made up of the holy trinity (God, Son and Holy Spirit). This triune represents the oneness of God for Christians. In contrast, Muslims believe that this triune is association of another element with God and, thus, the oneness of God is broken through the strong belief in the fact that God is the father of Jesus Christ. So, the question of reception is very important in this case because the target reader; especially, if he is a Christian believer would not accept any other term which does not communicate to him the real components of the God he believes in. Additionally, the translator does not mention the difference between *Allah* and *Dios* so as to show to his readership that the two terms are different at the level of doctrinal beliefs. In the foot notes used along the translation, we do not find any fragment which refers to this difference. Therefore, the quranic meaning of the word *Allah* is transmitted differently to the target culture.

In the source fragment⁵³, **1.1 Ver** in *la alabanza a Dios, el Señor de los mundos*, makes a literal translation of the original word *Alalamin* and translates it as *los mundos*. The term *alalamin* is the dual form of the singular *Alam* which means *world*. But *alamin* refers to all that is visible and invisible. In the exegesis of Ibn Kathir (1983: 19-21) *alalamin* refers to the world of human beings and the world of demons as well as anything that is created by God. The translator explains *los mundos* in a foot note as *mundos: indica los reinos mineral, vegetal y animal*. These added elements in a foot note amplify the translation of the original term *alamin* so as to explain to the target reader its second meaning because if this reader reads *los mundos* in Spanish, he may be confused because the world he lives in is just one. Yet, amplification and description do not communicate the entire meaning of *alalamin*. **1.1Ver** discards the human world and the world of the after life and talks about mineral, vegetal and animal

⁵³ الحمد لله رب العالمين

kingdoms. He, thus, takes into account the attitude of the receivers of the translation who might be believers and disbelievers, that is to say, if a target reader were not a believer in the hereafter as one of the worlds meant by the quranic term *alalamin*, he would not accept it because it is not in his belief

In the next source example⁵⁴, **2.1 Ver** *el Clement*, *el Misericordioso* are of the ninety nine nouns of God (Allah) mentioned in different chapters of the Quran. They refer to the omnipotence, the superpower and the clemence of God. Their translation in **2.1Ver** is based on the use of articles before each noun as it is in the original language. When an article of the Arabic language is placed before a noun it means that the noun is known to the reader who understands that it is about God himself. But, if the noun refers to a human being, the article is omitted so as not to confuse the name of a human being with that of God. If someone wants to say that his friend is clement and merciful, he must not use the definite article because that would mean that the friend in question shares these qualities with God. With this in mind, the translator avoids that and adds the Spanish definite article *el* to each noun. However, the use of *el Misericordioso*, *el Clemente* is too general because they do not reveal the whole meaning. In the original version of the first chapter of *Alfatiha* (the Opening)), the exegete Ibn Kathir (1983) shows that the first noun of God (Allah) *Arrahman* means that God's mercy englobes all human being regardless of their religious belief or atheism because, according to quranic exegesis, all creatures belong to God who favours the conditions for them to have a good life; he has given them health , money, offspring, and so on. On the contrary, the second noun *Arrahim* means that God's real mercy is given only to the true believers who do not associate other elements with him like a human being, an idle or other natural elements such as the sun, the sky, fire and mountains. So, those who worship these elements are excluded from the mercy of God because of worshipping something that is ephemeral and lasting. Accordingly, the translation of the two nouns is done generally because it does not communicate to the reader the comments found in quranic exegesis.

In translating *maliki yawmi addin*⁵⁵ in **3.1 Ver** as *Dueño del Día del Juicio*, the translator paraphrases by explaining the meaning of *yawmi addin* as *Día del Juicio* to refer to the day of resurrection in which human beings are judged by God. However, Vernet (1991: 3) intervenes ideologically in a foot note in which he likens the quranic

⁵⁴ الرحمان الرحيم

⁵⁵ مالك يوم الدين

expression *maliki yawm addin* to the Jewish tradition of *targum* and he mentions that this expression is frequent in Judaism. Therefore, the translator relies on non Islamic references in his translational orientation and that is purely ideological because it carries the attitude of the translator towards the components and the references of the Quran as if it were a copy of other religious traditions.

In translating the source example 5.1⁵⁶ as *condúcenos al camino recto* 5.1Ver does not transmit the meaning of the original word *ihdina* which is interpreted by the exegete Ibn Kathir (1983: 24-25) as standing firmly and strongly on the right and the straight path which has been followed and taken by the believers who believe in the oneness of God (Allah) and at the same time follow his messengers beginning with Adam and ending with the prophet Muhammad. When 5.1Ver translates *ihdina* as *condúcenos* he allows to understand that this invocation addressed to God targets to implore him to show them the right path. On the contrary, those people who invoke God already know the right path but what they want to do is to ask God to help them stick to this path and not to deviate from it because they are conscious of the fact that human beings are always subject to unexpected changes which may have an impact on their religious conduct. So, they incessantly invoke God to strengthen their faith. The translator does not scrutinise the verses that surround this fragment because from the very beginning of the *Opening* chapter *Al-Fatiha* there are references which reveal that these people are believers and followers of the straight path like in *Dueño del día del juicio, a Ti te adoramos y a ti pedimos ayuda*.

In the last two verses⁵⁷, 6.1 Ver and 7.1 Ver *camino de aquellos a quienes has favorecido, que no son objeto de tu enojo y no son los extraviados*, the translator uses a comma to separate the verses and adds a relative pronoun which totally changes meaning because the relative pronoun *Que* in this case refers to *aquellos quienes has favorecido* and, thus, the meaning of the second verse is not understood because the comparison drawn by the Quran between the true believers and the infidels is not mentioned. So, the use of the added relative pronoun *Que* omits the comparison. However, the translator raises doubts about the message of the Quran in relation to the people meant in these two verses when he says in foot note “Una tradición débil entiende: *que no son objeto de tu enojo* indica a los judíos; *los extraviados*, los cristianos” (Vernet, 1991: 4). By this way, the translator doubts the evidence of quranic

⁵⁶ اهدنا الصراط المستقيم

⁵⁷ صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

exegesis regarding these two verses and makes ideology prevail in dealing with sensitive issues possibly for being from a Christian background.

In the same line as **1.1 Ver**, **1.1 Mela** in *alabanzas a Allah, el señor de los mundos* also uses literal translation and lexical equivalence in *los mundos* making it ambiguous for the target reader to find the quranic meaning of *alalamin*. In the same example, Melara borrows the source name of *Allah* from the original text. In doing so, **1.1 Mela** places himself in defence of his ideology as a Muslim believer. The use of *Allah* in the target text reveals that the translator does not see that there is an equivalent for *Allah* in another language with the same semantic characteristics because, as a Muslim translator, he believes that other words found in other languages like *God* and *Dios* do not have the same meaning as *Allah*. In this sense, the translator insists on the use of the norms of the source language and culture and, therefore, he reminds of Toury's norm of *adequacy* (1995) which considers translation adequate when it sticks to the original norms of the target text. In **2.1 Mela** *el Misericordioso, el Compasivo*, **1.1 Mela** writes the initial letters of the two words in capital letter to focus on the indefinite power of God. Similarly, the two words are translated in a general way because the translator does not find a close equivalent for them that is why he includes paraphrase by explaining source meaning between brackets so as to show to the reader the true meaning of each word in relation to the messages of the Quran. The quotation below is an explanation of the words *rahman* and *rahim*:

En árabe 'rahman' y 'rahim', que son dos atributos de Allah que proceden de la raíz 'rahima', cuyo sustantivo 'rahma' significa voluntad de hacer el bien y misericordia. 'Rahma' implica que esta voluntad de hacer el bien incluye a todas las criaturas sin distinción. En 'rahim' es más específica de los creyentes y de la Otra Vida. Además, 'rahman' es un nombre exclusivo de Allah, mientras que 'rahim' puede aplicarse al ser humano. (Melara, 1994: 2)

In the target example **3.1 Mela** *Rey del día de la Retribución*, the translator reflects the day of final judgement and resurrection although he translates *Maliki* as *Rey* which refers to ownership. In The example **5.1 Mela** *guíanos por el camino recto* is similar to **5.1 Ver** eventhough they use different target verbs which have the same meaning in their target versions. In the last two verses **6.1 Mela** and **7.1 Mela** *el camino de los favorecidos, no el de los que son motivo de irani el de los extraviados*, the translator shows his awareness of the importance of meaning in these verses and his

emphasis on being faithful to the original text through distinguishing between the people who follow the right path and those who follow the wrong one. The distinction is clearly seen in the use of the elements *no el de los que*. These elements help to understand that there are two paths or ways in question; the first one is about the true believers and the second is about the wrong or false ones. In these last verses, Melara does not mention additional elements between brackets. Anyway, he does not overlook the ideological aspects of the last verses of the opening chapter though he does not mention the names of those who follow the wrong way and cause the wrath of God.

As for *Alabado sea Dios, Señor del univers*, **1.1 Cor** prefers to use *universo* in a singular form. The original text talks about two worlds *alamin*, but the target text includes one world only which is *universo* (the universe). The singular form used by **1.1Cor** refers to the visible and the concrete world we live in, it is not related to the invisible world that is talked about in quranic exegesis. In this sense the translator possibly reflects an ideology which might discard the existence of the hereafter and other creatures like demons and devils. Therefore, the translator makes his own translational norms which are not adequate to the original text and may be to the principles and the beliefs of the non-Muslim receiver who may be a believer in the existence of another world after death and of other creatures. If this target reader knows Arabic and reads **1.1 Cor**, he rapidly detects the omission of an element from the source text because in the original language he could read that the first text deals with two worlds and not a unique one as it is in **1.1Cor**

The first thing to say about **2.1 Cor** is the use of *Dios* instead of *Allah* and the translation of the names of God as *el Compasivo, el Misericordioso*. Like **2.1 Ver** and **2.1 Mela**, **2.1 Cor** does not choose the words which could render the correct meaning of the source language in the target version. If we compare the two names in **2.1Cor** to those in **2.1 Mela**, we see that they are the same but the order is different, that is to say, in **2.1 Mela** the name *el Misericordioso* comes first, whereas in **2.1Cor** it comes second. So, this different order makes meaning shaky and inadequate in relation to the original source because of generalization. In **3.1 Cor Dueño del día del Juicio** does the same thing as **3.1 Ver**.

Additionally, **5.1 Cor** follows the same way in translating the fifth verse of the *Opening* chapter in terms of the meaning communicated by the words chosen by the translator though he opts for words that are synonyms of those used by other translators. When the translator renders the verse as *diríginos por la vía recta*, he does

not add anything new to the information given by the previous translators. In the last two verses *la vía de los que Tú has agraciado, no de los que han incurrido en la ira, ni de los extraviados* Cortés resorts to literal translation to convert them to the target language. By doing that, the translator mentions that there are three categories of people among which the last two ones neither follow the right path nor invoke God to help them find it and stick to it.

Epalza uses amplification in **1.1 Epa** through the addition of descriptive adjectives. This makes us understand that the translator knows the impossibility of translating the Quran without going back to check meanings in books of Quranic exegesis. In the verses *Lloat sigui Déu, Senyor de tot i de tots, Senyor de l'univers sencer, visible i invisible*, we notice that there are more than ten elements added to the translated text. They are all used to explain what is meant by the word *Alamin* in the original language. The translator mentions one world instead of two and describes it as *sencer, visible i invisible*. Through the use of visible and invisible, the translator compensates for the meaning of the original *alalamin* and, by this way, he makes us understand that there two different worlds. In **2.1 Epa el Compassiu per excel.lencia, el molt Misericordios**, Epalza makes amplification by adding *per excel.lencia* and *el molt*. These two elements show that the translator makes efforts to produce a meaning that is close to the original. Yet, he could not do that because the addition of *excel.lencia* does not suffice to reflect the source meaning. The same thing can be said about *el Molt Misericordios*. The translator paraphrases by explaining *maliki yawmi addin* as *l'Amo i Senyor del dia del Judici final, dia de la religió vertadera, dia del judici de la historia*.

In translating *ihdina asserata almustakim* in **5.1 Epa** as *guia'ns, mostra'ns el camí segur*, Epalza makes this target example similar to those of the previous translators. The verbs *guia'ns* and *mostra'ns* are in some ways synonyms, but they do not expound the meaning of the target text. As we have mentioned earlier, the addressed people in this quranic fragment are the Muslims who know very well the path that leads to God's blessings and acceptance as true believers and worshippers, but since these people are aware of their feebleness as human beings who could be victims of various types of attractions in life, they prostrate to God and implore him to make them stand strong and firm on his right way. Moreover, Epalza employs the present tense and adds an adverb in **6.1 Epa el camí dels qui vols ajudar generosament**. Normally, the time and the tense of the original event is in the past *anamta* and it refers to the prophet Muhammed and his followers who spent their life on the right path of God who

recompensed them as a result of their good manners. So, the use of the verb *vols* makes the action lose its historical reference and the reasons that were beyond the revelation of this quranic fragment to Muhammad. In **7.1 Epa no dels qui t'han airat en contra seu, ni dels qui s'equivoquen**, Epalza mentions the three categories of believers and manages to show their relationship with God. Unluckily, the use of *s'equivoquen* at the end of the verse does not communicate to the reader the image given by the Quran about this category of believers who do not have a destination to go to; they go aimlessly and they do not know what to do in terms of spirituality. When Epalza translates the original word *addalin* as *s'equivoquen*, he substitutes an adjective by the verb *s'equivoquen* which could not guarantee a meaning that is close to the original because *s'equivoquen* may mean that the people in question have a purpose in mind and an aim to achieve, and to do so they set out for their destination but, suddenly, they find that they are far away from the purpose they want to fulfil. In Contrast, the original verse says that this people do not have any destination or aim to accomplish and they can not think or plan for themselves as they are easily influenced by whoever comes and tells them something that pleases them either materially or spiritually.

In the first English translation, Arberry takes into consideration the question of reception in the English audience in relation to the translation of the name God. He does not borrow the original name from the Quran as it is in Melara because this translation is meant to address the English reader whether he is Muslim or not. The name God shares the same characteristics with *Dios* and *Déu* because they are all based on trinity in Christianity. In this case, God differs from Allah in Islam though they refer to an omnipotent creator because, at the doctrinal level, what Muslims say about God (Allah) is different from the beliefs of Christians. As for **2.1Arb the Merciful, the Compassionat**, Arberry does not find the appropriate words that could communicate the exact meaning of the original ones. The use of *the Merciful, the Compassionate* does not give an idea about the deep doctrinal meanings of these elements. But what is worth saying is the use of the definite article *the* which is the equivalent of the Arabic article *al*. By using the article *the*, Arberry becomes conscious of the weigh of the two names of God, but he could not find adequate ones in the target version.

Additionally, **1.1Arb** mistranslates *Rabbi alalamin* because when ha says the *Lord of all Being* he refers to one world only which is seen and visible, whereas the original is about two different worlds, one is visible and the other is invisible. He, thus, omits the invisible one which is one of the basic components of the Muslim

doctrine and creed. The use of *Being* makes us understand that all that can be seen by the human eye including human beings, animals, mountains and vegetation. In the *fragment of the Master of the Day of Doom, 3.1Arb* does not translate it on the basis of its various synonyms given by quranic exegesis. He uses the Christian words *the Day of Doom* which is easily understood by the English receiver because its translation is adapted to target cultural norms. But, these words do not reveal what is meant by the original words *Maliki yawm addin* just because the end of the world and the day of judgement in Islam and Christianity are seen differently. So, the translator, prefers to translate from a Christian point of view so as not to misinform or mislead his English reader and, by doing so, he domesticates the original version by excluding it from its Islamic context and Christianizing it. This is one of the drawbacks of domesticating in translation because this way distorts the original text by manipulating its content and rewriting it on the basis of target elements that have nothing to do with the original ones; especially, when these elements are religiously sensitive as are those of the Quran.

Furthermore, **5.1 Arb** makes a literal translation in *Guide us in the straight path*, but without reflecting the quranic meaning already mentioned in **5.1 Ver**. Moving to the last verses in **6.1 Arb** and **7.1 Arb**, the translator amplifies the translated fragments by adding linguistic elements and using features of old English such as *thee, thou, art and hast*. At the level of meaning, literal meaning this time serves as a convenient way to reflect the quranic meaning of the verse, that is to say, the translator understands that there are three groups of believers which differ from each other doctrinally. He also understands that three groups are viewed differently by God. The first group is blessed, the second one causes his anger and the last group goes astray. Like Arberry, Rodwell uses *God, the compassionate, the Merciful* so as to translate the original fragment *Allah, Arrahman, Arrahim*. And yet, these elements do not provide the reader with the correct quranic meaning. In the case of *Lord of the worlds, 1.1Rod* gives the plural form of *alamin* instead of the dual one given in the original. He mentions that there are many worlds, but he does not specify what kinds of worlds. This way would make understanding difficult for the reader. As for *King on the day of reckoning! 3.1Rod* puts an exclamatory mark at the end of the fragment which is alien to the punctuation system of the Quran. When he makes a literal translation of the original *Malik* he misinterprets its meaning because *King* is common among human beings and it is a lasting political title which lasts with the death or the

abdication of a king, but in the case of God, he is eternal and unsubstitutable. In saying *guide thou us on the straight path*, **5.1 Rod** repeats the same way followed by the previous translators. In **6.1 Rod**, the translator raises a complicated issue because he omits two important components of the last verse which sheds light on three types of believers. He touches an ideological aspect which is deeply rooted in the Muslim doctrine and a part of their attitude towards other non-Muslim doctrines. In quranic exegesis, the other believers meant by the verse are the Jews and the Christians. These two groups disappear in the translation of Rodwell through a misleading stylistic structure based on the omission of the source element *Rayra* غير and the addition of relative pronouns which wrongly refer to the category of the true believers. When we read the translated verse we understand that it deals with a unique category of believers. If we scrutinise the translated fragments and we compare them to the original text we see the deep difference between them *the path of those to whom thou has been gracious; with whom Thou art not angry, and go not astray*. The first fragment shows the people that are blessed by God, that is say, the true believers. But, just after the semicolon there are the preposition *with* and the relative pronoun *whom* which refer to the people who have the grace of God. So, the element *rayra* غير is omitted and, thus, meaning becomes different from the original because the comparison of the blessed people with the unblessed ones is also omitted.

