THE INTERPERSONAL FUNCTION IN ARABIC TO ENGLISH TRANSLATION OF
PERSONAL GROWTH RELIGIOUS DISCOURSE

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ABSTRACT

This thesis aims to examine the strategies that could be used in order to translate a self-help Islamic text into English. It is known for a fact that Islamic texts are sensitive texts, which requires special attention in translating to a different culture. This paper shows that the strategies used to achieve this goal could change depending on intertextual elements like genre, text and discourse. In order to achieve this, a text sample, *Laa tahzan,* by Aaidh Abdullah Al-Qarni (2002) and its translation, *Don't Be Sad,* by Faisal Muhammed Shafeeq (Al-Qarni, 2005) is analyzed implementing concepts derived from these elements. It is concluded that this type of genre is very new to the source culture and it could be replaced by a new genre that might be affective to the target audience.

CONTENTS

ABBREVIATIONS

LT - Literal

SC - Source culture

SCO – Socio-cultural objects

SL - Source language

ST - Source text

STP – Socio-textual practices

TC - Target culture

TL - Target language

TT - Target text

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Chapter One:
Introduction

To say that translation is more complicated than picking up a bilingual dictionary is a cruel understatement. Hundreds of years before translation developed into a field of its own, translation involved controversy and occasional persecution. Shortly before translation studies took shape in the 1970s, research in translation as a process and product began to prompt an array of theories and counter-theories. Today, translation studies have achieved the depth and breadth necessary to warrant further controversy.

The old conflict in translation is whether a translator is faithful to the source text or not, and whether a meaningful, coherent target text (TT) necessitates betrayal of the source text (ST). This debate frequently resurfaced under various aliases and with new implications throughout the history of translation, especially as theories on equivalence and polysystem theory developed. The most pivotal controversy in translation studies, however, has been presented by cultural translation theory.

Since the 1980s, cultural translation theories have exposed the unethical translation practices of the past and explored translation approaches that seek equitable exchange between cultures. This has led to an ideal practice for translating a wider selection of texts from postcolonial societies into the English language, while ensuring that the source cultures are expressed in the target texts without bias. The contention of cultural translation is that a translation must challenge the target language (TL) reader by preserving elements of the source culture to the highest possible degree—that this is the only way to confront existing stereotypes and misconceptions in the target culture (TC). While the root of cultural translation can be traced back to the debate between foreignization and domestication, the cultural theorists' scrutiny of translation has critical implications for human interaction.

Translators, nonetheless, want their work to be published. This can be accomplished much more easily if the decisions they make successfully pass certain levels of translation.

The case study presents *Laa tahzan* by Aaidh Abdullah Al-Qarni (2002), and its translation *Don't Be Sad* by Faisal Muhammed Shafeeq (Al-Qarni, 2005)—a modern didactic religious text that emerges as a self-help book. The text presents a serious attempt at translating such a genre opting for an audience that is not necessarily familiar with Islam.

Chapter two provides a brief background to translation studies focusing on theories such as equivalence, polysystem theory and cultural translation. This chapter also discusses Bible translation in order to demonstrate how different belief systems generate different perspectives of religious texts, consequently influencing the translation approach.

Chapter three covers relevant literature on translating Islamic Arabic texts into English, highlighting the debate between notions of domestication and foreignization.

Chapter four discusses pertinent topics such as register, intertextuality, socio-textual practices and residual orality. These areas that involve the relationship between form and meaning as well as the relationships between signs lead to a discussion of the minimax principle. Collectively, these topics form the framework used to examine the text samples in the case study.

Chapter five focuses on the translated sample—*Don't Be Sad* (TT). This chapter seeks to examine ST features that relate to register, socio-textual practices and residual orality. The analysis identifies how the ST features were preserved or ignored in the TT, and what implications this has on the meaning, intention and effect.

Chapter six concludes this thesis by reviewing the findings of the case study. It recommends the importance of heeding register, intertextuality, socio-textual practices, residual orality and the minimax principle in the translation process.

Chapter Two:
Translation: Theories and Developments

This chapter reviews influential areas of translation studies including equivalence, polysystem theory and cultural translation. It also provides a brief historical perspective of Bible translation, given its relevance to the nature of the text sample analyzed in the case study.

2.1 Defining Translation

The term translation covers a broad range of concepts which this section attempts to outline. Translation can refer to a product or a process usually related to a written text, yet it may also refer to oral texts—more appropriately referred to as interpreting (Shuttleworth, 1997). Some translation scholars have distinguished between the various types of translation, such as "domesticating vs. foreignizing translation" (Shuttleworth, 1997, p. 181). Moreover, some definitions of translation reveal an "underlying theoretical model" (1997, p. 181). For example, linguistic-oriented theories predominant during the first half of the 20th century explain translation as the process of replacing text in one language with equivalent text in another language. However, this concept of equivalence was too obscure and impractical to stand alone, as a result more practical definitions followed. Increased research on "certain key questions of linguistics, including equivalence between items in SL and TL and the notion of translatability" (Hatim & Munday, 2004, p. 7) led to the emergence of "translation studies" as a field of its own during the 1960s and 1970s. The issue of equivalence, reviewed later in this chapter, emerged as a consequential and often controversial factor in translation. However, long before the advent of translation studies, Bible translation was a major concern that often caused serious clashes in the Church.

2.2 Bible Translation:

The main dilemma of Bible translation was whether giving the layperson access to the text in his/her own language was "heretical interpretation" or "stylistic license" (Bassnett, 2002, p. 51). During the 14th century, John Wycliffe, an Oxford theologian, defended translation of the Bible into English by asserting that each individual "was immediately responsible to God and God's law" (Ibid, p. 51). Therefore, the belief was that each human should have access to the Bible "in a language that he could understand, i.e. in the vernacular" (Ibid, p. 52). Wycliffe was careful to outline a translation process specific to the Bible to ensure it was done adequately. Some of the stages presented in Wycliffe's model that would apply to Quraanic or Islamic texts are "counseling 'with old grammarians and old divines' about hard words and complex meanings; and translating as clearly as possible the 'sentence' (i.e. meaning), with the translation corrected by a group of collaborators" (Ibid, p. 52).

In the 16th century, Bible translators confronting aggravation from the Church, sought to correct errors of previous versions and "clarify points of dogma and reduce the extent to which the scriptures were interpreted and re-presented to the laypeople as a metatext" (Ibid, p. 54). The emphasis here is on giving the followers of the religion access to the meaning without letting the grammar (and ultimately the form, surface structure) "rule over the meaning" (Ibid, p. 54). While there was serious opposition to this approach, eventually Bible translation became an integral part of the religion and the victorious method was that of meaning preservation over that of surface structure. This can be seen hundreds of years later in Nida's dynamic equivalence, which is covered later in this chapter.

2.3 Equivalence:

The notion of equivalence tends to either be embraced for its obvious qualities or avoided for its obvious shortcomings. Some constraints born from the theoretical definitions of equivalence become ambiguous or impossible in practice. Many theorists offer models of equivalence that are multi-tiered and hierarchical.

2.3.1 Popovič

       In dealing with translation equivalence, Popovič, (Bassnett, 2002, p.32) outlines four types:

i.   Linguistic equivalence: lexical equivalence, word for word translation

ii.   Paradigmatic equivalence: equivalence in grammatical elements; more complex and advanced than lexical equivalence

iii. Stylistic (translational) equivalence: functional equivalence; preserving the expressive identity that comprises an essential and unchanging element (example, translating idioms by completely overlooking ST linguistic elements using a TL word or phrase that will serve the intention of the ST)

iv. Textual (syntagmatic) equivalence: equivalence of form and shape, i.e. the overall structure

These types of translation equivalence may actually represent the phases of a translation process. The translator aims for lexical and grammatical equivalence, while aspiring that the essential meanings and overall structure of the ST will transfer into the TT unharmed. However, this is often not the case, and Popovič's stance on stylistic equivalence can potentially lead to a TL biased text.

2.3.2 Nida: Dynamic Equivalence

       The contributions of Nida (cited in Bassnett, 2002) in the area of translation equivalence helped lay the groundwork for the evolution of translation studies as a discipline of its own. Nida explained two types of equivalence: formal and dynamic. Formal equivalence emphasizes both form and content—i.e. the surface structure as well as the meaning. This in itself was not considered a breakthrough in equivalence. It was Nida's dynamic equivalence that warranted much attention: to reproduce the effect of the ST on the source reader in the TT effect on the target reader. The aim of this model is to preserve the relationship between the original text and reader in the translation process. While initially it seems very attractive to affect both readers similarly, it is difficult to carry out.

Bassnett (2002) suggests that this principle of equivalence effect, despite its popularity, is defined in very loose terms contributing to its weakness. Munday (2001), points out additional strikes against Nida's dynamic equivalence. Munday discusses the lack of any decisive means of measuring the original effect, thereby the impossibility of imitating something elusive to begin with (2001, p. 42). Munday also mentions Qian Hu (1992), who raises the point that culture and language are inherently linked to the effect and therefore effect replication is a fruitless endeavor. However, Munday does point out that dynamic equivalence should not be entirely dismissed because it does turn our attention away from strict word-for-word equivalence and Nida "factored into the translation equation the receivers of the TT and their cultural expectations" (2001, p.43). Furthermore, Nida's influence can be seen in the work of Newmark and Koller.

2.3.3 Newmark and Koller: Communicative and Pragmatic Equivalence

Newmark (cited in Munday, 2001) diverges from Nida's dichotomy of formal and dynamic equivalence and brings us semantic and communicative equivalence in their place. Semantic equivalence, similar to Nida's formal equivalence, entails reproduction of "the precise contextual meaning of the author" while remaining within the boundaries of TL syntax and semantics (cited in Hatim & Munday, 2004, p. 255). Communicative equivalence acknowledges the impossibility of a duplicate effect, but maintains the need to respect target audiences while getting the heart of the ST message delivered appropriately (Munday, 2001, p. 45). Although Newmark did differ with aspects of equivalence effect, Munday notes that communicative equivalence did not significantly surpass Nida in terms of the TT reader consideration. Koller (cited in Munday, 2001, p.47), echoes these sentiments in pragmatic equivalence—one of five types of equivalence Koller proposes, the others being denotative, connotative, text-normative, and formal equivalence. According to Koller, pragmatic equivalence is achieved by translating with the audience in mind and discounting other aspects of equivalence if necessary. Koller proposes that pragmatic equivalence is the fifth and final priority in a hierarchical order of translation methods (cited in Munday, 2001, p. 49).