In the English translation of Alhilali, the translator does his best to make his translation close the the source text in terms content. He wants to reflect all the beliefs found in the chapter of *the Opening* (Al-Fatiha). In the fragment of *in the name of Allah, the Most Gracious , the Most Merciful* , the translator borrows the name *Allah* from the original text to be used in the target text. He resorts to borrowing from the source text on the basis of personal and institutional principles because both of the translator and the publishing house in Saudi Arabia as the sponsoring institution believe in the inexistence of an equivalent for Allah in other languages that could have its quranic characteristics. Therefore, Alhilali targets to impose his source norms on the target reader so as to be faithful to the original. But, if the receiver is Muslim with little knowledge of Arabic, he will not have any problem in accepting the source norm employed by the translator because very simply it is a part of his religious beliefs. All that makes us conclude that the translator does not translate for the sake of translating or making Islam known to non-Muslims, but he aims at propagating his religion and inviting other people to embrace it, that is why, he opts for the use of source norms so

as to represent them in their original version without any deviation from the source meaning. As for the translation of the source example *rabbi alalamin* in **1.1 Alhi** as *Lord of the Alamin (mankind, jinn and all that exists)*, the translator insists on reflecting quranic meaning and his Muslim beliefs through amplification in the following foot note:

Lord: the actual word used in the Quran is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher and Giver of security. Rabb is also one of the Names of Allah. We have used the word "lord" as the nearest to Rabb. All occurrences of "lord" in the interpretation of the meanings of the Noble Quran actually mean Rabb and should be understood as such. (Alhilali, 1983: chapter 1, verse 1).

To explain the source word *rabbi*, the translator includes the foot note mentioned in the quotation above so as to hint to some characteristics of God through the use of nouns written in capital letters. Also he emphasizes on the inexistence of an equivalent in English that has the same semantic characteristics as *Rabb* in the Quran. In the second element *alamin*, the translator borrows it from its source version and transliterates it as the *Alalamin* which is also written in capital letter. The use of borrowing may mean that the translator wants to reflect the dual form in the target example as a characteristic of Arabic and also to mean that it is about two worlds as a quranic meaning which is explained between brackets as (*mankind, jinn and all that exists*).

Besides, the translator is aware that the expression of the degree of the grace and the mercy of God is unattainable by any other language, that is why, he wants to highlight these characteristics of God to an extent that could represent them correctly. So, in **2.2 Alhi the Most Gracious and the Most Merciful** he writes the two adjectives in capital letters so as to tell the reader that they refer to a power that is different from that of human beings. The two adjectives used by the translator are in the superlative form because they are preceded by *the Most* to mean that it is impossible to liken somebody or something to God and whoever dares do that, can not find points of comparison in terms of power. In this case, the translator writes the added element *Most* in capital letter to stress the incomparability of God.

Moreover, **3.1 Alhi** moves on to use addition and amplification to explain the meaning of source elements as in *the Only owner (and the Only Ruling Judge) of the*

Day of Recompense (i.e. the Day of resurrection) to translate the source verse *maliki yawmi addin*. In the *Only owner*, the translator paraphrases by explaining the meaning of *maliki* to reflect the fact that its no use associating somebody with God. In the case of the *Day of recompense*, **3.1 Alhi** mentions *recompense* for the true believers who believe in the oneness of God and abide by his rules in life to get recompense in the after life **5.1 Alhi** *guide us to the Straight way*, Alhilali uses literal translation which does not transmit the quranic meaning. In the last examples **6.1 Alhi** and **7.1 Alhi** *the Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray*, Alhilali figures out the meaning of the two verses and shows the differences between the three dissimilar groups of believers with emphasis on the superiority of the first group. This distinction stems from the ideology of the translator who reinforces his belief through the addition of foot notes from which we state the one below :

Narrated Adi bin Hatim : I asked Allah’s Messenger about the statement of Allah : 1 *ghairi i.maghdubi alaihim*, (not the way of those who earned Your Anger) , he replied ‘they are the Jews’. And 2. *Wa la d-dallin* (nor of those who went astray) ´, he replied : ‘The Christians, and they are the ones who went astray.’ (Alhilali 1983 : 1-2)

The quotation above reveals the emphasis of the translator on specifying and showing to the reader the people dealt with in the verse. He mentions the words of the prophet Muhammad so as to give evidence to his readers. By this way, the translator makes things so clear for the reader who might be surprised and even offended if he is a Jew or Christian because they are freely represented as those who make God angry for hiding the truth of his oneness. All in all, in **6.1 Alhi** and **7.1Alhi**, the translator amplifies and adds various linguistic elements to the translated fragments in the hope to stick to quranic messages and stress his beliefs and the ideology of the institution that sponsors the translation as a whole.

In the last English translation, the translator Dawood writes the chapter of *the Opening* (Al-Fatiha) in italics and the introductory fragment in capital letters without giving reason for that. In translating the original name of *Allah*, Dawood uses the English word *God* as an equivalent for *Allah* despite the differences between the two words in terms of gender and meaning because God has a feminine form of Goddess, whereas Allah does not. They differ in meaning because God is made up of trinity, but Allah is not. The option for God as a substitute for Allah in the target language shows

the reliance of the translator on target norms which falls within the scope of acceptability in Toury (1995). Dawood himself in the introduction of his translation mentions that in the first edition of 1956 he used the word Allah in the target text, but later on, he recognised that the use of Allah in the translated text would pose a problem for the target audience. So, he decided to conform to target norms and take into account the question of reception and acceptance by the receiver, and, thus, ideology intervened in the translational process.

In translating *Lord of the Universe*, **1.1 Daw** translates one unique universe without showing the other worlds that belong to the power of God. He just refers to the visible world, but he does not use any other device so as to make reference to the invisible world that is meant by the quranic verse. In the fragment of *the Compassionate, the Merciful*, **2.1 Daw** does his best to translate the function of source text through the use of the definite article before each name of God. This means that the translator is conscious of the mercy of God, but he does not find the exact words that could describe this indefinite mercy. So, he uses *the Compassionate, the Merciful* in capital letters, so that the reader could understand that the two adjectives beginning by capital letters refer to a superpower. Additionally, **3.1 Daw** moves on to use paraphrase in translating *Sovereign of the day of judgment!*. **3.1 Daw** avoids literal translation and translates the meaning of the original *maliki yam addin*. in its exegetical sense with reference to the day of judgement which marks the end of the visible world and the start of another process which either leads to paradise or hell. In the translated verse of *guide us to the straight path*, **5.1 Daw** misunderstands the deep meaning of the original and translates the surface meaning which does not transmit the quranic message. In the last two verses, *the path of those whom You have favoured, not of those who have incurred Your wrath, Nor of those who have gone astray*, **6.1 Daw and 7.1 Daw**, the translator communicates to the readership the existence of three categories of believers mentioned in the original version though he does not give their names as it is done in **7.1 Mela and 7.1 Alhi**. He also shows that there are three different paths followed by the three dissimilar believers. However, Dawood limits the existence of the last two types of believers to a certain period of time through the use of the present perfect and the omission of the original passive form and the adjective *addalin*. The original version, on the contrary, shows very clearly that these two categories of believers cause the wrath of God forever and not for a limited period of time, and the other believers keep going astray till the end of the world. So, substituting the quranic

passive voice and the adjective *addalin* by the present perfect gives a different reading and interpretation of the original text. From an ideological point of view, the translator Dawood might purpose the avoidance of showing the last two categories of believers by their names so as not to hurt them or even offend them; especially, the Jews who are his brothers in religion.

- **Translation procedures**

Table 36: translation procedures of unit 4.7.2.

Target examples	Translation procedures
1.1 Ver	- Cultural equivalent - Literal translation
1.1 Mela	-Transference by borrowing and transliteration - Literal translation.
1.1 Cor	- Cultural equivalent - Literal translation
1.1 Epa	- Cultural equivalent - Compensation by addition.
1.1 Alhi	-Transference by borrowing and transliteration. - Paraphrase by explaining source meaning.
1.1 Rod	- Cultural equivalent - Literal translation
1.1 Arb	- Cultural equivalent - Literal translation
1.1 Daw	- Cultural equivalent - Literal translation

Table 37: translation procedures of unit 4.7.2.

Target examples	Translation procedures
2.1 Ver	- Literal translation
2.1 Mela	- Literal translation and paraphrase by explaining source meaning.
2.1 Cor	- Literal translation
2.1 Epa	- Literal translation
2.1 Alhi	- Literal translation
2.1 Rod	- Literal translation
2.1 Arb	- Literal translation
2.1 Daw	- Literal translation

Table 38: translation procedures of unit 4.7.2.

Target examples	Translation procedures
3.1 Ver	- Paraphrase by explaining source meaning
3.1 Mela	- Paraphrase by explaining source meaning meaning
3.1 Cor	- Paraphrase by explaining source meaning
3.1 Epa	- Paraphrase by explaining source meaning
3.1 Alhi	- Paraphrase by explaining source meaning.
3.1 Rod	- Literal translation and paraphrase by explaining source meaning.
3.1 Arb	- Substitution.
3.1 Daw	- Paraphrase by explaining source meaning.

Table 39: translation procedures of unit 4.7.2.

Target examples	Translation procedures
5.1 Ver	- Literal translation.
5.1 Mela	- Literal translation.
5.1 Cor	- Literal translation.
5.1 Epa	- Literal translation.
5.1 Alhi	- Literal translation.
5.1 Rod	- Literal translation.
5.1 Arb	- Literal translation.
5.1 Daw	- Literal translation.

Table 40: translation procedures of unit 4.7.2.

Target examples	Translation procedures
6.1 Ver	- Literal translation.
6.1 Mela	- Literal translation.
6.1 Cor	- Literal translation.
6.1 Epa	- Literal translation.
6.1 Alhi	- Literal translation and amplification in foote note to explain source meaning.
6.1 Rod	- Literal translation.
6.1 Arb	- Literal translation.
6.1 Daw	- Literal translation.

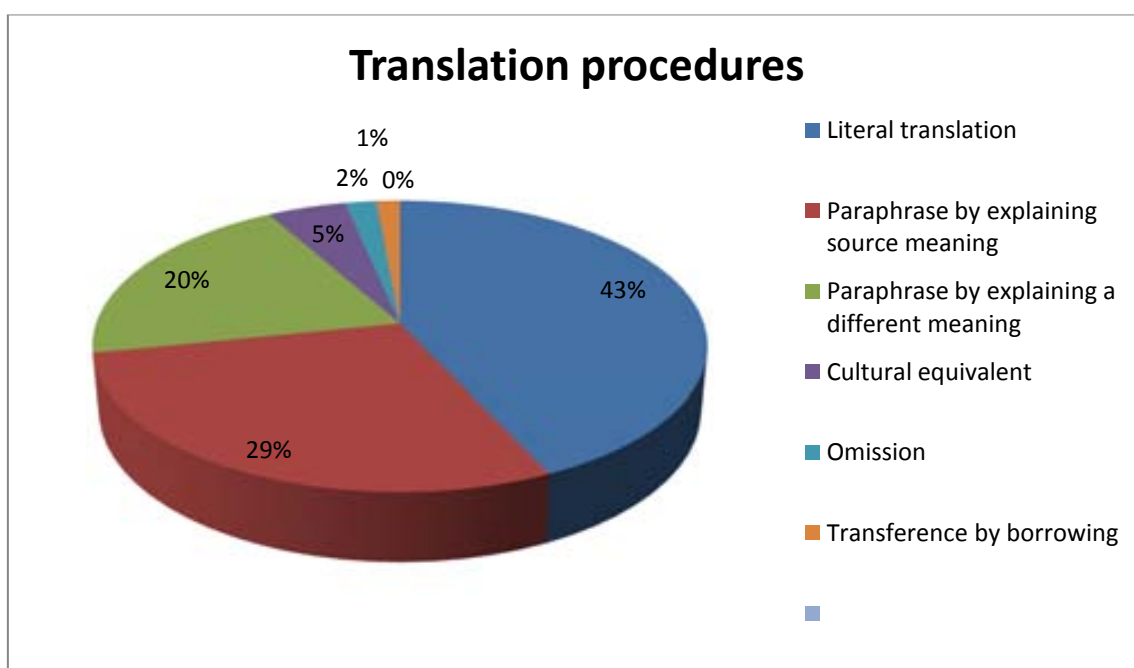
Table 41: translation procedures of unit 4.7.2.

Target examples	Translation procedures
7.1 Ver	Omission and compensation by amplification in a foot note.
7.1 Mela	- Literal translation.
7.1 Cor	- Literal translation.
7.1 Epa	- Literal translation.
7.1 Alhi	- Literal translation and amplification in foote note to explain source meaning.
7.1 Rod	- Literal translation.
7.1 Arb	- Literal translation.
7.1 Daw	- Literal translation.

5. Conclusions

5.1. Conclusions related to the analysis of target examples and the use of translation procedures

In part four we have studied five quranic issues through a descriptive and comparative analysis of 50 examples which have ideological representations because they reflect the religious beliefs in Islam in terms of laws, dogma, doctrine and stories of prophets. So, these issues are so sensitive that they become distorted and misinterpreted if they are mistranslated and in this sense we have described and explained their translation into English, Spanish and Catalan by finding the procedures that are dominantly used by the eight translators with emphasis on those which are ideologically-oriented and, eventually, to expose the obtained results giving some examples that strengthen the sensitiveness of the degree of manipulation in the translation of the Quran. In this respect the analysis of target examples has allowed us to detect the use of six main procedures which vary in number of use because they outnumber each other and through the graph below we see the names of these procedures and the percentage of their use:



The graph mentioned above reveals the wide use of literal translation followed by paraphrase by explaining source meaning, paraphrase by explaining a different meaning and the last three procedures that are used with less percentage are cultural

equivalent, omission and transference by borrowing and transliteration. Now that we have shown in the graph the percentage of use of the six translation procedures, we move to comment on each one in relation to their influence on source meaning.

• **Literal translation**

We have read the target examples many times so as to detect and sort out the translation procedure that is dominantly used and we have found that literal translation is used 183 times and, thus, it is at the top of other procedures. In the table below we mention the number of the use of literal translation by each translator in all the analysed issues:

Table 42: translators and the number of the use of literal translation

Translators	The number of the use of literal translation
Vernet	25
Melara	22
Cortés	29
Epalza	23
Alhilali	13
Rodwell	33
Arberry	32
Dawood	29

The table above shows that literal translation is widely used by non-Muslim translators; especially, Rodwell, Arberry, Cortés and Dawood whose option for this procedure reveals that their intention is to produce literal meanings which do not always reflect the quranic message because the meaning of a word as in the case of the quran depends on its context. In the Spanish translations there is also a high number of literal translation. In contrast, the only translator who avoids the wide reliance on literal translation is the Muslim Alhilali who rarely resorts to it.

The fact of using literal translation in such a large and wide way does not necessarily mean that it is the effective procedure that guarantees the transmission of

the real source meaning to the target reader because, from an ideological point of view, it has shown that it is misleading for the target reader that has only transmitted the literal meaning of target elements that are important in source culture, especially, in the case of *almushrikat*, *almushrikin*, *amatun*, *abdun*. These four source elements are translated in relation to religious association and slavery which provide the reader with a broad meaning that is different from the source one because the use of association does not specify the kind of association with God, and in slavery, the target reader may understand that slavery still exists in Islam which prohibited it from the very beginning of the revelation of the Quran. Additionally, literal translation has made source culture seen negatively in the case of translating the source element *daraja* as *grado*, *preminencia*, *grau* and *degree*. These target elements automatically make the target reader see woman inferior to man because, according to target meaning, she has less rights than him and she is low in social ranking because she can not be as productive as man and that is a real manipulation which gives negative images about source culture just because a source element is mistranslated. On the contrary, the source term *daraja* as we have explained in the sub-unit 3.3.2.4 refers to man and woman relationship in terms of the responsibility of the male. Furthermore, literal translation in sensitive topics as in *Waatazilu annisaa fi almahid wala takrabuhunna* has totally changed the source meaning in the versions of non-Muslim translators who make *waatazilu annisaa fi almahid* mean that husbands are ordered to be distant from wives. The source version, however, is about to give up having sexual intercourse with wives for a limited period of time which is determined by the end of the menstruation days. The same thing can be said about *wala takrabuhunna* in terms of the distortion of source meaning because the same translators focus on the meaning of distance and keeping away from wives. Additionally, literal translation raises questions about the position of woman in Islamic society when the source element *waadribuhunna* is translated as *to beat* in its broad sense making the target reader understand that the Quran is so aggressive and violent towards woman because it permits beating her. The issue of beating woman is misunderstood by the translators because once they see the verb *fadribuhunna* they hurry up to translate it as *to beat* without concentrating on its context so as to understand its real meaning and the kind of women that are permitted to be beaten. The Quran regarding this topic talks about beating the disobedient and the disrespectful wife who overlooks her husband and beating, in this case, does not mean to beat them heavily and violently.

- **Paraphrase by explaining source meaning**

Literal translation is followed by the procedure of paraphrase by explaining source meaning which appears 102 times and it is mostly used by the two Muslim translators Alhilali and Melara who rely on this procedure on the basis of ideological convictions related to their religious beliefs and the translational norms imposed by the institution that finances and publishes their translations in Saudi Arabia. In the following table we mention the number of the use of paraphrase by explaining source meaning by each translator:

Table 43: Transalors and paraphrase by explaining source meaning

Translators	The number of the use of paraphrase by explaining source meaning
Vernet	6
Melara	20
Cortés	7
Epalza	10
Alhilali	28
Rodwell	6
Arberry	6
Dawood	5

The observation we can get from the table above is the confirmation of the dominant use of paraphrase by explaining source meaning by the Muslim translators Alhilali and Melara who give more importance to this procedure as the way out to transmit the source quranic message and that it is seen in Alhilali's translation entitled *translation of the meanings of the holy Quran*. The title carries an ideological intention of the translator who reveals that the idea is about translating meanings and not the Quran as it is in its original version. That makes us understand that the translator agrees on the untranslatability of the Quran and for this reason he opts for translating its meanings relying on quranic exegesis. Moreover, the wide use of paraphrase by explaining source meaning by the two translators makes their translation of the analysed examples meaning-oriented so as to avoid the distortion of their

sensitiveness and to tell the target reader that the Quran is not the Quran if it is not in its original language, but its translation is just an interpretation of its meanings that help to understand its content. Furthermore, the use of paraphrase by explaining meaning has proved to be effective and fruitful in transmitting positive images about source culture; particularly, in topics related to gender issues which have been manipulated by non-Muslim translators as we have seen in the use of literal translation. Therefore, Melara and Alhilali discard, for example, the submission and humiliation of woman in the translation of *arrijalu kawwamuna ala annisae* which is converted as the responsibility of men who are obliged to look after women and maintain them because in Islam it is man who must be in charge of his family including his wife even if she has a salary because that is her money, but if she wants to help her husband, she does it voluntarily. In the other example *wadribhunna*, Alhilali lengthens the target version and explains the example so as not to tell the reader that the Quran preaches violence and aggressiveness against women and that is clearly seen in the analysis of the translation of gender issues.

One more issue is that of temporal marriage which is prohibited by Sunni Islam though it existed during its first times because the pre-Islamic Arabs were accustomed to that kind of marriage and its prohibition was step by step till it was fully forbidden. This issue has misled some non-Muslim translators, especially, Vernet, Cortés and Epalza because of their literal understanding of the key element *istamtaatum* which make them conclude that it is about temporal marriage *almutaa* which lasts after a limited time that is agreed upon by both husband and wife. From an ideological point of view, that is a reinforcement and a confirmation of the beliefs of the Shii Muslim minority whose followers still believe in the existence and practice of temporal marriage. In contrast, the Muslim translators Melara and Alhilali intervene ideologically so as to prove that the issue is about normal and legal marriage because they take into account the context in which the key element *istamtaatum* is situated

The issue of wearing the veil (Alhijab) is another aspect of Muslim ideology as it deals with how women are ordered to be dressed following the norms of the Quran. Through the translation of this issue, we have observed that all the translators have understood that the source example is about wearing the veil employing paraphrase by explaining the source meaning of *yadribna bijumurihinna wa yudnina alayhinna min jalabibihinna*, but without specifying the characteristics of this veil. On the other hand, Alhilali makes his ideology well seen in referring to the veil that is

used in Saudi Arabia and through which Muslim woman not only covers the head and the rest of the body till the feet, but also the face and the hands. By this way, the translator highlights the ideology of Saudi Arabia as the sponsor of his translation in relation to the norms that govern the wearing of the veil in Islam. Indeed, the choice of Alhilali is based on ideological backgrounds whci are also reflected in the translating military issues; particularly, the issue of fighting for God's sake in which Alhilali paraphrases by explaining the source meaning of *Aljihad* which is amplified in a foot note which includes explanations of this issue as an obligatory duty of Muslims. This procedure, therefore, is a strong reflection of the beliefs of the translator who does not hesitates to make them clearly seen.

On the other side, we have even detected some aspects of the Christian beliefs which have been reflected through the use of paraphrase by explaining source meaning; especially, in the translation of fragments from the story of Mary and Jesus through which Epalza, Cortés and Vernet rely on Christian traditions to mean that it was the Jews who crucified Jesus and that it was the angel Gabriel or Jesus who talked to Mary after the birth of the child. Also we have observed the addition of more details in foot notes to doubt the version of Islam about *the sister of Harun*. All these examples have shown the influence of Christian beliefs on the translators who are from Christian backgrounds and for this reason many source elements in these examples have been manipulated and reinterpreted on the basis of non-quranic references. Consequently, the target reader is misinformed about the quranic version of the story which is adapted to the beliefs of the target culture.

- **Paraphrase by explaining a different meaning**

The analysis of target examples has also permitted to observe the use of paraphrase by explaining a different meaning as a procedure that makes source examples manipulated in their target versions because source meaning is no longer the same despite additions and amplifications which distort meaning rather than reflect it. In the following table we show the degree of difference between the translators in relation to the number of use of paraphrase by explaining a different meaning:

Table 44: Translatros and paraphrase by explaining a different meaning

Translatros	The number of the use of paraphrase by explaining a different meaning
Vernet	17
Melara	4
Cortés	12
Epalza	11
Alhilali	6
Rodwell	12
Arberry	9
Dawood	12

The procedure in question is employed 83 times and it is largely used by all non-Muslim translators who have not paid attention to the sensitiveness of source meaning and its distortion. These translators, intentionally or not, have manipulated source elements through the translational procedure of paraphrase by explaining a different meaning; particularly, in the case of *arrijalu kawwamuna ala annisae* the meaning of which in the target version is related to the superiority of men over women, and that is not correct because *kawwamun* refers to the manly husbands who are conscious of their responsibilities towards their wives and families by maintaining them and taking care of them. So, the response of the non-Muslim translators is similar to that in literal translation in distorting meaning and manipulating a source reality. That is typically ideological because the translators, consciously or not, reflect how the Oriental source culture is perceived by the Occidental one; especially, in the area of

woman in the Arabo-Islamic world and the debates that are held in Occident about this issue. In this sense, translation reinforces the negative perception of source culture and creates bad images about it and that is related to the superiority and hegemony of the culture of the the most powerful. That is well explained in the following quotation:

Translations from texts that are not civilizationally linked, and among which exists an unequal power relationship manifest extremely complex purposes. Some recent studies on translation emphasize the role of culture and history over a purely formal and linguistic approach; they bring into focus the position of a translated text within the intersecting networks of a culture and the manipulating behind a given positioning-of the translator, her or his culture, and the text /culture being translated. It is important to recognize that translations often operate under varied constraints and all these constraints include manipulation of power relations that aim at constructing an "image" of the source culture that preserves and extends the hegemony of the dominant group (Lefevère 15-27). In fact, these "images" construct notions of the Other and formulate an identity of the source culture that is recognizable by the target culture as representative of the former- as "authentic" specimens of a world that is remote as well as inaccessible in terms of the target culture's self. The nature and quality of these representations or rewritings, therefore, are of immense importance for cultural studies in general and translation studies in particular.

(Quoted in Senpusta: 2009, 248)

The quotation above also stresses the negative image established by the Spanish translator Vernet who transmits negative images about Islam in translating the military issue example *katilihum* giving it a title in its source version *as incitación a la guerra contra los habitanstes de la Mecca* which totally changes the quranic message that is about fighting against the people who openly declared war against Muslims who had to defend themselves battling against their enemies on battle field excluding civilians who remained in their city because they did not take part in the battle. So, Vernet through his translation makes Muslims vile, aggressive and inhuman because they kill and everybody according to the target version and title. That is another aspect of manipulation and ideology on the part of the translator Vernet. Additionally, the non-Muslim translators have manipulated the truth of the beliefs of the prophet Muhammed before his prophecy during the pre-Islamic era in translating the source element *mina almuraffalin* by giving it a meaning of polytheism which is denied by the Quran in various occasions. The fact of giving an image of polytheism about the prophet Muhammed misleads and misinforms the target

reader who may agree on the target versions and believe that Muhammed was polytheist before Islam and that raises conflicts if these versions are read by Muslim readers. Fortunately, the two Muslim translators Melara and Alhilali provide alternatives for target readers in discarding and denying the pre-Islamic polytheism of the prophet Muhammed of the by reflecting the source meaning of *mina almuraffalin* in their target versions by explaining that he simply ignored the story of the prophet Joseph and that is why the quranic chapter 12 was revealed to him so as to learn about this story. In the same story we have even detected another manipulation of one of its events which is about the conspiracy of the brothers of Joseph against him by taking him with them so as to play together and enjoy their leisure time, but with the intention of abandoning him and leaving him alone. This event, unexpectedly, in the target versions of non-Muslim translators is changed because instead of reflecting the sense of abandonment, they transmit a meaning of expulsion in translating *itrahuhu ardan*.

• **Cultural equivalent**

Although the procedure of cultural equivalent is not widely used as we notice in the table below, it has shown that the religious and cultural backgrounds of the eight translator include some characteristics that are commonly shared; notably, the names of prophets who are mentioned in the Quran and the Bible.

Table 45: Translators and cultural equivalent

Translators	The number of the use of cultural equivalent
Vernet	4
Melara	1
Cortés	3
Epalza	3
Alhilali	1
Rodwell	1
Arberry	3
Dawood	4

The procedure of cultural equivalent has revealed that there are common points between Islam, Christianity and Judaism. These three religions include names of prophets which are found in the Quran and the Bible although they are different in terms of spelling as they are adapted to the graphic system of European languages; namely, Spanish, English and Catalan. So, the analysis of target examples has allowed us to detect some of these cultural equivalents as in the story of Jesus and Mary, and the story of the prophet Joseph. As for the Jesus and Mary, the non-Muslim translators have converted names of *Nuh*, *Musa*, *Issa*, *Jibril*, *Ilias*, *Yusuf*, *Yunus*, *Ibrahim*, *Yaqub* and *Ishaq* to their target languages relying on their cultural and religious equivalents in their target cultures. This equivalence allows to understand that intercultural communication through translation is facilitated by this kind of equivalence as the three religions share common points. Additionally, we have also detected the reliance on norms of the target culture in translating source elements into English as in the case of *rulaman Zakiyyan* (the story of Jesus and Mary) which has

been culturally understood and converted by the translator Rodwell in a *Holy son* which reflects the influence of Christian beliefs on the translator who makes Jesus holy and sacred capitalizing the adjective *Holy* that makes the target reader understand that the idea is about a doctrinal and dogmatic status of Jesus who, according to Rodwell, amounts to the status of God. That is a target culture norm which is different from the source one for the simple reason that Jesus, in the Quran is not sacralised and divinised. Therefore, the translator Rodwell makes an adaptation of the source element *rulaman Zakiyyan* and that is a strong manipulation that makes Christian traditions reflected in the translation of the Quran and, by this way, the ideology of the translator intervenes in his translation choices at the expense of the distortion of source meaning and Islamic beliefs.

• **Omission**

The analysis of target examples has also permitted to observe that the use of the procedure of omission or deletion which is defined by Pym (2004: 101) as “deletion involves cases where semantic content is actually omitted.” impinges negatively on source meaning which becomes distorted because of omitting components that are the key elements in the source example. So, omission in the case of the Quran does not mean omitting things that are redundant or useless in relation to meaning as we have seen in various target examples, especially in the issue of the prophet Joseph and the interpretation of dreams in which Joseph is presented as the one who interprets all dreams and visions because of the omission of the function of the Arabic preposition *min* except in the translation of Melara who manages to reveal that Joseph could interpret part of dreams and visions and not them all otherwise he would be omnipotent and omniscient. In the table below we observe that omission is more used by non-Muslim translators than the two Muslim ones. There are 18 cases of omissions which are dominantly used in the translation of fragments from the story of Joseph and the first chapter of the Quran.

Table 46: Translators and the procedure of omission

Translators	The number of the use of omission
Vernet	4
Melara	1
Cortés	2
Epalza	3
Alhilali	1
Rodwell	2
Arberry	2
Dawood	3

- **Transference by borrowing and transliteration**

The last translation procedure that is less used is transference by borrowing and transliteration which is exclusively employed by the Muslim translators Alhilali and Melara as it is indicated in the table below:

Table 47: Translators and transference by borrowing and transliteration

Translators	The number of the use of transference by borrowing and transliteration
Vernet	0
Melara	4
Cortés	0
Epalza	0
Alhilali	7
Rodwell	0
Arberry	0
Dawood	0

The two translators insist on the wide use of this procedure throughout their whole translations of the Quran, but as we have analysed a reduced quantity of examples, we have detected that the borrowed elements are culturally specific to Islamic beliefs, notably in cases that are about legislation and the components of Islamic doctrine and dogma. Concerning the translation of Melara, we have seen that the elements that are always borrowed from the Quran and transliterated following the Spanish graphic system are *Allah* and names of prophets. By borrowing Allah and using it in target versions, Melra rejects the existence of its equivalent in Spanish and in the target culture in which *Dios* is commonly used and known as the name of God. This rejection is possibly related to the beliefs of the translator who wants to tell the target reader that God in his culture and Allah in the Quran do not have the same meaning in terms of doctrinal and dogmatic beliefs, for Islam and Christainity have different interpretations of the meaning of God. This is a clear ideological orientation of the translator whose choice of borrowing and transliteration strengthens the presence of the ideological factor in translation. As for names of prophets, Melara does

not use their cultural equivalents as we have seen in the translations of non-Muslim translators although they do have equivalents in target cultures because these names are also mentioned in the Bible with graphic differences because they are adapted to the linguistic norms of target cultures, but are names of prophets that are commonly known in Islam and Christianity with the exception of those who were originally Arab like *Muhammed*, *Saleh*, *Shuayb* etc. On the other side, the other Muslim translator also uses borrowing like *Melara*, but in case of examples that have their equivalents in target culture, he employs cultural equivalent as a procedure that respects the norms of this culture as in the name of God and names of Biblical prophets. Meanwhile, Alhilari uses borrowing and cultural equivalent between brackets to tell the target reader that equivalence between Arabic and European languages and cultures is possible in some situations.

5.2. General conclusions

The main purposes of this thesis were to investigate how some Quranic sensitive issues were translated into English, Spanish and Catalan, and also how the ideological factor intervenes in the translation of these issues. Fortunately, the structure and content of this thesis have allowed us to reach our central and specific purposes and also to confirm the four hypotheses. After the introduction as part one, we have exposed in part two the theoretical background that is related to ideology and translation through the theoretical contributions of prestigious scholars in the field of translation studies and, through these theoretical approaches, we have noticed that translation is submitted to a degree of manipulation and rewriting for ideological considerations and norms. Meanwhile, we have understood that translation is not only a linguistic activity that targets to translate from one language to another reflecting the linguistic characteristics of these two languages, but also a contact between two cultures with different components that could be challenging for translators who need to know source language and culture so that they could translate a source text into their target languages and cultures. In part three we have drawn a preliminary study about the chosen translations regarding introductions by the translators, editions, added text etc. This study has revealed that the non-Muslim translators have established norms on their own in many aspects in their translations as they have included introductions either by themselves or by their editors, and they have also added studies about the Quran as extratextual elements. These two parts have introduced us to the fourth practical part on which our major purposes and hypotheses are centered. Throughout part four we have studied five Quranic issues in their target versions following the descriptive and the comparative model that has permitted to analyse target examples by describing them and explaining how they are translated on the basis of the translation procedures chosen by each translator and the aspects of ideological intervention.

Concerning the first hypothesis “ **the degree of manipulation is a more sensitive question in the translation of sacred texts as in the case of the Quran**”, we have concluded that the translation procedures chosen by the translators have largely contributed to the manipulation of many source elements whose Quranic meanings have been distorted as we have seen in the analysis of target examples in part four. In this sense we have observed that literal translation is the procedure that is dominantly used, especially by non-Muslim translators who have transmitted wrong images about source

culture to the target reader as we have noticed in the unit of gender issues. This procedure, indeed, has allowed to raise the degree of manipulation and has also impeded the real understanding of Quranic messages. On the contrary, the procedure of paraphrase by explaining source meaning has been a good tool for the Muslim translators Melara and Alhilali because it has helped them discard negative images about source culture, particularly the image of woman in the Quran as we have explained through the examples about gender issues. Additionally, this second procedure has permitted to make the translated examples meaning-oriented as they have explained source meanings in target versions by adding linguistic elements which provide the target reader with the exact meaning.

Furthermore, the degree of manipulation has become more sensitive through the use of the procedure of paraphrase by explaining a different meaning which is mostly employed by non-Muslim translators who have distorted source meaning by lengthening target examples through the addition of more linguistic elements, but without reflecting Quranic messages.

Besides, the translation procedure of omission or deletion has shown that, in the case of the translation of the Quran, it does not mean that it is used to omit redundant semantic characteristics, but, on the contrary, it has served as a tool to distort source meaning and to reverse the events as we have seen in the translation of fragments from the stories of Joseph and Jesus. Hence, source versions have become manipulated and wrongly transmitted to the target reader.

Moreover, we have even concluded that target and source cultures share many religious points and that is justified by the use of the procedure of cultural equivalent as we have seen in the case of the names of Quranic and Biblical prophets. Therefore, the target reader is given the opportunity to know a foreign culture that is similar to his in some aspects despite the linguistic and geographical differences which are overcome by the intercultural role played by translation as a means that could bridge cultural gaps between the cultures of the world. Therefore, translation contributes to the enrichment of these cultures through the discovery and exploration of alien cultural components that could nurture other fields of research and knowledge, especially linguistics, cultural studies, anthropology, ethnography, etc.

As for the second hypothesis “ **the religious beliefs and the faith of the translator influence, in a way or another, the translated texts**”, we have noticed that this hypothesis highlights another ideological factor that intervenes in the translation of

the Quran and that has been confirmed because we have found that each translator has reflected his beliefs in his translation and that is evidenced by the presence of Jewish, Christian and Islamic beliefs which are exposed and shown in many occasions. The Jewish translator Dawood has revealed his Judaism through the addition of non original information in his introduction as we have seen in part three, unit 3.3.4. The same translator has avoided the allusion to the Jews whenever they are implied in source meaning. Additionally, religious beliefs are also reflected by the Christian translators Vernet and Cortés through the use of foot notes in which they explain Christian versions about what is mentioned in the Quran, especially in the stories of Jesus and Joseph in which Vernet has included Biblical beliefs about the story of the prophet Joseph through which this translator has manipulated the events of this story by mentioning that Joseph was sold by his brothers at a low price, but, by contrast to that, the original version in the Quran tells that Joseph was sold by some merchants who took him out of a pit in which he was thrown by his brothers . In the same line the English translator Rodwell has widely reflected his beliefs in the explanatory notes at the end of his translation mentioning that the prophet Muhammad was the founder of Islam and the inventor of the Quran and that is noticed in the story of Joseph in which he represents the prophet Muhammed as the one who revisited this story by changing some of its events which differ from those in the Bible. There are countless explanatory notes in the translation of Rodwell whose translation coincided with the British aspirations to dominate the Islamic Orient. That is another aspect that has to do with translation and imperialism through the knowledge of the culture of the different other and that is clearly dealt with as an issue in Said's *Orientalism* (1995) and *Culture and Imperialism* (1994) On the other hand, the Muslim translators Melara and Alhilali have been influenced by their Islamic Sunni beliefs in relation to the interpretation of the meanings of the Quran and they have not relied on non-Islamic doctrines and dogmas to compare Quranic versions or to liken them to the versions found in the holy scriptures of other religions. Also these two Muslim translators have avoided the reliance on non-Sunni exegetical references like the ones done by Shia, Bahai, Kadiani and Sufi exegetes and that is purely ideological because the Saudi Arabian religious authorities consider them as dogmatic currents that have introduced heresies in Islam and that is why they are excluded from the bibliography relied on during translation.