2.3.4 Neubert: Equivalence as a Semiotic Category

Neubert (cited in Bassnett, 2002) outlines a resolution for dealing with the problem of translation equivalence. He suggests that translation equivalence "must be considered a semiotic category, comprising a syntactic, semantic and pragmatic component" (p. 34). In this system, we address these elements in a hierarchy: semantic equivalence first, then syntactic equivalence, with the pragmatic equivalence serving as a conditioning and modifying agent for the first two elements. The result will be an approach which addresses all aspects of a ST, from the most basic elements to dealing with the relationship between the text and the signs it consists of, and the relationship between these signs and their source culture users (Ibid, p. 34). Consequently, the pragmatic element of the semiotic category directly addresses how to convert the signs to signs which are appropriate to the TC. This creates a translation oriented to the target reader without neglecting the fundamental meanings and grammatical features of the ST.

Translation studies revolving around theories of equivalence tended to be thought of as biased to either the ST or the TT, raising questions of fidelity and betrayal. Ensuing theorists sought to break this cycle.

2.4 Polysystem Theory:

Gideon Toury (1995) broke considerable ground in translation with the polysystem theory pioneered by himself and Itamar Even-Zohar. Questions of what is lost or betrayed according to the type of equivalence became less important while more attention was given to the role of the translated text in its target form. The target system became the object of study since, according to Toury, translation essentially aims to fill a need in the TC (Bassnett, 2002, p. 7).

Prior to polysystem theory, the emphasis was on comparing an original and its translation, attempting to outline what was 'lost' or 'betrayed' in the translation process. This new approach sought to understand the shifts of emphasis that had taken place during the transfer of texts from one literary system into another multi-faceted system—a polysystem. It spotlighted the need to establish patterns of regularity of translational

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behavior: to study how norms are formulated, how they operate, and to develop strategies for translators. Criticism of polysystem theory included that it was too preoccupied with the target system. Nonetheless, Toury's work advanced the independence of Translation studies as a field of its own and sparked a heightened interest in the development of translation norms (Bassnett, 2002).

Toury outlines his views on norms in his book, *Descriptive Translation Studies and Beyond* (1995). As the basis for his discussion, Toury maintains that the essential role of a translation is to "fulfill a function allotted by a community… in a way which is deemed appropriate in its own terms of reference" (1995, p. 53). This objective requires a set of norms to help the translator determine the most suitable way of fulfilling that function. Toury justifies the focus on the target system explaining that "translation norms can only be applied at the *receiving* end" therefore "establishing them is not merely *justified* by a target-oriented approach but should be seen as its very *epitome*" (1995, p. 53) (author's own italics).

Before setting forth his own model, Toury offers a background of norms covering sociological and psychological issues. He explains that norms are essentially socio-cultural constraints that are the middle ground between the two extremes of rules and idiosyncrasies. Furthermore, norms exist on a continuum, sliding between the stricter end of the scale to more lenient norms. Therefore, some norms may actually seem like rules while others may seem idiosyncratic. Toury also explains:

> Norms are the key concept and focal point in any attempt to account for the social relevance of activities, because their existence, and the wide range of situations they apply to (with the conformity this implies), are the main factors ensuring the establishment and retention of social order." (1995, p. 55)

Moreover, the study of norms tends to result in the dictation of norms onto a specific culture, creating an odd cycle: norms are not only naturally emerging patterns of behavior, but also have the stamp of controlled patterns of behavior.

Toury then explains that translation is a norm-governed activity involving two different languages, cultural traditions, and consequently two sets of norm-systems that are often incompatible. If these systems are not reconciled in the translation process, the TT will seem like a confused version of a distant text that is incomprehensible and ultimately a

failure. Therefore, compliance with basic norms resolves these tensions by insuring regularity. From this angle, Toury launches his discussion of norms (1995, p. 56).

2.4.1 Initial Norms

The first normative consideration in the translation process is the initial norm—choosing between adhering to source culture (SC) norms to achieve an "adequate translation", or adhering to TC norms to achieve an "acceptable translation". This tug of war between adequacy and acceptability is remarkably similar to the traditional debate between foreignization and domestication. Yet, Toury points out, "even the most adequacy-oriented translation involves shifts from the source text" (1995, p. 57). Moreover, if the translator decides to go in the direction of acceptability, the decision to opt for adequacy in more specific decision-making processes further down the road is still available. Ultimately, the translator's choice of initial norm simply provides the general direction but does not limit or restrict the entire process (1995, p. 57). This concept is covered in greater depth in chapter four in the discussion of the minimax principle, which facilitates a productive decision-making process between the poles of adequacy and acceptability.

2.4.2 Preliminary Norms

Next, Toury discusses preliminary and operation norms, which involve decision-making at further stages of the translation process. Preliminary norms deal with the extra-textual aspects of the ST. This includes the larger context considerations such as the translation policy: "the factors that govern the choice of text-types, or even of individual texts, to be imported through translation into a particular culture/language at a particular point in time" (1995, p. 58). Another concern of preliminary norms is the directness of translation—whether it is appropriate or not to translate from a language other than the source language. This issue stems from preference or prejudice towards certain source languages, text-types or periods.

2.4.3 Operational Norms

Preliminary norms tend to involve the cultural context of the TC, whereas operational norms deal with textual features in the translation act itself and include matricial and textual-linguistic norms. According to Toury, a text consists of a matrix—the way the linguistic material is located, distributed and segmented—and so the matricial norms govern these elements by way of "omissions, additions, changes of location and manipulations of segmentation" (1995, p. 59). Textual-linguistic norms "govern the selection of material to formulate the TT in, or replace the original textual and linguistic material with" (1995, p. 59).

Operational norms provide a model for translation that involves the decisions made in earlier initial and preliminary norm stages. The end product will achieve adequacy, acceptability or a compromise of the two and will either conform to certain preliminary norms of the TC or rupture the limits by introducing new and challenging text-types to the TC. The normative operational decisions can maneuver within these restrictions or lead to mutual influence by causing the translator to re-consider decisions made in earlier stages.

Although Toury's work perpetuated significant advances in translation studies, by 1990 the prominence of cultural studies had suffused the field of translation—leading to the cultural turn. Once this new era in translation began, concentration on the target system was seen as an ethnocentric approach to translation.

2.5 Cultural Translation

Hatim & Munday (2004) define the cultural turn as the "metaphor that has been adopted by Cultural-Studies oriented translation theorists to refer to the analysis of translation in its cultural, political and ideological context" (p. 102). The theories discussed in this section represent several intriguing facets of cultural translation.

2.5.1 Venuti: The Scandals of Domestication

Lawrence Venuti's (1998) major premise was that the translation process has the ability to question the authority of dominant cultural values and institutions because like any cultural practice, it entails "creative reproduction of values" (p. 1). He finds target-oriented, domesticated translations problematic, and that translators need to "shake the regime of the English language" through deliberate selection of foreign texts (Venuti, 1998, p. 10). According to Venuti, linguistic oriented approaches involving maxims that aim at domestication repress the SC to create coherent and sensible TT (1998, p. 21).

Venuti considers Toury's contributions substantial as they helped distinguish translation studies as a field of its own. Nonetheless, he maintains that Toury's approach is too empirical while attempting a naïve objectivity free of value judgments, which seems odd in an area that involves culture theory (1998, p. 27). The disadvantage of objectivity is that it dictates the writer or translator not to be critical of the self and acknowledge one's own biases and background. Self-reflection and subjectivity are always involved, so Venuti suggests that openly questioning the self would render a more honest approach. Moreover, Venuti argues that scientific models ignore advances in literary and cultural theory that include psychoanalysis, feminism, Marxism, poststructuralism: discourses that demonstrate the intrinsic relationship between fact and value in humanistic interpretation (1998, p. 29).

2.5.2 Niranjana: Translation as Hegemony

Tejaswini Niranjana (1992) extensively raised questions regarding the role of translation in maintaining dominance of one culture over another. His critique of the traditional discourse of translation studies is that it is "caught in an idiom of fidelity and betrayal" and fails to ask relevant questions about the historical and cultural issues of "asymmetry" in colonial translation (1992, p. 4). He invokes postcolonial theory to "reclaim the notion of translation by deconstructing it and reinscribing its potential as a strategy of resistance" (1992, p. 6). Postcolonialism is the "cultural approach to the study

of power relations between different groups, cultures or peoples, in which language, literature and translation may play a role" (Hatim & Munday, 2004, p. 106).

Niranjana illustrates the process of "autocolonization" (1992, p. 32), which involves Orientalist translations, English education and colonial discourse and how these elements survived long after colonialism physically departed. In the onset, the colonial practice of translation (which unremorsefully attempted to obliterate indigenous cultures) enabled the introduction of English education. English education then became a vehicle for perpetuating colonial discourse causing the colonized (who gradually embraced the colonial discourse) to demand and even prefer English education. This autocolonization ultimately whitewashed indigenous education, and helped maintain colonial discourse long after colonial forces had gone (Niranjana, 1992, p. 32).

2.5.3 Faiq: Postcolonialism in the Arab/Islamic World

According to Faiq (2005), translation should "be the site of a potentially fruitful clash of different cultures and particularly vital in the case of translation from those supposedly weaker and subordinate cultures into dominant ones, as in the case of translation from Arabic into English" (p. 57). There is this justifiable concern, best expressed by Bassnett (cited in Faiq, 2005), that a translation project aimed at transparency, invisibility and fluency "always favors the target readers, so much so that the source text, its culture and readers become insignificant" (2005, p. 57). Therefore, those such as Venuti have set out to balance this colonizing translation via manipulation of the TL (American English in particular) "to ensure the original text and its culture survive the translating act" (Faiq, 2005, p. 58).

This is the fundamental argument against what is commonly called domestication and for a foreignization process that involves problematizing and creating a cultural translation. Primarily, all so-called third world cultures (or post-colonial cultures) are preoccupied with this approach to pull away from translations that promote existing stereotypes and reinforce the hegemony of the translating culture. This is most apparent in the Arab/Islamic world where negative images persist in the West—currently considered

the dominant culture. This shift of focus in translation theory away from issues of fidelity and equivalence was borne out of the realization that translation involves "manipulation and subversion of linguistic and cultural traditions" and is never (as traditionalists try to maintain) "value-free" and objective (Faiq, 2005, p. 57).