The third hypothesis “ **the reliance on works about the Quran, especially exegetical and theological studies are factors that influence the translation**”. This

hypothesis has been confirmed and achieved because we have observed that the eighth translators have relied on various exegetical references to understand the meanings of the Quran. In this line we have noticed that non-Muslim translators have acted freely in the choice of their references because they have included works of Quranic exegetical works by exegetes from religious Islamic sects which do not belong to the major Muslim Sunni community and that has allowed to doubt the truth of Quranic versions. Also these translators have included the contributions of Orientalists who have studied Islam and the Quran. As a result this diversity of references has contributed to the manipulation of source examples. On the contrary, the Muslim translators Melara and Alhilali have discarded the reliance on Orientalist studies or non-Sunni exegetical works and that lies in the focus on ancient and traditionalist exegetes who belonged to the old ages of Islam, especially *Attabari* and *Ibn Kathir* who are the backbones of Quranic exegesis in Sunni Islam. They have also included references from the traditions of the prophet Muhammad and that is a reflection of the ideology of the translators who reject whatever exegetical work that does not take into account the first circumstances of the revelation of the Quran.

The confirmation of the last hypothesis “ **the translation of the Quran depends on whether it is directed to believers (religious people) or not**” has permitted to conclude that each translator has an intention beyond his translation and this intention does not necessarily mean that the translators target to convince their readers to convert to Islam, except in the case of Alhilali and Melara whose meaning-oriented translations aims at presenting Islam in its positive image, so that non-Muslim readers could know Islam through its sacred book and also to facilitate access to the Quran for Muslims whose native languages are different from Arabic as in the case of Spanish English and Catalan. By contrast to them, the translations done by non-Muslim translators, from an Islamic point of view, can not be reliable and recommendable by Muslims for people who want to understand Islam because of the degree of manipulation in them and the different Quranic studies they relied on in their translations.

The confirmation of the four hypotheses has revealed that the ideological factor in the translation of Quranic sensitive issues is mainly related to the translation procedures chosen by each translator, the religious beliefs and the faith of translators and the exegetical works and studies that they have opted for as references for understanding Quranic messages. In addition, we have concluded that Lefevere’s

patronage (1992) plays a very important role in translation in terms of sponsorship, finance, control and publication as in Saudi Arabia which has financed and published the translations of Melara and Alhilali who have followed the norms underlined by the ministry of Islamic affairs which requires Sunni Islam, a deep knowledge of Arabic language and a high level in the field of exegetical studies. So, governmental control is another ideological factor that intervenes in the shaping of translation. Unfortunately, this factor is not applicable to the translations done by non-Muslim translators because they have not been submitted to strict institutional control and that has made these translators act with freedom in dealing with source texts in their target versions.

At the linguistic level, the analysis of target examples has also permitted to conclude that non-Muslim translators have not paid attention to some linguistic characteristics of Arabic language in the Quran and their influence on meaning. This carelessness has even contributed to the manipulation of many source elements in their target versions. One of these aspects of Arabic language is its morphology through affixation which changes meaning when prefixes, suffixes and infixes are added to the root of some verbs like the verb *katala* in military issues and it becomes *kaatala*, *kattala*, *takaatala* etc. In those examples the infix *alif* and the prefix *ta* are added to the verb as the root and, thereby, meaning becomes different. Therefore, translators overlook this morphological characteristic of Arabic and by doing that, they have manipulated examples as we have seen in military issues. Additionally, polysemy is another aspect of Arabic language that makes one word have different meanings and that has not been taken into account by the translators. Moreover, we have observed that the poetic value of the Quran has disappeared through the loss of original rhyme and rhythm and that makes the Quran lose its prosodic and psalmodic aspect which is characterized by its spiritual impact on the people who listen to its recitation by the persons that know it by heart.

This study has also allowed to raise the untranslatability of the Quran and that is a conviction that is concluded by the translator Vernet who confesses that the holy book of Muslims is untranslatable in the following quotation:

Después de tantos años de trabajar sobre el mismo texto, he de confesar que el del Alcorán es intraducible, como cualquier otro libro de nuestros clásicos; si no, serían inconcebibles tantas traducciones de distintos autores y a la misma lengua de obras como por ejemplo el Quijote de Cervantes. Esta afirmación vale también para los autores modernos. Si se

traducen, por qué tantas traducciones de varios autores sobre la misma obra y la misma lengua. (Vernet, 2001: XI)

The ideas of the translator Vernet strengthens the opinion of Muslim scholars about the untranslatability of the Quran which loses its Quranicity in target languages because many of its linguistic, stylistic and thematic aspects disappear and for this reason these scholars opt for an exegetical translation that could transmit the meanings of the Quran. In the quotation above Vernet hints to the multiple translations of the Quran by many translators into the same language and that is clearly seen in the number of translations that have been done so far into Spanish, English, French and many other languages. In this respect we have noticed that the translations from which we have sorted out the target examples analysed in this thesis have been reedited for many times, especially those done by non-Muslim translators as in the case of Rodwell, Dawood, Vernet and Cortés. These reeditions and republications make us understand that the Quran, through the translation of its meanings into foreign languages, is an interesting book that makes its curious readers explore its beauty and its richness in terms of form and content. Moreover, the growing number of Muslim communities in non-Muslim countries is an opportunity that is given to the Quran to be more translated and reedited, especially in countries where there are important numbers of mosques and Islamic centers .

Concerning future research, this thesis has allowed us to understand that we need to develop more studies in relation to the ideological factor in the translation of the Quran Through the addition of more sensitive issues and also more examples that might contain more ideological aspects in their target versions, especially the ones that deal with gender issues and those that are commonly shared by Islam, Christianity and Judaism as in the case of prophets whose stories differ from one religion to another in terms of some contents which are reflected in foot notes as paratextual elements in the translations of the Quran and that deserves to be studied in future research because in foot notes we have noticed that the translators widen the field of explanation relying on their religious beliefs and academic references which contribute to the manipulation of target examples. As for Muslim translators, we see it enriching to analyse and compare translations done by Sunni, Shii and Sufi translators so as to know how the Quranic exegesis of each Muslim doctrine impinges on the translation of the Quran and the practice of real Islam. Also it is interesting to find old translations which might be more manipulated than the ones studied in this thesis, so that we could detect more

ideological representations in each translation and to find out more translation procedures that reveal the influence of the ideology of each translator on source examples in their target versions. In fact, all that is mentioned in further research will take into account the new and the future contributions of translation scholars, particularly those related to descriptivist theories and ideology.

Last but not least, we hope that this thesis will be added to the scarce studies on the Quran from translational perspectives because this book has mostly been studied from the point of view of linguistics and hermeneutics as it is stated in the following quotation:

Por lo que atañe a los orientalistas (occidentales), éstos han centrado tradicionalmente sus estudios sobre el Corán en cuestiones filológicas y hermenéuticas más que traductológicas. Este último enfoque, sin embargo, comienza un tímido avance en los últimos años desde diferentes perspectivas(cfr., entre otros, Roser 1994, Hatim y Mason 1996, Arias 1996). (Morillas and Arias, 1997: 373)

In accordance with what is said in the quotation above, this thesis might contribute to the enlargement of the scope of Quranic studies through the study of translations of the Quran into various languages and, thus, religious translation might also be widened through the addition of new theoretical and practical studies.

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7. Appendix

7.1. The target versions of the story of the prophet Joseph

Vernet

1.12 Ver Alif , lam, ra: Estas son las aleyas del libro explícito.

2.12 Ver Realmente, hemos hecho descender un Corán árabe. Tal vez vosotros meditéis.

3.12 Ver Nosotros te contamos los mas hermosos relatos, porque te hemos inspirado este Corán, aunque con anterioridad hayas estado entre los descuidados.

José vendido por sus hermanos

4.12 Ver Recuerda cuando dijo José a su padre :”¡Padre mío! He visto en sueños once astros, el Sol y la Luna. Los he visto prosternados ante mi.”

5.12Ver Su padre le respondió:” Hijito mio! No refieras el sueño a tus hermanos, pues urdirán una treta contra ti. Satanás es un enemigo manifiesto del hombre.

6.12 Ver Así , tu Señor te escogerá y te enseñará la interpretación de los acontecimientos soñados, te dará por completo su favor, al igual que a la familia de Jacob, comodió a tus dos antepasados Abraham y Isaac. Tu Señor es omnisciente , sabio.”

7.12 Ver Realmente , en José y sus hermanos hay aleyas, para quienes interrogan,

8.12Ver cuando dijeron: “ José y su hermano *Benjamin* son más carosa nuestro padre que nosotros, a pesar de que nosotros somos un grupo. Nuestro padre esta grandemente equivocado.

9.12 Ver¡Matad a José o expulsadlo a cualquier rincon de la tierra!La faz de nuestro padre brillara solo para vosotros y ,después de todo, volveréis a ser gentes pías.”

10.12 Ver Uno de entre ellos dijo: ”¡ No matéis a José! ¡arrojadle a las profundidades de la cisterna! Si lo haceis, algún viajero lo recogerá.

11.12 Ver Dijeron . “ ¡Padre nuestro! ¿Qué te ocurre que no nos confías a José cuando somos sus custodios?

12.12 Ver Enviale mañana con nosotros: disfrutara y jugara; nosotros le vigilarémos.”

13.12 Ver Jacob respondió:” Me aflige el que le llevéis.Temo que le devore el lobo mientras vosotros estáis descuidados.”

14.12 Ver Dijeron . ¡Nosotros somos un grupo: si le comiera el lobo seríamos unos desgraciados!

15.12 Ver Cuando marcharon con él y se pusieron de acuerdo con echarle a las profundidades del pozo, inspiramos a José.”les reprocharás esta acción, pero ellos no lo suponen.”

16.12 Ver Volvieron a su padre , por la noche, llorando.

17.12 Ver Dijeron.” Padre nuestro! Jugabamos a correr, dejamos a José junto a nuestros efectos y lo devoró el lobo.¿ No vas a creernos a pesar de que somos voraces?

18.12 Ver le trajeron su camisa manchada con falsa sangre.Jacob exclamó: “ Quia! Vuestra consciencia os ha sugerido este asunto! ¡Oh, bella paciencia! A Dios pido ayuda ante lo que describís!”

19.12 Ver llegaron unos viajeros y despecharon a su aguador. Este sumergió su cubo. Exclamó. “¡Albricias! ¡este es un muchacho!” Lo ocultaron como mercadería. Pero Dios sabía lo que hacían.

José en casa de Putifar

20 .12 Ver lo vendieron por un precio regalado, por escasos dirhemes , pues hacían poco caso de el.

21.12 Ver Quien de entre los habitantes de Egipto le había comprado, dijo a su mujer : “ Honra su puesto. Es posible que obtengamos beneficios o que lo adoptemos como hijo.” Así establecimos a José en la tierra de Egipto y le enseñamos la interpretación de

los acontecimientos soñados. Dios es vencedor con su Orden, pero la mayoría de los hombres no lo saben.

22.12 Ver Cuando alcanzó su pubertad , le dimos la sabiduría y la ciencia . Así recompensamos a los benefactores.

23.12 Ver Aquella en cuya casa estaba le solicitó, cerró las puertas y exclamó . “ Ven aquí! Jose dijo: “ En Dios me refugio! ¡El es mi Señor y me ha hecho llevadero mi puesto! Realmente, los injustos no serán bienaventurados.”

24. 12 Ver Ella le deseaba y el la hubiera deseado, si no hubiese visto en ello una prueba de su Señor. Asi apartamos de el el daño y la ignominía.El se cuenta entre nuestros devotos servidores.

25.12Ver Ambos se precipitaron hacia la puerta y su camisa se desgarró por detrás.Encontraron a su Señor a lado de la puerta. La mujer dijo. “ ¿Qué recompensa ha de tener quien desea el mal de tu familia , si no es el encarcelamiento o un tormento doloroso?”

26.12Ver José dijo: “ Ella me ha solicitado.” Un testigo de la familia de la mujer atestiguo.” Si su camisa esta desgarrada por delante ella tiene la verdad y el esta entre los embusteros;

27.12 Ver pero si su camisa esta desgarrada por detrás, ella miente y él está entre los verídicos.

28.12 Ver Cuando Putifar vio que la camisa estaba desgarrada por detrás, exclamó: “Eso es de vuestras tretas.Vuestras tretas son grandes”.

Melara

1.12 Mela Alif , lam , ra .Esos son los signos del libro claro ..

2.12 Mela Lo hemos hecho descender como una recitación árabe para que quizás razonéis.

(En árabe , “ Quran , de donde viene la voz “corán”)

3.12 Mela Vamos a contarte la más hermosa de las historias al inspirarte ésta Recitación, antes de la cual estabas inadvertido.

4.12 Mela Cuando Yusuf dijo a su padre: ¡Padre mio ¡He visto once estrellas , al sol,y a la luna; y los he visto postrados ante mí.

5.12 Mela Dijo: ¡Hijo mio ¡No cuentes tu visión a tus hermanos porque si lo haces tramarán algo contra ti, verdaderamente el Shaytan es un claro enemigo para el hombre.

6.12 Mela Así es como tu señor te ha escogido y te enseñará parte de la interpretación de los relatos, completando su bendición sobre ti y sobre la familia de Yaqub, como ya hizo anteriormente con tus abuelos Ibrahim e Ishaq. Es cierto que tu Señor es conocedor y sabio.

7.12 Mela Y ciertamente que en Yusuf y sus hermanos hay signos para los que preguntan.

8.12 Mela Cuando dijeron. Yusuf y sus hermanos son más amados para nuestro padre que nosotros a pesar de que somos todo un clan; nuestro padre está en un claro error.

9.12 Mela Matad a Yusuf o abandonadlo en una tierra cualquiera para que así el rostro de vuestro padre se vuelva únicamente a vosotros. Y una vez que lo hayaís hecho podréis ser gente recta

(Es como dijera: Y una vez lo hayaís hecho podréis arrepentiros y volver a ser gente recta.)

10.12 Mela Y dijouno de ellos: ¡ No matéis a Yusuf!Arrojadlo al fondo del aljibe y asi podrá recogerlo algún viajero, ya que etaís deidido a hacerlo.

11.12 Mela Dijeron: ¡Padre! Qué te ocurre que no nos confías a Yusuf cuando nosotros somos para el bueno consejeros?

12.12 Mela Mandalo mañana con nosotros, pastoreará y jugará y estaremos al cuidado de el.

13.12 Mela Dijo: Me entristece que os lo llevéis y temo que se lo coma el lobo mientras estáis descuidados de el .

14.12 Mela dijeron: Si el lobo se lo comiera siendo, como somos , todo un clan, sería nuestra perdición.

15.12 Mela Y una vez que se lo hubieron llevado y hubieron acordado que lo arrojarían al fondo del aljibe, le inspiramos:” Algún día les harás saber lo que han hecho y no se darán cuenta.

16.12 Mela Al anohecer se presantaron ante su padre llorando.

17.12 Mela Dijeron : ¡Padre! Nos fuimos a hacer carreras dejamos a Yusuf junto a nuestras cosas y el lobo se lo comió y aunque no nos vas a creer , decimos la verdad.

18.12 Mela Y enseñaron una túnica con sangre falsa. Dijo: ¡No! Vuestras almas os han inducido a algo, pero hermosa paciencia y en Allah es en Quien hay que buscar ayuda contra lo que contáis.

19.12 Mela Y llegaron unos viajeros que enviaron por agua a su aguador y cuando este descolgósu cubo, exclamo: ¡ Albricias! Aquí hay un muchacho. Y lo ocultaron como mercancía. Pero Allah sabía lo que hacían.

20.12 Mela Y lo vendieron a bajo precio, unos cuantos dirhams, para deshacerse de el

21.12 Mela Y el que lo haya comprado , que era de Misr, le dijo a su mujer: “ Honralo mientras permanezca entre nosotros porque tal vez nos beneficie o quizás lo adoptamos

como hijo”. Y así fue como le dimos una posición a Yusuf en la tierra y se hizo propicio que le enseñáramos la interpretación de los relatos. Allah es Invencible en su mandato Sin embargo la mayoría de los hombres no lo saben.

22.12 Mela Y cuando hubo alcanzado la madurez, le dimos sabiduría y conocimiento. Así es como recompensamos a los que hacen el bien.

23.12 Mela Entonces aquella en cuya casa estaba lo requirió, cerró las puertas y le dijo: Ven aquí. El contestó: ¡ Que Allah me proteja; Mi Señor es el mejor refugio. Es cierto que los injustos no tienen éxito.

24.12 Mela Ella lo deseaba y el la deseó, pero vio que era una prueba de su Señor. Fue así para apartar de él el mal y la incidencia. En verdad es uno de nuestros siervos elegidos.

25.12 Mela Ambos corrieron hacia la puerta y entonces ella le rasgó la túnica por detrás; y en esto se encontraron a su marido junto a la puerta. Dijo ella: ¿Qué pago merece aquel que quiere mal para tu familia sino ser encerrado o recibir un doloroso castigo?

26.12 Mela Dijo el: Ella me requirió . Y un testigo de la familia de ella sugirió: Si la túnica esta rasgada por delante es que ella dice la verdad y el es de los que mienten,

27.12 Mela pero si la túnica esta rasgada por detrás, entonces es ella la que miente y el es de los que dicen la verdad.

28.12 Mela Y cuando vio que la túnica etaba rasgada por detrás, dijo: Esta es una de vuestras artimañas (mujeres) pues es cierto que vuestra astucia es enorme.

Cortés

1.12 Cor LR. Estas son las aleyas de la *escritura* clara.

2.12 Cor La hemos revelado como *Corán* árabe . Quizas, así, razonéis.

3.12 Cor Con la revelación que te hacemos de este *Corán* vamos a contarte Nosotros el más bello de los relatos, aunque hayas sido antes de los despreocupados.

4.12 Cor Cuando José dijo a su padre : ¡Padre! He visto once estrellas, el sol y la luna. Los he visto prosternarse ante mí.

5.12 Cor Dijo . ¡hijito! ¡ no cuentes tu sueño a tu tus hermanos; si no , emplearán una artimaña contra ti. El Demonio es para el hombre un enemigo declarado.

6.12 Cor Tu señor te elegirá y te enseñará a interpretar sueños completará su gracia en ti y en la familia de Jacob, como antes la completó en tus antepasado Abraham y Isaac. Tu Señor es omnisciente, sabio.