Faiq (2005) adds to Niranjana's discussion of postcolonialism by bringing the spotlight on the Arab/Islamic world. He explains "the representations of Arabs and Islam by and/or for the West are not just accounts of different places, cultures and societies, but more importantly, they are projections of the West's own fears and desires masqueraded as objective knowledge" (Faiq, 2005, p. 60). The following chapter will elaborate on this issue of translating Arabic Islamic texts into English.

Chapter Three:
Domestication and Foreignization of Arabic Religious Texts

This chapter surveys literature relevant to translating sensitive Arabic religious texts into English. The only recurring theme expressed throughout all the literature is the sheer difficulty of translating the Quran, however the varying opinions on other issues reveal that there is no consensus on translating religious texts.

3.1 Domestication in the Name of Islam

Bilal Philips (1985) discusses his experience in translating Islamic texts from the standpoint of a native English speaking Islamic scholar. While the religious views he expresses in the "Translator's Forward" to *The Mirage in Iran* are not indisputable, the following statement sheds light on the dilemma this thesis aims to address:

> I would like to recommend that anyone involved in translating Islamic texts take utmost care in their translations. Poor translations should never be distributed by reputable Muslim organizations as they are more a disservice to Islam than a service. Such translations turn off English readers and defeat the very cause they set out to uphold, not to mention the waste of time, energy and money put into them. Thus, it would be advisable for any individual or organization involved in translating Islamic material to have an educated native speaker of English, or whatever language that they are translating into, review their translation prior to its circulation. Such an approach would be more in keeping with Allah's advice in the Quran: "Invite (people) to the way of your Lord wisely and with good advice. And debate with them using that which is better." (Philips, 1985)

Philips, a Canadian-Jamaican who converted to Islam when he was 25, obtained his graduate degree in Islamic Theology in Saudi Arabia and doctorate degree from the University of Wales. In the area of Islamic theology, he is widely published in English,

recognized as an authority in his field, he is also a lecturer in Universities in the UAE. Nevertheless, it cannot be said that Philips is an authority on translation. His following explanation of his translation approach may seem radical initially, but merits closest scrutiny:

> As to my contribution to this work, besides putting together what I hope will be a more easy-to-read, fluid translation, I have deleted some of the author's comments which tended to be too emotional and biased, omitted portions out of context, as well as a few obviously inaccurate statements related to Christianity and Judaism. I have also clarified vague references and, where possible, put in all Quranic references and added explanatory footnotes where I thought an English reader might be in need of background information. (Philips, 1985)

Clearly Philips takes authoritative liberties in domesticating the text. Although correcting inaccurate statements drastically exceeds what is considered appropriate in translation, his approach to "invite" people has served the purpose.

3.2 Wholesale Foreignization Misses the Point

Holt (2004) questions whether "a text expressly antithetical to another culture can be translated into the language of that Other", specifically regarding an Islamist SC into a non-Muslim TC (p. 63). While the term 'Islamism' cannot be confined to one particular group or ideology, Holt's definition of Islamism is a political ideology based on Islamic terms and concepts, and not necessarily Islam itself. Islamism emerged because of the failure of the post-colonial Muslim regimes that contained many residues of colonial Western-oriented ideologies. Most of these regimes were not a comfortable fit for many of their Muslim populations who often felt these were puppet governments. This spurred the Islamist movement which found acceptance with Muslims disillusioned by their current regimes (2004, p. 64). Moreover, Islamists have created an ethos whereby you cannot refute their ideologies unless you refute Islam as good—the other option to discrediting

Islamists is to argue that Islamism is not true Islam. The latter option being unpopular and often intimidating, Islamists have been able to maintain a modest stronghold in several Muslim societies (Holt, 2004, p. 66).

Holt outlines some of the problems specific to translation from an Islamist SC to a non-Muslim TC, such as intertextuality, unfamiliar rhetorical devices, "connotive and affective aspects of Islamic terminology … used by Islamist writers to persuade their Arabic readership of the truth, moral justification and even inevitability of their arguments" (2004, p. 63). Furthermore, the issue of polysemy—where one signifier refers to more than one signified—leads to the problem of a term losing its true meaning and becomes a "vague abstraction" (2004, p. 65) of its original meaning. In response to this, a language community tends to develop "nodal points" or knots of meaning that help stabilize the vast array of meanings. For example, Islam is the concept that defines and provides structure for several discourse communities therefore it is the nodal point and a master signifier. However, because a master signifier becomes such an encompassing term, it no longer refers to a specific thing. According to Holt, Islamists seek to "make Islam the master signifier for all discourses including the political, the cultural and the social" (2004, p. 66), as opposed to regimes which seek to separate these discourses from Islam, yet fail to become fully secular and often end up dominated by Islam in one form or another.

Holt demonstrates his point employing Sayyid Qutb's *Ma'aalim fi T-Tariiq* and its English translation, *Milestones,* as a case study. Holt explains that the text evades any reference to the West and clearly expresses Islamist perspective that instructs Muslims to be self-sufficient in their culture. The audience of the ST is Islamist activists and Holt questions if the average English speaking Muslim would understand the TT. He discusses some of the challenges of the Arabicness that a reader may confront in the TT. These range from the unproblematic Arabic words assimilated to English such as Islam, Muslim, Allah and Quran, to the more difficult transliterated quotations from Quran and Hadith as well as transliterations of Arabic terms not yet familiar in English such as *jahiliyyah*, with which an English speaking Muslim may be unfamiliar.

The result of this Arabicness is known as hybridity, a practice in cultural translation that seeks to create inquiry and intimacy between the source and TCs. The frequent use of Arabic transliterations is also an example of code-switching, another acceptable translation

practice, but should be used for a specific communicative effect, such as change in topic, rhetorical effect as well as exclusion of monolingual TT readers. However, in the case of Islam, determining the translational function of code-switching is not so straightforward. There is the solid Muslim belief in the "unique qualities of the text of the Quran" and that the "sublime literary quality of the surface structure …(is) proof of its divine origin" (Holt, 2004, p. 72). Furthermore, there is the belief that Arabic is the chosen language of the Quran, and while translations can be read to understand the text, they cannot actually replace the ST.

Holt describes how this belief is antithetical to the Protestant view of the Bible, as Nida explains that the "surface form is largely immaterial; what counts is the message …(and) the original has no special status" (2004, p. 72). However, if we consider Beaugrande's concept of lexicogrammar and text linguistics (Hatim & Munday, 2004, p. 71) Nida's argument is baffling. How can we decipher the message without regard for the form? Gentzler (cited in Holt, 2004, p. 72) argues that Nida's "translation as exegesis obscures" the ST to the extent that the ST "becomes unavailable to the contemporary reader". Therefore, Holt concludes that the code-switching involved in retaining the Arabic Quranic verses is part of maintaining their "historicity" (Niranjana, 1992) rather than for a typical translational function of topic change or exclusion of monolingual TT readers (2004, p. 73).

Nevertheless, non-Muslim readers of the TT will not comprehend this religious purpose and most likely feel excluded; they may grasp the "elevated status and special reverence shown to Quranic text" yet will remain excluded from the meaning (Holt, 2004, p. 73). To aggravate this exclusion, the TT of *milestones* transliterates other Arabic terms not limited to Quranic references, which may obstruct reading. The only justification for these transliterations that Holt can provide is that there is a seeming threat in using terms such as "religion" which can be applied to all belief systems, whereas the use of "deen/din" preserves the exclusive relationship with Islamic discourse. However, this practice also threatens to destroy the relationship with the TT reader.

Holt (2004) concludes that both the ST and TT of *Milestones* were written for a specific audience, a vanguard "readership already conversant not only with intertextual references but with the surface forms of Quranic Arabic" (p. 73). Furthermore, this esoteric

TT "cannot be read by a monolingual monocultural English reader" (2004, p. 73) and therefore by not addressing the problems of intertextuality and rhetorical devices, the TT does not contribute to the Other. Holt explains that it is acceptable to cater to the same type of audience in the English TL as the Arabic SL. However, a work cannot be considered influential if it does not seek to transcend culture-as Islam ordains-and aim to reach a wider audience, "particularly given the widespread misconceptions about Islam and the Arab world that are prevalent in the West" (Holt, 2004, p. 74).

This outcome can be accomplished without appeasing the TC via wholesale domestication, simply "a more professional and sensitive translation [to] help introduce key concepts" (Holt, 2004, p. 74). Faiq (2004) contributes: "the translation case Holt discusses shows how adherents of Islamist discourse can, to Lawrence Venuti's delight, rupture the target language (English)" (p. vii).

Faiq's (2004) statement, in the light of cultural translation, gives the impression that to "rupture" is a progressive act. However, in some cases it is more like hitting a dead-end, whereby communication becomes unsuccessful. In translation of a literary ST where much of the text allows free interpretation (such as poetry), conveying 50% meaning and 50% cultural exchange would be success. This is a sliding scale that depends on the nature of the text. A nonfiction, didactic text would require conveying a more substantial quantity and quality of the ST meaning and intention, while cultural exchange would be an important yet secondary concern. Although 100% meaning can never be guaranteed in translation, religious texts require more stringent criteria for success.

3.3 When Domestication or Foreignization Fail

In his essay, "The Quran: Limits of Translatability", Hussein Abdul-Raof (2004) argues that an essential limit to translatability is not restricted to the theological aspects of Islam, but in "Quranic discourse, its linguistic idiosyncrasies and prototypical features" (p. 91). According to Abdul-Raof, what is normally considered a translation of the Quran is actually an "exegetical translation" which comprises commentary and interpretation of the text rather than an actual translation. The concept of an actual translation is complicated when discussing any text since there is the view that "no translation is entirely 'acceptable'

or entirely 'adequate'" (p. 92). Therefore, it is understandable that—in dealing with a text as sensitive as the Quran—Muslim scholars reject the idea that the Quran can be translated. As opposed to Nida's view of the Bible, Muslims have come to the consensus that the surface structure is intrinsically linked to its meaning.

Abdul-Raof explains that "Quranic discourse is a linguistic scenery characterized by a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourse" (p. 92). Moreover, these features are "alien to the linguistic norms of other languages" which further complicates the issue of translation or adequate representation of the ST. As a result, Abdul-Raof rules out the concept of equivalence in Quranic translation and notes that most available translations strive for an approach that is semantic (focus on meaning) or communicative (focus on effect). However, even these approaches have limitations resulting from the semantic and lexical voids that occur in attempting to render the ST into another language.

Abdul-Raof provides a solid argument for the occurrence of semantic and lexical voids by the use of several examples of "Quranic lexical items [that] are pregnant with Quran-specific emotive overtones" and consequently defy any process which would be considered translation (p. 93). An example which most Muslims easily identify as a semantically rich term specific to Islamic discourse is *taqwaa*. Some Quran translators opted to translate *muttaqiin* (a derivative of *taqwaa)* as "those who fear God" where others simply transliterated the term. The former translation clearly falls short of rendering the meaning of pious Muslims who simultaneously fear and love God, abstain from what He forbids and perform what He commands. The latter option of transliteration falls short of conveying any meaning at all to a non-Arabic speaking person unless it is followed by a "periphrastic translation"—that is, a paraphrase explication of the ST term (p. 94).

Abdul-Raof further clarifies that Arabic does not necessarily have a monopoly on semantic richness, explaining that English is semantically more specific in military discourse. However, when it comes to Quranic discourse, the English language cannot provide appropriate terms or short phrases that hit the target in conveying the semantically rich Arabic term.

There are other voids that Abdul-Raof describes which restrict translation of the Quran. Structural/stylistic voids come from the Quran's specific word order—such as

foregrounding (clefting)—and lexical selections that directly influence the meaning. Since syntactic properties are language specific, this creates another obstacle for translation. (p. 96). Issues such as the cleft structure may be resolved by understanding whether the intention of the structure is meant to be informative or not, then dealing with it according to how it can be informative in the TL. In the case of the Quran where each reader should have the right to access the original text in order to access its interpretation, the translator does not have the place to claim such authority in interpretation.

Rhetorical Voids, such as alliteration, antithesis, metaphor, oxymoron, and tail-head are examples of additional limitations of translation of Quran. For example, tail-head "occurs when a given statement is divided into two parts; the second part starts with a word similar to the last word of the first part" (p. 104). This clearly complicates translation because the communicative effect caused by the ST will clearly be lost on the TT since it would be difficult to render the meaning clearly while juggling the word order and word choice to achieve the rhetorical effect.

The final type of void that Abdul-Raof describes is Cultural voids, which involves the cultural references that are language and culture specific. These are obstacles for any type of translation, especially when dealing with a text that is embedded with so much meaning on every level, and whose meaning is of great magnitude to so many readers, that an inappropriate translation would be hazardous.

Abdul-Raof concludes his essay by arguing that the Quran has a sensitive discourse, and that most translations are SL oriented, adhering to the SL syntax, and using archaic language. Therefore, many foreign features are imposed on TT readers and as a result, the effect of sublime literary beauty becomes maimed in the process. Moreover, as with any translation, producing equivalent meaning and provoking equivalent effect are impossible. Abdul-Raof contends that an English Quran is a "translational impossibility" (p. 106).

Abdul-Raof's (2005) article, "Pragmalinguistic forms in cross-cultural communication: Contributions from Qur'an translation", echoes his sentiments on the impossibility of translating the Quran. He argues that an English translation of Quran may have a similar "gist", yet the TT will always be "far from accurate in terms of empathy with the source text, and most importantly the intentionality of the ST" (p. 118). The

concept of empathy here becomes significant, since foreignizing may create apathy. Abdul-Raof adds, "the constraints involved in cross-cultural communication involve not only diverse linguistic and contextual norms but also acquaintance with the cultural context enveloping the source language genre" (p. 127).

Certainly, Abdul-Raof establishes a sound argument; however, the third of his proposed criteria for "an effective translation of sensitive or non-sensitive" texts is debatable:

1) Fidelity to the source text meaning in order to preserve source text intentionality, text goal and communicative function,
2) Intelligibility in order to achieve acceptability of the target text by the target language readers,
3) Naturalness of the target text, i.e., to rid the target text of any smell of foreignness,
4) Conformity to target language grammatical norms to achieve cohesion and structural harmony, and
5) Conformity to source text type to preserve source language genre. (p. 127)

These criteria clearly illustrate the importance of ST meaning, intentionality and genre in conjunction with TT cohesion. Yet, Abdul-Raof's suggestion to "rid the target text of any smell of foreignness" not only defies prevalent opinions of cultural and equitable translation; it defies his own previous statements. He explains that domestication is rejected entirely by Muslim scholars, whose "opposition resonates with Venuti's (cited in Hatim, 1998, p. 97) claim that domestication invariably inflicts loss on source texts and cultures" (p. 116). Therefore, his recommendation of complete fluency is futile. The following chapter will address translation theories that suggest applicable strategies for sensitive texts.

Chapter Four:

Text Linguistics to Semiotics

The previous chapters have discussed central topics in translation studies, including equivalence, polysystem theory, and cultural translation. Equivalence, while valid in theory, becomes elusive in practice. Target-system norms offer the translation process tools to form a TT that is readable in the TL, but fail to address the source culture. Cultural translation creates an equitable cross-cultural exchange, but fails to give the translator sufficient decision-making tools.

Text linguistics has given rise to several compelling theories that facilitate practical and effective translation. Hatim & Munday (2004) provide a brief definition of text linguistics in their glossary as "analytical research within linguistics which focuses on the text rather than lower-level units such as the word or phrase" (p. 350). The uniqueness of this approach that surfaced in the 1970s is that by expanding the unit of translation, we reject the split between form—i.e. "the shape or appearance of a linguistic unit" (p. 339)—and meaning. This means that the way something is presented directly influences how it should be understood. Furthermore, this entails that the entire context has a specific purpose and function and that "underlying these surface phenomena is a coherence which taps a variety of conceptual resources" shedding more light on the actual meaning (p. 68). Text linguistics places emphasis on the text as a whole and on the relationship between form and meaning—this emphasis is a focal component in the discussion of STPs which deal with the way members of a particular culture can express and understand ideologies according to the form and structure of the text.

Semiotics is "the science that studies sign systems or structures, sign processes and sign functions" (Bassnett, 2002, p. 21). The study of translation necessarily revolves around semiotics since it involves conveying meanings that are embedded in culture-specific language signs. Hatim & Munday (2004) explain semiotics as "a dimension of context which regulates the relationship of texts to each other as signs… [and] relies on the interaction not only between speaker and hearer but also between speaker/hearer and their texts, and between text and text" (p. 348). This relationship between texts and textual signs

forms the heart of intertextuality, which is the way texts function as 'signs' to "conjure up images of other virtual or actual texts" (p. 77).

Hatim & Munday (2004) explore the three essential elements of intertextuality (genre, text and discourse) and emphasize STPs to provide the tools for understanding where a text is coming from and where it should go. Hatim & Munday also call attention to Levy's minimax theory, which provides a functional scale to replace the typical tug of war between adequacy and appropriateness (also known as fidelity vs. betrayal, literal vs. free translation, or foreignization vs. domestication). Minimax is a decision-making principle that helps mediate the imposing target-system norms while holding the reins on cultural translation.

4.1 Register

First, an understanding of register will aid our discussion of intertextuality. Register is the:

> Set of features which distinguishes one stretch of language from another in terms of variation in context, relating to the language user (geographical dialect, idiolect) and/or language use (field or subject matter, tenor or level of formality and mode or speaking vs. writing). (p. 347)

Field, tenor and mode become increasingly significant in translation because without consideration of these areas, the most painstaking effort to convey the ST meaning could be obscured. While these aspects of language use overlap, tenor emerges from the mode and more importantly the field. Therefore, a tabloid gossip column will require less formality and technicality than an article condemning genetic cloning. Tenor deals with the relationship between text producers and their receivers: the relationship could be personal and informal as in the gossip column, or formal and technical as in the persuasive article on cloning, or ultra-formal as in a government document informing citizens of a new law (p. 82). The tenor expresses the text producer's solidarity with the receiver or the text producer's authority and power over the receiver. This involves attitudes expressed within texts, demonstrating that tenor interrelates with discourse, which emerges from the genre and the text's rhetorical mode.

According to Thompson (1996), there is more to register field than subject matter technicality, more to register tenor than formality or informality, and more to register than mode's spoken vs. written**:**

> We use language to talk about our experience of the world, including the worlds in our own minds, to describe events and states and the entities involved in them…We also use language to interact with other people, to establish and maintain relations with them, to influence their behaviour, to express our own viewpoint on things in the world, and to elicit or change theirs…In using language, we organize our messages in ways which indicate how they fit in with the other messages around them and with the wider context in which we are talking or writing. (p. 28)

Sufficient consideration of these areas during translation helps maintain the relationship between the text producer and the receivers; a relationship of power or solidarity, which in itself may yield significant meaning. We will see examples of this when we analyze the case study and how significant this could be.

4.2 Intertextuality

Hatim & Munday (2004) describe intertextuality as the "precondition for the intelligibility of texts, involving the dependence of one text upon another" (p. 343). They also point out the difference between horizontal intertextuality, which "involves direct reference to another text" and vertical intertextuality, which entails "allusion and can refer to a mode of writing [such as] a style" (p. 343). Furthermore, this "ability to recognize and catalogue such features of language use builds on a contextual awareness we possess as a basis of the way entire socio-textual practices evolve" (p. 88). These practices which vary from one language to another are relevant to the discussion of the intertextual triad: genre, text and discourse.

According to Hatim & Munday (2004), genres are communicative events, such as a news report, academic abstract, or instruction manual. Each genre has particular conventions that obviously differ among languages and cultures—a genre in one

language/culture may not exist in another. For example, Muslims can easily recognize a *hadith* (saying of the Prophet Mohamed) by its textual features. When translated into the English language, which is unfamiliar with this Arabic Islamic genre, there are no set conventions for this TT. The translator has no set rules to work with, and can either have free control in composing the TT or find the closest similar genre in the TL and work within the guidelines of that genre. However, when considering a TT whose genre already exists in the TL, norm violations are a result of poor translation or negative influence from the mother tongue (p. 88).