7.12 Cor Ciertamente , en la historia de José y de sus hermanos hay signos para los que inquieten.

8.12 Cor Cuando dijeron: Si, nuestro padre quiere más a José y su hermano que a nosotros, aun siendo nosotros más numerosos. Nuestro padre está evidentemente extraviado.

9.12 Cor ¡Matemos a José o expulsémosle a cualquier país, para que nuestro padre no nos mire más que a nosotros!
Desaparecido José, seremos gente honrada.

10.12 Cor Pero uno de ellos dijo: ¡ nomatéis a José! ¡Echadlo, más bien, al fondo del aljibe, si es que os lo habéis propuesto...! Algún viajero lo recogerá...

11.12 Cor Dijeron: ¡ Padre! ¿por qué no te fías de nosotros respecto a José? Tenemos buenas intenciones para con él.

12.12 Cor Enviale mañana con nosotros! Se divertirá y jugará. Cuidaremos, ciertamente de él.

13.12 Cor Me apena que os lo lleváis, dijo. Temo que, en un descuido vuestro , se lo coma el lobo.

14.12 Cor Dijeron: Si el lobo se lo comiera, siendo nosotros tantos, si que tendríamos mala suerte .

15.12 Cor Cuando se lo llevaron y se pusieron de acuerdo para echarlo al fondo del aljibe, le inspiramos: ¿ Ya les recordarás más tarde, sin que te reconozcan, lo que ahora han hecho!

16.12 Cor Al anocherar regresaron a su padre, llorando.

17.12 Cor Dijeron: ¡Padre ! fuimos a hacer carreras y dejamos a José junto a nuestras cosas. Entonces, se lo comió el lobo. ¡No nos creerás , pero decimos la verdad!

18.12 Cor Y presentaron la camisa de José manchada de sangre falsa.Dijo : ¡No! vuestra imaginación os ha sugerido esto. ¡Hay que tener digna paciencia! Dios es Aquel cuya ayuda se implora contra lo que contáis.

19.12 Cor Llegaron unos viajeros y enviaron a su aguador, que bajó el cubo. Dijo: ¡Buena noticia! ¡ Hay aquí un muchacho! Y lo ocultaron con ánimo de venderlo. Pero Dios sabía bien lo que hacían.

20.12 Cor Y lo malvendieron por contados dirhems , subestimandolo.

21.12 Cor El que lo había comprado , que era d Egipto, dijo a su mujer : ¡Acógele bien! ¡ Quizás nos sea util o lo adoptemos como hijo! Asi dimos poderío a José en el país, y hasta le enseñamos a interpretar sueños. Dios prevalece en lo que ordena, pero la mayoría de los hombres no sabe.

22.12 Cor Cuando llegó a la pubertad, le dimos juicio y ciencia. Así recompesamos a quiene hacen el bien .

23.12 Cor La señora de la casa en que estaba José le solicitó. Cerró bien las puertas y dijo: ¡Ven aca! Dijo él : Dios me libre! El es mi Señor y me ha procurado una buena acogida. Los impíos no prosperarán.

24.12 Cor Ella lo deseaba y el la deseó. De no haber sido iluminado por su Señor... Fue así para que apartáramos de él el mal y la vergüenza. Era uno de nuestros siervos escogidos.

25.12 Cor Se precipitaron los dos hacia la puerta y ella desgarró por detrás su camisa. Y encontraron a la puerta a su marido. Dijo ella: ¿qué castigo merece quien ha querido mal a tu familia, sino la cárcel o un castigo doloroso?

26.12 Cor Dijo : Ella me ha solicitado. Y un miembro de la familia de ella atestiguó que si su camisa había sido desgarrada por delante , entonces , ella decía la verdad y el mentía,

27.12 Cor mientras que si había sido desgarrada por detrás, entonces, ella mentía y el decía la verdad.

28.1 2 Cor cuando vio que su camisa había sido desgarrada por detrás , dijo: Es una astucia propia de vosotras. Es enorme vuestra astucia...

Epalza

1.12Epa *Alif* .lam. ra (lletres de l'alfabet àrab, misterioses).

Aquestes son les escriptures miraculoses, els versicles sants,

Llibre sagrat, molt clar.
Nos l'hem mostrat, baixat del cel,

2.12 Epa Un Alcorà, recitació en llengua àrab.
Que sigui, doncs. Per a vosaltres, motiu per a reflexionar.

3.12 Epa Nos et contarem / profeta), amb aquest sant llibre sagrat,
Amb l'Alcorà, recitació, que et revelem,
Les mes belles histories santes,
malgrat que hagi estat, abans que t'arribes,
Un descurat d'aquestes coses.

4.12 Epa Va dir Iussuf (Josep, el patriarca biblic)
Al seu pare (el Iaqub alcoranic, el Jacob biblic):
“ Oh pare meu!
Jo he vist en somnis
El sol i la luna i onze estels.
Els he vist tots que es prosternaven
Al davant meu”.

5.12 Epa Li va dir (el pare) : “ Fill meu!
No contis pas el que has somiat
Als teus germans.
Car ells (els onze) maquinaran
Algun projecte en contra teu.
Car el dimoni Ax-Xaitan (Satanas)
(inspirador d'aquests projectes)
es enemic molt evident,
per a tots els homes!

6.12 Epa D'aquesta forma, el teu Senyor
et te escollit i et mostrara
la ciencia de somnis
i el coneixement
de les realitatas
i els esdeviniments.
Ell et donara la gradcia perfectea,
Un cumul de bens, que venen d'Ell,
Per a tu
I per a tota la familia de Iaqub,
Com Ell va fer amb els dos
Avantpassats teus, abans,
Amb Ibrahim (Abraham)
I Ishaq (Isaac).
El teu senyor ho coneix tot
I sap fer-ho totamb sabiesa!”.

7.12 Epa Realment és cert que en les coses que van passar
Amb Iussuf i els seus germans
Hi havia miracles, signes divins,
Per als qui pregunten i s'interroguen (sobre Al.la, Deu) i

8.12 Epa Van dir, llavors (els seus germans).
“ El nostre pare estima mes Iussuf i el seu germa
(el mes menut dels dotze, el benjami biblic)
que a tots nosaltres,
malgrat que siguem un grup molt gran.
El nostre pare esta alienat,
Equivocat, molt clarament.

9.12 Epa Heu de Matar Iussuf,

O fer-lo fora d'aquesta terra,
Perque no el vegi el vostre pare
Mai mes present
I sigueu sempre, després que mori,
Una familia o tribu santa,
Una gent honorable i ben tractada”.

10.12 Epa Un d'ells va dir: “ No mateu Iussuf ;
Llanceu-lo al fons d'un aljub,
Si esteu decidits a fer-ho.
El trobarà, potser, algun viatger”.

11.12 Epa Van dir, despres: “Oh pare nostre!
No tens confiança en tots nosaltres,
Quan es tracta de Iussuf.
Nosaltres sempre l'hem protegit
Amb bons consells
I hem estat els seus amics
Amb intenció pura.

12.12 Epa Enviar'l demà , amb nosaltres,
Per a pasturar i per a jugar.
Nosaltres , doncs, el cuidarem”.

13.12 Epa Els va respondre: “ Certament, em fa angoixa que aneu amb ell.
Tinc por que se'l mengin els llops
O altres feres,
En un moment de distracció vostra.”.

14.12 Epa Ells van respondre: “ Certament , si se'l menja un llop,
Quan tots anem en grup,
Això seria la perdició
Per a tots nosaltres”.

15.12 Epa Quan ells se'l van emportar i es van reunir
Per llançar-lo al fons d'un aljub,
Nos l'inspirarem: “ Tu , molt mes tard, els donaràs
Noticia certa d'aquest assumpte.
I Ells no et reconeixeran”.

16.12 Epa Quan van tornar al seu pare, feta nit fosca,
Es van posar a plorar fort.

17.12 Epa Van dir plorant: “Oh pare nostre!
Nosaltres volíem anar a fer curses
I vam deixar Iussuf just al costat
De les nostres coses.
El llop va venir i se'l va menjar.
Tu no et fies de tots nosaltres,

Encara que som molt sincer!”.

18.12 Epa I ells van venir amb la camisa seva (de Iussuf , Josep),

Amb una sang que no era d’ell.

Va dir (Jacob): “ Vosaltres mateixos hen inventat

aquesta historia.

Pero lapaciencia es cosa bona

I Deu , al.la, m’ajudara

Contra això que m’heu contat”.

19.12 Epa Van arriba uns viatgers i van enviar un home seu

encarregat de buscar aigua.

Ell va llançar el recipient i els va dir:

“ Quina bona noticia!

Hi ha un jove!”.

I el van amagar, en gran secret,

Per fer amb ell un bon negoci, per vendre’l.

Pero al.la be coneixia el resultat del que ells volien!

20.12 Epa I el van vendre per un baix preu, per contades monedes dirhams,

De les riqueses de la terra .

21.12 Epa El qui el va comprar , que era de Misr (Egipte),

Va dir a la seva dona . “ Valora tu la seva estada

Entre nosaltres,

car potser ens sera d;utilitat

I el podrem en adopcio,

Com si fos un fill”.

D’aquesta manera Nos vam donar

Un lloc molt alt i important en el pais

A Iussuf (Josep)

I Nos tambe li vam mostrar la ciencia delssomnis

I el coneixement de les realitats i dels esdeviniments.

Al.la domina en el que mana!

La majoria de la gent, però no sap res!

22.12 Epa Quan arriba a ser home adult, Nos li donarem

coneixement i bon judici. D’aquesta manera Nos anem premiant els qui fan el be!

23.12 Epa La dona de la casa on ell era el desitjava.

Tanca les portes i (li) va dir:

“ Vine, tu!”.

Ell objecta: “ em torno a Deu perque em salvi!

Perque ell es el meu senyor

I m’ha donat una bona estada

a casa vostra.

La gent dolenta no pot triomfar!”.

24.12 Epa Ella el desitjava i ell la desitjava.

Si no fos, doncs,perque va veure un senyal del seu Senyor...
D'aquesta manera Nos vam alunyar d'ell elmal i ea immortalitat!
Va ser dels Nostres servidors i adoradors, bo i perfecte.

25.12 Epa Amb dos van perseguint-se, corren cap a la porta.

Ella arrenca un tros de la tela de la seva camisa,

de la part de la darrera.

Es trobaren amb el seu marit darrere de la porta.

Ella digue: “ Quin ha de ser el pagament que h de rebre
ell qui ha volgut perjudicar la teva familia,

Deshonrant l'esposa?

Ell ha de ser empresonat, amb castig doloros!”.

26.12 Epa (Iussuf) replica: “ Ella ha volgut que fem l'amor”.

Va intervenir un familiar de la seva casa,

Que va actuar de testimoni i va jutjar

Que , si la camisa tenia el tros tallat per davant,

Ella havia dit la veritat i ell mentia,

27.12 Epa I que , si la camisa tenia el tros tallat per darrere,

Ella havia mentit i ell havia dit la veritat.

28.12 Epa Quan aquest va veure lacamisa d'ell , tallada per darrere, va dir:

“ Es una trampa de les vostres, les dones!

La vostra astucia fer trampes es grandissima!

Rodwell

1.12Rod Elif, lam , mim . These are signs of the clear book.

2.12 Rod An Arabic Koran have we sent it down, that ye might Understand it.

3.12 Rod In revealing to thee this Koran, one of the most beautiful of Narratives will we narrate to thee, of which thou hast hitherto Been regardless.

4.12 Rod When Joseph said to his father, “ Oh my father ! verily I beheld Eleven stars and the sun and the moon- beheld them make Obeisance to me!”

5.12 Rod He said, O my son! Tell not thy vision to thy brethren, lest they Plot a plot against thee: for Satan is the manifest foe of man.

6.12 Rod It is thus thy Lord shall choose thee and will teach thee the interpretation Of dark sayings, and will perfect his favours On thee and on the family of Jacob, as of old he perfected it on Thy fathers Abraham and Isaac; verily thy Lord is knowing, Wise!”

7.12Rod Now in Joseph and his brethren are signs for the enquirers;

8.12 Rod When they said, “Surely better loved by our father, than we, Who are more in number, is Joseph and his Brother; verily, our father Had clearly erred.

9.12 Rod Slay ye Joseph! Or drive him to some other land, and on you alone Shall your father’s face be set! And after this, ye shall live As upright persons.”

10.12 Rod One of them said, “ Slay not Joseph, but cast him down to the bottom of the well; if yr do so, some wayfarers will take him up.”

11.12 Rod They said, “ O our father” Why dost thou not entrust us with Joseph? Indeed we mean him well.

12.12 Rod Send him with us to-morrow that he may enjoy himself and Sport:we will surely keep him safely.”

13.12 Rod He said , “ Verily, your taking him away will grieve me; and I fear lest while ye are heedless of him the wolf will devour him.”

14.12 Rod They said , “ Surely if .”
And the wolf devour him, and we so many,
We must in that case be weak indeed”.

15.12 Rod And when they went to away with him they agreed to place him At the bottom of the well. And we revealed to him, “ Thou wilt Yet tell them of this their deed, when they shall not know thee.’

16.12 Rod And they came at night fall to their father weeping.

17.12 Rod They said , “ O our father! Of a truth, we went to run races, And we left Joseph with our colthes, and the wolf devoured him: But thoun wilt not believe us even though we speak the truth.

18.12 Rod And they brought his shirt with a false blood upon it. He said, “Nay, but yourselves have managed this affair. But patience is seemly:and the help of God is to be implored that I may bear what you tell me.”

19.12 Rod And wayfareres came and snt their drawer of water,⁶ and he Let down his bucket. “ Good news! “ This is a youth!” And they kept his case secret to make merchandise of Him. But God Knew what they did..

20.12 Rod And they sold him for a paltry price-for some dirhems counted down, and at no high rate did they value him.

21.12 Rod And he who bought him-an Egyptian- said to his wife, “ treat him hospitably; Haply he may be useful to us, or we may adopt him as a son.” Thus we settle Joseph in the land, and e instructed him in the interpretation ofn dark sayings, for God is equal to his purpose; but most men know it not.

22.12 Rod And when he had reached his age of strength we bestowed on Him judgment and knowledge, for thus we recompense the Well doers.

23.12 Rod And she in whose house he has conceived a passion for him, And she shut the doors and said, “ come hither.” He said,” God Keep me! Verily, m lord hath given me a good home: and the injurious shall not prosper.”

24.12 Rod But she longed for him; and he had longed for her he not Seen a token from his lord. Tus we averted evil and Defilement from him, for he was one of our sincere servants.

25.12 Rod And they both made for the door, and she rent his shirt Behind; and at the door they met her lord.” What ,” said she, “ Shall be the recompense of him who ould do evil to thy family, but a prison, or a sore punishment?”

26.12 Rod He said, “ She solicited me to evil.” And a witness out of her own Family witnessed :” If his shirt be rent in front she spaeketh Truth, and he is a liar:

27.12 Rod But if his shirt rent behind , she lieth and he is thru.”

28.12 Rod And when his lord saw his shirt torn behind, he said, “ This is One of your devices! Verily your devices are great.

Arberry

1.12 Arb Alif, lam, ra

Those are the signs of the Manifest Book.

2.12 Arb We have sent it down as an Arabic Koran;
Haply you will understand.

3.12 Arb We will relate to thee fairest of stories
In that we have revealed to thee this Koran,
Though before it thou wast one of the heedless.

4.12 Arb He Joseph said to to his father, “ Father , i saw
Eleven stars, and the sun and the moon; I saw them
Bowing down before me.”

5.12 Arb He said, “ o my son, relate not thy vision
To thy brothers, lest they devise against thee
Some guile. Surely Satan is to man
a manifest enemy.

6.12 Arb So will thy –lord choose thee, and teach thee
The interpretation of tales, and pfect His
Blessing upon the and upon the house of Jacob,
And He perfected it formerly on thy fathers
Abraham and Isaac, surely the lord is
All-knowing, All-wise.”

7.12 Arb (In Joseph and his brethren were signs for those
who ask questions).

8.12 Arb When they said, “ Surely Joseph and his brother
are dearer to our father than we, though
We are a band. Surely our father is
In manifest error.

9.12 Arb Kill you Joseph, or cast him forth into
Some land, that your father’s face may be
Free for you, and thereafter you may be
A righteous people.”

10.12 Arb One of them said,” No, kill not Joseph,
But cast him into the bottom of the pit

And some traveller will pick him out,
If you do aught.”

11.12 Arb They said, “ Father, what ail thee, that thou
Trustest us not with Joseph? Surely we are his
sincere well wihers.

12.12 Arb Send him forth with us tomorrow, to
frolic and play; Surely we shall be
Watching over him.”

13.12 Arb He said, “ It grieves me that you should go with him,
And i fear the wolf way eat him, while you
are heedless of him.

14.12 Arb They said, “ If the wolf eats him, and we are a band,
Are we losers!”

15.12 Arb So when they went with him, and agreed to put him
in the bottom of the well, and we revealed to him,
When thry are unaware.”

16.12 Arb And they came to their father in the evening,
and they were weeping.

17.12 Arb They said, “ father, we wnt running races, and
Left Joseph behind with our things; so the wolf
Ate him .but thou wouldst never believe us,
Though we spoke truly.”

18.12 Arb And they brough his shirt with false blood on it.
He said, “ No, but your spirits tempted you
To do somewhat. But come, sweet patience!
And God’s succour is never there to seek against
That you describe.”

19.12 Arb Then came travellers, and they sent one of them,
A water- drawer , whom let down his bucket.
“ good news” he said.” Here is a young man,
So they hid him as merchandise, but God knew
What they were doing.

20.12 Arb Then they sold him for a paltry price, a
handful of counted dirhams, for they set
small sort by him.

21.12 Arb He that bought him, being of Egypt,
Said to his wife, “ Give him goodly lodging,
And it may be that he will profit us,
or we may take him for our son.”

So We established Joseph in the land, and
That we might teach him His purpose , but
Most men know not.

22.12 Arb And when he was fully grown, we gave him
Judgment and knowledge. Even so we recompense
The good doers.

23.12 Arb Now the woman in whose house he was
solicited him, and closed the doors on them.
“ come, “ she said, “ take me! “ God be my refuge,”
he said.” Surely my lord has given me
a goodly lodging. Surely the evil doers
do not prosper.”