The text in the intertextual triad refers to the specific rhetorical mode (argumentation, narration, etc.). Based on each mode (which in this case differs from the register mode), there are constraints that steer a translation towards coherence and cohesion. For example, texts that use the mode of counter-argumentation may begin with a textual signal such as *certainly* or *no doubt* to set up one perspective, followed by another signal such as *however* or *nevertheless* which will discredit that perspective. Misuse of these signals may indicate a counter-argument where one does not exist. Since each language has its own text conventions, uninformed translations tend to misuse various text signals that baffle the target reader and betray the ST meaning (Hatim & Munday, 2004).

A crucial component of meaning is discourse—the ideology and attitude presented by a given text, which may not necessarily be revealed explicitly by the text. Often, the type of communicative act and rhetorical mode are used in conjunction to express this ideology, thus, genre and text "serve to 'enable' the expression of an attitude involved in a given discourse" (p. 91). Discourse is not always immediately apparent to the reader and is often culture specific, for example feminist, racist or Islamist discourse. Furthermore, grammatical devices, such as the use of passive voice and inanimate agents, can have an ideological function and help convey the discourse (p. 90). For example, while the use of a passive verb without a noun in a scientific lab report may not be odd, an audience becomes suspicious when a presidential speech includes the line, "Mistakes were made". By not mentioning who made the mistakes, the attitude conveyed is that the focus should be removed from the responsible party and in fact, they should be forgiven. This ideological role of grammar can confound the translation process; these intertextual macro-signs require consideration so as not to alter the meaning.

4.3 Socio-Textual Practices vs. Socio-Cultural Objects

In "Intercultural communication and Identity: An exercise in applied Semiotics", Hatim (2005) distinguishes between socio-cultural objects (SCO) and socio-textual practices (STP). SCOs are static micro-signs which can be considered the area where conveying specific words or concepts becomes a challenge during the translation process; whereas STPs are dynamic macro-signs which complicate the intentionality and overall structure of the text. In light of Neubert's (cited in Bassnett, 2002) semiotic categories discussed in chapter two, SCO, such as the term *hijaab,* complicates semantic equivalence. STP, such as a poetic nationalist homage in the preface of a school textbook would complicate syntactic and pragmatic equivalence—i.e. the Arabic norm for the preface genre allows for nationalist discourse and poetry, elements that may not coexist naturally in the same genre in the English language.

Cultural translation studies helped elevate the status of the SC by demanding that translation should not obliterate the SCOs in order to create a fluent TT. For example, cultural studies raised the question regarding the cultural gap that exists between a culture that distinguishes between a paternal and maternal aunt. (Hatim, 2005, p. 43). Other examples of SCOs that may obstruct equivalence include the following:

1. Ecology: animals, plants, local winds, mountains, etc. (*qaat* and the numerous Arabic words for camel)
2. Material culture: food, clothes, housing, transport and communications (*kuufiyya*)
3. Social culture: work and leisure (*hammam*)
4. Organizations, customs, ideas: Political, social, legal, religious, artistic (Al-Azhar, *awqaaf*, *isnaad*)
5. Gestures and habits (a shake of the head means 'no' in English but 'I don't know' for an Arab) (p. 44).

According to Hatim (2005), these objects illustrate difference between cultures, challenging equivalence and giving birth to cultural translation studies. Nonetheless, Hatim

maintains these issues are "manageable in any communicative task…A good glossary of such terms should suffice in most cases" unless they "acquire varying degrees of dynamism, with culture becoming less a nomenclature and more a way of thinking" (p. 45). For example, transliterating the term *jihad* rather than translating or attempting a paraphrase of the meaning becomes dynamic because of the term's cultural significance.

However, STPs pose more substantial challenges to the translator. STPs are dynamic, they are the 'socio textual' macro-structures comprising genre, text and discourse. Socio-cultural objects are "formed and promoted" by textual means; these textual means are the STP (p. 37). Furthermore:

> Socio-textual practices, then, interact with the way texts unfold (texture and structure) and with the overall purposefulness of communication (intentionality). These practices also and equally meaningfully cross-fertilize with the way texts cater for the various ideologies and the social institutions they serve. (Ibid, p. 42)

The STPs of Arabic and English are vastly different, causing translators to either struggle with ST or complacently render a TT including or excluding all of the source culture's textual practices, or worse, carelessly mixing both. This annihilates the ST intentionality as well as any chance at cohesion and coherence. In terms of STPs, the primary differences between Arabic and English can be traced back to residual orality.

4.4 Residual Orality

In "Shedding Residual Orality: the case of Arabic" Hatim (Fall, 2004) identifies a focal point in the difference between Arabic and English STPs: residual orality. This characteristic of many languages including Arabic is described as the:

> Communicative condition which certain languages and cultures go through long after they have shed full-fledged orality and replaced it often by some very elegant written mediums (e.g. Arabic, Chinese, Spanish). For a variety of complex reasons… certain traits of orality tend to linger, giving rise to what may be described as 'orate' (as opposed to 'literate') linguistic behaviour.

Hatim (Fall, 2004) also clarifies that while residual orality may create an Arabic textual environment very different from that of the English language, this does not indicate

ineffectiveness of the language. For example, in dealing with a text with an argumentative rhetorical mode, an English ST may use the counter-argumentation format to add persuasive thrust, rather than simply stating the thesis from the outset as in the through-argumentation format. While the Arabic language has in its capacity to use the counter-argument, a translator may opt not to use it because:

> While the surface formats of these text types across languages may sometimes strike one as being almost identical … underlying coherence is usually negotiated differently… Furthermore, there is the issue of 'preferences' and 'frequency of use': which form of argumentation is more commonly expected and encouraged by which language and culture remains an area open to variation.

Hence, it is apparent that norms play a considerable role in the way different STPs converge. Hatim (Fall, 2004) provides examples of residual orality prevalent in Arabic texts include:

1. Rhetorical couplets—conventional combinations of two or more words that may implicate strong connotative meanings yet may also be considered cliché.
2. Repetition
3. Parallelism
4. Use of additive rather than subordinate structures (for example, using 'and' between a series of phrases rather than 'when,' 'thus,' 'although,' 'while')
5. Emotive diction
6. Assumption of alliance between text producer and receivers

This final point illustrates the tendency of a text producer to:

> Make argumentative claims … by calling attention to them, repeating them and insisting on their salience (excessive *pathos*) rather than by appealing to a *logos* [or providing] … 'logical proof'. To an English reader, this is perceived not without reason as 'trespassing, presumptive, illiterate, haranguing and breathing down the neck of the audience'" (Hatim, Fall, 2004).

Furthermore, since the use of many of the listed orate features of Arabic texts are used, sometimes just out of habit rather than for any particular emphatic force, retaining them in the TT gives them a false importance. Rather than creating an equitable cultural exchange, foreignizing in such cases causes the TT reader to make light of the text at hand,

mistakenly perceiving it "as 'loose thinking', 'generally incoherent', 'imprecise', 'circular', and so on." (Hatim, Fall, 2004). However, Hatim does not blindly condemn foreignization, asserting:

> It can therefore only be at best an ethnocentrism on the part of the English reader to expect compliance with English rhetorical norms everywhere he or she went, at worst an aberrance on the part of a translator lacking in cross-cultural sensitivity and training.

Hatim & Munday (2004) point out that exclusively relying on TL norms to regulate translation can become an "ideological weapon for excluding an author," justifying the process as an attempt to "sustain fluency"—i.e. domesticating the text (p. 95). On the other hand, foreignization may also serve as an ideological weapon, painting an exotic picture of the SC. While this is clearly not the objective of cultural translation, infusing every TT with hybridity and forcing the target reader to wrestle with the Other may alienate readers rather than involve them in an equitable exchange. The minimax principle suggests a solution to moderate the process of creating a TT that approaches target-system norms while including the source culture.

4.5 Minimax Principle

Minimax is the "processing principle" involved in the decision-making process of translation, whereby the translator faces several "solutions to a given problem [and] ultimately settles for that solution which promises maximum effect for minimal effort"- (p. 60). The maximum effect entails keeping as much as possible from the ST: meaning, dynamic effect, sarcasm, style, tone, attitude, voice, etc. The effort in this case refers to the level of disruption on the part of the TT reader. Hatim & Munday (2004) explain that preserving a ST feature (such as rhyme) that is not "essentially meaningful [or relevant] in the target context" would "upset the interaction of stimulus, contextual assumptions and interpretation" (p. 60).

In practice, achieving the maximum effect with minimum effort requires understanding the extent of importance of each textual element. For example, consider the use of passive voice in a scientific paper written in English to be translated for an Arabic

health magazine. The passive voice in "the sample was removed from the test tube" does not imply that the writer seeks to relieve the scientist of responsibility (as with the example of "Mistakes were made"). Therefore, the importance of this grammatical element is simply a characteristic of the genre and does not carry any ideological force. Since the TT will be printed in a layperson's magazine, it would be more important to create a TT that does not cause the TL reader to fumble in each sentence with the passive voice—an uncommon textual feature in Arabic. Therefore, to minimize the effort on the part of the reader, while preserving the maximum effect of the ST, a pronoun could be used to give fluency to the TT. In a different text, the opposite strategy may be necessary.

Levy (cited in Hatim & Munday, 2004) presents a list of questions a translator can consider to aid the process of realizing minimax:

1. What degree of utility is ascribed to various stylistic devices and to their preservation in different types of literature (e.g. prose, poetry, drama, folklore, juvenile literature, etc.)?
2. What is the relative importance of linguistic standards and of style in different types of literature?
3. What must have been the assumed quantitative composition of the audiences to whom translators of different times and of different types of texts addressed their translations? With contemporary translators, the assumptions manifested in their texts could be confronted with results of an empirical analysis of the actual predilections of the audience. (p. 174)

These concerns address the level of consequence assigned to various elements in the ST environment and the TT environment, which can lead to a more deliberated translation process.

Readers have certain expectations based on the STPs of their culture. Based on the genre, text and discourse, there is a level of intertextuality that defines which writing norms apply. If these expectations are defied, TT readers will either misunderstand the text or abandon it. Minimax helps the translator find a level playing field for a text where ST is

preserved as much as possible without destroying the relationship between the TT and its audience.

This may seem counter-intuitive to the cultural translation theorists who push for the highest amount of disturbance to TT readers—claiming that this is the only way to force TT readers from dominant cultures to abandon prejudices and to shake the regime of English. According to Venuti (1998), translation approaches that seek to create coherent and sensible TTs repress the SC (p. 21). However, when we consider how genre, text and discourse function together we realize some texts require less disturbance of TT readers, while other texts can create disturbance without alienating TT readers. Furthermore, not every translation should serve the aim of being challenging rather than cooperative. The case study in the following chapter will illustrate an example of a ST with the clear objective of seeking cooperation and empathy from its readers.

Chapter Five:
Case Study

In the previous chapter, we have scanned through different theories on translating sensitive texts such as register, intertextuality, socio-textual practices and residual orality. We have also seen the areas that involve the relationship between form and meaning as well as the relationships between signs leading to the discussion of the minimax principle. Collectively, these topics form the framework used to examine the text samples in the case study.

Laa tahzan by Aaidh Abdullah Al-Qarni (2002) is a book on spiritual growth, fusing the self-help genre with traditional religious discourse. The popularity of this book and its translation in particular, across the Arab and Muslim world reveals that the text filled a relatively empty niche. While the book claims that it is "not only for Muslims; rather, it is suitable for all readers" (Al-Qarni, 2005, p. 25), this chapter will examine how comprehensible and appealing the TT is, independently and in comparison to the ST.

Comparing the two texts is not simply to assess how close the TT is to the ST, or how well the TT reads in the TL. This comparison strives to understand the process undertaken to achieve the TT, and then determine areas where the process confronted difficult aspects of the ST. In light of the previous chapter, the difficulties discussed will reveal differences in the STPs between the SL, Arabic, and the TL, English.

The translator of *Don't Be Sad,* Faisal Muhammad Shafeeq, clearly states his intentions in his introduction, which will be the case study, to the book: his aim was to create a TT with significantly less repetition and poetry, often resorting to paraphrasing, dispensing with conventional translation strategies to suit the English language reader.

In the section entitled "My methodology in translating *Don't Be Sad*" the translator explains:

> In all fairness to the English reader, I did not render a word-for-word translation. Doing so would have defeated the author's purpose. He wrote in a style that is both elegant and graceful in Arabic, but if it were to be translated verbatim into English, the result would be unfavorable—the style would at best seem awkward. (p. 22)

Shafeeq then provides an outline on how he dealt with particular aspects of the book such as poetry, the author's style, Islamic terms, repetition, Quranic references and quotations by foreign writers and philosophers. This reveals the liberties he took in the process, which he felt was his ethical responsibility to divulge. His general objective seems to be to remain close to the ST meaning, while accommodating the English reader.

To justify why he only translated twenty-five percent of the ST poetry Shafeeq says, "I translated those verses of poetry that I clearly understood and that I felt would have a positive impact on the reader" (p. 22). This reveals that he tried to predict the effect on the TL readers and wanted to make a positive impression on them, even if the expense was suppressing a substantial portion of the ST. Shafeeq's method of dealing with the author's style also involved omissions:

> As is the style of most good Arabic writers, is very descriptive, very florid: he often uses many adjectives when attempting to give a single meaning. Because this style is not as effective in English, I had to do some pruning, striking out, and summarizing—all for the sake of concision. Wherever I did this, I did so in the interest of the English reader, trying to simply and summarize sentences and paragraphs without sacrificing nuances in meaning. (p. 22)

This points-out Shafeeq's main purpose that is to produce a TT that is acceptable to the new receivers.

This issue resurfaces in the way the translator deals with repetition. He explains that he often omitted repetitions for the sake of the "flow of the book" (p. 23). Moreover, he "tried to remedy the problem by expressing an idea the second time around in a different way" (Ibid, p. 23).

Translators want their work to be published. Therefore, they make decisions that are "not in conflict with the standards for acceptable behavior in the target culture: with the culture's ideology" (Lefevere, 1992, p. 87). Lefevere (1992) adds:

> Translations will also be published, sold and read more easily if they correspond or can be made to correspond to the dominant concept of literature in the target culture…Finally, certain features of the author's universe of discourse may have become unintelligible to the target audience, either because they no longer exist or because they have acquired different meanings. Translators must either substitute

analogous features from the target culture's universe of discourse or try to re-create the author's universe of discourse as best they can in a preface, in footnotes, or—what is most frequently done—in both (p. 87).

The overall impression is that Shafeeq's methodology involves catering to the target reader, i.e. domestication. And the following passages will examine whether the text reads as a fluent TL text or not in terms of genre, text, and discourse.

5.1 Sample 1

<div dir="rtl">

(p. 5)   الحمد لله، والصلاة والسلام على رسول الله ، وآله وصحبه ، وبعد

</div>

LT ST: Praise be to Allah, and prayers and peace on the Messenger of Allah, and his family and companions, and after this

TT: All praise is for Allah, the Almighty, and may He send peace and blessings on Muhammad, on his family, and on his Companions (p. 24).

Features of the TT:
- Adds "the Almighty", recalls the English collocation of God Almighty;
- Alters sentence structure, "may He send peace and blessings on Muhammad", explicates the implicit agent, the pronoun 'He' clarifies the statement to those unfamiliar with this saying;
- Omits *waba'd* - "and after this".

This sample exemplifies the standard opening of a majority of Arabic Islamic texts. It is mistakenly considered SCO because of its reference to a specific religious saying; it is also STP because it is a text norm that spans almost all genres in Arabic while reflecting an important ideological stance. Though this text feature is unfamiliar to the English language and has no similar genre-spanning cultural equivalent (since religious discourse is

relegated to specific genres), the translator gives the essence of how Arabic Islamic text's introduction looks like. When we recall that this is a genre of a self-help text, we immediately notice that the decisions taken by the translator were cooperative attitudes with the audience.

The TT addition of Almighty seems to be a domestication of the TL collocation, which is implicit and known to the Muslim (Muslims know God is almighty) and adding it here serves no particular purpose. On the other hand, omitting *waba'd* – "and after this" is acceptable according to minimax because nothing would be gained culturally by keeping this phrase that would be stylistically deviant in the TL.

5.2 Sample 2

<div dir="rtl">

فهذا كتاب (لاتحزن)، عسى أن تسعد بقراءته والاستفادة منه،   **(p. 5)**

</div>

LT ST: This is the Don't Be Sad book. I hope that you will be pleased by reading and benefiting from it.

TT: It is my sincere hope that readers will benefit from this book (p. 24).

Features of the TT:
- Uses cleft structure, "it is my sincere hope that" rather than "I hope", a grammatical change that adds emphasis;
- Replaces "you" with "readers";
- Adds "sincere", contributing to a more intimate tone between the text and readers;
- Changes "will be pleased by reading and benefiting" to "will benefit".

The changes made in this passage deal with power and solidarity, a feature of the text macro-sign. While the ST takes on an implicitly authoritative tone by implying that "benefiting from this book" will naturally occur by "reading" it, and that the hope is that readers are "pleased" by this process. Effectively, the ST assumes all readers will benefit from this book. The TT makes no such assumption by hoping that "readers will benefit

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from this book". This change adds emotiveness and solidarity with the reader, while removing the less formal "you" to further comply with English socio-textual practices.

The purpose of such changes in the TT helps maintain what is called dynamic equivalence, i.e. maintaining a similar relationship as the ST. The ST assumption of agreement with the author seems authoritative in English, but is standard in the STPs of the Arabic, a feature of residual orality. Therefore, preserving the tenor of the ST would be a greater misrepresentation than mediating it to comply with TL norms. The translator's choices pass the minimax test.

5.3 Sample 3

ولك قبل أن تقرأ هذا الكتاب أن تحكمه إلى المنطق السليم والعقل الصحيح ، وفوق هذا وذاك النقل المعصوم

إن من الحيف الحكم المسبق على الشيء قبل تصوره وذوقه وشمه ، وإن من ظلم المعرفة إصدار فتوى مسبقة ، قبل

الاطلاع والتأمل ، وسماع الدعوى ، ورؤية الحجة وقراءة البرهان.   **(p. 5)**

LT ST: And it is for you, before reading this book, to consider it with sound logic, and a sound mind and above all else, the infallible transmission.

It is an injustice to prejudge a thing before seeing, tasting and smelling it. And it is an iniquity upon knowledge to issue a ruling before observation and scrutiny, and hearing the case, and seeing the justification and reading the proof.

TT: Before reading it, you might—after only a perfunctory glance—pass some kind of judgment, but let sound logic and precepts taken from revelation arbitrate that judgment. Also, bear in mind that it is indeed a culpable offence for one to judge a work before having tasted it or at least hearing what it is about (p. 24).

This passage groups many sentences together in order to illustrate how the passage functions as a decisive argument against prejudging a book. The impression in the ST is that the author might fear readers will be skeptical of the book. However, this concern with skepticism cannot be accurate. Some statements presume agreement with the author's

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religious background. For example, the author advises that readers use sensibility and divine revelation to consider this book. This reference is a socio-cultural allusion to an existing text; it is a micro-sign of intertextuality. Furthermore, the assumption that readers will understand "the infallible message" to be divine revelation, i.e. the Quran, and that all readers believe in the Quran, is a feature of residual orality. Therefore, the ST producer addresses an audience that is supportive rather than skeptical. Moreover, the advice to use logic and the Quran to judge this book is followed by a poetic and extra criticism of prejudice. This is another characteristic of residual orality; Hatim points out, the assumption of alliance between text producer and receivers leads to the tendency of a text producer to "make argumentative claims … by calling attention to them, repeating them and insisting on their salience" (Hatim, Fall, 2004).

The elements of residual orality present in the ST reflect a particular discourse facilitated by grammatical and lexical choices: cleft structure ("it is…"), emotive language, additive structures (use of "and"), repetition and parallelism. While perfectly normal in Arabic, these features seem out of place in the TT. The grammatical and lexical elements would be overlooked in a different type of genre or if there was a clear line of argumentation that motivated such a structure. However, since this is an introduction of book, the rhetorical purpose is not actually to argue against judging a book by its cover. The purpose of an introduction is to explain the nature and scope of the book. If the book argues a particular thesis, then the introduction can offer background information and state the thesis. Essentially, the introduction genre should follow the rhetorical mode of informing, not arguing. While the main section of the ST introduction follows such a format, the opening lines of argument provide a distraction.