24.12 Arb For she desired him, and he would have taken her,
But that he saw the proof of his lord.
So was it, that We might turn away from him
Evil and abomination, he was one of
Our devoted servants.

25.12 Arb They raced to the door, and she tore his shirt
From behind. They encountered har master
By the door. She said, “ what is the recompense
Of him who purposes evil against thy folk,
But that he should be imprisoned, or
A painful chastisement?”

26.12 Arb Said he, “It was she that solicited me” ;
And a witness of her folk bore witness,
“ if his shirt has been torn from before
then she has spoken truly, and he is
one of the liars,

27.12 Arb but if it be that his shirt has been torn
from behind, then she has lied, and he is
one of the truthful.”

28.12 Arb When he saw his shirt was torn from behind
He said, “ this is of your women’s guile; surely
Your guile is great.

Alhilali

1.12 Alhi Alif-Lam-Ra. (These are one of the miracles of the Quran, and none but
Allah (Alone) knows their meanings). These are the verses of the Clear Book (the
quran that makes clear legal and illegal things, laws , a guidance and a blessing)

2.12 Alhi Verily. We have sent it down as an Arabic Quran in order that you may understand.

3 .12 Alhi We relate unto you (Muhammed) the best of stories through Our Revelations unto you m of this Quranm and before this (i,e before the coming of Divine Revelation to you), you zere among those:who know nothing about it (the Quran).

4.12 Alhi (Remember) when Yusuf (Joseph)said to his father: “O my father! Verily , I saw (in a dream) eleven stars and the sun qnd the moon I saw them prostrating themselves to me.”

5.12 Alhi He (the father) said : O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! *Shaitan* (stan) is to man an open enemy!

6.12 Alhi “Thus will your lord choose you and teach you the interpretation of dreams (and other things) and perfect His favour on you and on the offspring of Yaqub (Jacob), as He perfected it on your fathers, Ibrahiñç (Abraham) and Ishaq (Isaac) A for time! Verily, your Lord is All Knowing, AllWise.”

7.12 Alhi Verily m in Yusuf (Joseph) and his brethren , there were Ayat (proofs , evidences m verses , lessons , signs , revelations ,etc.) for those who ask.:

8.12 Alhi When they said : “ Truly , Yusuf (Joseph)

and his brother (Benjamin) are dearer to our father than we , while we are a strong group. Really , our father is in a plain error.

9. 12 Alhi “ Kill Yusuf (Joseph) or cast him out to some other land , so that the favour of your father may be given to you alone , and after that you will be righteous folk (by intending repentance before committing the sin) .”

10.12 Alhi One from among them said . “ Kill not Yusuf (Joseph) , but if you must do Soñething , throw him down to the bottom of a well ; he will be picked up by some caravan of travellers.”

11. 12 Alhi They said .”O our father! Why do you not trust us with Yusuf (Joseph) though we are indeed his well –Wishers ?”

12. 12 Alhi “ Send him with us tomorrow to enjoy himself and play, and verily , we will take care of him.”

13. 12 Alhi He (Yaqub (Jacob) said : “ Truly, it saddens me that you should take him away. I fear lest a wolf should take him , while you are carless of him.”

14.12 Alhi They said : “ If a wolf devours him , while we are a strong group (to guard), then surely , we are the losers. ”

15.12 Alhi So , when a they took him away and they all agreed to throw him to the bottom of the well , (they did so) and W revealed to him : “ indeed , you shall (one day) inform them of this of their affair , when they know (you) not.”

16. 12 Alhi And they came to thweir father in the early part of the night weeping.

17.12 Alhi they said “ O our father! We went racing with one another , and left Yusuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth .”

18. 12 Alhi And they brought his shirt stained with false blood. He said : “ nay m but your
ownelves have made up a tale. So (for me) patience is most fitting . And it is allah
(Alone) whose help can be sought against that (lie) which yopu describe.”

19. 12 Alhi and thwere came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said : “ What good news! Here is a boy. ”
So they

hid him as merchandise (a slave). And Allah was the All-knower of what they did.

20.12 Alhi and they sold him for a low price ---for a few Dirhams (i.e. for a few silver coins) . and they were of those who regarded him insignificant.

21.12 Alhi And he (the man) from Egypt who bought him , said to his wife: “ Make his stay comfortable, may be he wll profit us or we shall adopt him as a son. ” Thus did we establish Yusuf (Joseph) in the land , that we might teach him the interpretation of events. And Allah has full power and control over His affairs, but most of man know not.

22.12 Alhi And when he (Yusuf (Joseph)) attained his full manhood m We gave him wisdom and knowledge (the prophethood) ; thus We reward the *Muhsinun* (doers of good) .

23. 12 Alhi And she , in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said : “ come on , O you .” He said : “ I seek refuge ion Allah (or Allah forbid)! Truly he (your husband) is my master! He made my living in a great confort! (So I will never betray him) . Verily, the *Zalimun* (wrong and evil doers) will never be successful.”

24.12 Alhi And indeed she did desire him , and he would have inclined to her desire , had henot seen the evidence of his Lord. Thus it was , that We might turn away from him evil and illegal sexual intercourse. Surelym he was one of Our chosen (guided) slaves.

25. 12 Alhi So they raced with one another to the door and she tore his shirt from the back.They both found her lord (i.e. her husband) at the door, she said : “ What is the recompense (punishment) for him who intended to an evildesign against your wife m except that he be put in prison or a painful torment?”

26.12 Alhi He (Yusuf Joseph)) said : “ it was she that sought to seduce me ;” and a witness of her household bore witness (saying) : “ If it be that his shirt is torn from the front , then her tale is gtrue and hen is a liar!

27. 12 Alhi “ But if it be that his shirt is torn from the back , then she has told a lie and he isspeaking the truth!”

28.12 Alhi So when he (her husband) saw his [(Yusuf ´s (Joseph)] shirt torn at the back , he (her) said : “ Surely, it is a plot of you women! Certainly , mighty is your plot!

Dawood

1.12Daw *Alif, lam, ra.* These are the verses of the glorious Book.

2.12 Daw We have revealed the Koran in the Arabic tongue so that you may grow in understanding.

3.12 Daw In revealing this Koran We will recount to you the best of narratives, though before it you were heedless.

4.12 Daw Joseph said to his father: “ Father, I dreamt of eleven stars and the sun and the moon; I saw them prostrate themselves before me.

5.12 Daw “My son,” he replied, “say nothing of this dream to your brothers, lest they plot evil against you: Satan is the sworn enemy of man.

6.12 Daw He will teach you to interpret visions, and will perfect his favour to you and to the house of Jacob, as He perfected it to your forefathers Abraham and Isaac before you.

7.12 Daw Surely in Joseph and his brothers there are signs for doubting men.

8.12 Daw They said to each other: “ Surely Joseph and his brother are dearer to our father than ourselves, though we are many. Truly, our father is much mistaken.

9.12 Daw Let us slay Joseph or cast him away in some far-off land, so that we may have no rivals in our father’s love, and after that be honourable men.

10.12 Daw One of the brothers said: “ Do not slay Joseph; but, if you must, rather cast him into a dark pit. Some caravan will take him up.

11.12 Daw They said to their father: “ why do you not trust us with Joseph? Surely we wish him well.

12.12 Daw Send him with us tomorrow, that he may play and enjoy himself. We will take good care of him.

13.12 Daw He replied: “ It would much grieve me to let him go with you; for I fear lest the wolf should eat him when you are off your guard.”

14.12 Daw They said: “ If the wolf could eat him despite our number, then we should surely be lost!”

15.12 Daw And when they took him with them, they resolved to cast him into a dark pit.

16.12 Daw We revealed to him Our will, saying: “ You shall tell them of all this when they will not know him.

17.12 Daw At night they returned weeping to their father. They said: “ We went off to compete together, and left Joseph with our packs. The wolf devoured him. But you will not believe us, though we speak the truth.”

18.12 Daw and they showed him their brother’s shirt, stained with false blood.

19.12 Daw “No!” he cried. “ Your souls have tempted you to evil. Sweet patience! God alone can help me beat the loss you speak of.”

20.12 Daw and a caravan passed by, who sent their water-bearer to the pit. And when he had let down his fail, he cried: “ Rejoice! A boy!”

21.12 Daw They concealed him as part of their merchandise. But God knew what they did. They sold him for a trifling price, for a new pieces of silver. They cared nothing for him.

24.12 Daw She made for him, and he himself would have succumbed to her had he not seen a sign from his Lord. Thus did We shield hm from wantonness, for he was one of Our faithful servants

7.2. The target versions of the story of Mary and Jesus

Vernet

33.3 Ver Dios escogió a Adán , a Noé, a la familia de Abraham y a la familia de Joaquín sobre los mundos.

34. 3 Ver Y descendientes unos de otros, Dios es oyente, omnisciente.

35.3 Ver *Acuérdate* de cuando la mujer de Joaquín, *Ana*, dijo : “Señor mío; yo ofrezco consagrarte lo que está en mi vientre. Acéptamelo. Tu eres el Oyente , el Omnisciente.”

36.3 Ver Cuando dio a luz, dijo: “Señor mio: He dado a luz una hembra-¡Dios sabía mejor *que ella* lo que había dado a luz!. El Varón no es como la hembra. Le pondré como nombre María. A ella y a su descendencia las pongo bajo tu protección frente al Demonio lapidado.”

37.3 Ver Su Señor la aceptó con buena acogida y la hizo crecer de hermosa manera, y se encargó de ella Zacarias. Cada vez que Zacarías entraba en su celda , encontraba junto a ella alimento. Preguntó un día : “Oh, María! ¿Cómo tienes esto?” Respondió : “procede de Dios “. Dios alimenta, sin cuenta , a quien quiere.

15.19 Ver y recuerda en el Libro a María , cuando se alejó de su familia hacia un lugar oriental

16.19 Ver y tomó, lejos de de ellos , un velo. Le enviamos nuestro Espíritu , y éste tomo ante ella la forma acabada de un mortal.

17.19 Ver Ella exclamó : “ ¡ En el Clemente me refugio contra tí , si eres piadoso !”

18.19 Ver Respondió : “ Ciertamente , yo soy el enviado de tu Señor para darte un muchacho puro.”

19.19 Ver Ella dijo : “ ¿Cómo tendré un muchacho si no me ha tocado un mortal y no soy una prostituta?”

20.19 Ver Respondió :” Así ha hablado tu Señor: Eso es fácil para mí. Lo pondremos como aleya entre los hombres y como un misericordia procedente de Nos. Es asunto decidido.”

21.19 Ver Ella quedó encita y se retiró con el *niño* a un lugar apartado .

22.19 Ver Le llegaron los dolores del parto al tronco de la palmera. Exclamó.” ¡Ojala hubiese muerto antes de esto y estuviese completamente olvidada!”

23.19 Ver Pero *Gabriel*, desde abajo, le gritó :” ¡No te entristezcas! A tus `pies ha puesto tu Señor un arroyuelo.

24.19 Ver Sacude hacia tí el tronco de la palmera : te caeran dátiles maduros;

25.19 Ver come , bebe y tranquilízate. Si ves algún mortal ,– *dile* : Yo he hecho voto al Clemente de ayunar. Hoy no hablaré a ningún humano.”

26.19 Ver El *mismo día* fue a su familia llevando al *Niño*. dijeron:“ ¡María! ¡traes algo extraordinario!

27.19 Ver ¡Hermana de Aaron! Tu padre no era hombre de mal ni tu madre prostituta.”

28.19 Ver *Maria* señaló al niño *para que le interrogasen*. Dijeron:“ Cómo vamos a dirigir la palabra al niño que está en la cuna?”

29.19 Ver Pero *éste* repondió : “ Yo *soy* siervo de Dios. *El* me ha dado el Libro y me ha hecho Profeta ;

30.19 Ver me bendice dondequiera que este y me ha prescrito, mientras viva, la plegaria, la limosna.

31.19 Ver y el cariño final a mi madre. *Dios* no me ha hecho violento, orgulloso.

32.19 Ver ¡Tenga la paz del día en que nací, el día en que muera y del día en que sea devuelto a la vida!”

33.19 Ver [Ese es Jesús , hijo de María , Verbo de la Verdad sobre el cual discuten *los cristianos*.

34.19 Ver Dios no tiene por que adoptar un hijo. ¡Loado sea! Cuando decreta una cosa , no tiene más que decir : “Sea!”, y es.

35.19 Ver Dios es mi Señor y vuestro Señor. ¡Adoradle! Ése es un recto camino.

36.19 Ver Las sectas discrepan entre sí. ¡Ay de quienes no hayan creído en la vosta de un gran día!

48.3 Ver Y *he* sido enviado a los Hijos de Israel *diciendo*: “ He venido a vosotros con una aleya *procedente* de vuestro Señor: Para vosotros yo crearé, de arcilla, algo semejante en la forma a los pájaros; insulfaré en ella y se transformará en pájaros, con el permiso de Dios; curaré al ciego de nacimiento y al leproso, resucitaré a los muertos, con el permiso de Dios, os anunciaré lo que coméis y lo que atesoráis en vuestras casas, realmente, en esto hay una aleya para vosotros, si sois creyentes”.

49.3 Ver *Os he sido enviado* para corroborar lo que me ha precedido: el Pentatueco, y para permitiros parte de lo que se os prohibió; he venido a vosotros con una aleya *procedente* de vuestro Señor. Temed a Dios y obedecedme.

50.3 Ver Dios es mi Señor y vuestro Señor. Adoradle! Este es un camino recto.”

51.3 Ver Cuando Jesús notó su incredulidad, dijo: “¿Quiénes son mis defensores *en la senda* de Dios? Respondieron los apóstoles: “nosotros somos los defensores de Dios. Creemos en Dios. Atestigua que nosotros le estamos sometidos”.

52.3 Ver Señor nuestro! Creemos en lo que revelaste y seguimos al Enviado: inscribimos con los testigos.”

53.3 Ver *Los judíos tramaron una intriga contra Jesús, pero Dios tramó contra ellos.* Dios es el mejor de los intrigantes!

54.3 Ver *Acuérdate de* cuando Dios dijo: “Oh, Jesús! Yo te llamaré y te elevaré hacia Mi; te purificaré con respecto de quienes no creen y colocaré a quienes te han seguido por encima de quienes no creen hasta el Día de la Resurrección. En seguida tendrá lugar vuestra vuelta hacia Mi, y juzgaré, entre vosotros, aquello en que discrepáis.

Melara

33.3 Mela Allah eligió a Adam, a Nuh, a la familia de Ibrahim y a la familia de Imran por encima de los mundos. (la familia de Imran es la familia de la que procede Maryam, y por lo tanto el profeta Isa.)

34.3 Mela (Los eligió) generación tras generación. Allah es Oyente y Conocedor.

35.3 Mela Cuando dijo la mujer de Imran: ¡Señor Mío! Hago la promesa de ofrecerte lo que hay en mi vientre, para que se dedique exclusivamente a Tu servicio, libre de las obligaciones del mundo. Acéptalo de mi; verdaderamente Tu eres Quien oye y Quien sabe. (Su nombre era Hannah bint Faqud)

36.3 Mela Y una vez hubo parido dijo ¡Señor mío! He dado a luz a una hembra--- y bien sabía Allah lo que había parido; y no es el varón como la hembra. La he llamado Maryam: A ella y a su descendencia los refugios en Ti del Shaytan lapidado.

37.3 Mela Su Señor la aceptó con buena acogida, hizo que se criara bien Y la confió a Zakariyya. Cada vez que Zakariyya la visitaba en su lugar de oración, encontraba junto

a ella provisión. Decía: ¡Maryam! ¿Cómo es que Tienes esto? Decía ella : Esto procede de Allah, es cierto que Allah provee a quien quiera sin limitación.

15.19 Mela Y recuerda en el Libro a Maryam cuando se apartó de su familia retirándose en algún lugar hacia oriente.

16.19 Mela Entonces se ocultó de ellos con un velo y le enviamos a Nuestro espíritu que tomó la apariencia de un ser humano completo.

17.19 Mela Dijo : Me refugio de tí en el Misericordioso, si tienes temor (de él)

18.19 Mela Dijo: Yo sólo soy el mensajero de tu Señor para concederte un niño puro.

19.19 Mela Dijo: ¿Como habría de tener un niño si ningún mortal me ha tocado y no soy una fornicadora?

20.19 Mela Dijo: Así lo ha dicho tu Señor: Eso es simple para Mí, para hacerlo un signo para los hombres y una misericordia de Nuestra parte. Es un asunto decretado.

21.19 Mela Así pues lo concibió y se retiró a un lugar apartado.

22.19 Mela Y le sobrevinó el parto junto al tronco de la palmera. Dijo: ¡Ojalá yo hubiera muerto antes de esto desapareciendo en el olvido!

23.19 Mela Y la llamó desde abajo: no te entristezcas, tu señor ha puesto un arroyo a tus pies.

24.19 Mela Sacude hacia ti el tronco de la palmera y caerán dátiles maduros y frescos.

25..19 Mela Come y bebe, y refresca tus ojos. Y si ves a algún humano dile: he hecho promesa de ayuno al Misericordioso y hoy no puedo hablar con nadie.

26.19 Mela Y llegó a su gente llevándolo en sus brazos, dijeron : ¡Maryam! Has traído algo muy grave.

27.19 Mela ¡Hermana de Harún! Tu padre no ha sido un hombre de mal ni tu madre una fornicadora.

28.19 Mela Entonces hizo un gesto señalándolo, dijeron : ¿Cómo vamos a hablar con un niño de pecho?

29.19 Mela Dijo : Yo soy el siervo de Allah. El me ha dado el Libro y me ha hecho profeta.

30.19 Mela Y me ha hecho bendito dondequiera que esté y me ha encomendado la oración y la purificación* mientras viva.*[El salat y el zakat]

31.19 Mela Y ser bondadoso con mi madre; no me ha hecho ni insolente ni rebelde.

32.19 Mela La paz sea sobre mi el día en que nací, el día de mi muerte y el día en el que sea devuelto a la vida.

33.19 Mela Ese es Isa , el hijo de Maryam, la palabra de la Verdad, sobre el que dudan.

34.19 Mela No es propio de Allah tomar ningún hijo. ¡Gloria a Él! Cuando decide algo dice: Sea, y es.

35.19 Mela Y verdaderamente Allah es mi Señor y el vuestro, adoradlo pues. Este es un camino recto.

36.19 Mela Pero los partidos que había entre ellos discreparon. ¡Perdición para los que no creyeron porque habrán de comparecer en un día transcendente!