The TT alters the structure of ST and adds the probability of "you might…pass some kind of judgment." In this way, the TT seems more sincere than the ST in revealing the possibility of a reader's skepticism. The TT also changes the relationship between the text and its reader; removing the authoritative tone of the ST. The ST instructs the reader on how to read the text, then follows with a condemnation of prejudice. The TT handled this condemnation by adding "bear in mind", further creating intimacy and mediating the harshness of the ST tone. This illustrates the translator's attempt to remove the

authoritative and argumentative tone of the ST to comply with TT norms of the introduction genre.

The TT also changes the structure by adding "after only a perfunctory glance" early in the paragraph, and removing the last few lines dealing with "observation and scrutiny". This involves replacing the ST additive structure of using 'and' between a series of phrases with a subordinate structure. In the ST, the statements about prejudice came without transition or explanation after the advice about using logic and the Quran in considering the text. On the other hand, the TT combines the two sections to create a more coherent text and to comply with TL norms. These changes address the differences in STPs of Arabic and English.

This passage of the TT includes other changes that deal with STP, such as:

- Removing "a rational mind" after "sound logic" to avoid redundancy;
- Replacing "infallible message" with "precepts taken from revelation" which partially explicates the statement while adding "precepts" to clarify the role of revelation in this context;
- Replacing "injustice" and "iniquity" with "a culpable offense"—this removes repetition but keeps the intended strength of the repetition by adding the adjective culpable.
- Adding "at least", creating a more informal, less authoritative tone.

The changes made here are clearly intended to create a text that considers TL readers. In regards to the minimax principle, preserving all the ST features would hinder the reading without creating a necessarily equitable cultural exchange. The way the translator suppresses these ST features does not suppress the SC, so it is justifiable.

5.4 Sample 4

ST: Ø
TT: So here I present to you a synopsis of this book (p. 24).

Here the TT completely invents a sentence that was added to create a transition. This consideration of the STPs of English adds coherence to the TT. The ST, while missing this transition sentence, would not have caused significant disturbance to the reader. Therefore, the drastic change does not meet the terms of the minimax principle.

5.5 Sample 5

كتبت هذا الحديث لمن عاش ضائقة أو ألم به هم أو حزن ، أو طاف به طائف من مصيبة ، أو أقض مضجعه أرق،

وشرد نومه قلق. وأيُّ يخلو من ذلك؟!   **(p. 5)**

LT ST: I wrote this account for whomever was living with grief or was aching from worry or sadness, or was feeling surrounded by misfortune, or was spending sleepless nights in bed, or whose sleep was chased away by anxiety. And is any of us free of this?

TT: I wrote this book for anyone who is living through pain and grief or who has been afflicted with a hardship, a hardship that results in sadness and restless nights (p. 24).

TT features:
- Exchange of "account" for "book";
- Repetition of "hardship"; known as tail-head , which "occurs when a given statement is divided into two parts; the second part starts with a word similar to the last word of the first part" (Abdul-Raof, 2004, p. 104);
- Minimizes redundancy in describing the kinds of depression;
- Removes the rhetorical question, "and is any of us free of this?"

In this sample, the TT reduces much of the repetition describing the ways depression manifests itself. To compensate, the TT successfully utilizes tail-head to express the emotiveness of the passage.

The TT also omits last sentence, which is a rhetorical question, "and is any of us free of this?". This omission does not meet the terms of the minimax principle because it is

too drastic and completely obliterates the ST tone. An alternative would be to remove the question and replace it with a phrase in the previous sentence, for example, "a hardship that results in the sadness and restless nights that is experienced by countless people."

These samples have examined the STPs manifested in the ST and addressed how the TT conveyed these features. It show the translator's attempt to comply with TL norms. The TT demonstrates some successful processes of preserving the maximum ST effect with minimal disruption of the TT reader, without unduly suppressing the SC. Other areas of the TT reveal that the process replaced ST residual orality with equally orate features in the TT. The ad hoc nature of the translation process is exposed by the inconsistent hesitancy between foreignization and domestication, as well as the frequent and unmotivated instances of ST residual orality.

Despite the fact that the book's popularity can be attributed to an audience whose overwhelming majority is Muslim, and the fact that while the religion itself does not entail a particular set of STPs, and the fact that English speaking Muslims of Eastern or Western descent would typically be familiar with Islamic discourse and concepts, it is very clear that the TT is opting for a new audience. This is because Muslims in general are strongly encouraged to learn Arabic as it is part of Islam and it is the surest means to understand the religion. This self-help book is like other books of the same genre but with one difference: it is based on Islamic grounds, and divine solutions, and this is new.

Chapter Six:
Conclusion

Culture shapes the ways its members compose oral and written texts: in the overall structure (is there an introduction, body and conclusion? Or a personal anecdote followed by regional proverbs?); as well as the smaller details (is the diction mainly emotive expressions or technical jargon?). Culture also defines the way a person argues a point (counter-argumentation or through argumentation); or describes an event (with a hidden agenda or explicit instructions).

These features of text comprise the STPs—influencing how members of cultures compose texts, and how they receive texts. Members of a particular culture may expect a recipe comprised of a list of ingredients with specific measurements followed by instructions on how to put the ingredients together. Similarly, members of a particular culture may expect a scientific lab report to include sentence structures using the passive voice without the repetitive naming of the scientist. While some of these compositional traits and expectations may transcend cultural boundaries, many do not. This is ground zero of the translation process.

Cultural translation theories seek equitable translation and suggest avoiding creating fluency in order to give the TT reader a sense of the foreign. Furthermore, cultural translation insists that each translator will have some degree of subjectivity that permeates the text. A truthful text will expose this, while a misleading text will feign objectivity while eliminating the identity of the SC in the TT. Moreover, a cultural translation should resemble more of a tug of war between two cultures rather than a serene and fluid domesticated composition. By domesticating in translation, not only do we whitewash the indigenous culture of the text, but colonize it by forcing it to accommodate the western audience.

While cultural translation is attractive, and often effective, in some instances this approach will not have the desired effect—alienating readers to the extent that the SC is seen in a negative light. This becomes more critical when dealing with source texts whose prime intention is to attract readers to a specific ideology or texts that presuppose acceptance from readers.

In the case of the Arabic ST, the task of STPs is to see beneath the seemingly complex elements: the residual orality and all it entails. Then the translator must grasp the basic elements of English: the conventions and standards pertinent to each genre, text and discourse. Once the Arabic and English STPs are clear, the translator can observe the minimax principle to eliminate the risk of creating an unnecessarily awkward English TT or one which is completely domesticated—both situations which could serve particular agendas.

Don't Be Sad, nonetheless, is a self-help text that seeks to provide guidelines for readers, foreign or domestic, about spiritual growth, using references to the Quran and is wholly founded on Islamic beliefs. If readers of this TT come away with a feeling of understanding the complexities of the foreign Islamic/Arabic culture but without any understanding of the main ideas that *Don't Be Sad* is trying to convey, then the translator has failed.

As demonstrated by the case study, duplicating the Arabic STPs in English could alienate the target audience. The TT receivers are not familiar with such SC and the Arabic Islamic STPs. The approach close to domestication on the continuum will certainly serve the intentionality of the TL text was produced.

Certainly, the discussion of five samples does not do full justice to *Don't Be Sad* or to this thesis. It, however, shows the way for dealing with the translation of Islamic discourse. Particularly, if the current relationship between the west and the Muslim east is not to get worse, a translation based on the principles of genre and semiotics would contribute to the diffusion of English translation of Arabic Islamic texts and it will be palatable to western readers. Further research including field studies and focus groups is needed to ascertain the conclusions reached in this thesis.

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APPENDIX A

Source Text: *Laa tahzan,* Al-Qarni (2002)

لا تحزن

تأليف

عائض بن عبد الله القرني

هذا الكتاب

دراسة جـادة أخّاذة مسئولة، تُعنى بمعالجة الجانب المأسوي من حيـاة البشـرية، جـانب الاضطراب والقلق، وفقـد الثقة، والحيـرة، والكآبة والتشاؤم، والهمّ والغمّ، والحزَن والكدر، واليأس والقنوط والإحباط.
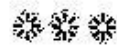
وهو حلٌّ لمشـاكل العـصـر على نور من الوحي، وهدي من الرسالة وموافقة مع الفطرة السويّة، والتجـارب الراشدة، والأمثال الحيّة، والقصص الجذّاب ، والأدب الخلّاب، وفيه نُقولات عن الصحابة الأبرار، والتابعين الأخيار، وفيه نفحات من قصيد كبار الشعراء، ووصايا جـهابذة الأطبّاء، ونصائح الحكماء، وتوجيهات العلماء.

وفي ثنايـاه أُطروحات للشـرقيين والغـربيين، والقـدامى والمحدثين. كل ذلك مع ما يوافق الحق مما قـدّمـتّه وسائل الإعلام، من صحف ومجلات، ودوريات وملاحق ونشرات.

إن هذا الكتاب مزيج مرتّب ، وجهـد مهذّب مشذّب، وهو يقولُ لك باختصار:

«اسعدْ، واطمئنَّ، وأبشرْ، وتفاءلْ، ولا تحزنْ»

❊❊❊

مقدمة الطبعة الأولى

احمـــد لله ـ والصـلاة والسـلام على رسـول الله، وآله وصـحـبـه، وبعد ...

فهذا كـتـاب : (لا تَحْزَنْ)، عسى أن تـسـعد بقراءته والاستـفادة منه ـ ولك قـبـل أن تقـرأ هذا الكتـاب أن تحـاكـمَه إلى المنطق السليم، والعقل الصحيح، وفوق هذا وذاك النقـل المعصوم .

إنّ من الحيـف الحكم المُـسبق على الشيء قبل تصوّره وذوقه وشمّه، وإن من ظُلم المعرفة إصدار فتـوى مسبقـة قبل الاطلاع والتأمّل، وسمـاع الدعوى، ورؤية الحجة، وقراءة البرهان .

كتبتُ هذا الحديث لمن عاش ضائقة، أو ألمّ به همٌّ أو حزن، أو طاف به طائف من مصيبة، أو أقضَّ مضـجعه أرقٌ، وشرّد نومه قلقٌ، وأيّنا يخلو من ذلك ؟!

هنا آيات وأبيات، وصور وعـبر، وفوائـد وشوارد، وأمـثـال وقصص، سكبتُ فيـها عصـارة ما وصل إليه اللامـعون، من دواء للقلب المفجوع، والروح المنهكة، والنفس الحزينة البائسة .

هذا الكتاب يقول لك: أبشِرْ وأسعدْ، وتفاءلْ واهدأْ، بل يقول: عِشْ الحياة كما هي، طيبة رضيّة بهيجة .

هذا الكتاب يصحح لك أخطاء مُخَالِفة للفطرة، في التعامل مع السنن والناس، والأشياء والزمان والمكان .

إنه ينهاك نهيًا جازمًا عن الإصرار على مصادمة الحياة، ومعاكسة القضاء، ومخاصمة المنهج، ورفض الدليل: بل يناديك من مكان قريب من أقطار نفسك. ومن أطراف روحك أن تطمئن لحسن مصيرك. وتثق بمعطياتك، وتستثمر مواهبك، وتنسى منغصات العيش، وغصص العمر، وأتعاب المسيرة.

وأريد التنبيه على مسائل هامة في أوله:

● **الأولى**: أنَّ المقصد من الكتاب جلب السعادة والهدوء والسكينة، وانشراح الصدر، وفتح باب الأمل والتفاؤل والفرج والمستقبل الزاهر. وهو تذكير برحمة الله وغفرانه، والتوكل عليه وحسن الظن به، والإيمان بالقضاء والقدر، والعيش في حدود اليوم، وترك القلق على المستقبل، وتذكُّر نعم الله تعالى.

● **الثانية**: وهو محاولة لطرد الهمِّ والغمِّ، والحزن والأسى، والقلق والاضطراب، وضيق الصدر، والانهيار واليأس، والقنوط والإحباط.

● **الثالثة**: جمعتُ فيه ما يدور في فلك الموضوع من التنزيل، ومن كلام المعصوم، ومن الأمثلة الشاردة والقصص المعبِّرة، والأبيات المؤثِّرة، وما قاله الحكماء والأطباء والأدباء، وفيه قبس من التجارب الماثلة والبراهين الساطعة، والكلمة الجادَّة، وليس وعظًا مجردًا، ولا ترف فكري، ولا طرحًا سياسيًا، بل هو دعوة ملحة من أجل سعادتك.

● **الرابعة**: هذا الكتاب للمسلم وغيره، فراعيت فيه المشاعر ومنافذ النفس الإنسانية، آخذًا في الاعتبار المنهج الرباني الصحيح، وهو دين الفطرة.

● الخامسة: سوف تجد في الكتاب نُقولات عن شرقيين وغربيين، ولعله لا تثريب عليّ في ذلك، فالحكمة ضالة المؤمن، أنّى وجدها فهو أحقُّ بها.

● السادسة: لم أجعل للكتاب حواشيَ؛ تخفيفًا على القارىء، وتسهيلاً له . لتكون قراءته مستمرةً، وفكره متصلاً، وجعلتُ المرجعَ مع النقل في أصل الكتاب .

● السابعة: لم أنقل رقمَ الصفحة ولا الجزء؛ مقتديًا بمن سبق في ذلك. ورأيتُه أنفع وأسهل، فحينًا أنقل بتصرف وحينًا بالنص، أو بما فهمتُه من الكتاب أو المقالة .

● الثامنة: لم أرتب هذا الكتاب على الأبواب، ولا على الفصول، وإنما نوَّعت فيه الطرح. فربما أداخل بين الفقرات، وأنتقل من حديث إلى آخر، وأعود للحديث بعد صفحات؛ ليكون أمتع للقارىء وألذ له وأطرف لنظره .

● التاسعة: لم أُطِلْ بأرقام الآيات أو تخريج الأحاديث. فإن كان الحديث فيه ضعفٌ بيّنتُه. وإن كان صحيحًا أو حسنًا ذكرتُ ذلك أو سكتُ. وهذا كلُّه طلبًا للاختصار، وبُعدًا عن التكرار والإكثار والإملال، والمتشبع بما لم يُعطَ كلابسِ ثوبي زور».

● العاشرة: ربما يلحظ القارىء تكرارًا لبعض المعاني في قوالب شتّى وأساليب متنوعة، وأنا قصدتُ ذلك وتعمَّدت هذا الصنيع لتثبت الفكرة بأكثر من طرح، وترسخ المعلومة بغزارة النقل. ومن يتدبّر القرآن يجد ذلك .

تلك عشرةٌ كاملة . أقدّمُها لمن أراد أن يقرأ هذا الكتاب. وعسى أن

يحمل هذا الكتابُ صدقًا في الخبر، وعدلاً في الحكم، وإنصافًا في القول، ويقينًا في المعرفة، وسدادًا في الرأي، ونورًا في البصيرة.

إنِّي أخاطب فيه الجميع، وأتكلم فيه للكلِّ، ولم أقصد به طائفة خاصة، أو جيلاً بعينه، أو فئة متحيزة، أو بلدًا بذاته، بل هو لكل من أراد أن يحيا حياة سعيدة.

وَرَصَّعــتُ فيه الــدُّرَّ حتى تركتـه   يضيء بلا شمس وَيَسْري بلا قمرِ

فعيناه سحــــرٌ والجبين مهنَّــدٌ   ولله دَرُّ الرُّمشِ والجيــــد والحــورِ
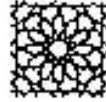
عائض بن عبد الله القرني

الرياض

٢٦/٤/١٤١٥ هـ

❉❉❉

APPENDIX B

Target Text: *Don't Be Sad,* Al-Qarni (2005)

IN THE NAME OF
ALLAH
THE ALL-COMPASSIONATE, ALL-MERCIFUL

DON'T BE SAD

DON'T BE SAD

'Aaidh ibn Abdullah al-Qarni

Translated by:

Faisal ibn Muhammad Shafeeq

Introduction to the First Edition (Of the Arabic Version)

All praise is for Allah, the Almighty, and may He send peace and blessings on Muhammad, on his family, and on his Companions. It is my sincere hope that readers will benefit from this book. Before reading it, you might — after only a perfunctory glance — pass some kind of judgment, but let sound logic and precepts taken from revelation arbitrate that judgment. Also, bear in mind that it is indeed a culpable offence for one to judge a work before having tasted it or at least hearing what it is about. So here I present to you a synopsis of this book.

I wrote this book for anyone who is living through pain and grief or who has been afflicted with a hardship, a hardship that results in sadness and restless nights. For the cure, I have filled the pages of this book with dosages taken from various sources — the Qur'an, the Sunnah, poetry, poignant anecdotes, parables, and true stories.

This book says the following: Rejoice and be happy; remain positive and at peace. Indeed it says this as well: Live life as it should be lived — wholesomely, happily, and productively. This book diagnoses those mistakes we make that go against the intrinsic logic that we — as human beings — have been endowed with (but which we are made to forget when we do not follow correct guidance), whether those mistakes are in our thinking or in our dealings.

This book forbids you from persisting in ways that are in conflict with the realities of life and with what Allah, the Exalted, has preordained. It calls you not from without, but from within, from what your soul already knows — that you should trust your talents, that you should develop them, that you should forget the troubles and vicissitudes of life, while concentrating on the positive and on the

good destination that a positive attitude leads to.

There are some important issues regarding this book that I now want to clarify:

1. A reminder of Allah's mercy and forgiveness, sincere faith in Him, belief in preordainment and decree, a life that is lived within the boundaries of today, and a reminder of Allah's countless favors — these are some of the more important themes of this book.

2. With its ideas and cures, this book strives to help banish worry, sadness, grief, sense of failure, and hopelessness.

3. I gleaned whatever I found to be pertinent to the topic of the book from these sources: Verses of the Qur'an, sayings of the Prophet (Blessings and Peace be upon him), stories, parables, poems, and sayings of the wise. This book is no mere sermon, idle exercise in thought, or invitation to a political ideology. Rather, this book is an earnest invitation to your happiness.

4. This book is not only for Muslims; rather, it is suitable for all readers. While writing it, I took into consideration feelings and emotions that are common to everyone. Nevertheless, I wrote it based on the true Religion (whether we deviate from it or not) that is intrinsic to us all.

5. You will find sayings of Eastern and Western writers and philosophers. I do not think that I should be held blameworthy because of that, for wisdom is the goal of every believer; wherever he finds, he is most deserving of it.

6. I did not add any footnotes to the book, thus making it easier for the reader to peruse without interruption. The source of a quote is mentioned within the text of the book.

7. Imitating those before me (i.e. Islamic writers from centuries ago), I did not mention page or volume numbers of sources, deeming that to be more beneficial for this particular book. Sometimes I directly quoted a passage; other times I summarized its main idea.

8. I did not organize this book according to chapters; rather, I varied the content, inserting topics that may not be directly related to the ones before or after. I moved quickly from one topic to another, sometimes returning to a previous topic in order to make the perusal of this book more enjoyable.

9. I did not mention the numbers of verses, nor did I mention the sources for the Prophet's sayings. If a hadith is weak, I pointed that out. If it is authentic or *ḥasan*, I either pointed that out or said nothing. All of this I have done for the purpose of concision.

10. The reader will notice that some meanings and topics are repeated (though in varying style) throughout the book. This I have done on purpose, so that a given meaning may attach itself to the reader's mind through repetition. Whoever reflects on how recurring themes are found in the Qur'an should appreciate the benefits of following this methodology.

These are ten points to keep in mind while you are reading this book. I do hope, though, that you will be just in your judgment and that your bias will be toward true and correct knowledge. Finally, this book is not written for a specific group of people; rather, it is for anyone who wants to live a happy life.

'Aaidh ibn 'Abdullah al-Qarnee

VITA

Ahmad Mohamad Kaddoura obtained a Bachelor's degree in Public Administration with concentration in Human Resource Management from the American University of Sharjah (AUS), Sharjah in 2003. In the same year, he started working in the Public Relations Department at AUS as Immigration Liaison Assistant. In 2004, he was married and joined the MA program in Translation and Interpreting. In 2005, Ahmad received his first child and in 2007, his second child came to this life. All of this did not stop him from continuing the plan he started that is to attain the MA degree. In 2008, Ahmad was promoted to become the Government Relations Coordinator.

Ahmad aspires to utilize his MA in improving the correspondence at AUS in both internal and external levels. In addition, his political status as a Palestinian refugee with a Lebanese travel document urged him to get this degree in preparation for the future.