48.3 Mela Y será un mensajero para los Hijos de Israel y les dirá: “ He venido a vosotros con un vuestro Señor.Voy a crear para vosotros, a partir del barro, algo con forma de ave: Soplaré en ello y será un ave con el permiso de Allah. Y sanaré al ciego y al leproso y daré vida a los muertos con permiso de Allah y os diré (sin verlo) lo que coméis y lo que guardáis en vuestras casas. Y, si soís creyentes, en ello tenéis un signo”.

49.3 Mela Soy un confirmador de lo que había antes en mi en la Tora y os haré lícito parte de lo que se os prohibió. He venido a vosotros con un signo de vuestro Señor, así pues, temed a Allah y obedecedle.

50.3 Mela Allah es mi Señor y el vuestro, ¡Adoradle! Esto es un camino recto.

51.3 Mela Y cuando Isa notó rechazo en ellos, dijo: ¿Quién defenderá conmigo la causa de Allah? Entonces dijeron los más íntimos de los discípulos: nosotros somos los defensores de Allah, en Allah creemos; da testimonio de que estamos sometidos.

(Es decir, somos musulmanes)

52.3 Mela ¡Señor nuestro! Creemos en lo que has hecho descender y seguimos al mensajero, incluye nuestro nombre entre los que dan testimonio.

53.3 Mela Y maquinaron, pero Allah también maquinó y Allah es el que mejor maquina.

54.3 Mela Cuando dijo Allah: ¡Isa! Voy a llevarte y a elevarte hacia Mi y voy a poner tu pureza a salvo de los que no creen. Hasta el día del Levantamiento consideraré a los que te hayan seguido por encima de los que se hayan negado a creer, luego volveréis a Mi y juzgaré entre vosotros sobre aquello en lo que discrepábais.

Cortés

33.3 Cor Dios ha escogido a Adán, a Noé, a la familia de Abraham y a la de Imran por encima de todos,

34.3 Cor como descendientes unos de otros. Dios todo lo oye, todo lo sabe.

35.3 Cor Cuando la mujer de Imran dijo : “ ¡Señor! Te ofrezco en voto, a Tu exclusivo servicio, lo que hay en mi seno. ¡Acéptamelo! Tú eres Quien todo lo oye, Quien todo lo sabe”.

36.3 Cor Y cuando dio a luz a una hija, dijo : “¡Señor! lo que he dado a luz es una hembra- bien sabía Dios lo que había dado a luz- y un varón no es como una hembra. Le

he puesto por nombre María y la pongo bajo Tu protección contra el maldito Demonio, y también a su descendencia”.

37.3 Cor Su señor la acogió favorablemente, la hizo crecer bien y la confió a Zacarías. Siempre que Zacarías entraba en el templo para verla, encontraba sustento junto a ella. Decía: “!María!, ¿De dónde te viene eso?” Decía ella “ De Dios. Dios provee sin medida a quien Él quiere”.

15.19 Cor Y recuerda a María en la *Escritura*, cuando dejó a su familia para retirarse a un lugar de Oriente.

16. 19 Cor Y tendió un velo para ocultarse de ellos. Le enviamos Nuestro Espíritu y este se le presentó como un mortal acabado.

17.19 Cor Dijo ella :” Me refugio de ti en el Compasivo. Si es que temes a Dios...”

18.19 Cor Dijo el :” Yo soy solo el enviado de tu Señor para regalarte un niño puro.”

19.19 Cor Dijo ella :” Cómo puedo tener un niño si no me ha tocado mortal, soy una ramera?”

20.19 Cor “ Así será”, dijo . “ Tu Señor dice : “ Es cosa fácil para Mi para hacer de él signo para la gente y muestra de Nuestra misericordia ´ Es cosa decidida ”.

21.19 Cor Quedó embarazada con él y se retiró con él a un lugar alejado.

22.19 Cor Entonces los dolores de parto le empujaron hacia el tronco de una palmera. Dijo . “ojala hubiera muerto antes y se me hubiera olvidado del todo...!”

23.19 Cor Entonces, de sus pies , le llamó :” No estés triste !Tu Señor ha puesto a tus pies un arroyuelo.

24.19 Cor ¡Sacude hacia ti el tronco de la palmera y esta hará caer sobre ti dátiles , frescos, maduros!

25.19 Cor ! Come, pue , bebe y alégrate! Y , si ves a algún mortal ,di: “ He hecho voto de silencio al Compasivo, o voy a hablar, pues, hoy con nadie!”

26.19 Cor Y vino con él a los suyos, llevándolo. Dijeron:“¡María ! ¡Has hecho algo infame !

27.19 Cor ¡Hermana de Aarón! Tu padre no era un hombre malo, ni tu madre era una ramera”.

28.19 Cor Entonces ella se lo indicó. Dijeron . “¿Cómo vamos a hablar a uno que aún esta en la cuna, a un niño?”

29.19 Cor Dijo el : “ Soy el siervo de Dios. Él me ha dadoLa *Escritura* y ha hecho de mi un profeta.

30.19 Cor Me ha bendecido dondequiera que me encuentre y me ha ordenado la azala el azaque mientras viva.

31.19 Cor Y que sea piadoso con mi madre. No me ha hecho violento, desgraciado.

32.19 Cor La paz sobre mi el día que nací, el día que muera y el día que sea resucitado a la vida.”

33.19 Cor Tal es Jesús, hijo de María, para decir la Verdad, de la que ellos dudan.

34.19 Cor Es impropio de Dios adoptar un hijo. Gloria a el !Cuando decide algo, le dice tan sólo: “ Se!” y es.

35.19 Cor Y: “ Dios es mi Señor y Señor vuestro. ¡Servidle, pues! Esto es una vía recta”.

36.19 Cor Pero los grupos discreparon unos de otros. ¡ Ay de los que no hayan creído, porque presenciarán un día terrible.

48.3 Cor Y como enviado a los Hijos de Israel: “ Os he traído un signo que viene de vuestro Señor. Voy a crear para vosotros, de la arcilla, a modo de pájaros. Entonces, soplaré en ellos, y con permiso de Dios, se convertirán en pájaros. Con permiso de Dios, curaré al ciego de nacimiento y al leproso y resucitaré a los muertos. Os informaré de lo que coméis y de lo que almacenáis en vuestras casas. Ciertamente, tenéis en ello un signo, si es que sois creyentes.

49.3 Cor Y en confirmación de la *Tora* anterior a mí y para declararos lícitas algunas de las cosas que se os han prohibido. Y os he traído un signo que viene de vuestro Señor. ¡ Temed , pues, a Dios y obedecedme!

50.3 Cor Dios es mi Señor y Señor vuestro. ¡Servidle, pues! Esto es una vía recta.

51.3 Cor Pero, cuando Jesús percibió su incredulidad, dijo: “Quiénes son mis auxiliares en la vía que lleva a Dios?” Los apóstoles dijeron: “ Nosotros somos los auxiliares de Dios. ¡Creemos en Dios! ¡ Sé testigo de nuestra sumisión!

52.3 Cor ¡Señor! Creemos en lo que has revelado y seguimos al enviado. Inscríbinos, pues, entre los que dan testimonio.

53.3 Cor Y intrigaron y Dios intrigó también. Pero Dios es el Mejor de los que intrigan.

54.3 Cor Cuando Dios dijo: “¡Jesús! Voy a llamarte a Mí, voy a elevarte a Mí, voy a librarte de los que ni creen y poner, hasta el día de la resurrección, a los que te siguen por encima de los que no creen. Luego, volveréis a Mí y decidiré entre vosotros sobre aquello en que discrepábais.

Epalza

33.3 Epa Certament , Déu ha escollit Àdam [Adam] , Nuh [Noè] , Ibrahim [Abraham]
i la família d’Imran
[el Joaquim bíblic, pare de Maria]
per d’amunt dels altres, de tothom.

34.3 Epa Com a descendents els uns dels altres.

Al.là, Déu. Ho escolta tot,
Sap fer molt bé totes les coses!

35.3 Epa La dona d'Imran[l'Anna bíblica, Hanna en àrab], va dir llavors:

“Oh Senyor meu!
T'he consagrat, com un vor per a Tu,
El fill que porto en el meu si,
Lliure de cap obligació.
Accepta i rep aquesta ofrena, de part meva.
Tu ho escoltes tot!
Tu saps molt bé totes les coses!”

36.3 Epa I Quan després, va donar a llum una filla, va dir llavors:

“Oh Senyor meu!
Ja he infantat, i és una filla
-Déu ja sabia el que havia parit-,
i no és igual que sigui un mascle que una femella,
per a consagrar-la al Teu servei.
Li he dit Màriam [Maria].
Jo l'he posada, i la seva descendència,
Sota la Teva protecció,
Contra el dimoni Ax-xaitanm Ar-Ragim el lapidat”

37.3 Epa El su Senyor, doncs, la va rebre al Seu servei,

ben acollida,
la va fer créixer,
amb bon creixement,

la va confiar a Zakaria [Zakaries, el sacerdot, que era el seu oncle].
Cada vegada que Zakaria s'introduïa en la cambreta on ella vivia,
Hi trobava alguna menjar al costat d'ella.

Llavors li deia: “D'on t'ha vingut aquest aliment?”.

Li responia: “ Això que veus prové d'Al.la, Déu.

Déu sempre dóna el Seu aliment a qui Ell vol,
Sense mesura!

15.19 Epa Recorda en l'escritura Mariam [Maria,
Mare de Jesus].

Es va apartar de tots els seus,
De la familia y del seu poble,
en un lloc especial,
al levant

d'on surt el sol,

16.19 Epa i va posar-hi , per aillar-s'hi , un ample vel.

Li vam enviar un missatger,
el Nostre esperit,
l'angel Gabriel.
Ella el va veure com un home perfecte,
bell i fort,
atractiu,
amb tot l'aspecte de ser un home.

17.19 Epa Ella va dir, aviat :

“ Jo em refugio en Deu, el Misericordios,
de tu.

Perque tu tinguis por
De no agradar a Deu,
Prou m suficientment! ”.

18.19 Epa La va tranquil.litzar ,dient:

“ Jo nomes soc
missatger
del teu senyor,
enviatm angel,
per anunciar-te que t'ha fet do
d'un bell fillm jove, fort, pur , perfecte”.

19.19 Epa Ella hi va objectar:

“ Tindre jo un fill?

Pero si no m'ha grapejat cap huma , ni m'ha tocat ,

Ni tinc cap desig , ni soc cap bagassa ! ”.

20.19 Epa Diu [l'àngel Gabtriel] :

“ Axi es fara!

El teu Senyor ha afimat, des de sempre:

“ Això es facil, per a Mi.

Et vull posar com un signe miraculos,

Que el vegi la gent i en parli,

Com un fet patent, Meu,

Fet per la ;eva misericordia.

Es qssumpte que tin decidit, des de sempre!”.

21.19 Epa Va concebre i va portar , en el seu si, el nou infant.

Mes endavant , es va retirar,

Portant-lo en el seu si,

A un lloc allunyat.

22.19 Epa Els dolors del part la van dirigir al tronc d'una palmera.

Va arribar a dir:

“ Tant de bo hagues jo mort , abans d ´ això!

23.19 Epa Llavors, la va cridar-era a sota- [l'infant nascut] :

“ No t´amoinis ! No ploris mes !No et desesperis! Reviu!

El teu Senyor ha posat ja , a sota teu,

Un riuet, que surt de terra;

24.19 Epa Posa també, a sobre teu,

El tronc fructuos de la palmera.

Agita-la,

Vincla, cap a tu, el tronc de la palmera,

Que faci caure, per a tu, datikles de fresc.

25.19 Epa Menja, doncs, i beu, que els teus ulls s´alegrin.

Si bveus algu que ve , digues:

“ He fet jurament sagrat al misericordios,

de privacio.
Per tant, no parlare avui
Amb ningu”.

26.19 Epa Despues ella va anar als seus amb ell, i el portava , a ell.

Els altres deien:

“ Mariam !

Vens ara , i has fet una cosa reprehensible.

27.19 Epa Germana d´Harun [Aaron] !

El teu pare no era un home dolent.

La teva mare no era una bagassa!”.

28.19 Epa Llavors ella els indicava que parlessin amb ell.

Hi objectaren:

“ Com podem conversar amb

un que es al bressol da la seva vida,
que es un infant , que no pot parlar ? ”

29.19 Epa El nen llavors parla i digue:

“ Jo soc servidor, adorador , esclau de Deu!

Ell m´ha portat l´ escriptura, el llibre sagrat.

Ell ha fet de mi un profeta , que mira lluny.

30.19 Epa Ell ha fet de mi un esser beneit , alla on vagi.

Ell m´ha manat que faci sala m les oracions

que faci zaka, almoines santes, mentre jo visqui

31.19 Epa i sigui obedient i sempre atent

amb la seva mare,

que m´ha criat.

Ell no ha fet de mi un esser violent, un desgraciat!

32.19 Epa la pau sigui sobre mi,

el dia que vaig neixer,

el dia que mori,
el dia que sere enviat
a donar testimoni,
resuscitat viu.

33.19 Epa Aquest es Issa m i el seu origen,
el fill de Maryam,
paraula de veritat,
de qui sospiten,
de qui discuteixen,
de qui inventen coses
[els jueus diuen que es un bastard;
i els cristians, que es fill de Deu].

34. 19 Epa De cap manera pot tenir Deu cap mena de fill.

Lloat sigui, adorat sigui , magnificat sigui!

Ell es Deu!

[Ell es creador, i no creat]

Decideix fer;

Llavors diu “ Sigues!” a l’esser creat [en aquest cas a Jesus] i es.

35.19 Epa per això, digué Issa :

« Al.là, Déu, és Senyor vostre,

i igualment, d’igual manera, és Senyor meu.

Serviu-lo, doncs, adoreu-lo, feu el que mana.

És aquest el camí, el camí recte, el camí segur !

36.19 Epa A continuació, es van dividir en grups diversos,

els uns i els altres. Ai dels qui no volen creure de veritat !

48.3 Epa Ell va ser un dels Seus missatgers als Banu-Israil

[els jueus del seu temps].

[Digué Issa] :

« Jo us he portat un miracle diví,
un text miraculós,
de part del vostre Senyor.
Jo crearé per a vosaltres, del fang de la terra,
Com figures d'ocells.
Bufaré sobre aquests i esdevindran ocells vius,
Amb l'antuència de Déu,
Lliuraré els malalts
De les greus malalties,
Encara que siguin cegs de naixement
O que siguin leprosos,
I tornaré vius els morts,
Amb l'antuència de Déu.
Us faré profecies sobre el que mengeu
O sobre el que guardeu en l'interior de les cases.
Tot això seran signes, miracles divins,
per a vosaltres,
Per que sigueu creients, bons musulmans.

49.3 Epa Confirmaré la Torà, que teniu amb vosaltres.

Faré que sigueu lliures d'algunes obligacions
i d'algunes prohibicions

Us he portat un signe, un miracle diví,

Que ve del vostre Senyor

Temeu, doncs, Al.là,

I obeiu-lo !

50.3 Epa A.là, Déu, és el meu Senyor

i és el vostre Senyor.

Serviu-lo ! Adoreu-lo !

Aquest és el meu camí dels qui caminen rectes !

51.3 Epa Quan Jesús es va adonar de la seva incredulitat,

els preguntà :

« Qui són els meus partidaris de Déu, els qui volen vèncer,
els del partit de Déu, en el camí vers Al.là ? ».

Els apòstols van respondre :

“ Nosaltres som els partidaris de Déu.
Hem cregut en Déu, Al.là.
Sigues testimoni que li etem sotmesos,
Que som musulman ”.

52.3 Epa Oh Senyor nostre !

Nosaltres creiem
En el que Tu has revelat,
En el que Tu has fet baixar del cel.
Nosaltres seguim i hem seguit el Teu missatger.
Inscriu-nos, doncs, entre els que fan
La bona professió de fe,
Ben disposats a ser màrtirs Teus.

53.3 Epa Però després, ells [els dimonis] intrigaren, [enganyant els apòstolos d'Issa] amb astucies i molts enganyos, i subtilitats.

Peró Al.là, Déu ho sap tot d'astucies,
I d'enganyar, i d'intrigar.
També en això els va guanyar !

54.3 Epa Llavors, Al.là, Déu va dir a Issa :

“ Issa !
Jo t'alcaré, et faré venir al costat meu,
Et faré pur de les malifetes dels qui no hi creuen,
Dels no creients, dels infidels,
Dels enemics,
I et posaré per damunt d'ells,
Fins al dia de la resurrecció de tots.
Després, a tots faré tornar a la meva presència.
Seré Jo el Jutge d'aquells problemes

Amb què esteu sempre lluita. I barallant-vos”.

Rodwell

33.3 Rod Verily above all human beings did God choose Adam, and Noah, and the family of Abraham, and the family of Imran,

34.3 Rod the one the posterity of the other : and God Hearth, Knoweth.

35.3 Rod Remember when the wife of Imran said, “O my Lord ! I vow to thee what is in my womb, for thy special service. Accept it from me, for thou Hearest, Knowest !”

36.3 Rod And when she had given birth to it, she said, ‘O my Lord ! Verily I have brought forth a female,’ - God knew what she had brought forth ; a male is nota s a female - ‘and I have named her Mary, and I take refuge with thee for her and for her offspring, from Satan the stoned.’

37.3 Rod So with goodly acceptance did her Lord accept her, and with goodly growth did he make her grow. Zacharias reared her. So oft as Zacharias went in to Mary at the sanctuary he found her supplied with food. Oh, Mary said he, whence hast thou this ? She said, “It is from God ; for God supplieth whom He will, without reckoning !”

15.19 Rod And make mention in the Book, Mary , when she went apart from her family, eastward , and took a veil *to shroud herself* from them : and we sent our Spirit to her , and he took before her the form of a perfect man.

16.19 Rod She said : “ I fly for refuge from thee to the God of Mercy! If Thou fearest Him , *begone from me*”.

17.19 Rod He said : “ I am only the messenger of thy Lord , that I may bestow on thee a holy son”.

18.19 Rod She said : “ How shall I have a son , when man hath nevertouched me ? and I am not unchaste”.

19.19 Rod He said : “ So shall it be . Thy Lord hath said : “ Easy is this With me ; ” and we will make him a sign to mankind , and a mercy from us , for it is a thing decreed”.

20.19 Rod And she conceived him , and retired with him to a far-off Place.

21.19 Rod And the throes come upon her by the tunk of a palm, she Said : “ O, would that I had died ere this , and been a thing forgotten , forgotten quite!”

22.19 Rod And one cried to her from below her : Grieve not thou , thy Lord hath provided a steamlet at thy feet.

23.19 Rod And shake the trunk of the palm-tree towards thee : it will drop fresh ripe dates upon thee.

24.19 Rod Eat then and drink , and be of cheerful eye: and shouldst thou see a man ,

25.19 Rod Say, Verily , I have vowed abstinence to the God of mercy.— To no one will I speak this day.

26.19 Rod Then came she with the babe to her people, bearing him .They said : “ O Mary ! now hast thou done a strange thing !”

27.19 Rod O sister of Aaron ! Thy father was not a man of wickedness, nor unchaste your mother.

28.19 Rod And she made a sign to *them, pointing* towards the babe. They said : “ How shall we speak with him who is in the cradle, an infant ?”

29.19 Rod It said: “ Verily, I am the servant of God ; He hath given me The book , and He hath made me a prophet;

30.19 Rod And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live ;

31.19 Rod And to be deteous to my mother that bare me : and he hath not made me proud , depraved .

32.19 Rod And the peace of God was on me the day I was born, and will be the day I shall die , and the day I shall be raised to life .

33.19 Rod This is Jesus , the son of Mary , this is a statement of the truth concerning which they doubt .

34.19 Rod It be seemth not god to beget son. Glory be to Him! When he decreeth a thing , He only says to it , Be , and it is .

35.19 Rod And verily, God is my Lord and your Lord ; adore Him then. This is the right way.

36.19 Rod But the Sects have fallen to variance among themselves about Jesus : but woe, because of the assembly of a great day to those who believe not !

48.3 Rod And he shall be an apostle to the children of Israel. “ Now have I come, *he will say*, to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird: and I will breathe into it, and it shall become, by God’s leave, a bird. And I will heal the blind, and the leper; and by God’s leave I will quicken the dead; and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers”.

49.3 Rod And I have come to attest the law which was before; and to allow you part of that which had been forbidden you; and I come to you with a sign from your Lord: Fear God , then, and obey me.

50.3 Rod of a truth God is my Lord, and your Lord: Therefore worship Him. This is a right way.

51.3 Rod And when Jesus perceived unbelief on their part, He said: “ “Who *will* be my helpers with God?” The Apostles said: “We will be God’s helpers! We believe in God, and bear thou witness that we are Muslims”.

52.3 Rod O our Lord! We believe in what thou has sent down, and we follow the apostle; write us up, then with those who bear witness to *Him*.

53.3 Rod And the Jews plotted , and God plotted: But of those who plot is God the best.

54.3 Rod Remember when God said : “ O Jesus! Verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not; and I will place those who follow thee above those who believe not until the day of resurrection. Then, to me is your return, and wherein ye differ will I decide between you”.

Arberry

33.3 Arb God chose Adam and Noah and the House of Abraham and the house of Imran above all beings,

34.3 Arb the seed of one another; God hears, and knows.

35.3 Arb When the wife of Imran Said: Lord, I have vowed to Thee, in dedication, what is within my womb.receive Thou this from me; Thou hearest, and knowest”.

36.3 Arb And when she gave birth to he she said: “ Lord , I have given birth to her , a female (And God knew very well what she had given birth to; the male is not as the female.) And I have named her Mary, and commend her to Thee with her seed, to protect them from the accurse Satan.” Her Lord received the child with gracious favour,

37.3 Arb and by his goodness she grew up comely and Zachariah taking charge of her. Whenever Zacharias went in to her in the Sanctuary, he found her provisioned. “Mary, he said, how comes this to thee?” From God, she said: Truly God provisions whomsoever He will without reckoning.

15.19 Arb And mention in the Book Mary when she withdrew from her people to an eastern place,

16.19 Arb and she took a veil apart from them ; then We sent unto her our Spirit that presented himself to her a man without fault.

17.19 Arb She said : “ I take refuge in the All-merciful from thee!If thou fearest God....”

18.19 Arb He said : “ I am but a messenger come from thy Lord , to give thee a boy most pure.”

19.19 Arb She said : “ How shall I have a son whom no mortal has touched , neither have I been unchaste?

20.19 Arb He said : “Even so thy Lord has said : “ Easy is that for Me ; and that We may appoint him a sign unto men and a mercy from Us, it is thing decreed ”.

21.19 Arb So she conceived him, and withdrew with him to a distant place.

22.19 Arb And the birthpangs surprised her by the trunk of the palm- tree. She said: “ Would I have died ere this , and become a thing forgotten! ”

23.19 Arb But the one that was below her called to her : “ Nay , do not sorrow ; see, thy lord has set below thee a rivulet”.

24.19 Arb Shake also to thee the palm-trunk, and there shall come tumbling upon thee dates fresh and ripe.

25.19 Arb Eat therefore , and drink , and be comforted ; and if thou shouldst see any mortal , Say: “ I have vowed to the All-merciful a fast , and today I will not speak to any man.”

26.19 Arb Then she brought the child to her folk carrying him; and they said , Mary , thou hast surely committed a monstrous thing!

27.19 Arb Sister of Aaron , thy father was not a wicked man, nor was thy mother a woman unchaste.´

28.19 Arb Mary pointed to the child then ; but they said : “ How shall we speak to one who is still in the cradle , a little child?”

29.19 Arb He said : “ Lo , I am God’s servant; God has given me the Book , and made me a Prophet ”.

30.19 Arb Blessed He has made me, wherever I may be; and He has enjoined me to pray, and to give the alms, so Long as I live ,

31.19 Arb and likewise to cherish my mother; He has not made me arrogant, unprosperous.

32.19 Arb Peace be upon me the day I was born, and the day I die , and the day I am raised up alive.

33.19 Arb That is Jesus, son of Mary, in word of truth, concerning which they are doubting.

34.19 Arb It is not for God to take a son unto Him . Glory be to him! When He decrees a thing , He but says to it ´Be´ and it is.

35.19 Arb Surely God is my Lord, and your lord ; so serve you Him. This is a straight path.

36.19 Arb But the parties have fallen into variance among themselves; then woe to those who disbelieve for the scene of a dreadful day.

48.3 Arb And He will teach him the Book, the Wisdom, the Torah, the Gospel, to be a Messenger to the Children of Israel saying: “ I have come to you with a sign from your Lord. I will create for you out of clay as he likeness of a bird; then I will

breathe into it and it will be a bird by the leave of God. I will also heal the blind and the leper, and bring to life the dead by the leave of God. I will inform you of what things you eat, and what you treasure up in your houses, Surely in that is a sign for you, if you are believers.

49.3 Arb Likewise confirming the truth of the Torah that is before me, and to make lawful to you certain things that before were forbidden unto you. I have come to you with a sign from your Lord; so fear you God, and obey you me.

50.3 Arb Surely God is my Lord and your Lord; so serve Him. This is a straight path.

51.3 Arb And when Jesus perceived their unbelief he said: “ Who will be my helpers unto God?” The apostles said: “ We will be the helpers of God; we believe in God; witness thou our submission”.

52.3 Arb Lord we believe in that thou hast sent downmand we follow the Messenger. Inscribe us therefore with those who bear witness.

53.3 Arb And they devised, and God devised, and God is the best of devisers.

54.3 Arb When God said: “ Jesus, I will take thee to Me and will raise thee to Me, and I will purify thee of those who believe not. I will set thy followers above the unbelievers till the Resurrection Day. Then unto Me shall you return, and I will decide between you, as to what you were at variance on”.

ALHILALI

33.3 Alhi Allah chose Adam , Nuh (Noah) , the family of Ibrahim (Abraham) and the family of Imran above the Alamin (mankind and jinn) (of their times).

34.3 Alhi Offspring , one of the other, and Allah is All-Hearer, All.Knower.

35.3 Alhi (Remember) when the wife of Imran said : “ O my Lord! I have vowed to you what (the child that) is in my womb to be dedicated for your services (free from all

wordly work; no serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-knowing”.

36.3 Alhi Then when she gave birth to her (child Maryam (Mary), she said : “ O my Lord! I have given birth to a female child,``. And Allah knew better what she brought forth,- ``And the male is not like the female, and I have named her Maryam (Mary) , and I seek refuge with you (Allah) for her and for her offspring, from *Shaitan* (Satan) , the outcast ”.

37.3 Alhi So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered *Al-Mihrab* (to visit) her, he found her supplied with sustenance. He said: “ O Maryam (Mary)! From where have you got this?” She said , “ This is from Allah”. Verily, Allah provides sustenance to whom He wills, without limit.

15.19 Alhi And mention in the Book (the Quran, O Mohammad m the story of) Maryam (Mary) , when she withdrew in seclusion from her family to a place facing East .

16.19 Alhi She placed a screen (to screen herself) from them , then we sent to her Our *Ruh* [angel Jibril (Gabriel)] , and he appeared before her in the form of a man in all respects.

17.19 Alhi She said : “ Verily ! I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah .”

18.19 Alhi (The angel) said : “ I am only a messenger from your Lord , (to announce) to you the gift of a righteous son.”

19.19 Alhi She said : “ How can i have a son, when no man has touched me , nor am I unchaste ?”

20.19 Alhi He said : So (it will be) your Lord said : ‘That is easy for Me (Allah) : And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah) , and it is a matter (already) decreed , (by Allah).’ ”

21.19 Alhi So she conceived him , and she withdrew with him to a far place (i.e.Bethlehem valley about 4-6 miles from Jerusalem) .

22.19 Alhi And the pains of childbirth drove her to the trunk of a date-palm . She said : “ Would that I had died before this , and had been forgotten and out of sight!”

23.19 Alhi Then [the babe ‘Isa (Jesus) or Jibril (Gabriel)] cried unto her from below her , saying : “ Grieve not : your Lord has provided a water stream under you.

24.19 Alhi “ And shake the trunk of the date-palm towards you , it will let fall fresh ripe-dates upon you .”

25.19 Alhi “ So eat and drink and be glad. And if you see any human being say : ‘Verily ! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.’ ”

26.19 Alhi Then she brought him (the baby) to her people , carrying him . They said: “ O Mary ! Indeed you have brought a thing *Fariyy* (amighty thing) . [*Tafsir At-Tabari*]

27.19 Alhi “ O sister (i.e. the like) of Harun(Aaron) [this Harun (Aaron) is not the brother of Musa (Moses) , but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery , nor your mother was an unchaste woman.

28.19 Alhi Then she pointed to him. They said : How can we talk to one who is a child in the cradle.

29.19 Alhi “ He [Isa (Jesus)] said : “ Verily I am a slave of Allah , He has given me the Scripture and made me a Prophet .

30.19 Alhi “ And He has made me blessed wheresoever I be , and has enjoined on me *Salat* (prayer) , and *Zakat* , as long as I live.

31. 19 Alhi And dutiful to my mother , and made me not arrogant m unblest .

32.19 Alhi “ And *Salam* (peace be upon me the day I was born , and the day I die, and the day I shall be raised alive ! ”

33.19 Alhi Such is Isa (Jesus) , son of Maryam (Mary) . (It is) a statement of truth , about which they doubt (or dispute) .

34.19 Alhi It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah by saying that Isa (Jesus) is the son of Allah] .Glorified (and Exalted) be He (above all that they associate with Him) . When He decrees a thing , He only says ti it : “ Be !” --- and it is.

35.19 Alhi [Isa (Jesus) said] : “And verily Allah is my Lord and your Lord, So worship Him (Alone). That is the Straight Path. (Allah’s religion of Islamic Monotheism which he did ordain for all of His Prophets)”.[Tafsir At-Tabari].

36.19 Alhi Then the sects differed [i.e. the Christians about Isa (Jesus) , so woe unto the disbelievers [those who gave false witness by saying that Isa (Jesus) is the son of Allah] from the Meeting of a great Day (i.e the Day of Resurrection, when they will be thrown in the blazing fire)

48.3 Alhi And will make him Isa (Jesus) a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe”.

49.3 Alhi And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.

50.3 Alhi Truly! Allah is my lord and your Lord, so worship Him (alone). This is the Straight Path.

51.3 Alhi Then when Isa (Jesus) came to know of their disbelief, he said : “ Who will be my helpers in Allah’s Cause?”*Al-Hawariyyun* (the disciples) said: “ We are the helpers of Allah; we believe in Allah , and bear witness that we are Muslims (i.e.we submit to Allah).”

52.3 Alhi Our Lord! We believe in what You have sent down, and we follow the Messenger Isa (Jesus); so write us down among those who bear witness (to the truth i.e. *La Ilaha illallah*- none has the right to be worshipped but Allah).

53.3 Alhi And they (disbelievers) plotted (to kill Isa (Jesus), and Allah plotted too. And Allah is the Best of those who plot.

54.3 Alhi And (remember) when Allah said: “ O Isa (Jesus)! I will take you and raise you to Myself and clear you (of the forged statement that Isa (Jesus) is Allah’s son of those who disbelieve, and I will make those who follow you (Monotheists who worship none but Allah) superior to those who disbelieve (in the Oneness of Allah or disbelieve in some of His Messengers, e.g.Muhammad , Isa (Jesus) ,Musa (Moses), etc., or in His Holy Books,e.g the Taurat (Torah), the Injeel (Gospel), the Quran, till the Day of Resurrection, then you will return to Me and I will judge between you in the matters in which you used to dispute.

Dawood

33.3 Daw God exalted Adam and Noah, Abraham’s descendants and the descendants of Imran* above the nations.

34.3 Daw They were the offspring of one another. God hears all and knows all.

35.3 Daw Remember the words of Imran's wife*. 'Lord', she said, 'I dedicate to your service that which is in my womb. Accept it from me. You alone hear all and know all.'

*[Amram, the father of Moses and Aaron , Exodus xi , 20].

*[Imran is also the name given in the Koran to Mary's father].

36.3 Daw And when she was delivered of the child, she said: 'Lord, I have given birth to a daughter'- God well knew of what she was delivered: the male is not like the female'- and she called her Mary. Protect her and all her descendants from Satan , the accursed One.'

37.3 Daw Her Lord graciously accepted her. He made her grow a goodly child and entrusted her to the care of Zacharias. Whenever Zacharias visited her in the Shrine he found that she had food with her. "Mary, where is this food from?" " It is from God" she answered. " God gives without measure to whom he will".

15.19 Daw And you shall recount in the Book the story of Mary: how she left her people and betook herself to a solitary place to the east.

16.19 Daw We sent to her Our spirit in the semblance of a full-grown man.

17.19 Daw And when she saw him she said: " May the Merciful defend me from you! If you fear the Lord ,[Leave me and go your way]"

18.19 Daw "I am but your Lord's emissary", he replied, "and have come to give you a holy son".

19.19 Daw "How shall I bear a child "she answered,"when I have neither been touched by any man nor ever been unchaste?"

20.19 Daw " Thus did your Lord speak", he replied. "That is easy enough for Me. He shall be a sign to mankind and a blessing from Ourselves. Our decree shall come to pass".

21.19 Daw Thereupon she conceived him, and retired to a far-off place.

22.19 Daw And when she felt the throes of childbirth she lay down by the trunk of a palm-tree , crying: “ Oh, would that I had died before this and passed into oblivion!”

23.19 Daw But a voice from below cried out to her: “ Do not despair.Your Lord has provided a brook that runs at our feet”,

24.19 Daw and if you shake the trunk of the palm-tree it will drop fresh ripe dates in your lap.

25.19 Daw Therefore eat and drink and rejoice; and should you meet any mortal say to him: “ I have vowed a fast to the Merciful and will not speak with any man today”.

26.19 Daw Carrying the child , she came to her people, who said to her: “ Mary, this is indeed a strange thing!”

27.19 Daw “Sister of Aaron,* Your father was never a hore-monger, nor was your mother a harlot”.

*(Muslim commentators deny the charge that there is confusion here between Miriam, Aaron’s sister, and Maryam (Mary), mother of Jesus. ‘Siser of Aaron’, they argue, simoly means “virtuous woman” in this context).

28.19 Daw She made a sign to them, pointing to the child. But they replied : “ How can we speak with a babe in the cradle?”

29.19 Daw Whereupon he spoke and said: “ I am the servant of God. He has given me the Book and ordained me a prophet”.

30.19 Daw His blessing is upon me wherever I go, and He has exhorted me to be steadfast in prayer and to give alms as long as I shall live.

31.19 Daw He has exhorted me to honour my mother and has purged me of vanity and wickedness.

32.19 Daw Blessed was I on the day I was born, and blessed I shall be on the day of my death and on he day I shall be raised to life.

33.19 Daw Such was Jesus son of Marry. That is the whole truth which they still doubt.

34.-19 Daw God forbids that he He himself should beget a son ! When he decrees a thing he needs only say : “Be”, and it is.

35.19 Daw God is my Lord and your Lord: therefore serve Him. That is a straight path.

36.19 Daw Yet are the sects at odds among themselves. But when the fateful day arrives, woe betides the unbelievers !

48.3 Daw He will instruct him in the Scriptures and in wisdom, in the Torah and in the Gospel, and send him forth as an apostle to the Israelites. He will say: “ I bring you a sign from your Lord. From clay I will make for you the likeness of a bird . I shall breathe into it and , by God’s leave I shall heal the blind man and the leper, and raise the dead to life. I shall tell you what to eat and what to store and what to store up in your houses. Surely that will be a sign for you ,if you are true believers”.

49.3 Daw I come to confirm the Torah which preceded me and to make lawful for you some of the things you are forbidden. I bring you a sign from your Lord: Therefore fear God and obey me.

50.3 Daw God is my Lord and your Lord : therefore serve Him. That is a straight path.

51.3 Daw When Jesus observed that they had no faith , he said: “ Who will help me in the cause of God” The disciples replied : “ We are God’s helpers. We believe in God. Bear witness that we submit to Him”.

52.3 Daw Lord, we believe in Your revelations and follow the apostle. Count us among Your witnesses.

53.3 Daw They contrived, and God contrived. God is the supreme Contriver.

54.3 Daw God said : “ Jesus, I am about to claim you back and lift you up to Me. I shall take you away from the unbelievers and exalt your followers above them till the Day of Resurrection. Then to me you shall return and I shall judge your disputes”.

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